

Title: Echoes of Scripture and the Jewish Pseudepigrapha in the Pastoral Epistles:
Including a Method of Identifying High-interest Parallels

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Abstract:

Within Biblical studies, the term ‘echoes of Scripture’ is often used to describe a detailed study of verbal parallels (or potential references) between the New Testament and the Jewish Scriptures (i.e. Christian Old Testament). This present study expands upon this tradition by seeking to identify verbal parallels between the Pastoral Epistles and two different sets of source texts: the Septuagint and the Greek manuscripts of the Jewish Pseudepigrapha. The parallels are detected using a method that is analogous to the syntax analysis phase of a compiler or a natural language processor. As such, the study defines a set of syntax rules for textual references in Ancient Greek literature and then scans these rules to find instances when they are true (or satisfied). Based on the literary theory of allusions, the method relies upon the rarity of the matching words in order to highlight the most likely parallels for further evaluation as potential references. During this search process, the method also generates metadata that can be used to evaluate the relative influence of each set of source texts.

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CHAPTER 1:

Introduction

This study is relatively unique within Biblical studies in that it seeks to identify and evaluate potential references from more than one set of source texts. In order to achieve this goal, the study developed a method of detecting verbal parallels (the precursor to evaluating potential references) that is both systematic and efficient. This systematic nature of the method is designed to reduce the subjectivity that arises from the fact that people (unlike computers and the implied reader of intertextuality; see Section 1.4) cannot be equally familiar with the entire ‘universe’ of texts. As such, a modern reader who is unfamiliar with a particular source text can overlook a verbal parallel to that text that may have been obvious to an original reader.¹ Applying the same method of detecting verbal parallels consistently across different sets of source texts reduces this subjectivity and also allows for metadata to be collected, which in turn facilitates the comparison of the relative influence of each set of source texts.

The aspect of the method that makes it systematic is a set of syntax rules for textual references. These syntax rules specify the searches that are required and the method executes/processes the searches. The method also needs to be efficient so that it can process large numbers of verbal parallels across multiple sets of source texts. The aspect that makes this possible is a criterion called ‘Singular Potential’ (see Sections 1.5.3, 1.6.9 and 1.7) which is used to highlight the most likely verbal parallels for further investigation as possible references. This criterion is based on the literary theory of allusions (i.e. that allusion usually refers to a single source text) and the subsequent observation that it is not the *high number of matching words* that matters most in a reference but the *low number of source texts* that these words are found in.

The method offers four significant benefits for biblical (and other textual) studies.² Firstly, the syntax rules can be tailored in order to be effective for any set of source and target texts. Secondly, because the syntax rules can detect verbal parallels with low verbal similarity, it enables a systematic approach to the detection of allusions (i.e. indirect references) and echoes (i.e. possible influences). Thirdly, the syntax rules can be used to search through large collections of source texts, even unfamiliar ones,

¹ For examples of this subjectivity, see how the four cited scholars either detect or overlook the five relatively well-known verbal parallels in Section 1.5.3.

² The first two benefits are specific to this study. The second two benefits are shared by the Digital Humanities projects that are described in Chapter 2.

so that more potential references can be considered. Then fourthly, this ability to perform large-scale searches means that metadata can also be collected, including which source texts appear to be used most frequently.

In the subsequent chapters, the syntax rules are applied to a relatively well-known area: the verbal parallels between the three Pastoral Epistles³ and the Septuagint. During this process, the syntax rules are trained (i.e. tested and new rules suggested) so that they can detect all the thematically coherent verbal parallels listed in the two standard editions of the Greek New Testament.⁴ It will be seen that these syntax rules also detect other thematically coherent parallels that are not currently listed. A selection of ‘likely’ potential references that have been detected by the method will be analyzed.

The syntax rules are then applied to a relatively unknown area: the verbal parallels between the Pastoral Epistles and the Jewish Pseudepigrapha. Here the syntax rules will detect more than three times as many thematically coherent verbal parallels as all previous studies. Since this is the first comprehensive study of verbal parallels between the Pastoral Epistles and the Jewish Pseudepigrapha, all of these parallels will be briefly analyzed.

This opening chapter begins by explaining the need for a new method to detect textual references in the Pastoral Epistles (Section 1.1). It is suggested that the paucity of direct references in these Epistles might not be because the author is ignorant of ancient texts (as suggested by Nielsen and Johnson),⁵ but rather that the author is writing in a style that befits a sense of familiarity with the original reader(s) (Section

³ The term ‘Pastoral Epistles’ is a collective reference to 1 & 2 Timothy and Titus.

⁴ A ‘thematically coherent’ verbal parallel is one where the matching words are used in the same context and there is a potential benefit in appealing to the source text (see Section 1.6.2). The process of ‘training’ the rules means adding or deleting rules so that all the thematically coherent parallels are detected.

⁵ Charles M. Nielsen, ‘Scripture in the Pastoral Epistles’, *Perspect. Relig. Stud.* 7 (Spring 1980): 18–19; Sherman E. Johnson, ‘Asia Minor and Early Christianity’, in *Christianity, Judaism and Other Greco-Roman Cults: Part Two, Early Christianity* (ed. Jacob Neusner; Leiden: E. J. Brill, 1975), 77–145.

1.2). This ‘familiar’ writing style could include a variety of reference forms and reference types,⁶ and so an attempt is made to catalogue the different reference forms in ancient literature (Section 1.3) and to broaden the search criteria to include influences and indirect references (Section 1.5). These reference forms become the basis of the syntax rules that are defined in Chapter 3.

The nature of intertextual frameworks is also discussed in order to explain why modern readers can overlook textual references that might have been obvious to the original readers (Section 1.4). Within this discussion, it is noted that this present study differs from traditional biblical studies of textual references in that it focuses on the identification of verbal parallels rather than the evaluation of potential references. However, the study does include evaluation of potential references (Chapters 5 and 6), and the criteria that are used in this evaluation are explained in Section 1.6. These criteria are adapted from the well-known criteria of Hays,⁷ but with an additional criterion called Singular Potential. The final section of this chapter (Section 1.7) outlines a system of classifying potential references that will be used to indicate the likelihood of each potential reference and to facilitate the gathering of metadata (see Chapter 4).

1.1 The Pastoral Epistles

Studies in the Pastoral Epistles during the last two centuries have largely focussed on the question of authorship.⁸ While there were numerous attempts to defend the

⁶ Within this study, the term ‘reference form’ is used to identify the way in which the matching words appear in the target and source texts. The term ‘reference type’ describes the way that the source text is used by the target text (which is independent of the reference form).

⁷ Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989).

⁸ The following discussion covers the internal evidence for/against Pauline authorship that has been the focus of recent scholarship. However, it is the external evidence, namely the acceptance of Epistles as Scripture within the Early Church, which is the most compelling argument for Pauline authorship. For example, 1 Timothy needed to

traditional position of Pauline authorship,⁹ the majority of scholars during this period identified the letters as pseudepigraphal, arising out of the struggle to define orthodoxy in the second century.¹⁰ Beginning in Germany, the most influential contributions against Pauline authorship in the 19th century were arguably those of Baur and Holtzman,¹¹ while the release of P. N. Harrison's 'The Problem of the Pastoral Epistles' in the early 20th century turned the tide amongst English-speaking scholars.

Weighing most heavily in the minds of those who rejected Pauline authorship was the obvious divergence in vocabulary between the Pastorals and the undisputed Pauline letters.¹² Some scholars also identified a different style of writing,¹³ while others highlighted the absence of traditional Pauline terminology, together with terms such as 'faith' being used with a seemingly different meaning to the undisputed Pauline writings. Since the letters were accepted into the Canon largely on the grounds of their assumed Apostolic origin, these scholars were then further divided by whether they attributed this 'misunderstanding' to an intentional deception¹⁴ or to the subsequent misreading of what was transparent to the original audience.¹⁵

be accepted into the church of Ephesus (its self-attested destination) during the lifetime of Paul for it to be recognized as authentic there. Notably, the bishop of nearby Smyrna, Polycarp, paraphrases 1 Tim 6:7 & 10 in Pol. Phil. 4:1 (c. 110 C.E).

⁹ Notably by Lightfoot, Spicq and Guthrie. Recent contributions include the arguments of Luke Timothy Johnson and George W. Knight III.

¹⁰ Mark Harding, *What Are They Saying about the Pastoral Epistles?* (New York: Paulist Press, 2001).

¹¹ Mark Harding, *Tradition and Rhetoric in the Pastoral Epistles* (New York: Peter Lang Publishing, 1998), 53.

¹² Harrison calls vocabulary 'the problem', P. N. Harrison, *The Problem of the Pastoral Epistles* (London: Oxford University Press, 1921).

¹³ J. Christiaan Beker, *Heirs of Paul: Their Legacy in the New Testament and the Church Today* (Grand Rapids: William B. Eerdmans, 1996).

¹⁴ For an example of this view see Lewis R. Donelson, *Pseudepigraphy and Ethical Argument in the Pastoral Epistles* (Tubingen: Mohr Siebeck, 1986), 55.

¹⁵ For an example of this view see Harrison, *The Problem*.

While a measure of consensus has been reached in the direction of non-Pauline authorship, the same cannot be said with regard to the identification of the purpose of each Epistle. Baur's once-popular hypothesis of opposing second-century Gnosticism has since been generally rejected, with opinions now ranging from addressing Artemisian syncretism,¹⁶ to suppressing women,¹⁷ to maintaining church order.¹⁸ The identification of the false teachers that the author was opposing is likewise disputed, with as many as nineteen different views being proposed over the years.¹⁹

Without downplaying the importance of authorship and purpose, these discussions have tended to overshadow analysis of the text itself. Apart from discussion of the more contentious areas, such as 1 Tim 2:11-15, little attention has been paid to the intricacies of each passage, let-alone the development of an argument across each letter. The fact that the content of the letters appears to many readers as disjointed, and even to some as a collection of different fragments, has perhaps contributed to this lack of attention.²⁰

In more recent years, some scholars have questioned the validity of the statistical methods used by Harrison and others to reject Pauline authorship, arguing that the sample size of the vocabulary is insufficient to draw accurate conclusions.²¹ In

¹⁶ Rick Strelan, *Paul, Artemis, and the Jews in Ephesus* (New York: De Gruyter, 1996).

¹⁷ Lucinda A. Brown, 'Asceticism and Ideology: The Language of Power in the Pastoral Epistles', *Semeia* 57 (1992): 77–94.

¹⁸ David C. Verner, *The Household of God: The Social World of the Pastoral Epistles* (Chico, California: Scholars Press, 1983), 186. Similarly, Harding, *Tradition and Rhetoric*.

¹⁹ John J. Gunther, *St. Paul's Opponents and Their Background: A Study of Apocalyptic and Jewish Sectarian Teachings* (Leiden: Brill, 1973), 4–5.

²⁰ For an example of this view, see James D. Miller, *The Pastoral Letters as Composite Documents* (Cambridge: Cambridge University Press, 2005).

²¹ See, for example, Stanley E. Porter, 'Pauline Authorship and the Pastoral Epistles: Implications for Canon', *Bull. Biblic. Res.* 5 (1995): 105–23; Earle E. Ellis, 'The Problem of Authorship: First and Second Timothy', *Rev. Expo.* 56/4 (October 1959): 343–54.

addition, Harrison's failure to investigate the occurrence of what he calls 'new' words (i.e. those not found elsewhere in the New Testament) in first-century documents has also come under scrutiny. Hitchcock, for example, argues that the vocabulary of the Pastorals has a greater correlation with that of Philo than with the second-century writings used by Harrison.²² Furthermore, a number of other scholars, such as Spicq,²³ McEleney²⁴ and McRay,²⁵ have noticed that which had been obvious to Jacquier²⁶ a century before, namely the correspondence between the vocabulary of the Pastorals and that of the Septuagint.

Despite the recognition of common vocabulary, very little attention has been given to the relationship between the Pastorals and other documents, including the Jewish Scriptures.²⁷ This oversight is noted by Wolfe in his observation that, 'It is commonly

²² F. R. Montgomery Hitchcock, 'Philo and the Pastorals', *Hermathena* lvi. (1940): 113–35.

²³ C. Spicq, *Les Épîtres Pastorales* (Études Bibliques; Paris: J. Gabalda et Cie, 1969), 187.

²⁴ Neil J. McEleney, 'The Vice Lists of the Pastoral Epistles', *Cathol. Biblic. Q.* 36/2 (April 1974): 203–19.

²⁵ John McRay, 'The Authorship of the Pastoral Epistles: A Consideration of Certain Adverse Arguments to Pauline Authorship', *Restor. Q.* 7/1–2 (1963): 2–18.

²⁶ E. Jacquier, J. Duggan (trans.), *History of the Books of the New Testament* (New York: Benziger Brothers, 1907).

²⁷ For example, Francis' monograph on Pauline Parallels omits the Pastoral Epistles even though it contains other epistles of disputed Pauline authorship, Fred O. Francis, *Pauline Parallels* (2nd ed.; Philadelphia: Augsburg Fortress Publishers, 1984).

Exceptions to this trend include, P. H. Towner, '1-2 Timothy and Titus', in *Commentary on the New Testament Use of the Old Testament* (ed. D. A. Carson and G. K. Beale; Grand Rapids, Mich. : Nottingham, England: Baker Academic, 2007), 891–918; B. Paul Wolfe, 'The Sagacious Use of Scripture', in *Entrusted With The Gospel: Paul's Theology in the Pastoral Epistles* (ed. Andreas J. Köstenberger and Terry L. Wilder; Nashville, Tennessee: B&H Publishing, 2010), 199–218; Walter T. Wilson, *Pauline Parallels: A Comprehensive Guide* (Louisville, Ky: Westminster John Knox, 2009).

pointed out by commentators that the Pastor makes very little use, if any, of the OT.²⁸ Proponents of this view include Nielsen, who asserts that, ‘The author of the Pastorals is not well acquainted with the Old Testament (or at least there is no evidence that he is).’²⁹ Likewise, Johnson claims that the author ‘reveres the Scriptures but does not seem well acquainted with them.’³⁰

However, the statement that *πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος* (‘all Scripture [is] God-breathed and useful’ – 2 Tim 3:16; cf. 1 Tim 5:18), together with the quotation from Epimenides in Tit 1:12, suggests that there could instead be many textual references in the Pastoral Epistles. In this context, this study developed a systematic method of detecting potential references in the Pastoral Epistles. Since the method can also be applied across any set of source and target texts, the thesis presents both the results for the Pastoral Epistles and describes how the method can be applied to future studies.

The way that potential references are classified/evaluated in this method is not particularly novel, with only a few modifications to the standard criteria that have been proposed by Hays (see Section 1.6). However, the method of detecting verbal parallels (i.e. the precursor to the classification process) is more systematic and comprehensive than other biblical studies on textual references. This makes the method comparable to the computerized projects in the Digital Humanities (see Chapter 2).

While the systematic nature of the method is explained in Chapter 3, the remainder of this present chapter describes the method’s comprehensive nature. This includes three specific measures: broadening the set of reference forms (i.e. the way matching words can appear in the target and source texts; see Section 1.3); searching more than one intertextual framework (see Section 1.4); and extending the reference types to include influences and indirect references (see Section 1.5). However, before outlining the

²⁸ B. Paul Wolfe, ‘Scripture in the Pastoral Epistles: PreMarcion Marcionism?’, *Perspect. Relig. Stud.* 16 (Spring 1989): 6.

²⁹ Nielsen, 18–19.

³⁰ Johnson, ‘Asia Minor and Early Christianity’, 33.

details of these three measures, the following section explains why they might be effective.

1.2 Different Styles of Writing in Ancient Literature

Early Christians, like their Jewish counterparts, ascribed special significance to the words contained in their Scriptures.³¹ As Cyprian would later write in his epistle to Donatus, ‘When you pray, you speak to God; but when you read the Scriptures, God speaks to you’ (*Ad Donatum* 15.1). It is not surprising then that when Christians began to write their own documents they made frequent references to these Scriptures. While modern scholars generally agree on this point, opinions differ about the type of references that were made.³²

Following a greater awareness of ancient literary practices, a growing number of scholars have identified similarities between the way Christians quoted their sacred texts and the use of quotations in Greco-Roman rhetoric.³³ Gamble, for example, makes the claim that ‘early Christian literature is deeply indebted to the techniques, forms, and modes of ancient rhetoric.’³⁴ Likewise, after analyzing the Apostle Paul’s citation practice, Stanley concludes, ‘When Paul quotes from the Jewish Scriptures in

³¹ Robin Lane Fox, ‘Literacy and Power in Early Christianity’, in *Literacy and Power in the Ancient World* (ed. Alan K. Bowman and Gregory Crane; Cambridge: University Press, 1994), 139.

³² For a helpful summary of opposing views, see the various contributions in G. K. Beale, ed., *The Right Doctrine from the Wrong Texts? Essays on the Use of the Old Testament in the New* (Grand Rapids: Baker Books, 1994).

³³ For an example of rhetorical analysis in the *Pastorals*, see Harding, *Tradition and Rhetoric*.

³⁴ Harry Y. Gamble, *Books and Readers in the Early Church: A History of Early Christian Texts* (New Haven: Yale University Press, 1995), 35.

his letters, he invariably has a rhetorical purpose. Usually this means drawing on the authority of the biblical text to extend or seal an argument.³⁵

Rhetorical practices were widespread in Greco-Roman antiquity, with the ‘art of persuasion,’ as it was originally called, being taught in Athens as early as the Fifth Century BCE.³⁶ The spread of the Greek language and culture that followed the conquests of Alexander the Great meant that schools specializing in the skills of rhetoric were soon a part of every urban center in the Greek empire.³⁷ The Romans eventually adopted similar practices as well, with the first official rhetorical school established in Rome in 71 CE under the direction of Quintilian.³⁸ Students were taught how to select material, construct an argument, and then deliver it persuasively, often using classical speeches, like those in the Homeric poems, as models to imitate.³⁹ According to Quintilian, this included imitating ‘the practice of the greatest orators, who [appealed] to the poems of the ancients [...] for the support of their arguments’ (*Inst.* 1.8.10).⁴⁰

Given that Early Christians heard the ‘voice of God’ within their Scriptures, it is not surprising that there are numerous appeals to the authority of Scripture in their letters.⁴¹ However, while the influence of ancient rhetoric on the early Christian epistles cannot be discounted, neither can it fully describe the richness of these documents. As one scholar concludes, ‘Early Christian letters combine the familiarity

³⁵ Christopher D. Stanley, *Arguing With Scripture* (New York: T & T Clark, 2004), 52.

³⁶ George A. Kennedy, ‘Historical Survey of Rhetoric’, in *Handbook of Classical Rhetoric in the Hellenistic Period (330 B.C. - A.D. 400)* (ed. Stanley E. Porter; Leiden: Brill, 1997), 7.

³⁷ Kennedy, ‘Historical Survey’, 18–19.

³⁸ Kennedy, ‘Historical Survey’, 19.

³⁹ Kennedy, ‘Historical Survey’, 15.

⁴⁰ Cited in Steve Moyise, ‘Quotations’, in *As It Is Written: Studying Paul’s Use of Scripture* (ed. Stanley E. Porter and Christopher D. Stanley; Atlanta: Society of Biblical Literature, 2008), 17.

⁴¹ See, for example, Stanley, *Arguing With Scripture*.

of the private letter, the authority and community address of the official letter, and the expository and didactic functions of the philosophical letter.⁴²

These different writing styles were acknowledged by the ancients themselves, as seen by their explicit recognition of the differences between the rhetorical and epistolary genres. According to Quintilian, for example, letters should have the ‘looser texture’ of normal conversation, rather than the ‘more closely connected style of rhetoric’ (*Inst.* 9.4.23). Likewise, Cicero wrote in a letter to L. Papirus Paetus:

How do I strike you in my letters? Don’t I seem to talk to you in the language of the common folk? For I don’t always adopt the same style. What similarity is there between a letter, and a speech in court or at a public meeting? (*Fam.* 9.21.1).

Seneca too makes a similar statement:

I prefer that my letters should be just what my conversation would be if you and I were sitting in one another’s company or taking walks together – spontaneous and easy; for my letters have nothing strained or artificial about them (*Ep.* 75.1-12).

This style of writing that Quintilian, Cicero and Seneca describe as more appropriate for letters is due to the relationship between the author and the reader(s); there is a greater level of familiarity that warrants different language and allows for more subtle methods of communication, including the type and form of references. As Caird observes, references in a familiar context are generally not quotations but allusions, aimed at ‘establishing rapport between author and reader and giving confidence in a background of shared assumptions. A quotation may be the basis of an appeal to authority, but an allusion is always a reminder of what is held in common.’⁴³

Noting the effect of familiarity between the author and reader(s) is especially relevant for the Pastoral Epistles. The stated recipients of these letters are trusted companions of Paul (i.e. Timothy and Titus), both of whom are referred to affectionately as Paul’s ‘son’ (υιός, 1 Tim 1:2, 18; 2 Tim 1:2; Titus 2:4). A sense of familiarity is also evident in the references to shared experiences between Paul and these two recipients (e.g. 1 Tim 1:18; 2 Tim 1:3-5; Titus 1:5). Thus, the paucity of direct (or rhetorical)

⁴² Gamble, *Books and Readers*, 37.

⁴³ G. B. Caird, *The Language and Imagery of the Bible* (2nd ed.; Grand Rapids: Wm. B. Eerdmans Publishing Co., 1997), 33.

references in these Epistles might not be because the author is ignorant of ancient texts (as suggested by Nielsen and Johnson),⁴⁴ but rather that the author is writing in a style that befits a sense of familiarity with these original readers. In order to accommodate this potentially different style of writing, the following sections define a broad set of reference forms; consider which source texts were familiar to the author and original reader(s) of the Epistles; and then outline how the more subtle reference types are detected.

1.3 Reference Forms

This study presents a systematic method of searching for verbal parallels across large collections of source texts, even unfamiliar ones. However, as the previous section highlighted, people write in different styles according to their context (and therefore make references in different ways). Consequently, the search criteria that are used to identify the verbal parallels must be diverse enough to detect a variety of reference forms (i.e. the various ways that the matching words appear in the source and target texts). Therefore, this present section seeks to catalogue some of the different reference forms that were used in ancient literature. These forms will then become the basis of the syntax rules that are defined in Chapter 3.

It has been said that one of the characteristic features of the work of Clement of Alexandria is ‘the presence of borrowed material [...] taken more or less accurately from other authors’ and ‘culled from every nook and cranny of the nearly thousand-year span of Greek literature.’⁴⁵ The difficulty of identifying this ‘borrowed material’ is compounded by the fact that he rarely acknowledges his sources; instead ‘most of the time Clement connects a thought from outside by no more than a single word, a brief formula, a hidden allusion or a mere hint.’⁴⁶

⁴⁴ Nielsen, 18–19; Johnson, ‘Asia Minor and Early Christianity’, 33.

⁴⁵ Annewies van den Hoek, *Clement of Alexandria and His Use of Philo in the Stromateis: An Early Christian Reshaping of a Jewish Model* (Leiden: E. J. Brill, 1988), 1.

⁴⁶ Hoek, *Clement of Alexandria*, 1.

While this Early Church Father may be an extreme case, Clement's habit of borrowing from previous literature was certainly not unusual. The Jewish and Christian Scriptures, for example, contain numerous links to earlier texts, both in the form of citations as well as parallels and echoes of their predecessors.⁴⁷ In a similar way, students of the ancient rhetorical schools were explicitly encouraged to embellish their writings with quotations from and allusions to famous authors.⁴⁸ According to Quintilian, this involved imitating 'the practice of the greatest orators, who [appealed] to the poems of the ancients [...] for the support of their arguments' (*Inst.* 1.8.10). Likewise, Philo is said to have 'borrowed' from a large number of other authors including the Greek philosopher Plato;⁴⁹ and the works of Eusebius of Caesarea have been described as 'a rich mine of fragments of Greek literature.'⁵⁰

Not only was 'borrowing' from earlier works commonplace, there was also a variety of ways in which this was done. Apart from the authoritative quotations that were encouraged by the rhetorical schools, a number of other methods were also employed. Many of Philo's references, for example, are paraphrases rather than quotations, based apparently from memory rather than from a physical text.⁵¹ Similarly, the

⁴⁷ Hays, *Echoes*, 14. For support of this claim, see 'Appendix IV – Loci Citati Vel Allegati' in Barbara Aland et al., eds., *Novum Testamentum Graece* (28th ed.; Stuttgart: German Bible Society, 2012). See also, Bruce Louden, *Homer's Odyssey and the Near East* (Cambridge: Cambridge University Press, 2011). Louden finds evidence to suggest that the Jewish and Christian Scriptures also contain 'allusions' to Homer's *Odyssey*.

⁴⁸ See, for example, Quintilian, *Inst.* 1.8.10.

⁴⁹ Runia goes as far as saying that 'one can read the whole of Philo's works without coming across a single original thought', David T. Runia, *Philo of Alexandria and the Timaeus of Plato* (Leiden: E. J. Brill, 1986), 9.

⁵⁰ Hoek, *Clement of Alexandria*, 1.

⁵¹ Runia, *Philo of Alexandria*, 369. Likewise, Hartog says of Polycarp, '[his] habit of loose quotation demonstrates that he usually quoted from memory and that he felt free to creatively edit his sources'. Paul Hartog, *Polycarp and the New Testament the Occasion, Rhetoric, Theme, and Unity of the Epistle to the Philippians and Its Allusions to New Testament Literature* (Tübingen: Mohr Siebeck, 2002), 172.

hymns of Qumran, the ‘Hodayot’, refer to other texts either by summarizing their ideas and themes or by drawing structural parallels.⁵² Likewise, the so-called ‘Testamentary Literature’ seeks to gain acceptance by imitating the structure of Jacob’s last word (or testament) to his sons.⁵³ Different again is the book of Jubilees, which interweaves short phrases and groups of verses from the narrative of Genesis and Exodus with ‘extensive material from other books, in the form of quotation, but also, and more frequently, allusion.’⁵⁴ A similar approach is adopted in the Prayer of Manasseh, which alludes to the events of 2 Chronicles 33, as the following comparison illustrates.⁵⁵

2 Chronicles 33	Prayer of Manasseh
[Manasseh] ... provoking his [Yahweh’s] anger	I provoked your fury (or anger)
... placed ... the idol ... in the Temple.	I set up idols
... Manasseh with hooks	I am ensnared,
... in chains ...	I am bent by a multitude of iron chains
humbling himself deeply	I am bending the knees of my heart

⁵² Julie A. Hughes, *Scriptural Allusions and Exegesis in the Hodayot* (Leiden: Brill, 2006), 51. Hughes also makes a helpful distinction between allusions and mere ‘coincidences in vocabulary’: the former being *intentional* references to *specific* texts, whereas the latter are unconscious repetitions of Scriptural language that were also adopted by the wider Qumran community.

⁵³ James H. Charlesworth, ‘The Pseudepigrapha as Biblical Exegesis’, in *Early Jewish and Christian Exegesis: Studies in Memory of William Hugh Brownlee* (ed. Craig A. Evans and William F. Stinespring; Atlanta: Scholars Press, 1987), 145.

⁵⁴ Sidnie White Crawford, *Rewriting Scripture in Second Temple Times* (Grand Rapids: William B. Eerdmans Publishing Company, 2008), 64. Jubilees has the rare distinction of being found at Qumran as well as being preserved through Christian scribes, especially via the Abyssinian (Ethiopian) Orthodox Church which granted the book canonical status.

⁵⁵ This example is noted in Charlesworth, ‘The Pseudepigrapha as Biblical Exegesis’, 144.

before the God of his ancestors.

before you, God of our fathers.

These few examples highlight the variety of reference forms that were used in ancient literature. Not only were citations and verbatim quotations common, but more subtle references such as paraphrases, keywords and structural parallels were also used. Therefore, this study begins with a broad collection of five references forms (see below):

Single Keyword: A word (e.g. a proper noun) from a source text that could potentially identify that text.⁵⁶

Verbatim Clause/Phrase: Two or more words from a single clause of a source text that appear in a single clause of the target text in the same order. Synonyms of words are allowed and articles can be either included or omitted, but other words cannot be inserted (else it would be classified as a non-verbatim clause/phrase).

Non-Verbatim Clause/Phrase: Two or more words from a single clause of a source text that appear in a single clause of the target text but the words are either in a different order or separated by other words.

Multiple Keywords: Words from multiple clauses of the source text that appear in a single clause of the target text.⁵⁷

Structural Parallel: Words from multiple clauses of the source text and appear in multiple clauses of the target text.

These reference forms simply describe the way that the matching words appear in the source and target texts (i.e. to give a label to the verbal parallel that facilitates the gathering of metadata). Notably, the *form* of a potential reference is independent of both the *type* of the potential reference (see Section 1.5) and the evaluation of whether

⁵⁶ The explanation of what it means to ‘potentially identify’ is given in Section 1.5.

⁵⁷ The ‘Multiple Keywords’ reference form differs from the preceding forms in that the matching words are different clauses of the source text, so they do not qualify as a ‘two-word phrase’ or as a ‘paraphrase’.

it is intentional (see Section 1.6). As such, the term ‘verbatim clause/phrase’ has been chosen instead of the term ‘quotation’ in order to avoid the typical understanding that a quotation is a direct reference that is intentional. Many of the verbatim clauses/phrases that are detected by this study are subsequently determined to be intentional (and hence an actual quotation) but others might just be coincidences of vocabulary (see, for example, the verbal parallel in 2 Tim 2:19d which is discussed in Section 1.5.3).⁵⁸ For the same reason, the term ‘non-verbatim clause/phrase’ has been chosen instead of ‘paraphrase’.

These five reference forms will become the basis of the search features that are defined in Chapter 3. These search features are then used to identify parallels between the Pastoral Epistles and the Septuagint and between the Pastoral Epistles and the Jewish Pseudepigrapha. The results of this process are documented in Chapters 4 – 7.

1.4 Intertextual Frameworks

In the above survey of recent studies in the Pastoral Epistles (Section 1.1), it was noted that there is a paucity of direct references in these letters. Consequently, this study detects verbal parallels (the precursor to evaluating potential references) using a method that is more systematic and comprehensive than the approaches that are typically used within Biblical studies of textual references. Having explained how this new method seeks to detect an increased number of reference forms (Section 1.3), the following discussion explains why the method is designed to search through multiple intertextual frameworks. After briefly introducing the concept of intertextuality and how it applies to the Pastoral Epistles, two examples from the Pastoral Epistles are presented and discussed.

In literary theory, the term ‘intertextuality’ refers to the way that meaning is ‘read-in’ to a text during the act of reading.⁵⁹ While the phenomenon of intertextuality is as old

⁵⁸ Some scholars, such as Beetham, reduce the likelihood of a coincidence by defining quotations as having six or more shared words.

⁵⁹ Stefan Alkier, ‘Intertextuality and the Semiotics of Biblical Texts’, in *Reading the Bible Intertextually* (Waco: Baylor University Press, 2009), 4.

as literature itself, it was Julia Kristeva who first defined the term in 1969.⁶⁰ For Kristeva, intertextuality describes the way in which a text ‘dialogues’ with the ‘universe of texts’ during the ‘act of reading.’⁶¹ Following Kristeva, influential proponents of this model include Wolfgang Iser and Umberto Eco, while within Biblical Studies, intertextuality has been popularized by Richard Hays.

Unlike other literary models, such as structuralism, which assumes that textual components have their own inherent meaning, within intertextuality meaning is derived from the literary culture of the reader. Northrop Frye gives an apt description of this process as, ‘books are like a picnic in which the author brings the words and the reader the meaning.’⁶² However, as a theoretical model, intertextuality does not deal with actual readers, neither those originally intended by the author nor modern readers, but the implied reader who ‘embodies all those predispositions necessary for a literary work to exercise its effect.’⁶³ Thus the implied reader is a hypothetical model reader who shares the same co-texts as the author so as to enable the text to convey its full meaning.

In recent scholarship, the term intertextuality has been used to describe a variety of studies, ranging from product-orientated approaches that analyze authorial intent via the analysis of quotations and allusions,⁶⁴ through to reception-orientated approaches

⁶⁰ For a survey of intertextuality in the history of literacy, see Judith Still and Michael Worton, ‘Introduction’, in *Intertextuality: Theories and Practices* (Manchester: Manchester University Press, 1990), 1-33.

⁶¹ Julia Kristeva, ‘Word, Dialogue, and Novel’, in *The Kristeva Reader* (ed. Toril Moi; Oxford: Wiley-Blackwell, 1986), 37.

⁶² Cited in Wolfgang Iser, *The Act of Reading: A Theory of Aesthetic Response* (Baltimore: The John Hopkins University Press, 1980), 27. Frye himself is quoting a description of Boehme’s books, which he describes as ‘an exact description of all works of literary art without exception.’

⁶³ Iser, *The Act of Reading*, 34.

⁶⁴ *Production-oriented intertextuality* is really ‘historical criticism’ under a different name, but the term has taken hold and it is now common for Biblical scholars to use it. This approach is exemplified by the so-called ‘intertextual remarks’ of Zamfir and Verheyden, which claims that the author of 1 Tim 2:8-10 made deliberate allusions to

that focus on one or more of the potential meanings, especially of a particular subgroup of actual readers.⁶⁵ This present study sits at the first end of the spectrum in that it attempts to understand the authorial intent of the Pastoral Epistles.

In Kristeva's model of intertextuality, the meaning of a text is dynamic, capable of being influenced by every new text.⁶⁶ Similarly, each new text derives its meaning from the existing 'universe' of texts.⁶⁷ However, in terms of finding the original meaning (or authorial intent) of the Pastoral Epistles, the intertextual framework is not the whole universe of texts but a smaller subset of them, as Ciampa explains:

One of the distinctive characteristics of sectarian or closely knit religious groups (and perhaps other affinity groups) is that their discourse typically takes place within the context of a more narrowly defined, clearly recognized, and fully accepted intertextual framework than other communities. The foundational documents and traditions of such a group play a significant role in establishing the particular intertextual framework within much of the community's discourse takes place and within which it is understood.⁶⁸

Therefore, in order to understand the original meaning of the Pastoral Epistles, it is necessary to identify this 'narrower' intertextual framework that was shared between its author and the original readers. However, even if Paul is the author, Timothy and Titus are the original recipients of the letters, and each of these three men regarded the Jewish Scriptures as authoritative, then it is still unclear whether they were equally familiar with all of these Scriptures. Furthermore, given the quotation of

1 Cor 11:3-15 in order to redefine the meaning of that passage. See Korinna Zamfir and Joseph Verheyden, 'Text-Critical and Intertextual Remarks on 1 Tim 2:8-10', *Novum Testam.* 50 (2008): 376–406.

⁶⁵ For numerous examples, see Richard B. Hays, Stefan Alkier, and Leroy Andrew Huizenga, *Reading the Bible Intertextually* (Waco, Texas: Baylor University Press, 2009).

⁶⁶ Kristeva, 'Word, Dialogue, and Novel', 37.

⁶⁷ Kristeva, 'Word, Dialogue, and Novel', 37.

⁶⁸ Roy E. Ciampa, 'Scriptural Language and Ideas', in *As It Is Written: Studying Paul's Use of Scripture* (ed. Stanley E. Porter and Christopher D. Stanley; Atlanta: Society of Biblical Literature, 2008), 45.

Epimenides in Titus 1:12, it is likely that there are other texts outside these Scriptures that they were also familiar with (even if they didn't hold as them as authoritative).

Since the actual intertextual framework of the Pastoral Epistles is unknown, the method that is presented by this study is designed to help to discover this framework. This is achieved by searching through different sets of source texts (or possible intertextual frameworks) using the same syntax rules. In this search process, metadata is collected, including which source texts have the most verbal parallels (see Chapters 4 – 7 for examples of this metadata). This metadata then facilitates a better understanding of the actual intertextual framework of the Pastoral Epistles, thereby providing the basis for a more detailed evaluation of the potential references within this framework.

Furthermore, by using the same set of syntax rules (i.e. the same definitions of reference forms) across each intertextual framework, verbal parallels are detected in a systematic (and thereby consistent) manner. This makes the task of identifying verbal parallels less subjective. For example, one of the two standard editions of the Greek New Testament, the NA²⁸, lists verbal parallels to 2 Macc 3:30 in Titus 2:11 and 3:4. The similarity between these verses is shown below:

Ἐπεφάνη γὰρ ἡ χάρις τοῦ **θεοῦ** σωτήριος πᾶσιν ἀνθρώποις⁶⁹ (Titus 2:11)

ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία **ἐπεφάνη** τοῦ σωτῆρος ἡμῶν **θεοῦ**⁷⁰ (Titus 3:4)

οἱ δὲ τὸν κύριον εὐλόγουν τὸν παραδοξάζοντα τὸν ἑαυτοῦ τόπον,
καὶ τὸ μικρῷ πρότερον δέους καὶ ταραχῆς γέμον ἱερὸν τοῦ

⁶⁹ ET: 'For the grace of God has appeared, bringing salvation for all people.'

⁷⁰ ET: 'But when the generosity and kindness of God our savior appeared.'

παντοκράτορος **ἐπιφανέντος κυρίου** χαρᾶς καὶ εὐφροσύνης
ἐπεπλήρωτο.⁷¹ (2 Macc 3:30)

However, after applying the syntax rules consistently across the whole of the Septuagint, three other verbal parallels that are not listed in the NA²⁸ (or the UBS⁵) are detected for these same verses of Titus:

ὁ **θεός**, ἐπίστρεψον ἡμᾶς
καὶ **ἐπίφανον** τὸ πρόσωπόν σου, καὶ **σωθησόμεθα**.⁷² (Ps 79:4; MT Ps 80:3)

κύριε ὁ **θεός** τῶν δυνάμεων, ἐπίστρεψον ἡμᾶς
καὶ **ἐπίφανον** τὸ πρόσωπόν σου, καὶ **σωθησόμεθα**.⁷³ (Ps 79:20; MT Ps 80:19)

ὦ κύριε, **σῶσον** δὴ, ὦ κύριε, εὐόδωσον δὴ.
εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου·
εὐλογήκαμεν ὑμᾶς ἐξ οἴκου κυρίου.

θεός κύριος καὶ **ἐπέφανεν** ἡμῖν.⁷⁴ (Ps 117:25-27a; MT Ps 118:25-27a)

Both Ps 79 and Ps 117 are thematically coherent with the Epistle (i.e. the source texts have a similar context to the target text – see Section 1.6.4) in that all three texts refer to a dependence on God for salvation. Furthermore, Psalm 117 (MT Psalm 118) appears to have been exegetically significant within the Early Church, with Ps 117:26 (εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, ‘blessed be the one who comes in the

⁷¹ ET: ‘But they praised the Lord who had honored his own place. And the temple, which a little while before was full of fear and disturbance, after the Lord appeared, was filled with joy and gladness.’

⁷² ET: ‘God, return to us and reveal your face, and we will be saved.’

⁷³ ET: ‘Lord, God of hosts, return to us and reveal your face, and we will be saved.’

⁷⁴ ET: ‘O Lord, save now, O Lord, give success now. Blessed is the one who comes in the name of the Lord; we will bless you from the house of the Lord. The Lord [is] God, and he appeared to us.’

name of the Lord’) being quoted in reference to Jesus in Matt 21:9 & 23:39; Mark 11:9; Luke 13:35 & 19:38; and John 12:13.

While a reference to either of these Psalms could benefit the Epistle, it is unclear whether these verbal parallels constitute actual references because the number of matching words is still relatively low (despite being greater than 2 Macc 3:30). However, the fact that the NA²⁸ records verbal parallels to 2 Macc 3:30 and not to the Psalms, reveals an element subjectivity in the way that verbal parallels are currently identified.

One of aims of this study is to demonstrate how this subjectivity can be minimized. The place where this benefit applies is highlighted in the following table and is explained in the subsequent discussion.

	Identifying Verbal Parallels	Evaluating Potential References
Previous Studies	Subjective identification using an unspecified set of searches on a single intertextual framework	Subjective evaluation but using well-defined criteria (see Section 1.6)
Present Study	Objective identification using a defined set of searches on multiple intertextual frameworks	Subjective evaluation but using well-defined criteria (see Section 1.6)

Table 1.4.1 – Comparison of this Present Study with Previous Studies of Textual References within Biblical Studies

Studies of textual references within Biblical Studies usually focus on the right-most column of the above table, the evaluation of potential references. However, in terms of identifying verbal parallels, they focus on a single set of source texts (i.e. just one intertextual framework, such as the Septuagint) and they typically do not catalogue or define the different searches that are used to identify the verbal parallels.

Therefore, this study provides two sets of benefits for Biblical studies. Firstly, it presents a number of potential references within the Pastoral Epistles that are not

recorded in recent studies, including the first attempt to evaluate all of the potential references between the Pastoral Epistles and the Jewish Pseudepigrapha. Secondly, this study also documents how future studies can systematically and comprehensively search for verbal parallels across different intertextual frameworks (even less familiar ones, like the Jewish Pseudepigrapha or the Works of Philo, etc.).

The key component/parameter of the method that reduces the level of subjectivity in identifying verbal parallels is the set of syntax rules. While the initial set of rules is subjective, this subjectivity is minimized by testing/training the rules on a set of agreed/well-known verbal parallels (i.e. they that have been proposed by an independent group of scholars). For example, this study began with a set of syntax rules that defined five different reference forms (see Section 1.3 and Chapter 3). These rules were tested/trained to be able to detect all the thematically coherent verbal parallels in a well-known area (i.e. the verbal parallels between the Pastoral Epistles and the Septuagint). During this testing, it was discovered that one of the reference forms (i.e. multiple keywords) was not required but some additional reference forms were required (see Chapter 4). Having trained the syntax rules to be effective in this well-known area (and to learn the reference style of the Pastoral Epistles), they could then be applied to a new area (i.e. the Jewish Pseudepigrapha).

Future studies may apply these syntax rules to other intertextual frameworks, such as the Greek New Testament, Philo, the Early Church Fathers, or even subsets of these source texts, such as individual books. The fact that the same set of syntax rules is applied to each different intertextual framework means that an objective comparison of the possible influence of each set of source texts is then possible.

The method can also be applied to other target texts besides the Pastoral Epistles, (such as other books of the New Testament) in order to determine which source texts appear to have had the most influence on those target texts. Alternatively, the Pastoral Epistles can be used as the source texts for different sets of target texts (e.g. the Early Church Fathers, Calvin etc.) in order to determine when the Epistles appear to have been the most influential. (Note that the source and target texts need not be in the same language, as explained in Chapter 3).

Furthermore, since the method can be applied consistently across any intertextual framework, it can even be used on source texts that are unfamiliar to modern readers.

In doing so, it will detect ‘new’ verbal parallels that modern readers have overlooked but which could have been obvious to the original readers. Thus, the method reduces the subjectivity that is caused by a modern reader’s limited intertextual framework.

For example, when using the Jewish Pseudepigrapha as a possible intertextual framework of the Epistles, the study detected a ‘new’ verbal parallel between 1 Tim 2:5-6 and T. Dan 6.2. The similarity between these verses is shown below:

Εἷς γὰρ θεός, εἷς καὶ **μεσίτης θεοῦ καὶ ἀνθρώπων**, ἄνθρωπος
Χριστὸς Ἰησοῦς, ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων⁷⁵ (1 Tim
2:5-6a)

ἐγγίζετε δὲ τῷ θεῷ καὶ τῷ ἀγγέλῳ τῷ παραιτουμένῳ ὑμᾶς· ὅτι οὗτός
ἐστι **μεσίτης θεοῦ καὶ ἀνθρώπων** ἐπὶ τῆς εἰρήνης Ἰσραήλ⁷⁶ (T. Dan
6.2)

During the analysis of this potential reference (see Chapter 7), it was noted that this verse in the Testament of Dan is part of a series of statements in the Testaments of the Twelve Patriarchs about angelic mediators between God and humanity. As such, it may in fact be that the Epistle is quoting from the Testament, but doing so in order to refute a heretical teaching that is contained therein (cf. 1 Tim 1:3).

1.5 Reference Types

As discussed above, this study presents a systematic and comprehensive method of detecting verbal parallels (the precursor to evaluating potential references). This method uses a set of syntax rules that represent a broad collection of reference forms (see Section 1.3) and is designed to search through multiple intertextual frameworks (see Section 1.4). In the following discussion, the three reference types that are detected by the method – direct references, indirect references and influences – are explained using examples taken mainly from the Pastoral Epistles.

⁷⁵ ET: ‘For there is one God and one mediator between God and humanity, the man Christ Jesus, who gave himself as a ransom for all.’

⁷⁶ ET: ‘And draw near to God and to the angel who asks/intercedes for you; because he is a mediator between God and man for the peace of Israel.’

1.5.1 Direct References

For every textual reference, the author of the target (or referring) text appeals to a source (or referenced) text because it is beneficial to do so. As such, a reference occurs when there are perceived deficiencies in the author's worldview and the source text is used 'to assist in producing an answer to the problems set by these deficiencies.'⁷⁷

In a direct textual reference, the author of the target text borrows words from the source text that encapsulate this benefit and then highlights the borrowed words in some way so as to make the reference (and benefit) obvious to the reader(s). This highlighting can be achieved through an accompanying phrase and/or through virtue of a high degree of verbal similarity. In the following example, the appeal to Gen 15:6 in Rom 4:3, both of these elements are present:

τί γὰρ ἡ γραφὴ λέγει; ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.⁷⁸ (Rom 4:3)

καὶ ἐπίστευσεν Ἀβραμ τῷ θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.⁷⁹ (Gen 15:6)

The direct nature of this reference is obvious because the borrowed words that contain the benefit are used in the subsequent verses of Romans, as shown below:

τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα, τῷ δὲ μὴ ἐργαζομένῳ πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἄσεβῃ λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην.⁸⁰ (Rom 4:4-5)

⁷⁷ Iser, *The Act of Reading*, 79.

⁷⁸ ET: 'For what does the scripture say? "Abraham believed God, and it was accounted to him as righteousness."'

⁷⁹ ET: 'And Abram believed God, and it was accounted to him as righteousness.'

⁸⁰ ET: 'Now to one who works, wages are not accounted as a gift but as something due. But to one who without works trusts him who justifies the ungodly, such faith is accounted as righteousness.'

There are three well-known direct references in the Pastoral Epistles. The first two are introduced by the same introductory phrase:

λέγει γὰρ ἡ γραφή· βοῦν ἀλοῶντα οὐ φιμώσεις, καί· ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.⁸¹ (1 Tim 5:18)

This first half of 1 Tim 5:18 contains an apparent reference to Deut 25:4, as shown below:

Οὐ φιμώσεις βοῦν ἀλοῶντα.⁸² (Deut 25:4)

Notably, the borrowed words are arranged in a different order in the Epistle (i.e. the reference form is ‘non-verbatim clause’). However, this does not alter the basic meaning of the sentence and the rearrangement can be explained by the author either quoting from memory or a different Greek translation of the Hebrew, or changing the order of the words for emphasis, or both. The appeal to Deut 25 has the benefit of supplying authoritative weight to the previous statement in the Epistle about a worker being worthy of reward (1 Tim 5:17). Significantly, the same verse is cited in 1 Cor 9:9 to make a similar point.

Interestingly, the second reference 1 Tim 5:18 appears to be a quotation of a dominical speech:

ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε ἐσθίοντες καὶ πίνοντες τὰ παρ’ αὐτῶν· ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν.⁸³ (Luke 10:7; cf. Matt 10:10)

Like the previous appeal, a reference to the words of Jesus would substantiate the claim that an elder who leads well is worthy of double honor (1 Tim 5:17).

⁸¹ ET: ‘For the Scripture says, ‘Do not muzzle an ox while it is threshing [grain],’ and, ‘the worker is worthy of his reward.’’

⁸² ET: ‘Do not muzzle an ox while it is threshing [grain].’

⁸³ ET: ‘Remain in the same house, eating and drinking things from them, for the worker is worthy of his reward. Do not leave the house for [another] house.’

The third direct reference in the Epistles is an appeal to Epimenides in Titus 1:12. Although this source text is now lost, there is no reason to suggest that the quotation here in the Epistle is substantially different to the original wording.⁸⁴

εἶπεν τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης· **Κρήτες ἀεὶ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί.**⁸⁵ (Titus 1:12)

Epimenides' portrayal of Cretans is invoked in order to reinforce the Epistle's description of the false teachers in Crete (Titus 1:10-11). Thus, like the other two direct references in the Epistles, this reference is clearly highlighted in the target text and the benefit is contained within the borrowed words.

1.5.2 Influences (Echoes)

Sometimes there will be matching words between a target text and source text and these matching words might also encapsulate a potential benefit, but (unlike a direct reference) there is no apparent attempt to highlight these matching words. As such, it may be that the author of the target text found that particular source text to be beneficial and borrowed words from it, but he/she did not attempt to communicate the source of this benefit to the reader(s). This type of potential reference is classified as an 'echo' in this study.⁸⁶

While a direct reference is obvious, the identification of an echo is subjective because the matching words are not highlighted in any way. This subjectivity is illustrated by the fact that the UBS⁵ lists seven verbal parallels that were classified as potential echoes of the Septuagint by this present study but the NA²⁸ lists thirteen potential echoes. However, since this study attempts to detect and classify all of the verbal parallels that are listed in these two standard editions of the Greek New Testament (as

⁸⁴ George W. Knight III, *The Pastoral Epistles* (ed. I. Howard Marshall and W. Ward Gasque; Grand Rapids, Mich.: William. B. Eerdmans Publishing Company, 1999), 298.

⁸⁵ ET: 'One of their own prophets has said, 'Cretans are always liars, evil beasts, lazy gluttons.''

⁸⁶ A more detailed definition of an 'echo' is given following the explanation of all three reference types (i.e. at the end of Section 1.5.3).

part of the training of the syntax rules), the term ‘echo’ is used to classify verbal parallels that are not obvious but could have possibly influenced the author. (The numerous verbal parallels that have no potential benefit are not used to train the syntax rules but are simply discounted.)

The probability of each echo is estimated based on its level of verbal similarity and the measure of ‘satisfaction’ of the reference.⁸⁷ Those that have a relatively large number of matching words are typically classified as ‘likely echoes,’ but those that only have a few matching words are typically classified as only ‘possible echoes.’

The following three examples from the Pastoral Epistles, which are listed in either the UBS⁵ or the NA²⁸ (or both), have been selected in order to illustrate the type of verbal parallels that are classified as echoes within this study. The first example is found in 1 Tim 1:17, where the NA²⁸ (but not the UBS⁵) lists verbal parallels with Tob 13:7, 11, as shown below:

Τῷ δὲ βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ ἀοράτῳ μόνῳ θεῷ, τιμὴ καὶ
δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν⁸⁸ (1 Tim 1:17)

καὶ ὑψώσατε τὸν βασιλέα τῶν αἰώνων⁸⁹ (Tob 13:7b)

εὐλόγει τὸν βασιλέα τῶν αἰώνων⁹⁰ (Tob 13:11b)

Like the Epistle, the two verses in Tobit are in the context of praising God, meaning that the source and target text are thematically consistent (and so the source text is potentially beneficial).⁹¹ However, the borrowed words are not highlighted in the

⁸⁷ The criterion of ‘satisfaction’ is adopted from Hays and is explicitly subjective. It is explained in Section 1.6.7. The classification process is explained in more detail in Section 1.7.

⁸⁸ ET: ‘To the king of the ages, immortal invisible, only God, be honor and glory forever and ever, amen.’

⁸⁹ ET: ‘Exalt the king of the ages.’

⁹⁰ ET: ‘Blessed be the king of the ages.’

⁹¹ The ‘thematically consistent’ criterion is explained in Section 1.6.2.

target text (i.e. in 1 Tim 1:17) and there are only two matching root words.⁹² Consequently, these two verbal parallels are both classified as only ‘possible echoes.’

The second example is in 1 Tim 6:8-9, where the UBS⁵ (but not the NA²⁸) lists a verbal parallel with Prov 30:8, as shown below:

ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις **ἀρκεσθῆσόμεθα**. οἱ δὲ βουλόμενοι **πλουτεῖν** ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς, αἵτινες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν.⁹³ (1 Tim 6:8-9)

πλοῦτον δὲ καὶ πενίαν μή μοι δῶς, σύνταξον δέ μοι τὰ δέοντα καὶ τὰ **αὐτάρκη**, ἵνα μὴ πλησθῆς ψευδῆς γένωμαι καὶ εἶπω Τίς με ὀρᾷ; ἢ πενηθεὶς κλέψω καὶ ὁμόσω τὸ ὄνομα τοῦ θεοῦ⁹⁴ (Prov 30:8b-9)

The virtue of εὐσέβεια μετὰ **αὐταρκείας** (‘godliness with contentment’, 1 Tim 6:6) is extolled as the right balance to strive for in the Epistle, while the danger of φιλαργυρία (‘love of money’, 1 Tim 6:10) is illustrated by citing the example of those who have ‘wandered away from the faith’ (1 Tim 6:10) because of a desire to be rich. As such, a reference to Prov 30, with its similar warning that riches can lead to apostasy,⁹⁵ would benefit the Epistle by reinforcing the importance of contentment. However, there are only two matching root words, so this verbal parallel is also classified as just a ‘possible echo.’

⁹² Matching articles are highlighted in the texts but not counted as part of the matching ‘root words.’

⁹³ ET: ‘But if we have food and clothing, with these things we will be content. But those who desire to be rich fall into temptation, into a trap, into many senseless and harmful desires that plunge people into ruin and destruction.’

⁹⁴ ET: ‘Give me neither wealth nor poverty. Appoint for me the things that I need and contentment, in order that I not be wealthy and I become false and say “Who will see me?” or I be poor and steal and dishonor the name of God.’

⁹⁵ This apostasy is clearer in the MT compared to the Septuagint where the slightly obscure sentence, ψευδῆς γένωμαι καὶ εἶπω Τίς με ὀρᾷ (ET: ‘I might become false and say, “Who will see me?”’) stands in place of אֲדַחַךְ וְאֶפְתָּר מִי יִרְאֵנִי (ET: ‘And I deny you and I say, “Who [is] Yahweh?”’).

The third example is in 1 Tim 6:16, where both the UBS⁵ and NA²⁸ list a verbal parallel to Exod 33:20. The similarity between the verses is highlighted below:

φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἄνθρώπων οὐδὲ ἰδεῖν
δύναται.⁹⁶ (1 Tim 6:16).

καὶ εἶπεν Οὐ δύνησιν ἰδεῖν μου τὸ πρόσωπον· οὐ γὰρ μὴ ἴδῃ
ἄνθρωπος τὸ πρόσωπόν μου καὶ ζήσεται⁹⁷ (Exod 33:20)

The following verse from the source text (i.e. Exod 33:21) is cited in Rom 9:15, suggesting that this passage may have been familiar to the early church. The verbal similarity is relatively high, making the possibility of a reference ‘likely.’ However, the matching words are found in separate clauses of the source text, meaning that there is no apparent quotation or paraphrase that would seem to make the source text obvious, and so it is classified as a ‘likely echo’ rather than a direct reference.

These three examples of potential echoes highlight how this study classifies the type of verbal parallels in the NA²⁸ and UBS⁵ (as well as the additional verbal parallels that are detected by the method) where the source text appears to have been influential but there is no apparent attempt to highlight these words. This makes echoes highly subjective, but still of interest to exegetes. The final reference type, indirect references, also incorporates a measure of subjectivity.

1.5.3 Indirect References (Allusions)

Indirect references are different to both direct references and echoes in that the borrowed words do not encapsulate the benefit; instead, the borrowed words identify

⁹⁶ ET: ‘Dwelling in unapproachable light, whom no man has seen or is able to see.’

⁹⁷ ET: ‘And he [i.e. God] said, “You [i.e. Moses] are not able to see my face, for no man may see my face and live.”’

a source text where the benefit is found.⁹⁸ Subsequently, readers of the target text are expected to recognize the benefit of the reference through their knowledge of the similarities between the source and target texts (i.e. by being aware of the common context).⁹⁹ Thus, the benefit is communicated indirectly.

Within literary studies, indirect references are commonly referred to as ‘allusions.’¹⁰⁰ For example, Carmella Perri defines an allusion as an indirect reference that is both ‘intended’ by the author and ‘obvious’ to certain readers.¹⁰¹ Perri also explains the process by which readers understand the benefit of an allusion, as follows:

The alluding [i.e. target] text directs our attention to one or more attributes of the source text necessary to comprehend the meaning of the allusion. These attributes or associated meanings are ‘recoverable’ for the given audience – that is, they are part of the source text’s connotation, which is public knowledge for a common cultural group.¹⁰²

This process is evident in the indirect reference to Num 21 in John 3 (see below).

καὶ κατελάλει ὁ λαὸς πρὸς τὸν θεὸν καὶ κατὰ **Μωυσῆ** λέγοντες Ἵνα τί ἐξήγαγες ἡμᾶς ἐξ Αἰγύπτου ἀποκτεῖναι ἡμᾶς ἐν τῇ **ἐρήμῳ**; ὅτι οὐκ ἔστιν ἄρτος οὐδὲ ὕδωρ, ἡ δὲ ψυχὴ ἡμῶν προσώχθισεν ἐν τῷ ἄρτῳ τῷ διακένῳ. καὶ ἀπέστειλεν κύριος εἰς τὸν λαὸν τοὺς **ὄφεις** [...] καὶ ἐποίησεν **Μωυσῆς ὄφιν** χαλκοῦν καὶ ἔστησεν αὐτὸν ἐπὶ σημείου, καὶ ἐγένετο ὅταν ἔδακνεν **ὄφιν** ἄνθρωπον, καὶ ἐπέβλεψεν ἐπὶ τὸν **ὄφιν** τὸν χαλκοῦν καὶ **ἔζη**.¹⁰³ (Num 21:5-9)

⁹⁸ Carmela Perri, ‘On Alluding’, *Poetics* 7 (1978): 291. The borrowed words of an indirect reference function in a similar way to modern verse references (such as ‘John 3:16’) and passage descriptions (such as ‘The Parable of the Sower’).

⁹⁹ Perri, 296–300; C. Hugh Holman and William Harmon, *A Handbook to Literature* (Sixth.; New York: Macmillan Publishing Company, 1992), 13.

¹⁰⁰ Perri, 296–300; Holman and Harmon, *A Handbook to Literature*, 13.

¹⁰¹ Perri, 291.

¹⁰² Perri, 296.

¹⁰³ Eng. Trans. – ‘And the people spoke against God and against Moses, saying, ‘Why did you lead us out of Egypt for us to die in the wilderness? For there is no bread or water and our soul detests this miserable food.’ And the Lord sent snakes to the

Καὶ καθὼς **Μωϋσῆς** ὕψωσεν τὸν **ὄφιν** ἐν τῇ **ἐρήμῳ**¹⁰⁴ (John 3:14a)

In this example, the target text (i.e. John 3) contains three borrowed words: Μωϋσῆς (‘Moses’), ὄφις (‘snake/serpent’) and ἐρημος (‘desert/wilderness’). This combination is sufficient to direct a reader who is familiar with the Jewish Scriptures to Num 21. However, in order to understand the meaning of the reference the reader must also be familiar with the shared context of ‘new/restored life’. In this case, just as the Israelite who looked at the snake had their life restored (ἐζή, ‘he/she will live’, Num 21:9), likewise those who look to Jesus receive eternal life (see John 3:15-16).

Within Biblical studies, some scholars, such as Thompson and Beetham, follow Perri and use the term ‘allusion’ to describe an indirect reference, while others use the term ‘allusion’ to refer to a verbal parallel with only a few matching words and which may or may not be intended by the author.¹⁰⁵ As such, there is no consensus as to the level of verbal agreement required to constitute an allusion, nor whether it is necessary to prove that the author intended to make the reference. Some scholars insist that authorial intent is fundamental,¹⁰⁶ while others argue that this is either unnecessary or impossible to prove.¹⁰⁷ Subsequently, the identification of allusions is often subjective, being shaped by the different criteria and terminology used by each scholar. As such, McLean laments, ‘the identification of allusions is [...] to a great

people [...] And Moses made a bronze snake and placed it as a sign. And it came to be that whenever a snake bit a man, and he looked upon the bronze snake, and he lived.’

¹⁰⁴ Eng. Trans. – ‘And just as Moses lifted up the snake in the wilderness.’

¹⁰⁵ For a survey of different views, see Stanley E. Porter, ‘Allusions and Echoes’, in *As It Is Written: Studying Paul’s Use of Scripture* (ed. Stanley E. Porter and Christopher D. Stanley; Atlanta: Society of Biblical Literature, 2008), 29–40.

¹⁰⁶ Porter, ‘Allusions and Echoes’.

¹⁰⁷ For example, Hays, *Echoes*, 33. Hays says that to limit modern interpretation to what the author originally intended ‘is to impose a severe and arbitrary hermeneutical restriction.’

extent, a matter of interpretation [... and so] published lists tend to differ significantly from one another.’¹⁰⁸

At least part of this confusion appears to be caused by the fact that scholars typically combine the two distinct ideas of reference form (i.e. how the matching words appear) and reference type (i.e. how/if the benefit is communicated) and categorise potential references based on their level of verbal similarity. This is illustrated in the following definitions of Stead and Beetham.

Stead’s definitions are worth noting because his study is perhaps the most analogous with this present one in that he also attempts to systematize the search for verbal parallels, even to the extent of writing a computer program.¹⁰⁹ The algorithm that is used by this program is left unexplained, but he does list five different reference categories, ranging from verbatim clauses with four or more matching words (which

¹⁰⁸ Bradley H. McLean, *Citations and Allusions to Jewish Scripture in Early Christian and Jewish Writings through 180 C. E.* (Lewiston, NY: The Edwin Mellen Press, 1992), 2. The effect of the divergence in terminology and methodology is illustrated by the varying assessments of the apparent textual reference in Phil 1:19. This verse contains five words (τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν) which are identical, both in content and arrangement, to a matching phrase in Job 13:16 (LXX). Although recognizing that it lacks the typical introductory formula, Hays describes the phrase in Philippians as a ‘verbatim citation’ of Job. However, Plummer and Porter describe the same phrase as a ‘quotation,’ Silva calls it both an ‘allusion’ and a ‘verbatim quotation,’ and Ellis labels it simply as an ‘allusion.’ Different again is the opinion of Stanley who wonders whether the phrase ‘might already have evolved into a common Jewish idiom, such that no explicit citation is to be posited.’ See, Stanley E. Porter, ‘The Use of the Old Testament in the New Testament: A Brief Comment on Method and Terminology’, in *Early Christian Interpretation of the Scriptures of Israel: Investigations and Proposals* (ed. Craig A. Evans and James A. Sanders; Sheffield: Sheffield Academic Press, 1997), 91.

¹⁰⁹ Michael R. Stead, *The Intertextuality of Zechariah 1-8* (New York and London: T & T Clark, 2009), 37. This present study describes the details of a computer program that could detect verbal parallels without actually writing a computer program. This is explained in Chapter 3.

he calls ‘citations’ and ‘quotations’) down to references that are detected based on the absence of words (which he calls ‘traces’). Stead’s definitions are as follows:

A citation is an attributed quotation (i.e. acknowledging source).

A quotation is an identifiable word-for-word repetition.

An allusion is a partial re-use of a sequence of words or ideas.

An echo is similar to an allusion, but where fewer identifiable elements are re-used [...] a quotation typically involves four or more shared vocabulary features [...] an allusion involves two or three features, and an echo, one or two.

A trace is defined by Derrida as the indications of an absence that define a presence.¹¹⁰

Beetham’s definitions are also notable in that he defines an allusion as an indirect reference. However, like Stead, Beetham reverts to using verbal similarity to distinguish between an allusion (which he defines as having ‘five words or less’) and a quotation (which he defines as ‘six or more words in length’). His definitions are shown below:

Quotation: An intentional, explicit, verbatim or near verbatim citation of a former text of six or more words in length. A formal quotation is a quotation accompanied by an introductory marker, or quotation formula; an informal quotation lacks such a marker.¹¹¹

Allusion: A literary device intentionally employed by an author to point a reader back to a single identifiable source, of which one or more components must be remembered and brought forward into the new context in order for the alluding text to be understood fully. An allusion is less explicit than a quotation, but more explicit than

¹¹⁰ Stead, *The Intertextuality of Zechariah 1-8*, 22.

¹¹¹ Christopher A. Beetham, *Echoes of Scripture in the Letter of Paul to the Colossians* (Atlanta: Society of Biblical Literature, 2008), 17.

an echo. In this study, a linear marker of five words or less is considered to be an allusion.¹¹²

Echo: A subtle, literary mode of reference that is not intended for public recognition yet derives from a specific predecessor. An author's wording may echo the precursor consciously or unconsciously and/or contextually or non-contextually.¹¹³

Although Beetham's definitions are more comprehensive than Stead's, they still contain some ambiguity. For example, it is unclear whether the reference to Deut 25:4 in 1 Tim 5:18 (see Section 1.5.1) would fall within Beetham's category of 'allusion' (even though it appears to be a direct reference) or his category of 'quotation' (even though it only involves four words).

One of the reasons why this present study makes an explicit distinction between reference forms (i.e. how the matching words appear) and reference types (i.e. how/if the benefit is communicated) is to resolve this type of ambiguity.¹¹⁴ This distinction allows for a more detailed description of each potential reference and thus facilitates the collection of metadata (see Chapters 4 – 7). However, even with these more explicit categories, the task of evaluating potential references will still be subjective. This is illustrated in the following five examples from the Pastoral Epistles that were classified as allusions by this study. In the discussion of each example, the interpretation of four scholars (Calvin, Knight, Towner and Wolfe) is noted in order to highlight the subjective nature in the evaluation of these references. The five examples will also illustrate the distinction between reference form and reference type.

The first example is in 1 Tim 2:13 where the combination of Ἀδάμ and πλάσσω serve to identify Gen 2 as the source passage (as shown below). The reference form of this

¹¹² Beetham, *Echoes of Scripture in the Letter of Paul to the Colossians*, 20.

¹¹³ Beetham, *Echoes of Scripture in the Letter of Paul to the Colossians*, 24. Beetham also has a fourth category called a 'parallel' that he says 'is *not* a literary mode of reference.'

¹¹⁴ The other reason, as explained below, is that allusions can function within a variety of reference forms.

verbal parallel could be classified as either ‘multiple keywords’ (as was done in this study) or a ‘non-verbatim clause’:¹¹⁵

Ἀδάμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὔα.¹¹⁶ (1 Tim 2:13)

ἐπλασεν ὁ θεὸς τὸν ἄνθρωπον¹¹⁷ (Gen 2:7; cf. Gen 2:8, 15)

Within the logic of the Epistle, the reference to Gen 2 is used to support the statements about female submission in 1 Tim 2:11-12 (note the explanatory γὰρ in 1 Tim 2:13), but how it does this is slightly ambiguous. Calvin and Towner (and possibly Wolfe) assume that the borrowed words convey the benefit (i.e. they interpret it as a direct reference) such that the order of creation (i.e. Adam first then Eve) becomes a reason for female submission.¹¹⁸ Alternatively, Knight interprets 1 Tim 2:13 as an indirect reference when he says, ‘with this brief statement on the order of creation Paul appeals to the whole of the creation narrative [... including ...] Gen 2:18.’ Thus, Knight interprets the order of Eve’s creation (Ἀδάμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὔα, 1 Tim 2:13) as an allusion to the purpose of Eve’s creation (ποιήσωμεν αὐτῷ βοηθόν¹¹⁹, Gen 2:18). Notably, Eve’s creation purpose is the focus of the reference to Gen 2:18 in 1 Cor 11:9-10, as shown below:

¹¹⁵ The reference form ‘multiple keywords’ was preferred over ‘non-verbatim clause’ because a third keyword, Εὔα, also helps to direct the reader to the creation account and could probably also be considered as one of the borrowed words. However, since this word is not mentioned in Gen 2 it has not included in this discussion.

¹¹⁶ ET: ‘For Adam was formed first, then Eve.’

¹¹⁷ ET: ‘God formed the man.’ In the Septuagint translation of Gen 2:7, ὁ ἄνθρωπος stands in place of the Hebrew אָדָם (lit. ‘the adam’) which is rendered as Ἀδάμ in subsequent verses (e.g. Gen 2:16; cf. 1 Cor 15:45 – ὁ πρῶτος ἄνθρωπος Ἀδάμ, ‘the first man, Adam’).

¹¹⁸ John Calvin, *1 and 2 Timothy and Titus* (ed. Alister McGrath and J. I. Packer; Crossway, 1998), 48; Towner, ‘1-2 Timothy and Titus’, 894; Wolfe, ‘The Sagacious Use of Scripture’, 204.

¹¹⁹ ET: ‘Let us make for him a helper’ (underlined to show the relationship with 1 Cor 11:9).

οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα ἀλλὰ γυνή διὰ τὸν ἄνδρα. διὰ
τοῦτο ὀφείλει ἡ γυνή ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς¹²⁰ (1 Cor 11:9-
10)

The fact that both 1 Tim 2:13 and 1 Cor 11:9-10 are appealing to the creation account in order to find the same benefit (i.e. to justify female submission) would seem to support Knight's interpretation.

The second example is in 1 Tim 2:14 where the words ἀπατάω and γυνή are used to identify Gen 3:13 (as shown below). Like the previous example, this reference form could be either 'multiple keywords' (as in this study) or a 'non-verbatim clause'.¹²¹

καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνή ἐξαπατηθεῖσα ἐν παραβάσει
γέγονεν.¹²² (1 Tim 2:14)

καὶ εἶπεν κύριος ὁ θεὸς τῇ γυναικί Τί τοῦτο ἐποίησας; καὶ εἶπεν ἡ
γυνή Ὁ ὄφεις ἠπάτησέν με, καὶ ἔφαγον (Gen 3:13).

Towner calls this reference an 'allusion' to Gen 3 but then treats it as direct reference (as do Wolfe and Knight) by locating the benefit within the borrowed words (i.e. the fact that Eve was the first to transgress becomes the reason for female submission).¹²³ However, Calvin interprets it as an indirect reference when he asserts that 'Paul is referring to the punishment the woman received because she listened to the serpent: "your desire will be for your husband and he will rule over you" (Genesis 3:16).'¹²⁴ Calvin's interpretation was preferred by this study.

¹²⁰ ET: 'A man was not created for the woman, but a woman for the man. Because of this, a woman ought to have a sign of authority on [her] head.' The allusion to Gen 2:18 in 1 Cor 11:9-10 is listed in McLean, *Citations and Allusions*, 89.

¹²¹ It could be a non-verbatim clause if ἡ δὲ γυνή ἐξαπατηθεῖσα (1 Tim 2:14b) was taken as a rewording of εἶπεν ἡ γυνή Ὁ ὄφεις ἠπάτησέν με (Gen 3:13).

¹²² ET: 'And Adam was not deceived; but the woman, having been deceived, became a transgressor.'

¹²³ Towner, '1-2 Timothy and Titus', 893–94; Wolfe, 'The Sagacious Use of Scripture', 204; Knight III, *The Pastoral Epistles*, 144.

¹²⁴ Calvin, *1 and 2 Timothy and Titus*, 48.

The third example is in 2 Tim 2:19, which contains an apparent quotation (i.e. a ‘verbatim clause’) from Num 16:5, as shown below:

ἔχων τὴν σφραγίδα ταύτην· **ἔγνω κύριος τοὺς ὄντας αὐτοῦ**,¹²⁵ (2 Tim 2:19c)

καὶ [Μωυσῆς] ἐλάλησεν πρὸς Κορε καὶ πρὸς πᾶσαν αὐτοῦ τὴν συναγωγὴν λέγων Ἐπέσκεπται καὶ **ἔγνω ὁ θεὸς τοὺς ὄντας αὐτοῦ** καὶ τοὺς ἁγίους καὶ προσηγάγετο πρὸς ἐαυτόν, καὶ οὗς ἐξελέξατο ἐαυτῷ, προσηγάγετο πρὸς ἐαυτόν.¹²⁶ (Num 16:5)

Towner calls this reference a ‘citation’ and interprets it as an indirect reference whereby ‘the reader who is familiar with the OT background is compelled to see the present situation [i.e. false teachers opposing Timothy] in a similar light [i.e. as a warning of judgment].’¹²⁷ Knight also interprets it as indirect reference, whereas Calvin does not detect any reference and reads the matching words literally as a comfort to Christians.¹²⁸ Wolfe finds the same encouragement as Calvin but through a direct reference to Num 16:5, whereby the borrowed words assure the faithful that ‘God has not forgotten them.’¹²⁹ However, after noting that ‘the contexts of Numbers 16 and 2 Timothy 2 have striking similarities,’ Wolfe also sees an indirect reference to the warning of judgment in Num 16:26.¹³⁰ As such, there could be two benefits (both a direct benefit and an indirect benefit) in this one quotation.

¹²⁵ ET: ‘Having this inscription, ‘The Lord knows the ones who are his.’’ The NA²⁸ puts the clause *ἔγνω κύριος τοὺς ὄντας αὐτοῦ* in italics according to its usual practice of highlighting what appears to be a quotation. The UBS⁵ makes a similar claim about the words by using bold font.

¹²⁶ ET: ‘And [Moses] said to Korah and all his company, ‘God has visited and knows the one who is his, and who is holy, and has brought them to himself; the ones he has chosen for himself, he has brought to himself.’’

¹²⁷ Towner, ‘1-2 Timothy and Titus’, 904.

¹²⁸ Knight III, *The Pastoral Epistles*, 415–17; Calvin, *1 and 2 Timothy and Titus*, 141.

¹²⁹ Wolfe, ‘The Sagacious Use of Scripture’, 202.

¹³⁰ Wolfe, ‘The Sagacious Use of Scripture’, 203.

The fourth example is found in final clause of 2 Tim 2:19. Here, the NA²⁸ places the verbal phrase *ὀνομάζων τὸ ὄνομα κυρίου* in italics and indicates a quotation from Isa 26:3 in the margin (this study classified the form of this potential reference as a ‘non-verbatim clause’). The verbal similarity between these verses is highlighted below:

καί· ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ *ὀνομάζων τὸ ὄνομα κυρίου*.¹³¹ (2 Tim 2:19d)

κύριε ὁ θεὸς ἡμῶν, κτῆσαι ἡμᾶς· *κύριε*, ἐκτὸς σοῦ ἄλλον οὐκ οἶδαμεν, τὸ *ὄνομά* σου *ὀνομάζομεν*.¹³² (Isa 26:13)

However, there are three other passages of the Septuagint that contain the same three matching words (i.e. ὀνομάζω, ὄνομα and κύριος) in the same order as the Epistle (i.e. they are ‘verbatim clauses’):

ὀνομάζων δὲ *τὸ ὄνομα κυρίου* θανάτῳ θανατούσθω· λίθοις λιθοβολεῖτω αὐτὸν πᾶσα συναγωγὴ Ἰσραὴλ· ἐάν τε προσήλυτος ἐάν τε αὐτόχθων, ἐν τῷ *ὀνομάσαι* αὐτὸν *τὸ ὄνομα κυρίου* τελευτάτω.¹³³ (Lev 24:16)

καὶ ἐρεῖ Οὐκέτι· καὶ ἐρεῖ Σίγα, ἕνεκα τοῦ μὴ *ὀνομάσαι τὸ ὄνομα κυρίου*.¹³⁴ (Amos 6:10b)

καὶ εἶπα Οὐ μὴ *ὀνομάσω τὸ ὄνομα κυρίου* καὶ οὐ μὴ λαλήσω ἔτι ἐπὶ τῷ *ὀνόματι* αὐτοῦ· καὶ ἐγένετο ὡς πῦρ καίόμενον φλέγον ἐν τοῖς

¹³¹ ET: ‘And let everyone who names the name of the Lord withdraw from unrighteousness.’

¹³² ET: ‘Lord our God, you have acquired us; Lord we do not know another apart from you, we name your name.’

¹³³ ET: ‘The one who names the name of the Lord, let him be put to death; let all the congregation of Israel stone him with stones. Whether he be a stranger or a native, let him come to an end for naming the name of the Lord.’

¹³⁴ ET: ‘And he will say ‘No longer’, and he will say, ‘Be silent, we must not mention the name of the Lord.’’

ὁστέοις μου, καὶ παρεῖμαι πάντοθεν καὶ οὐ δύναμαι φέρειν.¹³⁵ (Jer 20:9)

Towner sees a possible reference to Lev 24:16 but prefers a reference to Isa 26:13.¹³⁶ Wolfe sees verbal similarities but no reference, Calvin does not detect any verbal parallels, while Knight finds an indirect reference to yet another verse, Joel 3:5, based on the fact that it is quoted in Peter's speech in Acts 2:21 and by Paul in Rom 10:13.¹³⁷ The form of this potential reference is a 'non-verbatim clause,' as shown below.

καὶ ἔσται **πᾶς**, ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου,
σωθήσεται.¹³⁸ (Joel 3:5a)

The lack of consensus between these three scholars is due to the fact that there is more than one potentially beneficial source text, each with similar levels of verbal similarity to the Epistle. As such, this example highlights that mere verbal similarity is not always a sure sign of an 'obvious' reference to a single source text.

The final example is in 2 Tim 3:8, where there appears to be reference to Exod 7-9. The closest verbal parallel (as detected by this study) is to Exod 9:11 (as shown below). The form of this potential reference is a 'non-verbatim clause.'

¹³⁵ ET: 'When I said, 'I will certainly not name the name of the Lord, I will no more speak his name', then it became like a burning fire flaming in my bones, and I was weak on all sides and unable to bear it.'

¹³⁶ Towner, '1-2 Timothy and Titus', 905.

¹³⁷ Wolfe, 'The Sagacious Use of Scripture', 202; Knight III, *The Pastoral Epistles*, 416.

¹³⁸ ET: 'And it will be [that] everyone who calls upon the name of the Lord will be saved.'

ὁν τρόπον δὲ Ἰάννης καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ, οὕτως
καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν
νοῦν, ἀδόκιμοι περὶ τὴν πίστιν.¹³⁹ (2 Tim 3:8)

καὶ οὐκ ἠδύναντο οἱ φαρμάκοις στήναι ἐναντίον Μωυσῆ διὰ τὰ
ἔλκη¹⁴⁰ (Exod 9:11)

According to Towner, 2 Tim 3:8 contains an indirect reference to ‘the literary tradition of Judaism’ (rather than to ‘Scripture directly’) that is designed ‘to draw an analogy between those who resisted Moses and those who resist Paul and his gospel.’¹⁴¹ Likewise, Wolfe also attributes the reference to ‘tradition.’¹⁴² Both scholars appear to be influenced by the fact the names of the magicians are not found in the Exodus account. However, just as the name Εὔα (‘Eve’) has been inserted into the reference to Gen 2:7 in 1 Tim 2:13, the same principle can apply here. Thus, Knight can see that names have been inserted from Jewish tradition but that the reference is actually to Exod 7–9.¹⁴³

These five examples highlight two different types of subjectivity that can occur with potential reference. Firstly, the detection of the verbal parallel is subjective, as was shown by example of 2 Tim 3:8 where Towner and Wolfe detected verbal parallels with Isa 26:13 and Lev 24:16, Knight detected a verbal parallel with Joel 3:5, but Calvin did not detect any verbal parallels at all. Secondly, the evaluation of the potential reference is also subjective, as illustrated by the fact that none of these examples was interpreted the same way by all four scholars. While the new method that is presented by this study cannot resolve this second area of subjectivity, it seeks to reduce the subjectivity involved in detecting verbal parallels.

¹³⁹ ET: ‘And as Jannes and Jambres stood against Moses, likewise they also stand against truth, men of corrupt mind, disqualified concerning the faith.’

¹⁴⁰ ET: ‘But the magicians were unable to stand before Moses on account of the boils.’

¹⁴¹ Towner, ‘1-2 Timothy and Titus’, 906.

¹⁴² Wolfe, ‘The Sagacious Use of Scripture’, 217.

¹⁴³ Knight III, *The Pastoral Epistles*, 435.

The five examples also illustrate that allusions can occur with different reference forms, even those with low verbal similarity, such as keywords. This observation is significant in that it highlights that it is not the *high number of matching words* that matters most in a reference (i.e. the verbal similarity) but the *low number of source texts* that they are found in (i.e. the potential singularity).¹⁴⁴ Therefore, unlike Stead and Beetham, this present study does not use the number of matching words in order to identify the type/category of reference. Instead, echoes are distinguished from both direct references and allusions based on whether there is an apparent attempt to communicate the benefit; and allusions are distinguished from both direct references and echoes based on where the benefit is primarily found. The definitions of the three reference types that are used in this study are given below:

Direct Reference: An intentional appeal to a single source text (or a small number of thematically coherent source texts) whereby the benefit is primarily contained within the matching words and there is an apparent attempt by the author of the target text to highlight these words so that the reference (and benefit) is obvious to the reader(s).

Allusion: An intentional, indirect reference to a single source text (or a small number of thematically coherent source texts) whereby the benefit of the reference is primarily contained within the context of the source text(s).

Echo: A possible influence from a single source text (or a small number of thematically coherent source texts) whereby the benefit is primarily contained within the matching words and there is no apparent attempt by the author to highlight these words.

While levels of verbal similarity have been intentionally omitted from these definitions, the number of matching words is still used within the evaluation process to determine the likelihood of each potential reference (see Section 1.7). As such, greater verbal similarity might mean the difference between a possible echo and likely echo, but not necessarily change the reference type to a direct reference or allusion.

¹⁴⁴ The term ‘singular potential’ is explained in Section 1.5.8.

In the absence of any mention of word counts, the key feature of the three reference types becomes the fact that they refer to ‘a single source text (or a small number of thematically coherent source texts).’ This feature reflects the way that this study detects verbal parallels through finding rare combinations of matching words. The various possible combinations of words are determined by the syntax rules (which are based on the reference forms) and each combination must only be found in ‘a single source text (or a small number of thematically coherent source texts)’ within a chosen intertextual framework (see Chapter 3).

The method is designed to detect verbal parallels in this same manner across multiple intertextual frameworks, thereby reducing the subjective nature of determining what might have been ‘obvious’ to the author and the original reader(s). However, as was illustrated in the above examples, even when the verbal parallel is obvious, different scholars may still decide differently as to whether the benefit is direct or indirect, or whether there is an apparent attempt to highlight the matching words (e.g. determining the difference between a direct reference and an echo). Despite this subjectivity, the three reference types serve as labels that summarize how each potential reference is interpreted within the evaluation phase. This in turn facilitates the gathering of metadata, such as which source text appears to be the most influential (see Section 1.7 and Chapters 4 – 7).

1.6 Evaluating Potential References

In order to detect potential references in the Pastoral Epistles, this study defines a systematic method of detecting verbal parallels that looks for a variety of reference forms and can search through more than one intertextual framework. In the previous section, it was noted that this method is able to detect three different reference types: direct references, echoes and allusions. However, the classification of the type of each reference is not technically part of the detection phase and can only occur after the verbal parallel is subsequently evaluated.

In recent years, a number of scholars have attempted to define a set of criteria to systematize this evaluation process. Among the first to do this within the field of biblical studies was Richard B. Hays who defined the following set of seven criteria:

1. Availability
2. Volume
3. Recurrence
4. Thematic Coherence
5. Historic Plausibility
6. History of Interpretation
7. Satisfaction.

The following discussion describes how these seven criteria have been tailored for use within this study. An eighth criterion called Singular Potential is also defined, including an explanation as to why it is especially relevant for the evaluation of potential allusions (i.e. indirect references), but are also helpful in the evaluation of direct references and echoes.

1.6.1 Availability

The most obvious requirement for any potential reference is the availability of the source text.¹⁴⁵ However, the dating of many texts is disputed, and even those that clearly pre-date the Pastorals may have existed in a different form then, compared to what is available to us now. This problem applies to some extent to the Septuagint, as seen through its various textual variations, but is especially relevant to the Jewish Pseudepigrapha whose provenance is less clear. The discovery of textual fragments amongst the Dead Sea Scrolls has demonstrated that at least some of the Pseudepigrapha have Jewish origins. However, since many of these documents have

¹⁴⁵ This criterion is explicitly mentioned by Allison, Hays and Thompson, and is implicit in the studies of Hartog, Hughes, Stead and Wold. See Dale C. Jr. Allison, *The New Moses: A Matthean Typology* (Eugene, Oregon: Wipf & Stock, 1993), 21; Hays, *Echoes*, 29; Benjamin G. Wold, *Women, Men and Angels: The Qumran Wisdom Document Musar LeMevin and Its Allusions to Genesis Creation Traditions* (Tübingen: Mohr Siebeck, 2005), 77; Michael Thompson, *Clothed with Christ: The Example and Teaching of Jesus in Romans 12.1 - 15.13* (Eugene, Oregon: Wipf & Stock, 1991), 31.

only been preserved by the Church and contain sections that are clearly Christian,¹⁴⁶ it is often difficult to decide which parts of a document were originally Jewish, if any, and which parts were added or modified during the process of scribal transmission.¹⁴⁷ Nonetheless, this process of adaptation means that even those documents that were written after the Epistles may contain Jewish traditions that the author of the Epistles had access to.

Therefore, within this study, all of the Septuagint will be treated as potentially available to the author of the Epistles but textual variants will be considered to determine which form of the text might have been available. However, for every potential reference to the Jewish Pseudepigrapha, special attention will be given to the surrounding context of the source text in order to determine whether the matching words appear to be a part of a Jewish or Christian section of the text.

1.6.2 Volume

Hays defines the criterion Volume as a combination of ‘the degree of exact verbal correspondence’ (i.e. verbal similarity) and ‘the relative weightiness of the material cited.’¹⁴⁸ He further describes this ‘weightiness’ as both the ‘distinctiveness,

¹⁴⁶ For an example of apparent Christian authorship/influence, see The Testament of Benjamin, 3:8 – Πληρωθήσεται ἐν σοὶ προφητεία οὐρανοῦ περὶ τοῦ ἀμνοῦ τοῦ θεοῦ καὶ σωτῆρος τοῦ κόσμου, ὅτι ἄμωμος ὑπὲρ ἀνόμων παραδοθήσεται καὶ ἀναμάρτητος ὑπὲρ ἀσεβῶν ἀποθανεῖται ἐν αἵματι διαθήκης, ἐπὶ σωτηρίᾳ ἐθνῶν καὶ Ἰσραὴλ (Eng. Trans. – In you shall be fulfilled the prophecy of heaven concerning the Lamb of God and Saviour of the world [cf. John 1:29], that a blameless one shall be delivered up for the lawless, and a sinless one shall die for the ungodly in the blood of the covenant, for the salvation of the Gentiles and of Israel).

¹⁴⁷ Indeed, some documents may be entirely Christian.

¹⁴⁸ Richard B. Hays, *The Conversion of the Imagination: Paul as Interpreter of Israel's Scripture* (Grand Rapids, Mich.: William B. Eerdmans, 2005), 35.

prominence or popular familiarity’ of the source text and the ‘rhetorical stress’ on the matching words in either the source or target texts.¹⁴⁹

Within this study, Hays’ idea of the ‘distinctiveness, prominence or popular familiarity’ of the source text and his idea of the ‘rhetorical stress’ within the source text (but not the target text) are both relocated to the criterion of Recurrence (see Section 1.6.3). This modification allows for a slightly narrower definition of Volume as either ‘verbal correspondence’ within a single clause of the target text or ‘rhetorical stress’ upon the matching words in the target text. Thus, the Volume criterion becomes an indication of whether there is an apparent attempt by the author of the target text to communicate which source text is being referred to. As such, direct references and allusions will have a high level of Volume, whereas echoes have a low level of Volume.

As with Hays’ criterion, the level of Volume is a subjective evaluation in this study. Generally, a verbatim (or near-verbatim) clause of any length will suggest a high level of Volume. However, as the examples in Section 1.5.3 illustrate, verbal similarity is not always a clear indication of an obvious reference. As was mentioned in that discussion, the rarity of the matching words (i.e. how few source texts they appear in) will serve as a pre-requisite of a potential reference before its verbal similarity is considered (this is discussed further in Section 1.6.8, Singular Potential).

Indicators of ‘rhetorical stress’ within the target text will include an introductory formula, such as λέγει γὰρ ἡ γραφή (‘for the Scripture says’, 1 Tim 5:18). Less formal introductions will also be considered, such as ὅτι or a γάρ, and whether the matching words are either emphasized (by fronting of words etc.) or appear to be out-of-place.

1.6.3 Recurrence

Hays uses the criterion Recurrence to indicate whether there are other potential references to the same source text by the author of the target text.¹⁵⁰ This criterion is

¹⁴⁹ Hays, *The Conversion of the Imagination*, 36–37. Hays refers to the source text as the ‘precursor text’ and he refers to the target text as ‘Paul’s discourse’ (since he is specifically writing about echoes in Pauline letters).

¹⁵⁰ Hays, *The Conversion of the Imagination*, 37.

based on the understanding that references are more likely to refer to familiar/well-known passages. Within this study, the Recurrence criterion is extended to include potential references to the same source text anywhere in the New Testament (and so this picks up the idea of the ‘popular familiarity’ of the source text that Hays includes within his Volume criterion).¹⁵¹

In the evaluation of potential references to the Septuagint, the *Index of Quotations* and the *Index of Allusions and Verbal Parallels* in the UBS⁵, the appendix of *Loci Citati Vel Allegati* in the NA²⁸, McLean’s *Citations and Allusions to Jewish Scripture in Early Christian and Jewish Writings through 180 C. E.*, Gough’s *The New Testament Quotations*, and Dittmar’s *Vetus Testamentum in Novo*, will each be consulted in order to determine if the source text appears to be familiar.¹⁵² For the Jewish Pseudepigrapha, Evans’ *Ancient Texts for New Testament Studies: A Guide to the Background Literature* will be consulted.¹⁵³ Since this study detects many potential references to the Jewish Pseudepigrapha that are not listed in Evans (see Chapter 7), these new potential references will also be included as an indication of the author’s familiarity with these source texts.

1.6.4 Thematic Coherence

Hays uses the criterion Thematic Coherence as an indication of whether a proposed reference fits the logic of the target text.¹⁵⁴ As noted by Beetham, this criterion

¹⁵¹ Wold includes this concept under the criterion of ‘similar tradition(s)’, as does Hughes, who uses the phrase ‘multiple attestation,’ and Hartog, who describes it at ‘recurrence.’ See Wold, *Women, Men and Angels*, 78; Thompson, *Clothed with Christ*, 33; Hartog, *Polycarp*, 174.

¹⁵² McLean, *Citations and Allusions*; Henry Gough, *The New Testament Quotations* (London: Walton and Maberly, 1855); Wilhelm Dittmar, *Vetus Testamentum in Novo. Die Alttestamentlichen Parallelen Des Neuen Testaments Im Wortlaut Der Urtexte Und Der Septuaginta* (Göttingen: Vandenhoeck & Ruprecht, 1899).

¹⁵³ Craig A. Evans, *Ancient Texts for New Testament Studies: A Guide to the Background Literature* (Peabody, Massachusetts: Baker Academic, 2012).

¹⁵⁴ Hays, *Echoes*, 30; Hays, *The Conversion of the Imagination*, 38.

appears to overlap with Hays' criterion of Satisfaction.¹⁵⁵ As such, this study simplifies the definition of Thematic Coherence to be whether the matching words of a verbal parallel are used in the same manner in both the source and target texts and the context of the two texts is similar (e.g. both texts refer to 'salvation' or 'kingship' etc.). The decision of how well the potential reference fits the logic of the target text is delayed until the Satisfaction of the reference is determined (see Section 1.6.7).

The benefit of having this simplified definition is that this criterion can then be used as an initial test of whether a potential reference is worth investigating. As such, if the matching words are used in a different manner or there is no shared context, a verbal parallel is immediately discounted. This helps to make the method more efficient (see Section 1.7 and Chapter 3).

1.6.5 Historic Plausibility

The Historic Plausibility criterion is used by Hays to determine whether the original reader(s) are likely to have understood a source text the same way. The only way to verify this is to find a similar interpretation of the source text in a text that is contemporary with the target text. As such, this verification is not always possible. This study attempts this task by looking for similar interpretations of a source text in the New Testament, the Jewish Pseudepigrapha, the Dead Sea Scrolls, Philo, and the Early Church using the resources mentioned above in Section 1.6.3 – Recurrence.

1.6.6 History of Interpretation

This criterion checks whether other scholars have also detected a proposed reference. Within this study, potential references to the Septuagint are checked against the commentaries of Towner and Knight, Towner's and Wolfe's summaries of potential references in the Pastoral Epistles, and the collated lists of parallels by Dittmar, Evans, Gough, Hübner, McLean and Wilson.¹⁵⁶ Potential references to the Jewish

¹⁵⁵ Beetham, *Echoes of Scripture in the Letter of Paul to the Colossians*, 34.

¹⁵⁶ Philip H. Towner, *The Letters to Timothy and Titus* (Wm. B. Eerdmans Publishing Co., 2006); Knight III, *The Pastoral Epistles*; Towner, '1-2 Timothy and Titus'; Wolfe, 'The Sagacious Use of Scripture'; Dittmar, *Vetus Testamentum in Novo*;

Pseudepigrapha are checked against these same resources as well as Delamarter's Scripture index of the Pseudepigrapha.¹⁵⁷

1.6.7 Satisfaction

Hays' final criterion, Satisfaction, assesses whether a proposed reference to a source text serves to 'illuminate' the target text.¹⁵⁸ Although Hays uses this criteria to assess what he calls an 'echo', the criterion is best suited for allusions (i.e. indirect references) where the context of the source text contains a benefit that adds meaning to, or enhances, the target text. Stead makes a similar assessment when he determines whether the source text provides answers to problems (i.e. fills 'gaps') in the target text.¹⁵⁹ Likewise, Beetham has a similar concept that he calls an 'essential interpretive link' that he says is necessary for 'a proposed allusion to be validated as authentic.'¹⁶⁰

Within this study, a potential allusion can meet the Satisfaction criterion in two different ways. The first is if the tacit benefit from the source text is expanded upon in the target text. This was the case with the allusion to Num 21 in John 3:14 where the benefit of Num 21 (restored life) was explicitly mentioned in the following verses of the target text (see Section 1.5.3).

This second way of a potential allusion meeting the Satisfaction criterion is based on the recognition that the main purpose of the borrowed words in an allusion is to identify the source text rather than convey a literal meaning. Because of this, these borrowed words can sometimes appear out-of-place. For example, calling someone a

Evans, *Ancient Texts*; Gough, *The New Testament Quotations*; Hans Hübner, *Vetus Testamentum in Novo: Band 2 Corpus Paulinum* (Göttingen: Vandenhoeck & Ruprecht, 1997); McLean, *Citations and Allusions*; Wilson, *Pauline Parallels*.

¹⁵⁷ Steve Delamarter, *A Scripture Index to Charlesworth's The Old Testament Pseudepigrapha* (Sheffield: Sheffield Academic Press, 2002).

¹⁵⁸ Hays, *Echoes*, 31; Hays, *The Conversion of the Imagination*, 44.

¹⁵⁹ Stead uses the term 'gap' to refer to something that is unexplained or would not make sense to the audience. See Stead, *The Intertextuality of Zechariah 1-8*, 38–39.

¹⁶⁰ Beetham, *Echoes of Scripture in the Letter of Paul to the Colossians*, 30–32.

‘good Samaritan’ (thereby appealing to Luke 10) is out-of-place when the person addressed is not from Samaria.

For echoes (where the benefit is contained within the borrowed words), the Satisfaction criterion is difficult to judge because the matching words usually make perfect sense when they are read literally (i.e. without a reference). As such, within this study the Satisfaction criterion is met for an echo if there is a ‘density of verbal parallels’ (as used by Hartog to assess potential references from Polycarp to the New Testament).¹⁶¹ This involves noting other potential verbal parallels with same source text in the surrounding context of the target text.

1.6.8 Singular Potential

As well as Hays’ seven criteria, this study includes another criterion called Singular Potential that allows the method to evaluate large numbers of verbal parallels in an efficient manner. This criterion is based on the understanding that allusions usually refer to a particular source text, or a small set of source texts (see Section 1.5.3). As such, it is not the high number of borrowed words that matters most in a reference (i.e. the verbal similarity) but the low number of source texts that they are found in. So, for example, the single word Μελχισέδεκ (‘Melchizedek’) could serve as a keyword because it only occurs twice in a particular intertextual framework (in this case, the Septuagint), but the three-word verbatim clause καὶ εἶπεν αὐτῷ (‘and he said to him’) is unlikely to be a quotation because it occurs 174 times in the same set of source texts. Likewise, the three words that are used to signal an allusion in John 3:14 (i.e. Μωϋσῆς, ὄφις and ἔρμης) are found together in only one source passage of the Septuagint (i.e. Num 21), making it a ‘singular’ reference.

However, while an allusion may attempt to identify a single source text (cf. Perri and Beetham), this study recognizes that this goal is not always achieved.¹⁶² This was seen in the possible allusion in 2 Tim 2:19 (see Section 1.5.3). This verse contains three words, ὀνομάζω, ὄνομα and κύριος, which are found together in four passages of the

¹⁶¹ Hartog, *Polycarp*, 78.

¹⁶² Perri, 291; Beetham, *Echoes of Scripture in the Letter of Paul to the Colossians*, 20.

Septuagint. It may be that the author of the Epistles was attempting to identify one of these passages, but did not realize that the borrowed words were also found in the other three passages, thereby making the intended allusion ambiguous.

In order to accommodate this type of imprecision (where the matching words occur in more than one source text), this study introduces the criterion of Singular Potential. This enables the method to detect allusions where the matching words occur in a small number of source texts. Within this study, this small number is set to nine or less source texts (see Chapter 3 for how this is implemented), but this value can be altered in order to fine-tune the efficiency of the method.

While the Singular Potential criterion is based on the literary theory of allusions (as expressed by Perri), this study demonstrates that it is also effective for direct references and echoes.¹⁶³ Notably, all the direct references that are listed in the UBS⁵ and NA²⁸ for the Pastoral Epistles, as well as those noted by Towner and Wolfe, were detected using this criterion and the proposed set of search features. The criterion was also able to efficiently detect the majority of the thematically coherent echoes that are listed in UBS⁵ and NA²⁸ for the Pastoral Epistles.¹⁶⁴

Other studies have also used the rarity of the matching words as a means of evaluating verbal parallels. For example, both Hartog and Kittel use the more restrictive criterion of ‘singularity’ (i.e. in just one source text).¹⁶⁵ However, since allusions can sometimes be imprecise (see above example) and echoes don’t need to be dependent on a single text (i.e. the influence can come from multiple source texts), this study allows the matching words to occur in a small number of source texts (i.e. less than ten).

In summary, rather than requiring potential references to have a minimum level of verbal similarity, this study uses the Singular Potential criterion to highlight which verbal parallels are to receive detailed evaluation. This approach means that the

¹⁶³ Perri, 291.

¹⁶⁴ A ‘thematically coherent echo’ is one that satisfies the above Thematic Coherence criterion (see Section 1.6.4).

¹⁶⁵ See Hartog, *Polycarp*, 174; Bonnie Pedrotti Kittel, *The Hymns of Qumran* (Ann Arbor, Michigan: Scholars Press, 1981), 51.

method is able to detect a greater variety of reference forms, even those with low verbal similarity, and can efficiently search through multiple intertextual frameworks.

1.7 Classification and Metadata

The previous section explained the eight different criteria that are used by this study to evaluate potential references. The first seven of these have been adapted from Hays' criteria, with the most significant adaptation being the simplification of Thematic Coherence. This change enables this criterion to combine with the Singular Potential criterion to identify the most likely verbal parallels for detailed evaluation. The way this identification occurs is summarized below and explained in detail in Chapter 3:

SUMMARY OF METHOD (in pseudo-code format):¹⁶⁶

```
IF (the verbal parallel has Singular Potential) THEN
    IF (the verbal parallel has Thematic Coherence) THEN
        Perform detailed evaluation and classification as a potential reference.
    ENDIF
ENDIF
```

Within Chapters 4 – 7, it is noted that the majority of verbal parallels that satisfy the Singular Potential criterion do not meet the secondary Thematic Coherence criterion and so they are discounted. Since detailed evaluation and classification of potential references is only performed on verbal parallels that meet both of these criteria, this enables the method to efficiently scan large numbers of verbal parallels (rather than limiting the evaluation to those with high verbal similarity).

The classification process is guided by three key criteria: Volume, Satisfaction and Recurrence. The Volume criterion, which attempts to measure whether there is an obvious attempt to highlight the matching words, distinguishes direct references and allusions from mere echoes. The Satisfaction criterion then determines whether the potential reference is evaluated as 'likely' or just 'possible.' This evaluation is

¹⁶⁶ The indenting in pseudo-code indicates conditional processing.

actually based on all the criteria (including the number of matching words and an the rarity of those words), and so the Satisfaction criterion simply summarizes the analysis. Finally, the Recurrence criterion, which measures whether the source text is used elsewhere, does not change the likelihood of the reference, but indicates that the source text may be familiar (and thus arguably more likely to be used). Since it is used in this way, the Recurrence criterion gives finer precision to the resultant classification, thereby providing more refined metadata. This classification process is summarized below in Table 1.7.1. Direct references are not listed in the table because they are, by definition, obvious (i.e. very high Volume) and do not need to be evaluated. As such, all direct references receive a ‘D1’ classification (regardless of whether they meet the Recurrence criterion).

Volume	Satisfaction	Recurrence	Classification		
✗	✓	✓	Class E1	Likely	Echo
✗	✓	✗	Class E2		
✗	✗	✓	Class E3	Possible	
✗	✗	✗	Class E4		
✓	✓	✓	Class A1	Likely	Allusion
✓	✓	✗	Class A2		
✓	✗	✓	Class A3	Possible	
✓	✗	✗	Class A4		

Table 1.7.1 – Classification of Echoes and Allusions

Within this study, the method is used to detect 156 parallels between the Pastoral Epistles and the Septuagint and Jewish Pseudepigrapha that have singular potential and are both thematically coherent and ‘interpretable.’¹⁶⁷ Each of these parallels are evaluated and classified according to the above criteria with the results summarized in the tables in Chapters 4–7. The evaluation of a selection of interesting parallels is also provided.

¹⁶⁷ The definition of an ‘interpretable’ parallel explained in Chapter 2, Section 2.4, and Chapter 4, Section 4.1.

1.8 Summary

The aim of this study is to identify potential references between the three Pastoral Epistles and two different sets of source texts: the Septuagint and the Greek manuscripts of the Jewish Pseudepigrapha. This opening chapter began by explaining why this task requires a new method of detecting verbal parallels (the precursor to evaluating potential references) that can detect the various reference forms that can occur in letters to familiar reader(s). This new method is designed to search through multiple intertextual frameworks systematically, thereby reducing the subjectivity that arises from the fact that people (unlike computers and the implied reader of intertextuality) cannot be equally familiar with the entire ‘universe’ of texts. The method is able to detect three different reference types: direct references, echoes and allusions. Based on the literary theory of allusions, these reference types are identified based on the rarity of the matching words. The verbal parallels are then evaluated based on the well-known criteria of Hays,¹⁶⁸ but with slight modifications to these existing criteria and the addition of a ‘Singular Potential’ criterion. This new criterion is the key feature that makes the method efficient, allowing it to process large numbers of verbal parallels and detect reference forms with low verbal similarity (i.e. matching words).

The following chapter will survey recent projects in the Digital Humanities that have sought to automate the search for verbal parallels. Chapter 3 will then explain the method of detecting verbal parallels that is used by this study in greater detail, including a description of the syntax rules. Chapters 4–6 contain the results of applying the method to detect all the ‘interpretable’ parallels between the Pastoral Epistles and the Septuagint that are listed in either the UBS⁵ or NA²⁸, or Evans’ collated list of parallels. After demonstrating that the method is effective on this first set of well-known verbal parallels, Chapter 7 demonstrates the effectiveness of the method on a relatively unknown area – the verbal parallels between the Pastoral Epistles and the Jewish Pseudepigrapha. Lastly, Chapter 8 provides a synthesis of the results of the preceding chapters, including a description of the various ways that the method could benefit Biblical studies.

¹⁶⁸ Hays, *Echoes*, 29–32.

CHAPTER 2:

Insights from the Digital Humanities

2.1 Introduction

This study seeks to identify potential references between the Pastoral Epistles and two different sets of source texts: the Septuagint and the Greek manuscripts of the Jewish Pseudepigrapha. The opening chapter explained why this task requires a new method that can systematically and efficiently search through multiple intertextual frameworks and can detect a variety of reference forms and reference types. The aspect of the method that makes it systematic is a set of search features, or reference forms, which are the basis for the syntax rules for valid parallels. The aspect of the method that enables it to be efficient is a criterion called ‘Singular Potential.’ This criterion is used to highlight only high-interest parallels for further investigation as possible references, thereby allowing the method to scan through large numbers of parallels.

This present chapter now surveys ten recent Digital Humanities projects that have attempted to introduce a level of automating into the detection of parallels, including recognizing the various benefits of this automation. This is followed by a summary of the similarities and differences between these projects and the method that is used by this study. The chapter will conclude with a summary of how the lessons learnt from these projects have been incorporated into the method. This will then lead to a detailed description of the method in the following chapter.

2.2 Survey of Recent Projects

In the past, the task of identifying textual references was the domain of individual scholars who each manually searched the set of source texts that he/she was familiar with. However, the onset of the digital age has meant that searches can now be performed on any source text, whether familiar or not, at the click of a button. Event-driven software programs, like Accordance and Logos, and Internet search tools, like

Bible Gateway¹⁶⁹ and the Thesaurus Linguae Graecae (TLG),¹⁷⁰ enable scholars to perform individual word searches at a much faster rate than the traditional paper-based methods. For a complex query with multiple search words, it usually takes more time to type in the search string than for the computer to return the result. This difference becomes even more pronounced when large numbers of searches are involved, such as when searching for allusions and echoes across an entire document.

Over the last two decades, a number of projects in the Digital Humanities have attempted to overcome this problem by introducing a level of automation to the generation (and running) of searches. The following discussion surveys ten of these projects, noting their similarities and differences to the method proposed by this study. These projects (or programs) are listed below:

1. METER
2. eAQUA
3. eTRAP (Tracer)
4. Tesserae
5. Etymology Match and Quotation Match
6. PAIR
7. Perseus
8. B and J
9. String Resemblance Systems
10. PHŒBUS

2.2.1 METER

The METER (MEasuring TExt Reuse) Project was one of the earliest attempts to automate the search for verbal parallels.¹⁷¹ This project sought to analyze the way news agency text (called ‘copy’) is reused in the production of daily newspapers using

¹⁶⁹ ‘Bible Gateway’, Online: <https://www.biblegateway.com/>.

¹⁷⁰ ‘TLG’, Online: <http://stephanus.tlg.uci.edu/>.

¹⁷¹ ‘METER Project’, Cited 11 Apr. 2018, Online: <https://www.sheffield.ac.uk/dcs/research/groups/nlp#tab06>.

1716 sample texts that were collated over a twelve-month period.¹⁷² The researchers experimented with three different approaches to detecting text reuse – N-gram Overlap, Greedy String-Tiling, and Sentence Alignment – and then analyzed the effectiveness of each approach.¹⁷³

For the N-gram Overlap approach, METER began by dividing the source and target strings into sets of consecutive words.¹⁷⁴ These sets were called ‘n-grams’, where n represented the number of words in each set. As an example, if tri-grams (n = 3 words) were chosen, then the string ‘Shakespeare wrote many plays about love’ would have been divided into four sets of words: ‘Shakespeare-wrote-many’, ‘wrote-many-plays’, ‘many-plays-about’ and ‘plays-about-love’. The amount of text reuse between a source and target was then measured as the number of shared sets of words (i.e. n-grams) divided by the number of sentences in the target text.¹⁷⁵

For the Greedy String-Tiling approach, METER was programmed to place ‘tiles’ (i.e. sequences of words) from the source text on top of a target text in places where the words matched.¹⁷⁶ This approach is different to N-gram Overlap in that the tiles can be of different lengths (as opposed to fixed sized n-grams) and the tiles cannot overlap with one another. The amount of text reuse was then calculated as the number of words that were covered by tiles divided by the total number of tiles.¹⁷⁷

¹⁷² Paul Clough et al., ‘METER: MEasuring TExt Reuse’, *Proceedings of the 40th Annual Meeting on Association for Computational Linguistics* (ACL ’02; Stroudsburg, PA, USA: Association for Computational Linguistics, 2002), 154.

¹⁷³ Clough et al., ‘METER’.

¹⁷⁴ Clough et al., ‘METER’, 154.

¹⁷⁵ Clough et al., ‘METER’, 154.

¹⁷⁶ Clough et al., ‘METER’, 155. This approach is called ‘greedy’ because it tries to make each tile as big as it can be, even though two smaller tiles placed in the same location might cover more words in total. Hence, it may not always achieve the best solution (since not all permutations are considered), but it finds a good result in a shorter timeframe.

¹⁷⁷ Clough et al., ‘METER’, 155.

For the third approach, Sentence Alignment, METER began by dividing the source and target texts into sentences.¹⁷⁸ For each sentence in the target text, the program then attempted to identify the sentence from the source text that was its best match (i.e. had the greatest verbal similarity).¹⁷⁹ The total level of text reuse was then calculated based on the number of matching words of each sentence.¹⁸⁰

Out of the three different approaches, Sentence Alignment proved to be slightly more effective in the experiment of detecting text reuse of newspaper copy text.¹⁸¹ Notably, they each measure levels of verbal similarity as means of determining where text reuse occurs. Such measures are likely to be less effective at detecting allusions and echoes where the verbal similarity is often low.

2.2.2 eAQUA

The eAQUA (Extraktion von strukturiertem Wissen aus Antiken Quellen für die Altertumswissenschaft¹⁸²) project was based at Leipzig University and ran from 2008 through to 2013.¹⁸³ Research in the eAQUA project included a search for text reuse across the TLG database of around 7200 Greek texts/works.¹⁸⁴ Each text was segmented into sentences (with an average length of 13.51 words), diacritics and other markers were removed, and the words were reduced to their base lemma.¹⁸⁵ Text reuse was then calculated using two different approaches: one syntactical (using

¹⁷⁸ Clough et al., 'METER', 155.

¹⁷⁹ Clough et al., 'METER', 155.

¹⁸⁰ Clough et al., 'METER', 155.

¹⁸¹ Clough et al., 'METER', 158.

¹⁸² ET: 'Extraction of Structured Knowledge from Ancient Sources for Classical Studies.'

¹⁸³ 'EAqua-Project', Online: <https://wiki.digitalclassicist.org/EAqua-Project>.

¹⁸⁴ Marco Büchler et al., 'Unsupervised Detection and Visualisation of Textual Reuse on Ancient Greek Texts', *Journal of the Chicago Colloquium on Digital Humanities and Computer Science* (June 16, 2010), Cited 8 Dec. 2015, Online: <https://letterpress.uchicago.edu/index.php/jdhcs/article/view/60>.

¹⁸⁵ Büchler et al., 'Unupervised Detection and Visualisation', 5–6.

n-grams)¹⁸⁶ and the other semantic (using word associations).¹⁸⁷ One of the lessons learnt from the project was that the presence of common phrases (such as ‘on land and on sea’) could cloud the results when the searches are based on verbal similarity (as they were in eAQUA).¹⁸⁸

2.2.3 *eTRAP (Tracer)*

The Tracer program was written in the Java programming language and was developed as part of the eTRAP Project (electronic Text Reuse Acquisition Project) by Marco Büchler.¹⁸⁹ It is designed to be language independent and has been tested on Ancient Greek, Arabic, Coptic, English, German, Hebrew, Latin and Tibetan.¹⁹⁰

The program incorporates seven different steps: segmentation, pre-processing, featuring, selection, linking, scoring, and an optional post-processing.¹⁹¹ The first step, ‘segmentation,’ involves dividing all the source and target texts into subsets, called ‘units’, which are typically either sentences or paragraphs, but they can also be whole chapters or books.¹⁹² While this is primarily a manual task, there are various computer tools available that can aid this process, such as a tool called NLTK that can divide a stream of text into sentences based on the detection of full stops.¹⁹³

¹⁸⁶ Büchler et al., ‘Unsupervised Detection and Visualisation’, 6.

¹⁸⁷ Büchler et al., ‘Unsupervised Detection and Visualisation’, 8–9.

¹⁸⁸ Büchler et al., ‘Unsupervised Detection and Visualisation’, 15.

¹⁸⁹ ‘TRACER’, Cited 2 Apr. 2018, Online: <https://www.etrp.eu/research/tracer/>.

¹⁹⁰ Greta Franzini et al., ‘TRACER: A User Manual’, 5, Cited 23 May 2017, Online: https://www.etrp.eu/tutorials/tracer/TRACER_user_manual.pdf.

¹⁹¹ Marco Büchler et al., ‘Towards a Historical Text Re-Use Detection’, in *Text Mining: From Ontology Learning to Automated Text Processing Applications* (ed. Chris Biemann and Alexander Mehler; Cham: Springer International Publishing, 2014), 226.

¹⁹² Franzini et al., ‘TRACER: A User Manual’, 15.

¹⁹³ Franzini et al., ‘TRACER: A User Manual’, 15.

The second step, ‘pre-processing,’ requires the creation of a lemmas file and a synonyms file.¹⁹⁴ The lemmas file must contain three columns of data; the first of which contains all the words that are present in the various source and target texts; the second column contains the corresponding base form (i.e. dictionary entry) of each word; and the third column contains a letter representing the part-of speech of that word (e.g. ‘v’ for a verb).¹⁹⁵ The synonyms file has only two columns: the first containing a base word and the second containing a synonym of that word.¹⁹⁶ If a particular base word has several synonyms, there is a row for each one.¹⁹⁷

The third step of Tracer is ‘featuring.’ Here the program transforms the files that are created in the previous steps into either sets of ‘word-types’ (i.e. single words and their synonyms) or sets of n-grams of user-defined lengths.¹⁹⁸ The n-grams can be configured to be overlapping (i.e. the second word of an n-gram is also the first word of the following n-gram) or non-overlapping (called ‘hash-breaking’ featuring).¹⁹⁹

In the fourth step of Tracer, ‘selection,’ the program seeks to remove elements of the texts that are deemed to be less important.²⁰⁰ For example, the program can be configured to remove the n-grams that only occur in one text, and/or the n-grams that occur very frequently.

In the fifth step, ‘linking,’ the program performs the actual matching of textual features (i.e. the word-types or n-grams).²⁰¹ The program can be configured to find matches within the same text or across multiple texts (as would be required by this

¹⁹⁴ Franzini et al., ‘TRACER: A User Manual’, 20.

¹⁹⁵ Franzini et al., ‘TRACER: A User Manual’, 20.

¹⁹⁶ Franzini et al., ‘TRACER: A User Manual’, 20.

¹⁹⁷ Franzini et al., ‘TRACER: A User Manual’, 20.

¹⁹⁸ Büchler et al., ‘Towards a Historical Text Re-Use Detection’, 227. TRACER can also operate at a character level (rather than at a word level) where, for example, a trigram represents three characters.

¹⁹⁹ Büchler et al., ‘Towards a Historical Text Re-Use Detection’, 227.

²⁰⁰ Büchler et al., ‘Towards a Historical Text Re-Use Detection’, 227.

²⁰¹ Franzini et al., ‘TRACER: A User Manual’, 38.

study).²⁰² When the verbal similarity between units (e.g. sentences) is less than 50%, the default linking function ‘will not perform well.’²⁰³ In order to alleviate this problem, a further level of processing is needed so as to divide the sentences into smaller ‘moving window’ sections with the hope that two of these smaller windows may have a larger percentage of matching words.²⁰⁴

The sixth step of Tracer is ‘scoring.’ Here a value is assigned to each linked pair of units (e.g. a pair of sentences) based on the number of matching features (i.e. either matching words or n-grams).²⁰⁵ The program can also be configured to assign a weight to each matching feature based on the word classes of its constituents (e.g. verbs can be given more weight than articles).²⁰⁶

The final step of Tracer, ‘post-processing,’ involves manual analysis of the computed results. This visual inspection of the potential matches is recommended by the developers of Tracer because of the superior ‘cognitive ability’ of human beings to detect the more subtle paraphrases.²⁰⁷

In summary, Tracer is a sophisticated computer program that has proven to be effective in detecting text reuse, especially when the matching words are in the form of quotations or paraphrases (i.e. verbatim or near-verbatim clauses/phrases).²⁰⁸ As the above description illustrates, the program is highly configurable and so it could have been used within this study. However, this would have meant that the ‘segmentation’ step (i.e. dividing the texts into units, such as sentences) and the ‘pre-processing’ step (including the generation of lemma files and synonym files) would need to be performed on the source texts, the Septuagint and Jewish Pseudepigrapha, which are considerably large. While the method described in the following chapter

²⁰² Franzini et al., ‘TRACER: A User Manual’, 38.

²⁰³ Franzini et al., ‘TRACER: A User Manual’, 40.

²⁰⁴ Franzini et al., ‘TRACER: A User Manual’, 40.

²⁰⁵ Franzini et al., ‘TRACER: A User Manual’, 43.

²⁰⁶ Franzini et al., ‘TRACER: A User Manual’, 43.

²⁰⁷ Büchler et al., ‘Towards a Historical Text Re-Use Detection’, 236.

²⁰⁸ Büchler et al., ‘Towards a Historical Text Re-Use Detection’.

performs similar segmentation and pre-processing for the target texts (i.e. the Pastoral Epistles), these are much smaller than the source texts.

Furthermore, since the ‘segmentation’ step defines the comparable ‘units’ within Tracer, this effectively limits the number of reference forms that can be detected by the program. For example, if the units were set to sentences, then the program would not be able to detect multiple keywords where the matching words from one unit/sentence of the target texts appear in multiple units/sentences of a source text. Multiple keywords (and structural parallels) could be detected if the units are large enough (i.e. spanning multiple sentences) but this would mean that the verbal similarity between the units would be low, thereby obscuring the potential reference.

2.2.4 Tesserae

Tesserae is a collaborative project that is hosted by the University of Buffalo.²⁰⁹ It provides a web-based search tool that can detect verbal parallels between two user specified texts from within a database of Latin, Greek, and English texts. The project also offers a number of supporting tools, including one that visualizes the verbal parallels and another that compares the detected parallels with those that are detected for other target texts.²¹⁰

The Tesserae search tool is configurable with nine different parameters that are selectable from its ‘advanced search’ options.²¹¹ This includes the ability to select whether the ‘units’ to be examined are sentences/phrases (as delimited by punctuation) or lines (if the texts are poems).²¹² Users can also select the type of ‘feature’ that is to be detected: an exact word, a lemma, a semantic relationship (e.g. synonyms and antonyms), either a lemma or semantic relationship, or a sound (implemented as a matching three-letter sequence). In addition, the search tool can be

²⁰⁹ ‘Tesserae’, Cited 5 Apr. 2018, Online: <http://tesserae.caset.buffalo.edu>.

²¹⁰ ‘Tesserae: Other Search Tools’, Cited 5 Apr. 2018, Online: <http://tesserae.caset.buffalo.edu/experimental.php>.

²¹¹ ‘Tesserae: Advanced Search’, Cited 5 Apr. 2018, Online: http://tesserae.caset.buffalo.edu/help_advanced.php.

²¹² ‘Tesserae: Advanced Search’.

configured to exclude high frequency words from matches (these are labeled as ‘stop words’) and limit matches to where the words are within a specified distance from each other.²¹³

Notably, Tesserae gives each match a score based on the number of matching words and the rarity of each individual word in the match. All the matches are then ranked and displayed based on their score, with the option of discarding matches that scored below a specified value. This approach makes Tesserae somewhat similar to this present study. However, as noted in Chapter 1, it is not the rarity of the individual words that matters when alluding to a specific text, but the rarity of the combination of words. For example, the allusion to Num 19 in John 3 (see Chapter 1, Section 1.5.3) is signaled by three words (Μωϋσῆς, ‘Moses’; ὄφις, ‘snake/serpent’; and ἔρημος, ‘desert/wilderness’) that are themselves relatively common in the Septuagint but they are found together in just one source text (and so the combination is rare).

An earlier version of the Tesserae search tool was used by Coffee et al. to detect parallels between book 1 of Lucan’s *Civil War* (BC) and Vergil’s *Aeneid*.²¹⁴ The researchers tested two different configurations of Tesserae: one configuration that looked for phrases/sequences of two or more identical words; and another that looked for two or more matching lemmas from the same sentence/unit.²¹⁵ The two sets of results were then collated and classified according to the schema that is summarized in Table 2.2.1, below.

²¹³ ‘Tesserae: Advanced Search’.

²¹⁴ Neil Coffee et al., ‘Intertextuality in the Digital Age’, *Trans. Am. Philol. Assoc.* 142/2 (2012): 383–422.

²¹⁵ Coffee et al., 387.

Meaningful			Not Meaningful	
Interpretable		Not Interpretable		
More significant	Less significant			
5	4	3	2	1
<ul style="list-style-type: none"> • High formal similarity in analogous context. 	<ul style="list-style-type: none"> • Moderate formal similarity in analogous context, or • High formal similarity in moderately analogous context. 	<ul style="list-style-type: none"> • High / moderate formal similarity with very common phrase or words, or • High / moderate formal similarity with no analogous context, or • Moderate formal similarity with moderate / highly analogous context. 	<ul style="list-style-type: none"> • Very common words in very common phrase, or • Words too distant to form a phrase. 	<ul style="list-style-type: none"> • Error in discovery algorithm, words should not have matched. E.g. phrase across punctuation boundary judged not meaningful.

Table 2.2.1 - The Tesserae Intertextual Scoring System²¹⁶

The majority of parallels that were detected (i.e. 2727 out of 3100) were classified as Type 1 or Type 2 parallels and subsequently discounted as ‘not meaningful.’²¹⁷ The Type 3 parallels (425 in total) represented meaningful phrases in the target text that were not considered to be potential references because there was insufficient shared context to make the potential reference ‘interpretable.’²¹⁸

There was 93 verbal parallels that were classified as Type 4 or 5.²¹⁹ This smaller set of Tesserae’s ‘high-interest’ parallels were then compared against all known parallels.²²⁰ This comparison revealed that Tesserae ‘recovers approximately one third of the parallels captured by traditional commentators, and adds a third not previously recorded.’²²¹ Figure 2.2.1 illustrates these findings.

²¹⁶ Coffee et al., 394.

²¹⁷ Coffee et al., 399.

²¹⁸ Coffee et al., 395.

²¹⁹ Coffee et al., 400.

²²⁰ Coffee et al., 400.

²²¹ Coffee et al., 386.

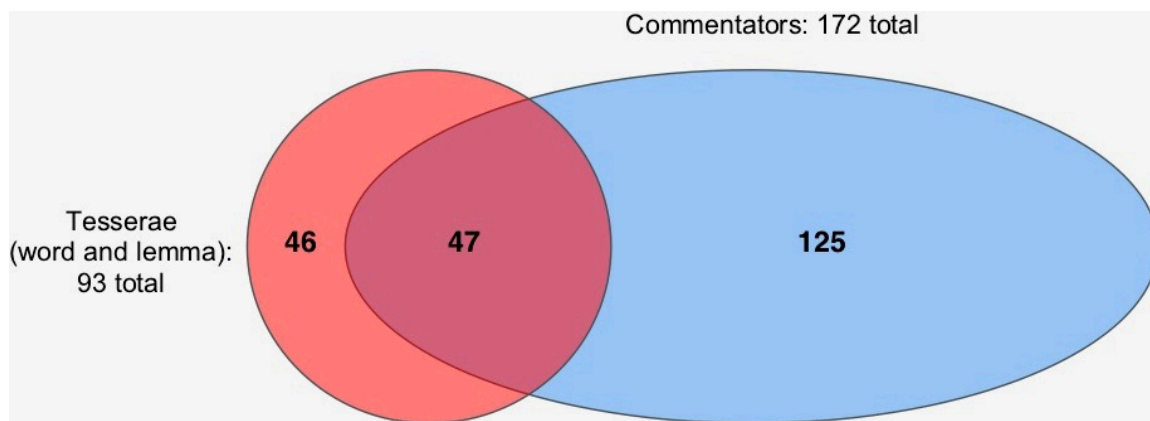


Figure 2.2.1 - Unique Type 5 and 4 *BC* 1 – *Aeneid* Parallels Found by Tesseractae vs. All Commentators²²²

Coffee et al. then conclude that these results show that Tesseractae ‘can find valuable new parallels in even the best-studied authors, and suggest it could be particularly useful in identifying intertexts in works that have received less attention.’²²³ As such, the researchers claim that if Tesseractae detects many unrecorded parallels in a source text, then that text is likely to be unfamiliar to scholars.²²⁴ Thus, tools like Tesseractae can track the ‘intertextual reading habits of scholars.’²²⁵

Likewise, the method that is used by this study will be evaluated based on its ability to detect the parallels that have already been recorded by scholars. As such, the study will attempt to detect all of the ‘high-interest,’ or ‘interpretable’ parallels (i.e. Types 4 and 5 in Table 2.2.1, above) that are recorded in three baseline lists of parallels: the UBS⁵, the NA²⁸ and Evans’ collated list of all known parallels.²²⁶ Whenever the method fails to detect one of the interpretable parallels, additional reference forms will be suggested in order to achieve full coverage (see Chapters 4 – 7).

Just as Tesseractae is able to ‘find valuable new parallels in even the best-studied authors,’ it will be seen that this new method will detect new ‘interpretable’ parallels

²²² Reproduced from Coffee et al., 401.

²²³ Coffee et al., 386.

²²⁴ Coffee et al., 386.

²²⁵ Coffee et al., 386.

²²⁶ Barbara Aland et al., eds., *Greek New Testament* (5th ed.; Stuttgart: German Bible Society, 2014); Aland et al., *Novum Testamentum Graece*; Evans, *Ancient Texts*.

between the Pastoral Epistles and the Septuagint that are not recorded in these three baseline lists (see Chapters 4 – 6).²²⁷ The method will also be seen to be effective in ‘identifying intertexts in works that have received less attention,’²²⁸ namely, the parallels with the Jewish Pseudepigrapha (see Chapter 7).

As well as tracking the effectiveness, or coverage, of the new method, the efficiency of the method will be calculated based on the average number of parallels that need to be manually evaluated in order to find an ‘interpretable’ parallel, or potential reference. This is summarized in the following equation:

$$\text{Manual Workload} = \frac{| \text{All verbal parallels} |}{| \text{Interpretable parallels} |}$$

For the above configurations of Tesserae, a total of 3100 parallels were generated in order to find the 93 interpretable parallels.²²⁹ This corresponds to a value of *Manual Workload* of 33.3. This study will show that filtering the parallels based on the potential singularity of the matching words has the effect of substantially improving the combined effectiveness and efficiency of the search process. As such, this study had a *Manual Workload* of over 200 parallels for every potential reference, but is able to achieve almost full coverage of the interpretable parallels.²³⁰

2.2.5 The Etymology Match and Quotation Match Programs

Etymology Match and Quotation Match are two computer programs written in the Python language that were developed as part of a digital humanities project at St

²²⁷ Coffee et al., 386.

²²⁸ Coffee et al., 386.

²²⁹ Coffee et al., 399.

²³⁰ The high-interest parallels that are not detected have at most one matching lemma. See Chapters 4-7.

Jerome University in the University of Waterloo (Canada).²³¹ This project examined how the Oxford English Dictionary (OED) has influenced modern poetry.

The first program, Etymology Match, starts by pre-defining sets of etymologically related words from the source text (i.e. from the entries of the dictionary).²³² It then tries to find pairs of words in the target text (i.e. in a poem) that belong to the same etymological set and are found within a specified distance (e.g. ten words) of each other.²³³ Highlighted pairs are inspected manually.²³⁴ The second program, Quotation Match, uses a sequence alignment algorithm that looks for bigrams, tri-grams and four-grams.²³⁵ Like for Etymology Match, the potential quotations need to be manually evaluated.

After assessing the results of these two programs with the OED and Hill's *Triumph of Love*, Williams notes that the programs are able to highlight potential references that can be easily 'passed over' by manual investigation.²³⁶ However, he laments that these models can only report back what they are programmed to find.²³⁷ He concludes by noting that the real challenge is to teach computers to interpret the 'rich ambiguity' and 'multiple meanings' that accompany such references.²³⁸

2.2.6 The PAIR Program

The PAIR (Pairwise Alignment for Intertextual Relations) program was written in the Perl programming language and was developed as part of the Project for American

²³¹ David-Antoine Williams, 'Method as Tautology in the Digital Humanities', *Digit. Scholarsh. Humanit.* Vol. 30/No. 2 (2015): 281–83.

²³² Williams, 284.

²³³ Williams, 284.

²³⁴ Williams, 284.

²³⁵ Williams, 284. The sequence alignment algorithm searches for n-grams, or small sequences of words, typically three or four words long. After finding one n-gram, it then looks for other n-grams within a specified 'span' of words.

²³⁶ Williams, 286.

²³⁷ Williams, 290.

²³⁸ Williams, 290.

and French Research on the Treasury of the French Language (ARTFL), which is based at the University of Chicago.²³⁹ It uses a sequence alignment algorithm to detect passages from a user-specified target text that are similar to passages from the ARTFL databases of source texts.²⁴⁰ The program is configurable, allowing users to specify the minimum size of each n-gram, the minimum number of n-grams in a match, and the maximum gap between n-grams.²⁴¹ Short words (such as those with less than four letters) are not included in the n-grams and orthographic variants (e.g. changes in case, or accents) are reduced to their base word in order to accommodate minor textual variations and make matching more ‘flexible.’²⁴²

When the program was used to detect citations of Montesquieu’s *De l’esprit des lois* in Emile Littré’s *Dictionnaire de la langue française*, it detected 894 of the 1211 known references, which equates to a success rate of 73.8%.²⁴³ Notably, however, each of these matches had at least four matching ‘long’ words,²⁴⁴ and a quotation like ‘Le supplice de la honte’ was not detected because it has only two ‘long’ words and so it didn’t register as a tri-gram (of three ‘long’ words).²⁴⁵ As such, like all programs that are based on the sequence alignment algorithm, the PAIR program is most effective when there is relatively high verbal similarity.

²³⁹ See <https://artfl-project.uchicago.edu/content/pair>.

²⁴⁰ The sequence alignment algorithm searches for n-grams, or small sequences of words, typically three or four words long. After finding one n-gram, it then looks for other n-grams within a specified ‘span’ of words.

²⁴¹ Russell Horton, Mark Olsen, and Glenn Roe, ‘Something Borrowed: Sequence Alignment and the Identification of Similar Passages in Large Text Collections’, *Digital Studies / Le Champ Numérique* (2010), Cited 17 Aug. 2018, Online: <https://www.digitalstudies.org/articles/10.16995/dscn.258/>.

²⁴² Horton, Olsen, and Roe, ‘Something Borrowed’, 6.

²⁴³ Horton, Olsen, and Roe, ‘Something Borrowed’, 10.

²⁴⁴ The parameters were configured to detect tri-grams (three sequential words) and each match must have at least two tri-grams (adjacent tri-grams have two overlapping words, hence the minimum of four words).

²⁴⁵ Horton, Olsen, and Roe, ‘Something Borrowed’, 10.

The PAIR program has also been used to analyze the possible references to Jaucourt's *Encyclopédie* within the subset of documents in the ARTFL-Frantext database that were published after the final volumes of the *Encyclopédie* in 1772 (a total of over 1800 documents).²⁴⁶ Here the program detected 430 possible text reuses.²⁴⁷ From this data, the researchers were able to determine which authors appear to have been most influenced by the *Encyclopédie*, as well as which years the *Encyclopédie* appears to have been the most popular. This later observation is pictured in the following graph that was taken from the researchers' findings:²⁴⁸

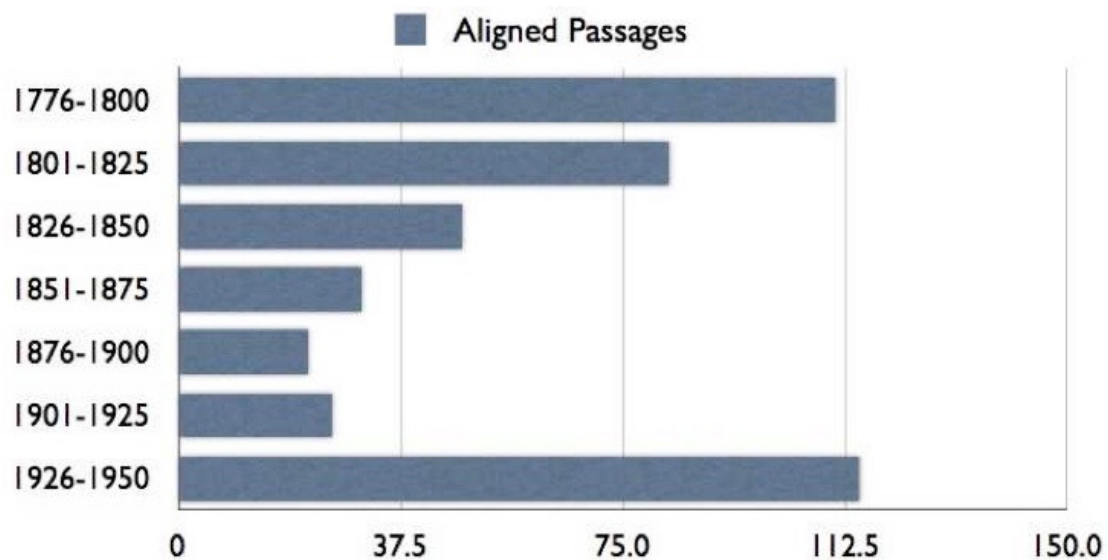


Figure 2.2.2 Borrowings from the *Encyclopédie* by year

These results lead the researchers to conclude that programs like PAIR 'may also introduce a higher level of systematicity to the analysis of the complex and multifaceted problem of intertextuality.'²⁴⁹ As such, the method that is presented by this study is designed to produce this type of metadata in a systematic manner.

²⁴⁶ Horton, Olsen, and Roe, 'Something Borrowed', 16.

²⁴⁷ Horton, Olsen, and Roe, 'Something Borrowed', 16.

²⁴⁸ Horton, Olsen, and Roe, 'Something Borrowed', 17.

²⁴⁹ Horton, Olsen, and Roe, 'Something Borrowed', 18.

2.2.7 *Perseus*

The Perseus Project is a digital collection of texts that is maintained by Tufts University.²⁵⁰ Two researchers on this project, David Bamman and Gregory Crane, have developed a method for discovering ‘imitative textual allusions’ in Classical Latin poetry.²⁵¹ Their method is based on the sequence alignment algorithm but also incorporates a number other measures that are designed to make the method more ‘robust’, including analysis of the syntactic structure of each sentence as well as examining the metrical/phonetic similarity and semantic similarity between words.²⁵²

Bamman and Crane make the interesting observation that the intended source text of an imitative textual allusion may not be the text with the greatest similarity to the target text. In one example, they note that a potential allusion occurs to a sentence of Vergil that is ranked eleventh by their criteria.²⁵³ This present study seeks to cater for this phenomenon using the criterion of potential (rather than absolute) singularity and considers up to nine source texts in every search. This value appears to be effective for the Pastoral Epistles (see Chapter 8) but other collections of target texts may require a larger value (such as in the above example from Vergil). The compromise in increasing the value of this criterion is that there are then more source texts to analyze.

²⁵⁰ See <http://www.perseus.tufts.edu/hopper/>

²⁵¹ David Bamman and Gregory Crane, ‘The Logic and Discovery of Textual Allusion’, Cited 17 Aug. 2018, Online: <http://hdl.handle.net/10427/42685>. Imitative textual allusions, as understood by Bamman and Crane, are similar to Beetham’s ‘echoes’ in that they repeat the text of a former document, rather than appeal to a specific benefit contained within the context of that document.

²⁵² Bamman and Crane, ‘The Logic and Discovery of Textual Allusion’.

²⁵³ Bamman and Crane, ‘The Logic and Discovery of Textual Allusion’.

2.2.8 *The B and J Models*

These two models have been used by John Lee to study the possible use of Mark in Luke's Gospel.²⁵⁴ The names B and J are derived from the two New Testament scholars (Bovon and Jeremias) that are used to train each model to be effective.²⁵⁵ The first model is able to detect 83.8% of the potentially 'derived' material that is noted by Bovon, while the second model can detect 97.2% of the material that is noted by Jeremias. The two models were then tested with the results of seven other scholars.

Both models are based on a 'hashing function' that converts each line of the source and target texts into a vector (represented as a set of numbers).²⁵⁶ The entries of each vector contain the number of occurrences of each different word in that line.²⁵⁷ Two lines of text can then be compared based on the similarity of their vectors.²⁵⁸ Pairs of lines/vectors that are above a specified threshold (i.e. having a certain number of matching words) are marked as related in some manner, such as one being a paraphrase of the other.

These two models are particularly useful for languages such as Greek where the word order can vary, or when the borrowed text has been paraphrased or modified through word insertions/deletions. This is because the vector entries (i.e. the word counts) are indexed based on the value returned by the hashing function, rather than their original order in the text. However, while they are highly effective detecting for large blocks of possible text reuse (such as in the Synoptic Gospels), they are less effective when the verbal similarity is low, as is often the case in allusions and echoes.

²⁵⁴ John Lee, 'A Computational Model of Text Reuse in Ancient Literary Texts', *Proc. 45th Annu. Meet. Assoc. Comput. Linguist.* (2007): 472–79.

²⁵⁵ Lee, 'A Computational Model', 477–78.

²⁵⁶ The hashing function converts each word into a number, or index, which is then used to order the words. An example of a simple hashing function is to sum the Unicode of each letter in the word.

²⁵⁷ This method can also be applied to a sentence or a verse, or even to a whole document.

²⁵⁸ This comparison is made using a 'cosine measure'. See Lee, 'A Computational Model', 475.

2.2.9 String Resemblance Systems

String Resemblance Systems is a computational framework that was developed by a team of researchers in order to study allusions in traditional Japanese poetry, known as Waka.²⁵⁹ This study looked for instances of Honkadori, a common technique that involves alluding to famous poems by ‘subtly changing a few words.’²⁶⁰ The framework was applied to two well-known sets of poems and was able to discover an instance of poetic allusion ‘that has never before been pointed out in the long history of Waka research.’²⁶¹

The researchers discovered that two poems might have a matching structure (i.e. a common pattern of syllables) but if that structure is also found frequently in other poems, ‘then it is useless to point out the resemblance.’²⁶² However, if the matching structure is ‘very rare,’ then there might be a direct influence from one poem to the other.²⁶³ Consequently, rare patterns were given a higher ranking.²⁶⁴ This approach is similar to the idea used in this present study of identifying parallels based on rare combinations of words (i.e. have Singular Potential).

2.2.10 PHÆBUS

The PHÆBUS project involves a team of computer scientists from the University of Pierre and Marie Curie in collaboration with literary teams from Sorbonne Unniversity and Lille 3 University.²⁶⁵ The project was developed in the PROLOG

²⁵⁹ Masayuki Takeda et al., ‘Discovering Instances of Poetic Allusion from Anthologies of Classical Japanese Poems’, *Theor. Comput. Sci.* 292 (2003): 497–524.

²⁶⁰ Takeda et al., 498.

²⁶¹ Takeda et al., 497.

²⁶² Takeda et al., 518.

²⁶³ Takeda et al., 518.

²⁶⁴ Takeda et al., 518.

²⁶⁵ Jean-Gabriel Ganascia, Pierre Glaudes, and Andrea Del Lungo, ‘Automatic Detection of Reuses and Citations in Literary Texts’, *Lit. Linguist. Comput.* 29/3 (September 1, 2014): 412–21.

programming language and followed four steps: the ‘preparation of the text,’ including the removal of ‘stop words’ (i.e. prepositions, pronouns and auxiliary verbs) and reducing the remaining words to their root (or uninflected) form; the ‘extraction of elementary recurring sequences of words’; ‘splicing’ the elementary sequences into larger combined sequences; and ‘filtering’ the results.²⁶⁶

The variable parameters of the program include the ‘window size’ and the number of ‘holes’ (or missing words).²⁶⁷ So, for example, if the window size was set to five words and the number of holes was set to two words, then for a five-word window in the target text, labeled $M_1 M_2 M_3 M_4 M_5$, the program would look for a match with any of the following sequences of words in the source text:

1. $M_1 M_2 M_3$
2. $M_1 M_2 M_4$
3. $M_1 M_2 M_5$
4. $M_1 M_3 M_4$
5. $M_1 M_3 M_5$
6. $M_1 M_4 M_5$

Since PROLOG is a rule-based, or declarative, language (as opposed to the more common instruction/function-based languages like C and Java), each of the six combinations shown above would be defined as a ‘rule’ for a possible match. For each window of words in the target text, the program would check to see if any of these rules are true, or satisfied, for the source text. Subsequently, it would move the window along one word in the target text and then check the rules again.

This rule-based approach of PHÆBUS is similar to the new method that is presented by this study. As will be seen in Chapter 3, the new method imitates ‘programming’ a natural language processor in PROLOG by defining the rules that specify the valid combinations of words in a parallel. However, while PHÆBUS only finds parallels that have at least one short sequence of words that are in the same order in both source and target texts, the new method finds parallels with any number of words in varying order. Subsequently, the method requires many more rules than would be

²⁶⁶ Ganascia, Glaudes, and Del Lungo.

²⁶⁷ Ganascia, Glaudes, and Del Lungo, 9.

required for PHŒBUS (see Chapter 3, Section 3.2.4). These rules are not written in the PROLOG language but as searches that are entered into the command line of the Accordance Bible program. As such, the new method manually ‘programs’ Accordance to imitate a natural language processor (this is explained in detail in Chapter 3, Section 3.2).

The PHŒBUS program was tested on various texts and the results compared with results of text reuse that were detected manually. The researchers discovered that the program ‘revealed some very interesting and substantial textual reuses that had not been mentioned before by the literary scholars.’²⁶⁸ This same phenomenon will be seen with the new method.

2.3 Comparison with the New Method

In the previous section, ten different Digital Humanities (DH) projects were surveyed, including an outline of their basic functionality/steps and a summary of their findings. The following discussion now compares these DH projects with the new method and explains their similarities and differences. The purpose of this comparison is to further explain why this study developed a new method for identifying parallels, as opposed to simply using one of these DH projects. This explanation will therefore highlight how this present study of the Pastoral Epistles also makes a contribution to the field of Digital Humanities.

2.3.1 Similarities with the DH Projects

The similarities between the new method and the DH projects can be divided into three areas:

1. Procedure,
2. Evaluation,
3. Benefits.

These three similarities are explained below.

²⁶⁸ Ganascia, Glaudes, and Del Lungo, 14.

2.3.1.1 Procedure

Several of the DH projects follow a similar set of steps, which is not surprising, given that they are all looking for instances of text reuse. This common procedure is defined most extensively by the Tracer program, which divides the task into the following seven steps:

1. Segmentation – dividing the texts into subsets (e.g. sentences or clauses);
2. Pre-processing – parsing words and creating synonym files etc.;
3. Featuring – deciding what to search for (e.g. tri-grams);
4. Selection – removal of words/features that might cloud the results;
5. Linking – identifying places in the texts that have matching ‘features’;
6. Scoring – ranking the results;
7. Post-processing – manual analysis of the results.

The method that is used by this study, which is explained in detail in Chapter 3, also follows the same basic sequence, but with a new combination of linking and scoring and minor modifications to the ordering of the steps.

2.3.1.2 Evaluation

In terms of evaluating their own effectiveness, each of the DH projects began with a published list of instances of text reuse in their research area, trained their method/program to detect as many of these instances as possible, and then presented the parameters of their method which proved to be the most effective.²⁶⁹ These parameters typically involved the level of segmentation (i.e. dividing the texts in to lines, sentences or paragraphs), the length of n-grams, and the allowable gap between matching n-grams.²⁷⁰

While these projects compare the effectiveness of different sets of parameters for their research area, they do not compare themselves against what has been achieved by other researchers. So, for example, the researchers who used the Tesseract program do not claim that this program is more effective than Tracer. This is because they were

²⁶⁹ For example, Coffee et al., 415.

²⁷⁰ See, for example, Büchler et al., ‘Towards a Historical Text Re-Use Detection’, 227; Horton, Olsen, and Roe, ‘Something Borrowed’, 7.

investigating a different research area and the complexity of detecting text reuse in English newspapers,²⁷¹ for example, is different to the complexity of detecting text reuse of French dictionaries²⁷² and different to the complexity of detecting instances of Honkadori in Japanese Waca poetry.²⁷³ Consequently, the researchers simply judge their own effectiveness by what has been detected manually in their particular research area.

This study evaluates the effectiveness of the new method using the same process as these DH projects. The baseline, or the set of published/known parallels, is a combination of the lists of parallels in the two standard editions of Greek New Testament, the UBS⁵ and NA²⁸, as well as Evans' collated list of parallels.²⁷⁴ These three lists were chosen because they represent the three most comprehensive lists of parallels with the Septuagint and, importantly, they also list parallels with the Jewish Pseudepigrapha. During the evaluation of the method in Chapters 4–7, the parallels in these three lists that are not detected by the method are noted and discussed, including suggestions as to how the parameters of the method could be modified in order to detect them.

As well as following this DH pattern in the evaluation of the new method, the study also attempts to follow the common Biblical studies process during the analysis of individual parallels (see Chapter 1 for an explanation of this process). This analysis involves consulting with the published lists of verbal parallels by Delamarter,

²⁷¹ See Chapter 2, Section 2.2.1 – METER. Paul Clough et al., 'METER: MEasuring TExt Reuse', *Proceedings of the 40th Annual Meeting on Association for Computational Linguistics* (ACL '02; Stroudsburg, PA, USA: Association for Computational Linguistics, 2002).

²⁷² See Chapter 2, Section 2.2.6 – The PAIR Program. Horton, Olsen, and Roe.

²⁷³ See Chapter 2, Section 2.2.9 – String Resemblance Systems. Takeda et al.

²⁷⁴ Aland et al., *Greek New Testament*; Aland et al., *Novum Testamentum Graece*; Evans, *Ancient Texts*.

Dittmar, Gough, Hübner, McLean, Towner, Wilson and Wolfe, as well as the commentaries of Knight and Towner.²⁷⁵

2.3.1.3 Benefits

The above survey of DH projects also demonstrated the benefits of searching for verbal parallels in a systematic manner. After searching through a database (or several databases) of texts, several studies reported that they had detected ‘new’ thematically coherent parallels that had not been noted in the lists published by the literary scholars.²⁷⁶ These programs were able to detect these new parallels because, unlike humans, computers do not have a limited intertextual framework (see Chapter 1). As such, computers can detect every source text that contains a set of matching words, not just the source text that an individual scholar is most familiar with.²⁷⁷ Several of these projects also demonstrated how detecting parallels in a systematic manner can provide interesting metadata, such as which set of texts appear to be the most familiar to scholars (see Section 2.2.4 – Tesseract), and which decade a particular source text appears to have had the most influence (see Section 2.2.6 – the PAIR Program).

In Chapters 4–7, the new method will also demonstrate similar benefits. It will detect ‘new’ thematically coherent parallels that are not included in the three baseline lists of known parallels. Many of these new parallels are not contained in the other lists either (see above), nor in the commentaries of Knight and Towner. The method, like Tesseract, will also show which source texts appear to have received the least attention by scholars (by comparing the number of known parallels with those that were

²⁷⁵ Delamarter, *A Scripture Index to Charlesworth's The Old Testament Pseudepigrapha*; Dittmar, *Vetus Testamentum in Novo*; Gough, *The New Testament Quotations*; Hübner, *Vetus Testamentum in Novo: Band 2 Corpus Paulinum*; McLean, *Citations and Allusions*; Towner, ‘1-2 Timothy and Titus’; Wilson, *Pauline Parallels*; Wolfe, ‘The Sagacious Use of Scripture’; Knight III, *The Pastoral Epistles*; Towner, *The Letters to Timothy and Titus*.

²⁷⁶ See, for example, Takeda et al., 487; Ganascia, Glaudes, and Del Lungo, 14.

²⁷⁷ The subjectivity involved in generating computer searches is explained in Chapter 3, Section 3.3.

detected by the method). This data will highlight particular books of the Septuagint and Jewish Pseudepigrapha that could benefit from more detailed study.

2.3.2 Differences with the DH Projects

As well as the three similarities between the new method and the DH projects, there are also three significant differences, as follows:

1. The scope and resources;
2. The number of reference forms that are considered;
3. How the ‘most likely’ parallels are highlighted.

These differences are now explained in the following discussion.

2.3.2.1 Scope and Resources

Although the method used by this study follows a similar pattern of steps (see Section 2.3.1.1), it does not seek to create a new DH project. Most of these existing DH projects represent collaborative ventures, usually in a university setting, that employed a team of computer scientists to write a program and a team of literary scholars to assess the results. As such, they were able to test and refine their models multiple times in order to achieve the best results. This present study is therefore different to these projects in that it does not have those same resources. As such, this study does not write a new computer program, instead the method is executed manually and tested only once for each set of source texts.

The new method is best understood as reusing/configuring one of these existing projects. As such, the method could have potentially used any of these projects, provided they contained the required databases of source texts. However, of the ten projects that were surveyed, only the eAQUA project had the same set of source texts, but this project is now discontinued. The TLG database that was used by eAQUA is still available, but the web-based interface to the database cannot be configured to search for a wide variety of reference forms.

Among the remaining DH projects, the Tesserae project appears to be the easiest to configure (i.e. the most ‘user-friendly’), but it currently lacks the source and target texts that are required by this study. Tesserae would also need to add an option to rank

parallels based on the rarity of the matching word combinations, rather than just the rarity of the individual words (see Section 2.2.4). The String Resemblance Systems framework appears to do this ranking successfully (see Section 2.2.9), but it is only designed for use with Japanese Waca poetry, and so it not reusable for this study.

Therefore, this study chose to use the Accordance Bible software program as the underlying project, or search platform. This choice was based on two key reasons: firstly, it can be easily configured to detect the variety of reference forms that are needed for this study of potential references in the Pastoral Epistles (see Chapter 1); and secondly, Accordance already contains the two databases of source texts (i.e. the Septuagint and the Jewish Pseudepigrapha) that are used by the study. Recreating these databases, which would be required to use the Tesserae or Tracer programs, is beyond the scope of this study.

However, the most significant difference between the new method and the majority of the DH projects is not the databases, but way that the parallels are scored/ranked in order to highlight the most-likely parallels (see Section 2.3.2.3, below). As such, many of these DH projects, including Tesserae and Tracer, could be easily modified to include this scoring system as one of their configurable options. It is hoped that the results of this present study, including the effectiveness of the method (see below), might provide the impetus to implement this relatively minor change in future versions of these programs.

2.3.2.2 Reference Forms

Since the method was originally developed for use with the Pastoral Epistles, it is designed to be able to detect all the parallels that are listed for these Epistles in the three baseline lists (i.e. the UBS⁵, NA²⁸ and Evans). Some of these known/existing parallels have just one matching word, meaning that they would not even register as a single bi-gram (i.e. a two-word sequence). Consequently, many of the algorithms that are used by the DH projects would not detect them. Tracer can be configured to detect single words (by setting the length of the n-grams to one word), but without ranking these words based on their potential singularity, this configuration produces a vast number of false parallels (i.e. those that are not thematically coherent), which then need to be manually inspected.

In order to accommodate reference forms with low verbal similarity, the study developed a rule-based system that is similar to the PHŒBUS project. However, PHŒBUS has a fixed window/segment size (such as five words, as was the case in the example given in Section 2.10) and a fixed number of words in that window that must match (in the example in Section 2.2.10, this was 3 matching words, or 2 holes). These settings reduce the number of rules that are required (i.e. just six in the example) but they also effectively limit the reference forms to just verbatim and non-verbatim clauses/phrases (or quotations and paraphrases).

In contrast to PHŒBUS, the method used by this study caters for different window/segment sizes (up to 14 words) and various numbers of matching words in the window (as little as one). This enables the method to detect a greater variety of reference forms, like single keywords and multiple keywords. The method also defines rules that span two windows/segments of the target text, which allows it to detect the structural parallel reference form. Including these additional reference forms meant that the method needed to define about 10,000 rules. The following chapter will outline how these rules were defined and explain how the method will check to see if a rule is true.

2.3.2.3 How the ‘most-likely’ parallels are identified

Notably, none of the DH projects claim to detect all of the parallels that scholars have detected. This is because the task of detecting all the thematically coherent parallels actually requires the ability to understand the meaning of the texts, which is beyond the limits of modern computing. As a compromise, these projects look for instances of matching words (i.e. the ‘linking’ step) and then they highlight the matches that they think are ‘most-likely’ (i.e. the ‘scoring’ step).

The new method uses a combination of linking and scoring that appears to be unique. It links texts, or find parallels, using a rule-based system that defines a large variety of reference forms and then scores the results, or highlights the most-likely parallels, based on the rarity of the word combinations. There are two projects that are somewhat similar: the PHŒBUS project links the texts using a rule-based system but then scores the results differently,²⁷⁸ and the String Resemblance Systems

²⁷⁸ Ganascia, Glaudes, and Del Lungo.

computational framework scores the parallels in a similar manner, but it can only link poems that are exactly 31 syllables in length.²⁷⁹

This unique combination proved to be effective for the Pastoral Epistles because the method was able to detect 94.9% of the interpretable parallels that are listed for the Septuagint, and 100% of the interpretable parallels that are listed for the Jewish Pseudepigrapha.²⁸⁰ Furthermore, many of these parallels have much lower verbal similarity than the instances of text reuse that were detected by the DH projects, including parallels that involve just one matching word (see Chapters 4–7).

In order to put these percentages in perspective, Coffee et. al. detected only 37.6% of the interpretable parallels between book 1 of Lucan's *Civil War (BC)* and Vergil's *Aeneid* using the Tesserae program.²⁸¹ When the PAIR program was used to search for parallels containing four or more words, it had a success rate of 73.8%.²⁸² The only project that recorded similar levels of effectiveness as the new method was Lee's theoretical models for detecting text-reuse between the Gospels of Mark and Luke. Here, the effectiveness of his models was as high as 97.2% for the commentator that the model was based on, but the model only detected an average of 85.7% of the parallels for other commentators.²⁸³ Therefore, while this study investigates a different research area to these ten DH projects, it does appear that the new method is relatively effective.

2.4 Summary

In the previous chapter, it was noted that this present study requires a method of detecting verbal parallels that can systematically and efficiently search through multiple intertextual frameworks and can detect a variety of reference forms and

²⁷⁹ Takeda et al.

²⁸⁰ These percentages are calculated against the total number of parallels in the three combined baseline lists (i.e. UBS⁵, NA²⁸ and Evans).

²⁸¹ Coffee et al., 401.

²⁸² Horton, Olsen, and Roe, 'Something Borrowed', 10.

²⁸³ Lee, 'A Computational Model', 478. None of the other studies that were surveyed contain the percentages of parallels found.

reference types. These requirements make the study comparable with a number of recent DH projects that have sought to introduce a level of automation into the detection of verbal parallels. Therefore, this present chapter surveyed ten of these DH projects, including recognizing their similarities and differences to the method used by this study.

This survey revealed some of the benefits of systematically searching for parallels, including the ability to detect ‘new’ interpretable parallels that have not been detected by the scholars, and also the ability to collect interesting metadata that can indicate potential areas of future research. Similar benefits will also be demonstrated by the method in Chapters 4–7.

The comparison with the DH projects highlighted that the new method has a unique combination of linking texts and scoring/ranking the results. This combination makes the method effective in its coverage of different forms of parallels, as well as efficient in the way that it highlights the most-likely parallels for manual analysis.

The following chapter will now describe the details of this new method. Rather than creating a new project, the method is designed to configure an existing search platform like one of these DH projects. As such, the terminology that is used to describe the steps involved in the method has been chosen to reflect the terminology used in many of these DH projects. In fact, the method could be used with one of these existing DH projects, provided they are modified to allow the parallels to be ranked based on the frequency/rarity of the word combinations. However, the Accordance program was preferred as the search platform because it is highly configurable and because it contains the required databases of source texts.

CHAPTER 3:
the Method of
Identifying
High-Interest
Parallels

3.1 Introduction

This study seeks to detect potential references between the Pastoral Epistles and two different sets of source texts: the Septuagint and the Greek manuscripts of the Jewish Pseudepigrapha. Chapter 1 began by explaining why this task requires a method of identifying parallels (the precursor to the evaluation of these parallels as potential references) that is both systematic and efficient. Chapter 2 then surveyed ten recent Digital Humanities projects/programs that might be used as the search platform for this method. It was seen in this survey that the majority of these projects/programs were designed to search for instances of text reuse, so they typically incorporate algorithms like sequence alignment, string tiling, and n-gram overlap, which are based on detecting sequences of matching words. It was also noted that some of these projects, especially Tracer and Tesserae, were designed to be reusable, while others only focused on a particular field of research, such as Japanese Waca poetry, or 19th Century French literature.

While all of these Digital Humanities projects/programs highlighted the benefits of using computers to search for verbal parallels, this present study chose to select the Accordance program as the search platform for the new method. This decision was based on two key factors. Firstly, the Accordance program already contains parsed copies of both sets of source texts that are used by this study (i.e. the Septuagint and the Jewish Pseudepigrapha). This is significant because it greatly reduces the amount of pre-processing that is required, making it possible for a single researcher (as in this study) to identify parallels in two large collections of source texts. This in turn allows for the collection of meaningful metadata.

The second reason why the Accordance program was chosen as the platform for the method is that it is highly configurable. This feature enables the study to detect a variety of reference forms. Instead of just searching for verbatim and non-verbatim clauses (which is the typical focus of text reuse programs that search for n-grams), the

method that is used by this study can also identify other reference forms, such as keywords and structural parallels.²⁸⁴

Having chosen Accordance as the most suitable search platform to look for parallels/echoes in the Pastoral Epistles, this present chapter now explains the method of identifying parallels that is used within this study. This method is analogous to the syntax analysis phase of a compiler or a natural language processor.²⁸⁵ As such, the method defines sets of syntax rules for each of the different reference forms. A similar approach is used by the PHÆBUS project (see Chapter 2), but PHÆBUS does not consider as many reference forms as this study and the matching words must be in the same order in both the source and target texts.²⁸⁶

After defining the syntax rules, the method uses the Accordance program to find instantiations of the rules that are true. Although many instantiations of the rules may be in the form of a valid/true parallel, the method only selects a small set of these for detailed analysis. This selection is determined by the ‘Singular Potential’ criterion, which is based on the literary theory of allusions (as explained in Chapter 1).

Section 3.2 below describes the steps involved in this method. This description is based on insights from the Digital Humanities (DH) projects that were surveyed in the previous chapter. Section 3.3 then evaluates the method against its purpose, which is to provide a systematic way of identifying verbal parallels. Within this evaluation, it will be noted that the method must be effective, so that it can detect a variety of reference forms, and it must also be efficient, so that it limits the amount of manual processing that is required. The evaluation will also include a comparison between the

²⁸⁴ The Tracer program can also detect keywords and structural parallels by setting the size of the n-grams to one word. But as mentioned in the previous point, Tracer would require both the Septuagint and the Jewish Pseudepigrapha to be segmented and parsed. Each word in each segment would then need a set of lexical alternatives.

²⁸⁵ Reinhard Wilhelm, Sebastian Seidl, and Sebastian Hack, *Compiler Design: Syntactic and Semantic Analysis* (Heidelberg: Springer, 2013); Pierre M. Nugues, *Language Processing with Perl and Prolog: Theories, Implementation, and Application* (2nd ed.; Heidelberg: Springer, 2014).

²⁸⁶ Ganascia, Glaudes, and Del Lungo.

method and two other ways of identifying parallels within the Accordance program: the FUZZY and INFER commands. This comparison explains why these two easy-to-use commands, which are likely to have been used in previous Biblical studies of echoes, are not used by this present study of echoes in the Pastoral Epistles.²⁸⁷ Finally, a new easy-to-use Accordance command called ECHOES is suggested that incorporates some of the insights from this present study, and would therefore benefit future Biblical (and other textual) studies of echoes.

3.2 The Steps Involved in the Method

The method of identifying verbal parallels that is used in this study has six stages, or steps, as shown below:

1. Segmentation,
2. Selection,
3. Pre-processing,
4. Featuring,
5. Linking and Scoring,
6. Post-processing.

Both the names and the basic functionality of these steps are the same as the Tracer program (see Chapter 2, Section 2.2.3).²⁸⁸ The terminology has been chosen deliberately in order to highlight that the method could also work using Tracer, rather than Accordance, as the underlying search platform. Tracer was selected as the model of comparison for the new method because it is a highly sophisticated computer program (including 700 different algorithms) and it has proven to be effective in

²⁸⁷ As noted in Chapter 1, other Biblical studies of echoes typically explain their method of *evaluating* parallels, but not their method of *identifying* parallels. It seems likely that these previous Biblical studies might have used the FUZZY and INFER commands. Alternatively, they may have detected their parallels manually.

²⁸⁸ Franzini et al., 'TRACER: A User Manual'.

detecting text reuse.²⁸⁹ It also provides the most explicit documentation of its steps and has the most detailed explanation of how to configure it for reuse.²⁹⁰

The method makes two minor changes to the order of steps in Tracer. Firstly, the Selection step, which is the fourth step in Tracer, has been moved up to be before the Pre-processing step. The method would still work if Tracer's original ordering were maintained. However, the change improves the efficiency of the new method because the words that are removed in the Selection step do not need to go through the subsequent Pre-processing step.²⁹¹

The second change to the ordering is to combine the Linking and the Scoring steps. In Tracer, the scoring, or ranking of the results, comes after the linking, or finding parallels. Again, the decision to combine these steps was for the sake of efficiency as it reduces the number of searches required. The method would still work if all the possible searches were executed and then they were ranked based on the frequency of the word combinations, as might be done if Tracer or Tesseract was chosen as the underlying platform. However, as discussed in Chapter 2, these programs would need to be modified in order to allow this configuration.

The details involved in the final 'Post-processing' step (i.e. the manual analysis of the results) have already been explained in detail in Chapter 1, Section 1.6 and Section 1.7. This explanation is not repeated here in this present chapter, which focuses on how the verbal parallels are selected for this detailed analysis. The manual analysis of a selection of interesting parallels is provided in the following chapters. The first six steps of the method are explained below.

²⁸⁹ Franzini et al., 'TRACER: A User Manual'; Büchler et al., 'Unsupervised Detection and Visualisation'; Büchler et al., 'Towards a Historical Text Re-Use Detection'.

²⁹⁰ Franzini et al., 'TRACER: A User Manual'.

²⁹¹ Within Tracer, the Selection step involves the removal of high frequency and/or low frequency n-grams. These n-grams are created in the Featuring step, which is why Tracer delays Selection until after Featuring. This study searches at the word level rather than the n-gram level, so it is able to perform Selection earlier in the overall process.

3.2.1 Segmentation

In the first step of the method, Segmentation, the target text is divided into subsets of words. In the many of the DH projects, this task was performed using tools that automatically segment the texts into lines, clauses, or paragraphs, based on punctuation. For example, in the eAQUA project, which searched for text reuse across the TLG,²⁹² the texts was divided into sentences based on punctuation with the average length of the resultant sentences being 13.51 words.²⁹³ Other projects, such as PHŒBUS, have a fixed-size segment in the target text called a ‘window’ that moves incrementally along the target text during the linking phase.²⁹⁴ The Accordance search command INFER also has a fixed sized window that functions in a similar way to PHŒBUS (see Section 3.3, below).²⁹⁵

In this present study, the target texts were not automatically segmented based on punctuation but they were segmented manually based on the verbs.²⁹⁶ The resultant segments typically had between two and eight ‘search words.’²⁹⁷ This manual segmentation insured that each segment was made up of at most one verb, thereby facilitating the detection of structural parallels, which involve words from adjacent *clauses* of the target text. This choice proved to be effective for this study because it enabled the detection of the vast majority of the interpretable parallels that are listed in the three baseline lists of parallels (i.e. the UBS⁵, NA²⁸ and Evans), as well as all of

²⁹² This example is chosen because the texts involved are also in Ancient Greek.

²⁹³ Büchler et al., ‘Unsupervised Detection and Visualisation’, 5–6.

²⁹⁴ Ganascia, Glaudes, and Del Lungo.

²⁹⁵ This statement, like many of the statements about INFER in this chapter, was determined based on the analysis of the results from experimenting with INFER.

²⁹⁶ In places where there are long lists of adjectives, the segments were made to be at most 14 words. This was done for pragmatic reasons, so as to limit the number of ‘Master’ files that are required (see below).

²⁹⁷ The term ‘search words’ is explained in Section 3.2.2.

the potential references in the recent lists by Wolfe and Towner.²⁹⁸ Future studies might experiment with different levels of segmentation.

3.2.2 Selection

The goal of the Selection step is to remove elements of the source and target texts that might adversely influence the Linking and Scoring steps (i.e. elements that prevent matches or cloud the results). If the method were to use n-grams, this step might involve removing the n-grams that occur very frequently (e.g. ‘he-stood-departed’ or ‘he-replied-saying’) or in just one text (either source or target).

In this study, the Selection step involves removing the prepositions, pronouns, conjunctions, and articles from the target text. The resultant words – the nouns, verbs, adjectives and adverbs – become the ‘search words’.

The source texts in Accordance do not need to be modified. Instead, the searches allow for intervening words, such as the presence or absence of articles, using the ‘<within N words>’ search command (see Section 3.2.5 – Linking and Scoring). Although these intervening words do not effect the automatic identification of the verbal parallels, they are considered during the manual analysis of the results.

3.2.3 Pre-processing

The Pre-processing step involves two stages: parsing each search word in the target text in order to find its root word and lexical form, and then determining the lexical alternatives of the word. These lexical alternatives are used within the Linking and Scoring step in order to identify which source texts might be linked to the target text (see Section 3.2.5). There are several different approaches to selecting the level of lexical alternatives, including choosing ‘one word’ that has the closest meaning, all the words based on the same ‘lemma’, a set of ‘narrow’ synonyms, or a set of ‘broad’ synonyms.

²⁹⁸ Evans, *Ancient Texts*; Wolfe, ‘The Sagacious Use of Scripture’; Towner, ‘1-2 Timothy and Titus’.

Most of the DH projects/programs that were surveyed in Chapter 2, including Tracer, would require this pre-processing to be performed on all of the texts (i.e. both source and target). For this study, this would mean that every occurrence of every word in the Septuagint and the Jewish Pseudepigrapha would need to be parsed and have a set of lexical alternatives listed. This is beyond the limitations of this study and is the primary reason why Accordance was chosen as the search platform for the method.

While the source and target texts are in the same language in this study, the use of lexical alternatives means that the method can also work with different languages. For example, the target texts could be in Ancient Greek, such as is the case for the Pastoral Epistles, and the source texts could be in Hebrew, such as would be the case if the source texts were the MT. The alternatives of a Greek word in one of the Epistles might then be the Hebrew word(s) in the MT that is/are commonly translated into that same Greek word in the Septuagint.

For some languages, there are online applications that return the common synonyms and translations for a word.²⁹⁹ In this study, the lexical alternatives were manually produced from the words that precede and follow each word in the BDAG lexicon and from the other words that are grouped with that word in the TDNT.³⁰⁰ This process enabled the generation of lexical alternatives that are a ‘narrow’ set of synonyms, as was used by most of the search features (see below).

3.2.4 Featuring

The third step in the method is Featuring, which involves deciding what type of elements/features are to be detected and then performing the necessary preparation so that source and target texts can be linked based on these selected features. This study chose to use a set of five different features, which are based on the five different

²⁹⁹ For example, Google Translate or WordNet.

³⁰⁰ Walter Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature* (ed. Frederick William Danker; 3rd ed.; Chicago: University of Chicago Press, 2001); Gerhard Kittel and Gerhard Friedrich, *Theological Dictionary of the New Testament* (10th ed.; Grand Rapids: Wm. B. Eerdmans Publishing Co., 1984).

reference forms that are listed in Chapter 1, Section 1.3. These features are shown in Figure 3.2.4.1, below. Some of the fields in the ‘Keyword’ search feature, including ‘Max Separation’ and ‘Word order,’ are not used by the method. However, they are included in the definition for consistency with the other features.

Name: Keyword Word order: fixed Alternatives: one word Min words: 1 Max words: 1 Max separation: 1	Name: Verbatim Word order: fixed Alternatives: narrow Min words: 2 Max words: segment Max separation: 2	Name: Multiple Segments Word order: flexible Alternatives: narrow Number of segments: 2 Max segment separation: 30 S1 min words: 1 S1 max words: 1 S1 max separation: 1 S2 min words: 1 S2 max words: segment S2 max separation: 5
Name: Multiple Keywords Word order: flexible Alternatives: narrow Min words: 2 Max words: segment Max separation: 30	Name: Non-verbatim Word order: flexible Alternatives: narrow Min words: 2 Max words: segment Max separation: 5	

Figure 3.2.4.1 – The Initial Set of Five Search Features

Each of the search features has a field called ‘Alternatives’ that refers to its level of lexical alternatives (as explained in the previous section). The value of this field will influence the number of source texts that are returned by each search. When the source texts are large, setting this value to ‘broad’ synonyms will make it difficult to find a combination of words that is only found in a small number of source texts.

Within this study, the value of ‘Alternatives’ for the ‘Keyword’ feature was set to ‘one word’ and the value for the other search features was set to ‘narrow’ synonyms. If a parallel was selected for further analysis (based on potential singularity and thematic coherence), then the surrounding words in the source and target texts were manually surveyed for ‘broad’ synonyms.

As discussed in Chapter 8, after the method has been applied to a large set of source texts (e.g. the Septuagint) with these settings, the method can be applied again to a smaller set of source texts with the most parallels (e.g. the Psalms) with the value of ‘Alternatives’ extended to ‘broad’ synonyms for these search features.

After defining the features, the method prepares to look for them. If the platform was Tracer or Tesserae, this would involve dividing the source and target texts into n-grams.³⁰¹ However, in order to take advantage of the source texts that are contained in Accordance, the study adopts an approach that is similar to the PHŒBUS project, which is to define syntax rules.³⁰²

Like the syntax rules of a traditional language like English, the syntax rules that are defined by the method are relatively simple, but there are many of them.³⁰³ Every search feature needs a different set of rules for every different length segment.³⁰⁴ The following explanation section shows what these rules look like when a segment with four words is followed by a second segment that also has four words.³⁰⁵ Since Accordance is used to interpret (or test) the rules, they are in the format that is used in Accordance command-line searches. However, the rules could equally be written in SQL or any other database query language, or as rules in a PROLOG program, as they are in the PHŒBUS project.³⁰⁶

For the most basic search feature, a ‘Keyword’, there is one syntax rule for every word in the segment. If the segment has four words – ‘AAA’, ‘BBB’, ‘CCC’ and ‘DDD’ – then any one of these words could potentially be a keyword, so the method generates four syntax rules, as follows.³⁰⁷

³⁰¹ ‘Tesserae: Advanced Search’; Franzini et al., ‘TRACER: A User Manual’.

³⁰² Ganascia, Glaudes, and Del Lungo.

³⁰³ Nugues, *Language Processing with Perl and Prolog: Theories, Implementation, and Application*, 253ff.

³⁰⁴ Which is why the study limited segment lengths to 14 words.

³⁰⁵ The rules for structural parallels require two segments to be considered together.

³⁰⁶ W. F. Clocksin and C. S. Mellish, *Programming in Prolog* (5th ed.; Heidelberg: Springer, 2003); Nugues, *Language Processing with Perl and Prolog: Theories, Implementation, and Application*; Ganascia, Glaudes, and Del Lungo.

³⁰⁷ The words ‘AAA’, ‘BBB’, ‘CCC’ and ‘DDD’ etc. are used in these definitions because these were the actual strings (i.e. sequences of characters) used in the definition of the syntax rules (see Appendix A for a sample of these rules). During the syntax analysis, each word (e.g. AAA) was replaced by its lexical alternatives, or the

1. (AAA)
2. (BBB)
3. (CCC)
4. (DDD)

The rules for a ‘Verbatim’ search feature are also relatively simple. The ‘Word order’ field in this feature is set to ‘fixed’ and the ‘Max separation’ field is set to 2, so the words in these rules are separated by the Accordance search elements/commands ‘<followed by>’ and ‘<within 2 words>’. The method then generates six rules for the same four-word segment:

1. (AAA) <followed by><within 2 words> (BBB)
2. (AAA) <followed by><within 2 words> (BBB) <followed by><within 2 words> (CCC)
3. (AAA) <followed by><within 2 words> (BBB) <followed by><within 2 words> (CCC)
<followed by><within 2 words> (DDD)
4. (BBB) <followed by><within 2 words> (CCC)
5. (BBB) <followed by><within 2 words> (CCC) <followed by><within 2 words> (DDD)
6. (CCC) <followed by><within 2 words> (DDD)

The ‘Non-verbatim’ search feature is only slightly more complicated than the ‘Verbatim’ feature. The ‘Word order’ field for this reference form is set to ‘flexible’, meaning that there is no <followed by> restriction in the syntax rules. The value of ‘Max separation’ is increased to 5 to allow for this more flexible arrangement of words. Therefore, the rules generated for the same four-word segment are:

1. (AAA) <within 5 words> (BBB)
2. (AAA) <within 5 words> (BBB) <within 5 words> (CCC)
3. (AAA) <within 5 words> (BBB) <within 5 words> (CCC) <within 5 words> (DDD)
4. (AAA) <within 5 words> (BBB) <within 5 words> (DDD)
5. (AAA) <within 5 words> (CCC)
6. (AAA) <within 5 words> (CCC) <within 5 words> (DDD)
7. (AAA) <within 5 words> (DDD)
8. (BBB) <within 5 words> (CCC)
9. (BBB) <within 5 words> (CCC) <within 5 words> (DDD)
10. (BBB) <within 5 words> (DDD)
11. (CCC) <within 5 words> (DDD)

The rules for the ‘Multiple Keywords’ search feature are similar to the ones used to define the ‘Non-verbatim’ feature, except that the matching words (i.e. the keywords) in the target text are from more than one clause of the source text. This is illustrated by the reference to Numbers 21 in John 3:14a:

καὶ κατελάλει ὁ λαὸς πρὸς τὸν θεὸν καὶ κατὰ **Μωϋσῇ** λέγοντες Ἵνα τί
ἐξήγαγες ἡμᾶς ἐξ Αἰγύπτου ἀποκτεῖναι ἡμᾶς ἐν τῇ **ἐρήμῳ**; ὅτι οὐκ ἔστιν
ἄρτος οὐδὲ ὕδωρ, ἡ δὲ ψυχὴ ἡμῶν προσώχθισεν ἐν τῷ ἄρτῳ τῷ διακένῳ.

set of equivalent words that match the word in a search of the source texts (hence the need for the words to be in brackets in these rule definitions). This is explained in more detail below.

καὶ ἀπέστειλεν κύριος εἰς τὸν λαὸν τοὺς ὄφεις [...] καὶ ἐποίησεν
Μωϋσῆς ὄφιν χαλκοῦν καὶ ἔστησεν αὐτὸν ἐπὶ σημείου, καὶ ἐγένετο ὅταν
 ἔδακνεν ὄφιν ἄνθρωπον, καὶ ἐπέβλεψεν ἐπὶ τὸν ὄφιν τὸν χαλκοῦν καὶ
 ἔζη.³⁰⁸ (Num 21:5-9)

Καὶ καθὼς **Μωϋσῆς** ὕψωσεν τὸν ὄφιν ἐν τῇ ἐρήμῳ³⁰⁹ (John 3:14a)

The three keywords in John 3:14 are not found together in any single clause of the source text (i.e. Numbers 21); the closest combination of the words being 24 words apart. In order to cater for examples like these, the value of ‘Max separation’ is set to 30 for this search feature. The rules generated for the same four-word segment are then as follows:

1. (AAA) <within 30 words> (BBB)
2. (AAA) <within 30 words> (BBB) <within 30 words> (CCC)
3. (AAA) <within 30 words> (BBB) <within 30 words> (CCC) <within 30 words> (DDD)
4. (AAA) <within 30 words> (BBB) <within 30 words> (DDD)
5. (AAA) <within 30 words> (CCC)
6. (AAA) <within 30 words> (CCC) <within 30 words> (DDD)
7. (AAA) <within 30 words> (DDD)
8. (BBB) <within 30 words> (CCC)
9. (BBB) <within 30 words> (CCC) <within 30 words> (DDD)
10. (BBB) <within 30 words> (DDD)
11. (CCC) <within 30 words> (DDD)

Finally, the complexity for the ‘Multiple Segments’ search feature is greater than those of the other search features because they span more than one segment of words. In order to simplify the number of rules that are required (and hence reduce the number of searches involved), this study defines this search feature as having one word from a first segment and then one or more words from the following segment. It will be noted in the following chapters that even with this simplified definition of structural parallels, the number of searches involved for this reference form is about the same as all the others combined.

³⁰⁸ ET: ‘And the people spoke against God and against Moses, saying, ‘Why did you lead us out of Egypt for us to die in the wilderness? For there is no bread or water and our soul detests this miserable food.’ And the Lord sent snakes to the people [...] And Moses made a bronze snake and placed it as a sign. And it came to be that whenever a snake bit a man, and he looked upon the bronze snake, and he lived.’

³⁰⁹ ET: ‘And just as Moses lifted up the snake in the wilderness.’

Words from this second segment should appear in the same phrase/clause of a source text. For the sake of simplicity, this is simulated by requiring the words to be found ‘<within 5 words>’ of each other. Words from the two adjacent segments of the target text can appear in adjacent clauses of the source text. For the sake of simplicity, this is simulated by requiring the words to be found ‘<within 30 words>’ of each other. So, if the same four-word segment (i.e. ‘AAA’, ‘BBB’, ‘CCC’ and ‘DDD’) were followed by another four-word segment with the words ‘111’, ‘222’, ‘333’ and ‘444’, then the syntax rules that are generated would be:

1. (AAA) <within 30 words> (111)
2. (AAA) <within 30 words> ((111) <within 5 words> (222))
3. (AAA) <within 30 words> ((111) <within 5 words> (222) <within 5 words> (333))
4. (AAA) <within 30 words> ((111) <within 5 words> (222) <within 5 words> (333) <within 5 words> (444))
5. (AAA) <within 30 words> ((111) <within 5 words> (333))
6. (AAA) <within 30 words> ((111) <within 5 words> (333) <within 5 words> (444))
7. (AAA) <within 30 words> ((111) <within 5 words> (444))
8. (AAA) <within 30 words> (222)
9. (AAA) <within 30 words> ((222) <within 5 words> (333))
10. (AAA) <within 30 words> ((222) <within 5 words> (333) <within 5 words> (444))
11. (AAA) <within 30 words> ((222) <within 5 words> (444))
12. (AAA) <within 30 words> (333)
13. (AAA) <within 30 words> ((333) <within 5 words> (444))
14. (AAA) <within 30 words> ((222) <within 5 words> (333) <within 5 words> (444))
15. (AAA) <within 30 words> (444)
16. (BBB) ...
31. (CCC) ...
46. (DDD)³¹⁰

In this manner, the method generates all the required syntax rules for each of the different search features.

The five sets of rules that are listed above illustrate what is required for a four-word segment that is followed by a second four-word segment. In this study, these rules were stored in a Microsoft Word file called ‘Master4x4’, which has a total of 85 rules. Similar files were also created for the other segment combinations. For example, the rules for a seven-word segment that is followed by a second six-word segment were stored in a file called ‘Master7x6’, which has over 300 rules. The largest file that was required for this study, the ‘Master7x14’ file, contains over 1400 rules.

If the maximum segment length is fourteen words, as it was in this study, then there are potentially 196 (i.e. 14x14) different sets of rules, or ‘Master’ files. However, some of these files may not be required. For example, there were no segments with

³¹⁰ There are four words in the second segment, so every word in the first segment has 15 potential combinations with the words in the second segment.

thirteen words in the Pastoral Epistles so there was no need to generate the files for these combinations.

The generation of these files took only a few days because the rules in each file are similar. For example, the rules in the ‘Master7x6’ file are a simplified version of the rules in the ‘Master7x14’ file. This process is similar to writing a set rules/definitions for a PROLOG program.³¹¹ The main difference is that the rules are subsequently instantiated and scanned (see below) using the Accordance program, rather than a PROLOG interpreter, in order to avoid the labor-intensive task of creating the databases of parsed source texts. The following step, Linking and Scoring, outlines how the rules are instantiated and scanned/tested.

3.2.5 Linking and Scoring

The Linking and Scoring step is performed on every segment of words from the target text in order to identify the parallels (or ‘links’ between the source and target) in each segment. Within the new method, this process has two components, as follows:

1. Instantiate the Rules

Make a copy of the appropriate ‘Master file’ and replace the words in the file (represented as ‘AAA’, ‘BBB’, ‘CCC’ and ‘DDD’, and ‘111’, ‘222’, ‘333’ and ‘444’ etc.) with all the lexical alternatives of the words in the current segment and the following segment.

2. Interpret the Rules

Copy the instantiated rules into Accordance in order to find ‘valid’ or ‘true’ rules. That is, rules that return a set of source texts that have ‘singular potential.’

As an example, the first segment of 1 Timothy contains four search words: Παῦλος (‘Paul’), ἀπόστολος (‘apostle’), Χριστός (‘Christ’) and Ἰησοῦς (‘Jesus’). The

³¹¹ Nugues, *Language Processing with Perl and Prolog: Theories, Implementation, and Application*.

following segment has six search words,³¹² so the Master4x6 file was chosen as a template. This file is listed in Appendix A.

The file contains six pages of rules of which over half are for structural parallels. There are only eleven rules that relate to non-verbatim clauses/phrases in a four-word segment (see Section 3.2.3). These rules are repeated below. The numbering on the left is for the subsequent explanation on the linking process.

1. (AAA) <within 5 words> (BBB)
2. (AAA) <within 5 words> (BBB) <within 5 words> (CCC)
3. (AAA) <within 5 words> (BBB) <within 5 words> (CCC) <within 5 words> (DDD)
4. (AAA) <within 5 words> (BBB) <within 5 words> (DDD)
5. (AAA) <within 5 words> (CCC)
6. (AAA) <within 5 words> (CCC) <within 5 words> (DDD)
7. (AAA) <within 5 words> (DDD)
8. (BBB) <within 5 words> (CCC)
9. (BBB) <within 5 words> (CCC) <within 5 words> (DDD)
10. (BBB) <within 5 words> (DDD)
11. (CCC) <within 5 words> (DDD)

Each of the target words in this template was then replaced with all the lexical alternatives of the actual words in the segment. This was done using Microsoft Word's 'Advanced Search/Replace' function.³¹³ The result of this instantiation for the eleven rules is shown below. The result for the entire file is listed in Appendix B.

1. (Παῦλος) <within 5 words> (ἀπόστολος, ἀποστέλλω, πέμπω, ἀποστολή)
2. (Παῦλος) <within 5 words> (ἀπόστολος, ἀποστέλλω, πέμπω, ἀποστολή) <within 5 words> (Χριστός)
3. (Παῦλος) <within 5 words> (ἀπόστολος, ἀποστέλλω, πέμπω, ἀποστολή) <within 5 words> (Χριστός) <within 5 words> (Ἰησοῦς)
4. (Παῦλος) <within 5 words> (ἀπόστολος, ἀποστέλλω, πέμπω, ἀποστολή) <within 5 words> (Ἰησοῦς)
5. (Παῦλος) <within 5 words> (Χριστός)
6. (Παῦλος) <within 5 words> (Χριστός) <within 5 words> (Ἰησοῦς)
7. (Παῦλος) <within 5 words> (Ἰησοῦς)
8. (ἀπόστολος, ἀποστέλλω, πέμπω, ἀποστολή) <within 5 words> (Χριστός)
9. (ἀπόστολος, ἀποστέλλω, πέμπω, ἀποστολή) <within 5 words> (Χριστός) <within 5 words> (Ἰησοῦς)
10. (ἀπόστολος, ἀποστέλλω, πέμπω, ἀποστολή) <within 5 words> (Ἰησοῦς)
11. (Χριστός) <within 5 words> (Ἰησοῦς)

If Accordance had a web service interface, a computer program could send these searches to the appropriate function of the web service. However, since this service

³¹² A 'search word' is a word that is used in the Linking step of the method (see Section 3.2.3). The second segment of 1 Timothy consists of twelve words in total, as follows: κατ' ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν. In this study, prepositions, pronouns, conjunctions, and articles are not used in the searches, meaning that the second segment of 1 Timothy has six search words:

ἐπιταγή, θεός, σωτήρ, Χριστός, Ἰησοῦς and ἐλπίς.

³¹³ In this simple example, only ἀπόστολος has any alternatives.

was not available, the searches were simply manually copied to the command line of the Accordance program.

Every source text returned by these eleven searches could potentially represent a textual reference, so an exhaustive method would perform detailed analysis on every such text. However, given that this analysis is labor-intensive, this is not practical for large numbers of parallels. One approach to solving this problem is to limit the analysis to parallels that have the greatest number of matching words. If, for example, this limit was set to 3 matching words, this would be equivalent to only performing analysis on the parallels returned from the searches on lines 2, 3, 4, 6 and 9. This would be similar to setting the ‘number of ignored words’ parameter to 1 when using the INFER search command with a four-word segment (i.e. [INFER 4, 1 ...]. See Section 3.3.3, below). However, based on the theory of allusions, this study selects parallels to analyze based on the criterion of potential singularity. This allows the method to efficiently identify parallels with low verbal similarity, like those that occur in the three baseline lists for the Pastoral Epistles (i.e. UBS⁵, NA²⁸ and Evans).

To illustrate how this is done, the rules above have been indented, as shown below:

1. (Παῦλος) <within 5 words> (ἀπόστολος, ἀποστέλλω, πέμπω, ἀποστολή)
2. (Παῦλος) <within 5 words> (ἀπόστολος, ἀποστέλλω, πέμπω, ἀποστολή) <within 5 words> (Χριστός)
3. (Παῦλος) <within 5 words> (ἀπόστολος, ἀποστέλλω, πέμπω, ἀποστολή) <within 5 words> (Χριστός)
<within 5 words> (Ἰησοῦς)
4. (Παῦλος) <within 5 words> (ἀπόστολος, ἀποστέλλω, πέμπω, ἀποστολή) <within 5 words> (Ἰησοῦς)
5. (Παῦλος) <within 5 words> (Χριστός)
6. (Παῦλος) <within 5 words> (Χριστός) <within 5 words> (Ἰησοῦς)
7. (Παῦλος) <within 5 words> (Ἰησοῦς)
8. (ἀπόστολος, ἀποστέλλω, πέμπω, ἀποστολή) <within 5 words> (Χριστός)
9. (ἀπόστολος, ἀποστέλλω, πέμπω, ἀποστολή) <within 5 words> (Χριστός) <within 5 words> (Ἰησοῦς)
10. (ἀπόστολος, ἀποστέλλω, πέμπω, ἀποστολή) <within 5 words> (Ἰησοῦς)
11. (Χριστός) <within 5 words> (Ἰησοῦς)

The method would begin with the first pair of words in the segment: Παῦλος and ἀπόστολος. If the first search on line 1 returns a set of parallels with singular potential (i.e. 9 or less source texts), then it sends those that are thematically coherent for analysis. Because the method has already found all the rare combinations of Παῦλος and ἀπόστολος, it does not need to execute the searches on lines 2-4 (which are indented in from line 1 in order to illustrate this). So, the method jumps down to the

second pair of words, Παῦλος and Χριστός, on line 5 (which is at the same indentation level as line 1 in order to illustrate this).³¹⁴

However, if the result of the search on line 1 does not have singular potential (i.e. there are more than 9 source texts) then the method discounts these parallels and moves to the second search on line 2 that contains an additional word. If this search returns a set of parallels that has singular potential, then it sends those that are thematically coherent for analysis and jumps down to line 4; otherwise it moves on to line 3, followed by lines 4 and 5.

Similarly, if the search on line 5 returns a set of texts that has singular potential, then it sends those that are thematically coherent for analysis and then jumps over line 6 to the third set of words on line 7. However, if the search on line 5 does not have singular potential, the method discounts them and moves to line 6. This process is then continued throughout the whole set of rules, with only parallels that have singular potential and are also thematically coherent being passed to the labor-intensive ‘post-processing’ step that performs detailed analysis of these parallels.

3.3 The Goal of the Method

In the previous chapter, ten Digital Humanities (DH) projects were surveyed and then compared with the new method. Within this comparison, it was noted that the new method is not a computer program/project like Tesseract, Tracer or PHOEBUS; instead, the method describes how one of these programs might be configured/used. The Accordance program, which is the equivalent of one of these DH programs/projects, was chosen as the search platform for this study because it is easily configurable and already contains the databases of source texts that are required.

This present chapter then began by describing the steps involved in the new method, including how it uses Accordance in the crucial ‘linking and scoring’ step (see

³¹⁴ If the method was implemented as a computer program, it might store the segment in an array or words and then use variables to index into the array. Moving (or ‘jumping’) between lines would then be implemented by changing the values of these variables.

Section 3.2.5, above). The following discussion now evaluates this method against its goal, or purpose, which is to provide a systematic means of identifying parallels that is both effective and efficient. This evaluation includes a comparison of the method with two existing Accordance search commands, FUZZY and INFER. It will be seen that the INFER command is similar to the new method, but that it uses verbal similarity, rather than potential singularity, in order to highlight the most-likely verbal parallels for manual analysis. Following this comparison with FUZZY and INFER, a new Accordance search command called ECHOES is suggested that would be as easy-to-use as these other commands but it would incorporate the insights of this present study.

3.3.1 The Benefit of Systematic Searching

This study seeks to identify potential references between three target texts (i.e. the Pastoral Epistles) and two sets of source texts (i.e. the Septuagint and the Jewish Pseudepigrapha). In order to do this, a method was developed that can systematically identify verbal parallels (the precursor to analyzing potential references) in an effective and efficient manner. The method begins by defining a collection of search features, which are based on the various reference forms that were used in Ancient literature (see Chapter 1, Section 1.3). These search features are then used to generate the sets of syntax rules that define the various forms of a valid parallel.

In Section 3.2 above, it was seen that the syntax rules are stored in a series of ‘Master’ files. For example, the method stores the set of syntax rules for a segment with three search words that is followed by a segment with six search words in a file called ‘Master3x6.’ This file would then be instantiated with the lexical alternatives for each of the nine search words in the two segments. The resultant file would then contain a set of searches that can be used with both the Septuagint and the Jewish Pseudepigrapha.

This systematic approach is designed to reduce the subjectivity that occurs with the manual identification of parallels (see Chapter 1, Sections 1.4 and 1.5, Chapter 2, Sections 2.2 and 2.3). However, the method does not eliminate the human element completely. This is because the way that the target text is segmented (see Section 3.2.1) and the definition of the search features (see Section 3.2.3) are both user-

defined steps in the new method, just as they would be if a program like Tracer or Tesserae were used (see Chapter 2), or if other Accordance commands like FUZZY or INFER were used (see below).

However, the systematic nature of the method allows it to be repeated. This means that the method can be tested on a set of known parallels (like is done in the DH projects), thereby allowing these initial search features (or reference forms) to be trained, or modified, so that they can imitate manual detection of parallels. Having learnt to identify the parallels that scholars have recognized in familiar texts, the modified search features can then be used to detect parallels in all source texts, even those that are less-familiar. This process highlights ‘new’ parallels, which are simply those that the method suggests that scholars might detect if they were familiar with those source texts.

This method is especially relevant for this present study, since it aims to identify parallels between the Pastoral Epistles and the relatively unknown Jewish Pseudepigrapha. However, the method can also be applied to other research topics, such as studying the echoes of the Septuagint in Early Fathers and then comparing the results with a study of the echoes of the New Testament in the Early Fathers. Alternatively, the method could be used to determine which books of the New Testament have the most echoes in the works of Luther, or to determine which century (based on choosing sets of target texts from each period) has the most echoes of Titus (or for any other New Testament book as the source text).

This potential reusability of the method is one of the reasons why it presented in this present study. The key difference between this new method and the DH projects that were surveyed in Chapter 2 is its unique combination of linking and scoring. In the linking step, the method uses a complex rule-based system that allows it to detect a variety of reference forms. This is what makes the method effective for the Pastoral Epistles (and probably other texts as well). In the scoring step, the method selects parallels for manual analysis based on the rarity of the combined set of matching words. This is what makes the method efficient. As mentioned in Chapter 2, it is hoped that future versions of the DH projects might incorporate these two elements together.

Likewise, the method could easily be incorporated into future Biblical studies that use Accordance if the developers of this software introduce a new search command. This suggested format and function of this proposed command are given after the following comparison of the method with the existing FUZZY and INFER commands.

3.3.2 Comparison with FUZZY

In Section 3.2, it was seen that the method uses two of Accordance's search commands: '<within N words>' and '<followed by>'. These two commands can be configured to detect all of the search features, or reference forms, that are used in this study. Other commands, such as FUZZY and INFER, can also identify parallels systematically, but they cannot detect the same range of reference forms without producing many 'false parallels' (i.e. those that are not thematically coherent) that need to be manually inspected and discounted.

The first of these alternative commands, FUZZY, is designed to 'locate phrases that are similar but not identical.'³¹⁵ The command is entered in the command line of an Accordance tab/window that displays a set of source texts. The word FUZZY is enclosed in square brackets with a single parameter, and then followed by a segment from the target text (i.e. a sequence of search words). The single parameter specifies the number of allowable holes (or missing words) in the segment, which can be 'any number up to two less than the words' in the segment,³¹⁶ meaning that every parallel must have at least two matching words.

The following is an example of what a FUZZY command might look like:

[FUZZY 2] καιρος θεος λογος κηρυσσω

If this particular command was entered into the command line of a tab/window that displayed the Septuagint, then Accordance would find all the four-word segments in

³¹⁵ 'The Accordance FUZZY Command', Online:

http://accordancefiles2.com/helpfiles/OSX12/Default.htm#topics/06_braa/fuzzy_1.htm.

³¹⁶ 'The Accordance FUZZY Command'.

the Septuagint that have at least two of these words.³¹⁷ As such, this FUZZY command would be the equivalent of executing the following six searches and combining their results:³¹⁸

1. καιρος <followed by> <within 3 words> θεος
2. καιρος <followed by> <within 3 words> λογος
3. καιρος <followed by> <within 3 words> κηρυσσω
4. θεος <followed by> <within 3 words> θεος
5. θεος <followed by> <within 3 words> λογος
6. λογος <followed by> <within 3 words> κηρυσσω

If this present study had used the FUZZY command (instead of generating its own combinations of searches), it would still need to perform segmentation of the target text, selection of search words, and pre-processing to find the lemma of each word. However, the featuring step would be limited to choosing the number of holes, or missing words. This limitation means that the study could only find verbatim and non-verbatim phrases. It could not detect single keywords (because every FUZZY parallel must have at least two matching words), and it could not detect multiple keywords or structural parallels (because it requires the matching words to be close together in the source text).

Another reason why the FUZZY command was not used in this study is because FUZZY displays the results of all the word combinations together. This would prevent the method from scoring the parallels based on the rarity of the different word combinations, which is what is required to make the method efficient, or pragmatic. This problem is explained further in the following section.

3.3.3 Comparison with INFER

The Accordance INFER search command is more configurable/powerful than the FUZZY command. It has four parameters: the length of the target text segments; the number of words in a target text segment that can be ignored, which must be less than 50% of the length of the segment; the size of a source text segment in relation to a

³¹⁷ This command looks for four-word phrases because there are four search words in the command.

³¹⁸ This statement and these rules, like many of the statements about FUZZY in this section, were determined based on the analysis of the results from experimenting with FUZZY.

target text segment (i.e. how many words longer); and the name of an open tab/window in Accordance that displays the target text.³¹⁹ The minimum number of matching words required is automatically calculated as the first parameter minus the second parameter. The maximum distance between words in the source texts is the first parameter plus the third parameter. Only the first parameter needs to be stated; the second and third parameters default to zero if they are not specified (as would be the case in the example shown in Figure 3.3.3.1, below). A ‘+’ sign can be also be added to allow the matching words to appear in any order. In addition, the command can be configured to find matches based on either exact words or words that have the same lemma (or a key, if the text is a translation).³²⁰

The INFER command links the verses in two different tabs (or windows) in Accordance but only highlights the matching words in tab where the command is entered. The command can be invoked from a command line, as per Figure 3.3.3.1 below, or via a pop-up window, as per Figure 3.3.3.2 below.³²¹

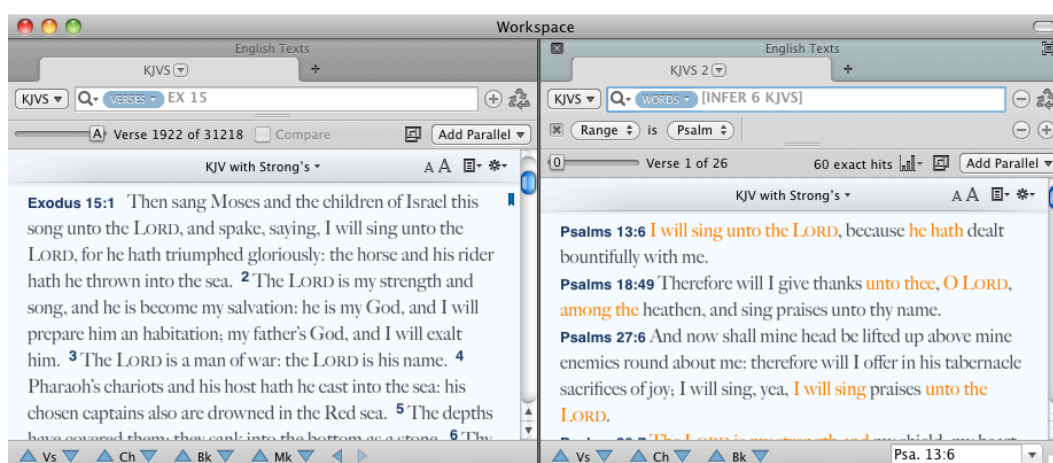


Figure 3.3.3.1 – Using INFER via a Command Line

³¹⁹ ‘The Accordance INFER Command’, Online:

http://accordancefiles2.com/helpfiles/OSX12/Default.htm#topics/06_braa/infer_6.htm

³²⁰ ‘The Accordance INFER Command’.

³²¹ Both of these figures are copied from the Accordance online help page for INFER, see ‘The Accordance INFER Command’.

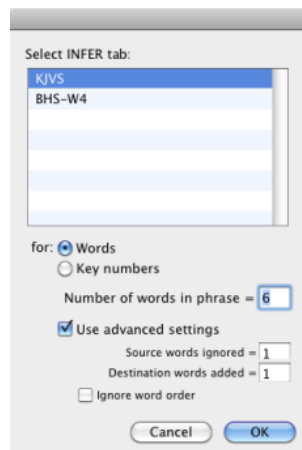


Figure 3.3.3.2 – Using INFER via a Pop-up Window

As an example of how INFER might have been used in this study, or other Biblical studies, a restricted set of verses (e.g. Titus 3:5-6) would be selected in one tab (e.g. NA28), then in a second tab that displays the source texts (e.g. all the verses of the Septuagint), a command like [INFER 6, 2, 4+ NA28] would be entered (either by typing it into the command line or by automatically generating the command via the pop-up window).

This sample command would begin by splitting the target text (e.g. Titus 3:5-6) into overlapping segments of six words and then look for combinations of four or more words from a target segment that are found together in any order in a ten-word segment of the source texts.³²²

The INFER command is relatively easy-to-use because it automates many of the steps that are performed manually in the new method and with programs like Tracer. However, this ease-of-use comes at the cost of limiting the amount of configuration that is possible. For example, the segmentation step with INFER is simplified to dividing the texts into sequences of a fixed length, rather than allowing a user to segment based on whole sentences or clauses. There is also no apparent selection step,

³²² This statement, like many of the statements about INFER in this section, was determined based on the analysis of the results from experimenting with INFER.

meaning that all words, including articles and conjunctions etc., are counted in word matches. Furthermore, in the pre-processing step, the lexical alternatives can only be the words that are based on the same lemma (or the same ‘key’ in a translation); they cannot be synonyms, or words from a different language.³²³

However, the most significant limitations with INFER are within the featuring and scoring steps. These limitations are explained in detail in the following two subsections. After this, an easy-to-use search command called ECHOES is suggested, which is similar to the new method that was developed for this study.

3.3.3.1 Featuring with INFER

As was noted in the survey of DH projects in Chapter 2, those projects sought to be as effective as a set of scholars in their field of research by attempting to detect a set of known parallels. Within this study, the new method follows the same process by seeking to detect all the parallels in three baseline lists: the UBS⁵, the NA²⁸ and Evans’ collated list of parallels.³²⁴ It was noted in Chapter 1, Section 1.5.2, that some of these known parallels for the Pastoral Epistles have only one or two matching words. Furthermore, the matching words are often separated by several intervening words in either the source or target texts. Therefore, in order to simulate the scholars of the Pastoral Epistles, this study defined a variety of reference forms (see Chapter 1, Section 1.3). These reference forms were then implemented as search features within the featuring step of the new method (see Section 3.2.4, above).

Chapters 4–7 contain an evaluation of the effectiveness of the initial set of five search features. During this evaluation/testing phase, additional search features are defined that would enable the method to detect all of the interpretable parallels in the three baseline lists.³²⁵ The method is able to add a variety of search features because it uses

³²³ Unlike in the new method used by this study, the source and target texts must be in the same language.

³²⁴ Aland et al., *Greek New Testament*; Aland et al., *Novum Testamentum Graece*; Evans, *Ancient Texts*.

³²⁵ The thematically coherent parallels that are not detected by the final set of search features have at most one matching word. These parallels are discussed in the following chapters.

combinations of Accordance's highly flexible '<within N words>' and '<followed by>' search commands.

In contrast, the INFER command is not as flexible as the method due to its requirement that 'less than 50%' of the target segment can be ignored.³²⁶ This limitation means that the number of matching words must be more than half of the target segment. As a consequence, the INFER command is not effective for parallels where there are only two or three matching words that are not close together.

For example, the parallel to Joel 3:1 (MT Joel 2:28) in Titus 3:5-6 is noted in the three baseline lists (UBS⁵, NA²⁸ and Evans), as well as by Hübner,³²⁷ Knight,³²⁸ and Towner.³²⁹ However, this parallel has only two matching words that are separated by two intervening words, as shown below:

οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν ἡμεῖς ἀλλὰ κατὰ τὸ
αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ
ἀνακαινώσεως **πνεύματος** ἁγίου, οὗ **ἐξέχεεν** ἐφ' ἡμᾶς πλουσίως διὰ
Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν.³³⁰ (Titus 3:5-6)

Καὶ ἔσται μετὰ ταῦτα καὶ **ἐκχεῶ** ἀπὸ τοῦ **πνεύματός** μου ἐπὶ πᾶσαν
σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν,
καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνιασθήσονται, καὶ οἱ
νεανίσκοι ὑμῶν ὁράσεις ὄψονται· καὶ ἐπὶ τοὺς δούλους καὶ ἐπὶ τὰς

³²⁶ 'The Accordance INFER Command'.

³²⁷ Hübner, *Vetus Testamentum in Novo: Band 2 Corpus Paulinum*, 656.

³²⁸ George W. Knight III, *The Pastoral Epistles* (ed. I. Howard Marshall and W. Ward Gasque; William. B. Eerdmans Publishing Company, 1999), 344.

³²⁹ Philip H. Towner, *The Letters to Timothy and Titus* (Wm. B. Eerdmans Publishing Co., 2006), 784.

³³⁰ ET: 'Not according to works of righteousness that we have done, but according to his mercy, he saved us, through the washing of regeneration and rebirth of the Holy Spirit, whom he poured out upon us richly through Jesus Christ our savior.'

δούλας ἐν ταῖς ἡμέραις ἐκείναις **ἐκχεῶ** ἀπὸ τοῦ **πνεύματός** μου.³³¹
(Joel 3:1-2; MT Joel 2:28-29)

This parallel cannot be detected with a command like [INFER 4, 2 NA28] because the parameters violate one of the rules of INFER (i.e. that the number of missing words, or holes, must be ‘less than 50%’ of the target segment). Extending the size of the target segment in order to satisfy this rule, such as with the command [INFER 5, 2 NA28], would require the parallel to have three matching words. However, none of the adjacent words in the segment of the target text is in the immediate context of the source text. Extending the size of the source text segments to be quite large, for example [INFER 5, 2, 100+ NA28], would probably find three words from the target text segment within a large segment of the source text. However, such a measure would seem to be forced, since it is really only two words, πνεῦμα and ἐκχέω, that belong to the parallel.

Extending the size of the source text segments this way would also identify numerous extra verses. Since all of these verses then need to be manually inspected, this makes the whole process extremely inefficient (i.e. labor-intensive). This problem is explained further in the following section.

3.3.3.2 Linking and Scoring with INFER

Several of the DH projects that were surveying in Chapter 2, including Tracer and Tesserae, contain a step called ‘linking’ that identifies a set of parallels by linking the source and target texts based on shared search features.³³² This is then followed by a separate step called ‘scoring’ that identifies the ‘most-likely’, or highest scoring, parallels.³³³ The simplest way of scoring a parallel is to count the number of matching words. The most recent version of Tesserae gives a value to each individual matching word based on its own rarity, then sums these values to produce a total score for the

³³¹ ET: ‘And afterward, I will pour out my Spirit on all flesh. Your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. Even on my male servants and female servants, I will pour out my Spirit in those days.’

³³² Franzini et al., ‘TRACER: A User Manual’; ‘Tesserae: Advanced Search’.

³³³ Franzini et al., ‘TRACER: A User Manual’; ‘Tesserae: Advanced Search’.

parallel.³³⁴ These DH projects then sort the parallels from the highest score down to the lowest, thereby allowing researchers to select what might seem to be the ‘most-likely’ parallels for manual analysis as potential references.

In the method proposed by this present study, the linking and scoring steps are combined in order to make the search process more efficient (see Section 3.2.5). The score that is assigned to each parallel is calculated as ‘the number of source texts that the combination of matching words appears in.’ Subsequently, the method only highlights parallels that are less than or equal to a certain score, as defined by the ‘Singular Potential’ criterion. Within the testing of the method in this study, this value was set to nine source texts. Other studies might experiment with different values.

Like the new method, the INFER command combines the linking and scoring steps. The linking step, or the underlying searches of Accordance’s databases, is governed by the parameters of the command. The combinations of words that are used in its searches, as well as the allowable distance between the words in the source text, are automatically calculated based on the specified length of the segments and the number of words that can be ignored. After executing all the individual searches of the various word combinations, the results of all the searches are then displayed together in the tab where the command was entered.

For example, if Titus 3:6 (οὗ ἐξέχεεν ἐφ’ ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν) was displayed in a tab called NA28, and the command [INFER 4, 1, 2+ NA28] was entered into another tab displaying the Septuagint, then Accordance would begin by automatically segmenting the eleven words in Titus 3:6 into eight overlapping four-word segments. The linking step (or its equivalent) would involve Accordance searching its database for all places where three words in a target segment (i.e. 4 – 1) occur within six words (i.e. 4 + 2) of each other in the Septuagint. The tab where the command was entered would then display the combined results, which in this example is a total of 14,452 verses of the Septuagint.

Although this might appear to be very productive in that it finds many parallels, it is not efficient because it displays many parallels that are not thematically coherent with Titus 3:6. All 14,452 verses of the Septuagint would need to be manually inspected in

³³⁴ ‘Tesserae: Advanced Search’.

order to determine if they were thematically coherent. In order to put this manual workload into perspective, this study only manually inspected 1,157 verses for the whole of Titus 3 because the method only highlighted verses where the word combinations are rare, or have singular potential. Consequently, the method is more efficient than INFER because it can find parallels with low verbal similarity without generating large numbers of verses to manually inspect. This efficiency allows the new method to look for a wider variety of reference forms, making it well suited for a study of the Pastoral Epistles (and probably other target texts as well).

With the INFER command, the only way to limit the number of verses that need to be manually inspected is to modify the parameters of the command. Reducing the third parameter, the number of extra words that can be added to a source segment, will reduce the number of verses.³³⁵ However, this is only because it is limiting the reference forms by requiring the words in the source text to be closer together.

Increasing the first parameter, the length of the target text segment, or reducing the second parameter, the number of words of the target text segment that can be ignored, will also reduce the number of verses to be inspected.³³⁶ This is because both of these measures increase the number of matching words that are required for each parallel. However, this is effectively scoring the results based on verbal similarity.

For example, if the above command, [INFER 4, 1, 2+ NA28], was changed to either [INFER 5, 1, 2+ NA28] or [INFER 4, 0, 2+ NA28], then Accordance would only highlight verses that contain four words (i.e. $5 - 1$, or $4 - 0$), rather than just three (i.e. $4 - 1$). As such, the results for these alternative parameters are 22 verses and 6 verses respectively, which is far more manageable than the original 14,452 verses. But in order to do this, parallels that only have three or less words are excluded. Therefore, the INFER command cannot be used to effectively and efficiently detect verbal parallels with low verbal similarity, like the ones in the three baseline lists for the Pastoral Epistles.

The main advantage of INFER is that it automatically segments the target text and then generates and executes the searches, thereby making it easy-to-use. With this

³³⁵ 'The Accordance INFER Command'.

³³⁶ 'The Accordance INFER Command'.

benefit in mind, the following section suggests a new easy-to-use Accordance command that would use the same search features as this study and score the results based on the rarity of the word combinations.

3.3.4 A New Accordance Search Command

This study developed a systematic method of identifying verbal parallels so that it could be applied in a consistent manner across three different target texts and with two different sets of source texts. As explained in Section 3.2, the consistency was maintained through a series of ‘Master’ files, one of which is included in Appendix A. Future studies of parallels/echoes could use this file as a template, or as the starting point for their own system of searches. However, it would be much simpler if one of the existing DH projects that are designed to be reusable, such as Tracer or Tesserae, were modified so that they could score their results based on the rarity of the word combinations.

Even if these DH projects implemented this change, they would still need to incorporate the required databases of source texts. Since many of source texts that are used in Biblical studies are already contained in Accordance, an easier solution might be for the developers of the Accordance program to add another search command, perhaps called ECHOES. This command would be easy-to-use like INFER in that it would automatically segment the target texts, generate the required searches using a set of search features (see Section 3.2.4), and then link and score the parallels in the same manner as the new method (see Section 3.2.5). This new ECHOES command would have the same parameters as INFER, except that the second parameter, the maximum number of ignored words (which effectively scores the results for INFER), would be changed to ‘the maximum number of source texts that the combination of matching words can appear in.’

For example, the command [ECHOES 5, 9, 25 NA28], would divide the target text displayed in the NA28 tab into overlapping five-word segments, generate and execute searches that are similar to the ‘Master5x5’ file that was used in this study, but only display parallels where the matching words are found together in nine or less source texts.

3.4 Summary

Having explained the need for systematic method of identifying parallels that is both effective and efficient (see Chapter 1) and learnt lessons from ten recent DH projects/programs (see Chapter 2), this present chapter began by describing the steps involved in the method that is used by this study. Following this description, the purpose/goal of the method was evaluated, including a comparison with two existing Accordance search commands, FUZZY and INFER. Finally, a new Accordance search command called ECHOES was suggested that would be as easy-to-use as INFER but it would search for the same search features as this study and score the results based on the rarity of the word combinations.

Chapters 4–6 will now show how this new method was used to search for parallels between the three Pastoral Epistles and the Septuagint. Within these chapters, new search features will be suggested that would enable the method to detect all of the interpretable parallels that are listed in three baseline lists. These chapters also contain the manual analysis, or the ‘post-processing’ step, for eleven interesting parallels that are classified as ‘likely’ but are not included in the three baseline lists of parallels (UBS⁵, NA²⁸ and Evans). Only one of these parallels is in Towner’s and Wolfe’s recent summaries of potential references in the Pastoral Epistles.³³⁷ Chapter 7 will then use the method to look for parallels between the Pastoral Epistles and the Jewish Pseudepigrapha. Finally, Chapter 8 contains a synthesis of the results of Chapters 4–7 and gives an evaluation of the effectiveness of this new method.

³³⁷ Aland et al., *Greek New Testament*; Aland et al., *Greek New Testament*; Evans, *Ancient Texts*; Towner, ‘1-2 Timothy and Titus’; Wolfe, ‘The Sagacious Use of Scripture’.

Chapter 4:

the Septuagint

and 1 Timothy

4.1 Introduction

The previous chapter contained a description of the method for identifying high-interest parallels that is used within this study. The method is able to efficiently search large collections of source texts, such as the Septuagint and Jewish Pseudepigrapha, and only selects parallels for detailed manual analysis if the matching combination of words is rare. This evaluation uses a set of criteria that is similar to the criteria that is commonly used in other Biblical studies of echoes, including the studies of Hays and Beetham (see Chapter 1, Section 1.6).³³⁸

In this present chapter, the results of using this combined method to identify potential references between 1 Timothy and the Septuagint are presented and analyzed. The next section (i.e. Section 4.2) begins by examining the effectiveness of the method. Following a similar evaluation process that was used by the Digital Humanities (DH) projects that were surveyed in Chapter 2, the effectiveness of this new method is determined based on how many of the parallels in three published/baseline lists of parallels that it can detect.

The parallels in the baseline lists that are not detected by the method are then analyzed in Section 4.3. This analysis contains suggestions as to how the parameters of the method might be modified in order to detect these omitted parallels. One of these suggestions is to add a new search feature called ‘Repeated Keyword’ and the search commands that are used by this feature are presented.

Section 4.4 then calculates the efficiency of the method using the ‘manual workload’ metric that was defined in Chapter 2. This metric was not used in the DH projects or in previous Biblical studies of echoes. However, the manual workload of this new method is presented for the benefit of future Biblical studies that might use a different set of search features. As well as calculating the overall manual workload, the workload of each individual search feature used by this study is also calculated in order to highlight which search feature is the most efficient.

³³⁸ Richard B. Hays, *Echoes of Scripture in the Letters of Paul* (New Haven: Yale University Press, 1989); Christopher A. Beetham, *Echoes of Scripture in the Letter of Paul to the Colossians* (Atlanta: Society of Biblical Literature, 2008).

This is followed in Section 4.5 by an analysis of some interesting metadata that was generated by the method. This metadata will highlight books in the Septuagint where there are differences between the method's parallels and those in the three baseline lists, thereby suggesting areas of future study.

Section 4.6 contains the detailed analysis of two potential references that were classified as 'likely' references by this study but they are not included in the three baseline lists of parallels, or in Towner's and Wolfe's summaries of potential references in the Pastoral Epistles.³³⁹ The chapter concludes in Section 4.7 with a summary of these results.

4.2 The Effectiveness of the Method

As mentioned above, the method follows a similar process to the DH projects by attempting to detect a set of known, or baseline, parallels. Since this study identifies parallels in both the Septuagint and the Jewish Pseudepigrapha, the baselines that were chosen are the parallels that are listed in the two standard editions of the Greek Bible, the UBS⁵ and NA²⁸, and those that are listed within 'Appendix Two – Quotations, Allusions and Parallels to the New Testament' in Evans' *Ancient Texts for New Testament Studies*.³⁴⁰ Other lists of parallels, such as Dittmar's and Hübner's, list many parallels for the Septuagint/MT but they appear to be less comprehensive for the Pseudepigrapha.³⁴¹ Thus, the three baselines were chosen to provide consistency across both sets of source texts. The combined set of parallels in these

³³⁹ P. H. Towner, '1-2 Timothy and Titus', in *Commentary on the New Testament Use of the Old Testament* (ed. D. A. Carson and G. K. Beale; Grand Rapids, Mich. : Nottingham, England: Baker Academic, 2007); B. Paul Wolfe, 'The Sagacious Use of Scripture', in *Entrusted With The Gospel: Paul's Theology in the Pastoral Epistles*, 199–218.

³⁴⁰ Aland et al., *Greek New Testament*; Aland et al., *Greek New Testament*; Evans, *Ancient Texts*.

³⁴¹ Dittmar, *Vetus Testamentum in Novo*; Hübner, *Vetus Testamentum in Novo: Band 2 Corpus Paulinum*.

lists was also deemed to be sufficiently large enough to be able to train the method to be relatively effective (see below and Section 4.3).

The commentaries of Towner and Knight, which are regarded by this study as the most comprehensive, were consulted during the detailed analysis of each potential reference, as were the lists of parallels/references in Dittmar, Gough, Hübner, McLean, Wilson and Wolfe (see Section 4.6 below).³⁴² However, the method does not attempt to train its parameters (e.g. the search features) to detect every parallel listed in these commentaries, other lists or other commentaries. This is because the method attempts to find a manageable balance between effectiveness (or coverage of known parallels) and efficiency, and attempting to detect every parallel ever detected would increase the manual workload of the method (see Section 4.3 below). Furthermore, the method does not attempt to simply identify what has already been identified; rather, the purpose of choosing baselines is to train the method to be relatively effective on familiar source texts so that the method can then be applied to any set of source texts, even less familiar ones.

The method is relatively effective because it can detect the majority of ‘interpretable’³⁴³ parallels in the three baseline lists. Since the search features are applied consistently/systematically across the whole set of source texts, the method also detects parallels that are not in these baseline lists, or ‘new’ parallels. All of the parallels, both existing and new, that are produced by the first-phase of the method involve rare combinations of words (i.e. they have singular potential) and the verses in the source and target texts are thematically coherent. These two requirements are the equivalent of the ‘meaningful’ parallels in the classification/scoring system used with Tesseract by Coffee et. al. (see Chapter 2, Section 2.4, Table 2.2.1).³⁴⁴

The second phase of the method, the detailed manual analysis, further limits these parallels to those that Coffee et. al. label as ‘interpretable’ (or ‘Type 4 and 5’) parallels. These researchers define ‘interpretable’ parallels as those that involve

³⁴² Gough, *The New Testament Quotations*; McLean, *Citations and Allusions*; Wilson, *Pauline Parallels*; Wolfe, ‘The Sagacious Use of Scripture’.

³⁴³ This term is explained below. It is derived from Coffee et al.

³⁴⁴ Coffee et al., 394.

source text ‘passages that generate new significance through their association.’³⁴⁵ This definition appears to be similar to the first part of Beetham’s definition of an allusion, which was noted in Chapter 1, Section 1.5.3, and is repeated below:

Allusion: A literary device intentionally employed by an author to point a reader back to a single identifiable source, of which one or more components must be remembered and brought forward into the new context in order for the alluding text to be understood fully.³⁴⁶

The identification of what might seem to add ‘new significance’ or to allow a text to be ‘understood fully’ is, by nature, a subjective assessment. As such, the list of parallels that this study classifies as ‘interpretable’ is likely to be different to other studies. However, this observation does not undermine the contribution of the new method, which is the ability to identify ‘high-interest’ parallels (i.e. those with rare combinations of words) for more detailed analysis.

The table below lists all the parallels between 1 Timothy and the Septuagint that the search features detected and the manual analysis evaluated as ‘interpretable.’ These parallels are further classified using the criteria defined in Chapter 1, Sections 1.6 and 1.7. The table also shows whether each parallel is contained in the three baseline lists. The parallels that are shaded grey are those that are in the three baseline lists but they were either not detected by the search features or they were determined to be non-interpretable. These omitted parallels are discussed below in Section 4.3.

Appendix C contains a brief explanation as to why each of the method’s parallels (i.e. those that are unshaded in the following table) was determined to be ‘interpretable.’ Section 4.6 below selects two of these parallels for detailed analysis. A similar process is followed for 2 Timothy and Titus (see Chapters 5 and 6).

³⁴⁵ Coffee et al., 395.

³⁴⁶ Beetham, *Echoes of Scripture in the Letter of Paul to the Colossians*, 20.

For every parallel, words that have the same root are highlighted in red and underlined and all such matches are counted to give the number of matching ‘root words.’ The articles, pronouns, prepositions and conjunctions in the target text are not used in the searches (i.e. they are not ‘search words’), but if they match with an equivalent word in the source text then they are also highlighted in red and underlined. Matching synonyms are also underlined but they remain in black font. All the matching words (root words, synonyms and non-search words, i.e. all the underlined words) are counted to give the ‘total words’ for the parallel. This system is used below and throughout the whole study.

The five search features that were defined in Chapter 3, Section 3.2.4, were the basis of the searches that were used for 1 Timothy and the Septuagint. However, during the manual analysis of the results, it was noticed that the ‘Non-verbatim’ search feature, combined with use of the Singular Potential parameter, was able to detect all the parallels in 1 Timothy that were in the form of ‘multiple keywords.’ Subsequently, the ‘Multiple Keywords’ search feature was not used for the remainder of the study and the searches that looked for ‘Multiple Keywords’ are not counted in the following analysis.

All the searches in this study were conducted using the Accordance Bible software. The version of the LXX used was ‘Rahlf’s Tagged Text.’

Table 4.2.1 – Parallels between 1 Timothy and the Septuagint

Verse	Source Text	Interpretable	UBS ⁵	NA ²⁸	Evans	Search Feature	Root Words	Total Words	Class	Type
1:5	Ps 23:4	✓				Verbatim	2	2	E3 (possible)	Echo
1:5	Ps 50:12	✓				Verbatim	2	2	E3 (possible)	Echo
1:11	Ps 95:2-3	✓				Non-verbatim	2	4	E3 (possible)	Echo
1:15	Zech 9:9	✓				Non-verbatim	2	3	A3 (possible)	Allusion
1:17	Tob 13:7,11	✓		✓	✓	Verbatim	2	3	E4 (possible)	Echo
2:2	2 Macc 3:11				✓	Keyword	1	1	-	-

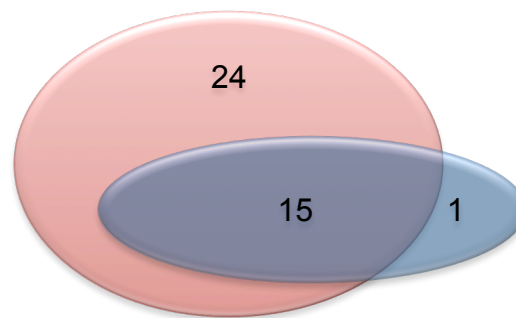
Verse	Source Text	Interpretable	UBS ⁵	NA ²⁸	Evans	Search Feature	Root Words	Total Words	Class	Type
2:2	Bar 1:11-12				✓	-	2	2	-	-
2:2	Jer 36:7 (MT Jer 29:7)			✓		-	0	2	-	-
2:4	Ezek 18:23	✓	✓	✓	✓	-	1	1	-	-
2:4-5a	2 Kgs 19:19	✓				Multiple Segments	4	5	E3 (possible)	Echo
2:4-5a	Isa 45:19-23	✓				Multiple Segments	4	5	E3 (possible)	Echo
2:5b	Job 9:33	✓				Keyword	2	2	A4 (possible)	Allusion
2:6	Ps 48:9 (MT Ps 49:8)			✓		-	1	1	-	-
2:8	Mal 1:11			✓		Verbatim	2	2	-	-
2:8	Ps 140:2 (MT Ps 141:2)	✓		✓		Non-verbatim	3	3	E4 (possible)	Echo
2:12	Gen 3:16			✓		-	1	2	-	-
2:13	Gen 2:7,8,15	✓	✓	✓		Non-verbatim	1	2	A1 (likely)	Allusion
2:14	Gen 3:13-17	✓	✓	✓	✓	Multiple Segments	2	2	A1 (likely)	Allusion
2:15	Gen 3:16	✓		✓		Multiple Segments	1	2	A1 (likely)	Allusion
3:2,12	Gen 2:24	✓				Non-verbatim	4	4	E3 (possible)	Echo
3:4-5,12	1 Sam 2:12-24	✓				Multiple Segments	2	4	E2 (likely)	Echo
3:6	Ps 108:7-8	✓				Multiple Segments	3	3	A3 (possible)	Allusion
3:15-16	Dan 2:47	✓				Multiple Segments	3	3	E3 (possible)	Echo
4:1	Isa 19:14	✓		✓		Verbatim	2	2	A4 (possible)	Allusion
4:1	Hos 4:12	✓				Non-verbatim	2	2	A4 (possible)	Allusion
4:3	Gen 9:3		✓	✓	✓	-	1	1	-	-
4:4	Gen 1:31	✓	✓	✓	✓	Non-verbatim	3	4	A3 (possible)	Allusion
4:10	Ps 21:9,28	✓				Multiple Segments	4	6	A3 (possible)	Allusion
4:10	Isa 25:6-9	✓				Multiple Segments	4	7	A3 (possible)	Allusion
4:16	Ezek 3:11-21	✓				Non-verbatim	2	5	A2 (likely)	Allusion
5:1-3	Lev 19:32	✓	✓	✓	✓	Multiple Segments	2	2	E4 (possible)	Echo
5:4	Isa 1:17	✓				Multiple Segments	2	4	E3 (possible)	Echo
5:5	Jer 30:5 (MT Jer 49:11)	✓	✓	✓		Multiple Segments	1	4	E4 (possible)	Echo

Verse	Source Text	Interpretable	UBS ⁵	NA ²⁸	Evans	Search Feature	Root Words	Total Words	Class	Type
5:10	Prov 31:12-31	✓				Multiple Segments	4	4	E4 (possible)	Echo
5:10	1 Sam 25:41	✓		✓		Verbatim	2	2	E4 (possible)	Echo
5:14	Exod 17:17	✓				Keyword	1	1	A3 (possible)	Allusion
5:18a	Deut 25:4	✓	✓	✓	✓	Verbatim	4	4	D1 (likely)	Direct Reference
5:18b	Jer 22:3	✓				Non-verbatim	2	3	A4 (possible)	Allusion
5:19	Deut 17:7	✓	✓		✓	Verbatim	3	5	A3 (possible)	Allusion
5:19	Deut 19:15	✓	✓	✓	✓	Non-verbatim	3	4	A3 (possible)	Allusion
6:1	Isa 52:5	✓				Non-verbatim	2	3	E3 (possible)	Echo
6:7	Eccl 5:14 (MT Eccl 5:15)		✓	✓	✓	-	1	4	-	-
6:7	Job 1:21		✓	✓	✓	-	0	4	-	-
6:7	Wis 7:6			✓		-	0	2	-	-
6:8-9	Prov 30:8	✓	✓		✓	Multiple Segments	2	2	E4 (possible)	Echo
6:9	Prov 11:28	✓				Non-verbatim	2	2	E3 (possible)	Echo
6:9	Prov 23:4		✓		✓	-	1	2	-	-
6:9	Prov 28:22		✓	✓	✓	-	1	2	-	-
6:11	1 Sam 2:27			✓		-	2	2	-	-
6:11	1 Kgs 13:1 etc			✓		-	2	2	-	-
6:14b-15	Dan 2:47	✓				Non-verbatim	5	8	E3 (possible)	Echo
6:15	Sir 46:5			✓	✓	-	1	1	-	-
6:15	2 Macc 12:15			✓	✓	-	1	1	-	-
6:15	Deut 10:17		✓		✓	-	1	2	-	-
6:15	2 Macc 13:4		✓		✓	-	1	2	-	-
6:16	Ps 103:2 (MT Ps 104:2)		✓		✓	-	1	1	-	-
6:16	Exod 33:20	✓	✓	✓	✓	Multiple Segments	5	5	E3 (possible)	Echo
6:17	Ps 36:3-4 (MT Ps 37:3-4)	✓				Multiple Segments	2	6	E4 (possible)	Echo
6:17	Ps 61:11 (MT Ps 62:10)		✓	✓		-	1	2	-	-
6:17	Ps 144:15 (MT Ps 145:15)			✓		-	0	3	-	-

Verse	Source Text	Interpretable	UBS ⁵	NA ²⁸	Evans	Search Feature	Root Words	Total Words	Class	Type
6:17-18	Prov 11:28	✓				Multiple Segments	4	6	E3 (possible)	Echo
6:18-19	Tob 12:8				✓	-	0	2	-	-

The three baseline lists contain thirty-eight parallels, of which only sixteen were deemed to be ‘interpretable,’ or ‘Type 4 and 5’ parallels, according to the classification system of Coffee et al.³⁴⁷ The method detected all but one of these interpretable parallels, giving it an effectiveness of 93.8%. Section 4.3 suggests adding a new search feature that would give the method 100% coverage of the interpretable baseline parallels. The method also detected twenty-four interpretable parallels that are not listed in the baseline lists. These values are depicted visually in Figure 4.2, below. A similar diagram was also used by Coffee et. al. (see Chapter 2, Section 2.4).³⁴⁸ The results of the new method compare well with this earlier study.

Figure 4.2 – Interpretable Parallels for the Method and Baselines



The effectiveness of the method is due to its ability to search for a variety of reference forms, or search features. As such, over half of the additional twenty-four interpretable parallels were detected using the ‘Multiple Segments’ search feature (the DH projects surveyed only look for matching words in a single segment). This

³⁴⁷ Coffee et al., 394.

³⁴⁸ Coffee et al., 401.

particular search feature was also the most effective overall for 1 Timothy and the Septuagint, as shown below in Table 4.2.2

Search Feature	Interpretable Parallels	Those Not In Baseline Lists
Verbatim	7	2
Non-verbatim	13	7
Keyword	2	2
Multiple Segments	17	13
TOTAL	39	24

Table 4.2.2 – The Effectiveness of Each Search Feature

Having examined the overall effectiveness of the method, the following section now discusses the baseline parallels that the method did not detect.

4.3 Training the Method

The method that is used by this study is trained (i.e. the parameters are adjusted during the testing process) so that it can simulate the manual detection of parallels in familiar texts, such as the Septuagint. Subsequently, it can be used to systematically detect parallels in unfamiliar texts, such as the Jewish Pseudepigrapha. This process of training/testing follows a similar process that was used by the Digital Humanities (DH) projects that were surveyed in Chapter 2. An initial set of parameters, including the set of search features and the number of source texts for a parallel to have singular potential, are tested on the Septuagint and the results are compared with the parallels that are contained in three baseline lists. The parallels from within these baseline lists that were not detected within the linking/search process, or were detected but are not interpretable, are shaded grey in Table 4.2.1 above. The following discussion analyses each of these parallels and suggests potential changes to the parameters that might make the method more effective (i.e. provide greater coverage of the baseline parallels). Ideally, the searches would be run a second time using these new parameters. However, this is not practical within this study of the Pastoral Epistles. Therefore, Chapter 8 collates these ‘more effective’ parameters as an aid for future Biblical studies of echoes.

There are a total of twenty-three verbal parallels in 1 Timothy that are in the baseline lists but are not listed by the method (i.e. those shaded grey in the above table). Two of these omitted parallels in 1 Tim 2 seem to be ‘interpretable,’ including the parallel

to Gen 3:16 in 1 Tim 2:12. This parallel was not detected in the linking/search process because there are no matching search words:

διδάσκειν δὲ γυναῖκί οὐκ ἐπιτρέπω οὐδὲ αὐθεντεῖν ἀνδρός³⁴⁹ (1 Tim 2:12)

καὶ πρὸς τὸν ἄνδρα σου ἢ ἀποστροφή σου, καὶ αὐτός σου κυριεύσει³⁵⁰ (Gen 3:16b)

This parallel could only be detected if the value of ‘Alternatives’ field of the ‘Keyword’ search feature was extended to ‘broad’ synonyms so that κυριεύσει matches with αὐθεντεῖν (this idea is suggested in Chapter 8). Notably, there is already a class A1 allusion to Genesis 3 in 1 Tim 3:15, meaning that the method has already detected this source text.

Of greater interest is the parallel to Ezek 18:23 that is noted in all three baseline lists. This source text may well have been an influence on the Epistle since it expresses the same idea, though in negative form:

πάντας ἀνθρώπους [ὁ θεὸς] θέλει σωθῆναι³⁵¹ (1 Tim 2:4)

μὴ θελήσει θελήσω τὸν θάνατον τοῦ ἀνόμου, λέγει κύριος³⁵² (Ezek 18:23)

The method did not detect this parallel because there is only one shared word, θέλω (‘I desire), which occurs 147 times in the Septuagint. It could be detected if the number of source texts required to have ‘singular potential’ was extended (i.e. from 9 to 147) but this would mean that the method would then highlight substantially more source texts for manual inspection, thereby increasing the manual workload.

³⁴⁹ ET: ‘And I do not permit a woman to teach nor to have authority over a man.’

³⁵⁰ ET: ‘Your desire will be for your husband and he will rule over you.’

³⁵¹ ET: ‘[God] desires all men to be saved.’

³⁵² ET: “‘I do not desire the death of the wicked,’” says the Lord.’

However, noting that *θέλησει θέλήσω* (Ezek 18:23) is emphatic,³⁵³ a better solution would be to simply add new syntax rules/searches that cater for emphatic (or repeated) keywords. To do this, another search feature called ‘Repeated keyword’ could be added to the initial set of search features (see Chapter 3, Section 3.2.4). Its definition would be similar to the ‘Keywords’ search feature, except that the value of the ‘Alternatives’ field might be extended to ‘narrow’ synonyms. An extra field called ‘Repetitions’ would also be needed for this search feature.

Name: Repeated Keyword
 Word order: fixed
 Alternatives: narrow
 Min words: 1
 Max words: 1
 Max separation: 1
 Repetitions: 2

For a subset with four words – ‘AAA’, ‘BBB’, ‘CCC’ and ‘DDD’ – the method would then generate the following rules/searches:

1. (AAA) <within 1 word> (AAA)
2. (BBB) <within 1 word> (BBB)
3. (CCC) <within 1 word> (CCC)
4. (DDD) <within 1 word> (DDD)

Since *θέλω* (or its lexical alternatives, including *θέλησις*) appears in this duplicated/repeated form in only one verse of the Septuagint (i.e. in Ezek 18:23), the parallel is then highlighted by the method. The effect of this additional rule is discussed further in Chapter 8.

Among the five baseline parallels in 1 Tim 2 that do not appear to be interpretable, two were detected during the linking and scoring step (or search process) but then discarded during the manual analysis. The first of these is the parallel between 2 Macc 3:11 in 1 Tim 2:2, which was detected through the ‘Keyword’ search feature because the source text is one of only five passages in the Septuagint that contains the word *ὑπεροχή* (‘authority’). However, unlike the Epistle, 2 Macc 3 says nothing about prayer for people in authority (1 Tim 2:2) and so the two passages were not deemed to

³⁵³ The verse in the Septuagint is likely to be a literal translation of the underlying Hebrew text. Verbal ideas are duplicated in Hebrew for emphasis, in this case to express a strong desire.

be ‘thematically coherent.’ Likewise, the parallel to Mal 1:11 in 1 Tim 2:8 was detected by the ‘Verbatim’ search feature because it has two adjacent matching search words (i.e. ἐν **παντὶ τόπῳ**, ‘in every place’) but again the context of the passages is different, so this parallel was discounted by the method.

The other four potential parallels in 1 Tim 2 contain matching words but they were not detected during the linking/search process because the words, or word combinations, are not rare (i.e. the matching words are found together in more than nine source texts and so they do not have ‘singular potential’). Since their source texts (Ezra 6:10, Bar 1:11 and Jer 36:7) are unrelated to 1 Timothy, there was no valid reason to adjust this parameter in order to detect them.

While the method uncovered twice as many parallels in 1 Tim 4, it failed to detect the parallel to Gen 9:3 in 1 Tim 4:3. The verbal similarity of this parallel is very low with only one shared root word:

κωλύοντων γαμεῖν, ἀπέχεσθαι **βρωμάτων**, ἃ ὁ θεὸς ἔκτισεν εἰς
μετάλημψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν
ἀλήθειαν.³⁵⁴ (1 Tim 4:3)

καὶ πᾶν ἔρπετόν, ὃ ἐστὶν ζῶν, ὑμῖν ἔσται εἰς **βρῶσιν**· ὡς λάχανα
χόρτου δέδωκα ὑμῖν τὰ πάντα.³⁵⁵ (Gen 9:3)

This parallel could be detected by the ‘Keyword’ search feature if the value of the ‘Alternatives’ field is extended to the same ‘lemma,’ rather than just ‘one word.’ However, searching for all of the words based on the same lemma as βρῶσις returns 110 verses, meaning that the value of the ‘Singular Potential’ parameter would also need to be increased from 9 to 110 in order to detect it. If this was done, it would greatly increase the manual workload required to inspect all the additional parallels. Since the verbal similarity of this potential parallel is so low (i.e. just one matching lemma), the parameters of the method were not altered in order to try to detect it.

³⁵⁴ ET: ‘Forbidding [people] to marry and to obtain some foods, which God created to be received with thanksgiving by those who believe and know the truth.’

³⁵⁵ ET: ‘And every moving thing that lives shall be food for you. And as [I gave you] the green plants, I have given to you everything.’

Interestingly, the three baseline lists contain relatively high numbers of parallels in 1 Tim 6. This is especially true of UBS⁵, where half of its parallels for the whole Epistle are found here (i.e. 10 out of 20). However, only two of these appear to be interpretable. Likewise, NA²⁸ has over a third of its parallels in 1 Tim 6 (i.e. 11 out of 32) but the method highlights only one of these. Those that are rejected by the method either have low verbal similarity or they are not thematically coherent with the Epistle.

The method could detect the two parallels to Eccl 5:14 and Job 1:21 in 1 Tim 6:7 if the value of the ‘Alternatives’ field is set to ‘broad’ synonyms for the ‘Verbatim’ search feature.³⁵⁶ However, the first source text has only one matching root word with the Epistle (i.e. οὐδείς, ‘nothing’), making it difficult to suggest an influence. The second source text, Job 1:21, shares three matching root words with Eccl 5:14 (suggesting that one of these source texts might be echoing the other), but it has no matching root words with 1 Tim 6:7. Since they are thematically coherent, it is possible that Paul is loosely paraphrasing one of these source texts from either the Septuagint or the MT, however the parameters of the method³⁵⁷ were not altered in order to detect them. This is because the change that would be required (i.e. searching on ‘broad’ synonyms, such as including ἐξέρχομαι as a broad synonym for εἰσφέρω) would increase the overall manual workload of the process.

οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον,
ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα³⁵⁸ (1 Tim 6:7)

³⁵⁶ To detect Eccl 5:14, λαμβάνω (‘take/receive’) needs to be an alternative for ἐκφέρω (‘take out’). To detect Job 1:21, γυμνός (‘naked’) needs to be an alternative for οὐδείς (‘nothing’).

³⁵⁷ The ‘parameters’ of the method are the search features (see Section 3.2.4) and the value of Singular Potential (which was set as ‘9 source texts’ in this study).

³⁵⁸ ET: ‘For we bring nothing into the world, so that we can take nothing out [of it].’

καθὼς ἐξῆλθεν ἀπὸ γαστρὸς μητρὸς αὐτοῦ γυμνός, ἐπιστρέψει τοῦ πορευθῆναι ὡς ἦκει καὶ οὐδὲν οὐ λήμψεται ἐν μόχθῳ αὐτοῦ³⁵⁹
(Eccl 5:14; MT Eccl 5:15)

Αὐτὸς γυμνὸς ἐξῆλθον ἐκ κοιλίας μητρὸς μου,
γυμνὸς καὶ ἀπελεύσομαι ἐκεῖ³⁶⁰ (Job 1:21)

The NA²⁸ also records a potential parallel to the Wisdom of Solomon in the same verse of the Epistle:

μία δὲ πάντων εἴσοδος εἰς τὸν βίον ἔξοδος τε ἴση³⁶¹ (Wis 7:6).

Again, there are no matching root words and the potential benefit is even less obvious. Interestingly, the NA²⁸ notes this source text but overlooks the possible paraphrase in 1 Tim 6:1 that contains two matching root words. The systematic nature of the method is designed to resolve these types of discrepancies by detecting parallels in a more consistent manner.

The two potential parallels to Prov 23:4 and Prov 28:22 in 1 Tim 6:9 were also not detected by the method. Both of these source texts warn against the desire to be rich (i.e. they are thematically coherent with 1 Tim 6:9), so they are potential parallels/echoes. However, the method did not highlight them because the single matching word is not rare. Instead, the method detected the rare combination of πλουτέω and ἐμπίπτω (or their alternatives) in Prov 11:28.³⁶²

³⁵⁹ ET: ‘Just as he came from his mother’s womb naked, he will return to where he came just as he came, he shall receive nothing for his labor.’

³⁶⁰ ET: ‘Naked I came from my mother’s womb, and naked I depart.’

³⁶¹ ET: ‘And there is one entrance into life for all, and there is [one] exit.’

³⁶² This rare combination is only found in two passages of the Septuagint: Prov 11:28 and Sir 13:21-22. It was detected via the ‘Non-verbatim’ search feature using the following search: (πλουτέω, πλοῦτος, πλούσιος, πλουσίως, πλουτίζω, θησαυρός, θησαυρίζω, μαμωνᾶς) <within 5 words> (ἐμπίπτω, πίπτω).

οἱ δὲ βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς πειρασμὸν καὶ
παγίδα³⁶³ (1 Tim 6:9)

ὁ πεποιθὼς ἐπὶ πλούτῳ, οὗτος πεσεῖται.
ὁ δὲ ἀντιλαμβανόμενος δικαίων, οὗτος ἀνατελεῖ.³⁶⁴ (Prov 11:28)

μὴ παρεκτείνου πένης ὧν πλουσίῳ, τῇ δὲ σῇ ἐννοίᾳ ἀπόσχου.³⁶⁵
(Prov 23:4)

σπεύδει πλουτεῖν ἀνὴρ βάσκανος καὶ οὐκ οἶδεν ὅτι ἐλεήμων
κρατήσκει αὐτοῦ.³⁶⁶ (Prov 28:22)

The two potential parallels to 1 Sam 2:27 and 1 Kgs 13:1 that are noted by the NA²⁸ in 1 Tim 6:11 are presumably based on the observation that these passages also contain variations of the phrase ἄνθρωπε θεοῦ. However, given that this same phrase occurs 63 times in the Septuagint, it seems better to view it as a well-known term for a prophet,³⁶⁷ rather than as a reference to any one particular passage.

A similar conclusion applies to the potential parallels to Sir 46:5 and 2 Macc 12:15 etc. that are noted by the NA²⁸ and Evans in 1 Tim 6:15.

ἦν καιροῖς ἰδίῳις δείξει ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς
τῶν βασιλευόντων καὶ κύριος τῶν κυριευόντων³⁶⁸ (1 Tim 6:15)

³⁶³ ET: ‘Those who desire to be rich fall into temptation and trap.’

³⁶⁴ ET: ‘The one who trusts upon riches, that one will fall; but the one who partakes in righteousness, that one will rise up.’

³⁶⁵ ET: ‘If poor, do not compare with the rich, but in your thinking be paid in full.’

³⁶⁶ ET: ‘A miser hurries to be rich, but does not realize that a merciful person will govern him.’

³⁶⁷ The phrase refers to a prophet in the majority of its occurrences in the Septuagint. It also refers to Moses in two passages, though he too is considered as a prophet (Deut 18:15).

³⁶⁸ ET: ‘Which he will reveal at the right time, the blessed and only sovereign, the king of kings and lord of lords.’

ἐπεκαλέσατο τὸν ὑψιστον **δυνάστην** ἐν τῷ θλίψαι αὐτὸν ἐχθροὺς
κυκλόθεν, καὶ ἐπήκουσεν αὐτοῦ μέγας κύριος ἐν λίθοις χαλάζης
δυνάμεως κραταιᾶς.³⁶⁹ (Sir 46.5)

οἱ δὲ περὶ τὸν Ιουδαν ἐπικαλεσάμενοι τὸν μέγαν τοῦ κόσμου
δυνάστην τὸν ἄτερ κριῶν καὶ μηχανῶν ὀργανικῶν
κατακρημνίσαντα τὴν Ιεριχω κατὰ τοὺς Ἰησοῦ χρόνους ἐνέσεισαν
θηριωδῶς τῷ τείχει.³⁷⁰ (2 Macc 12:15)

These two source texts share only one matching word with the Epistle, *δυνάστης*, which occurs 72 times in the Septuagint, including several occurrences that also relate to God (see, for example, Gen 49:24). Therefore, it is difficult to put forward any individual passage as a possible parallel.

The UBS⁵ notes two different potential parallels in 1 Tim 6:15. Their relationship with the Epistle is highlighted below:

ὁ γὰρ κύριος ὁ θεὸς ὑμῶν, οὗτος θεὸς τῶν θεῶν καὶ **κύριος τῶν
κυρίων**³⁷¹ (Deut 10:17)

ὁ δὲ βασιλεὺς τῶν βασιλέων ἐξήγειρεν τὸν θυμὸν τοῦ Ἀντιόχου ἐπὶ
τὸν ἀλιτήριον³⁷² (2 Macc 13:4)

Although the second of these (2 Macc 13:4) is unrelated to the Epistle, Deut 10:17 could be a potential influence, given that it is also in the context of a call to obedience (Deut 10:12; cf. 1 Tim 6:14). However, the shared phrase (κύριος τῶν κυρίων, ‘Lord of lords’) seems quite generic, and given that it also appears twice in Ps 135 (MT Ps 136) it could simply be a common

³⁶⁹ ET: ‘He called upon the Most High, the Mighty one, when enemies pressed him on every side, and the great Lord answered him with hailstones of mighty power.’

³⁷⁰ ET: ‘But Judas and his men, calling upon the great Sovereign of the world, who without battering rams or engines or war overthrew Jericho in the days of Joshua, rushed furiously upon the walls.’

³⁷¹ ET: ‘For the Lord our God, he is God of gods and Lord of lords.’

³⁷² ET: ‘And the king of kings raised up the mind of Antiochus against the wretched one.’

description of God. Consequently, an influence from Deut 10 becomes less likely.

The UBS⁵ notes another unclear parallel in 1 Tim 6:16:

φῶς οἰκῶν ἀπρόσιτον³⁷³ (1 Tim 6:16b)

ἀναβαλλόμενος **φῶς** ὡς ἱμάτιον³⁷⁴ (Ps 103:2a; MT 104:2a)

While the two verses express similar ideas, the shared word φῶς (which occurs 152 times in the Septuagint) does not appear to be distinctive enough to establish the connection. Moreover, there are a number of other possible texts in the Septuagint that may have influenced the Epistle that match with just this word, including the **φῶς** (Exod 27:20; 2 Chr 4:20) that shines perpetually in the dwelling place of the Lord (τὸν **οἶκον** κυρίου, Exod 23:29); and God's eternal **φῶς** that will be seen in the last days (Isa 60:20 – ἔσται γὰρ κύριός σοι **φῶς** αἰώνιον³⁷⁵).

The NA²⁸ notes two potential parallels in 1 Tim 6:17 that, like these previous examples, do not meet the criterion of Singular Potential. The first of these expresses a similar idea to the Epistle, but again there is only one matching word (πλοῦτος) that occurs 93 times in the Septuagint:

Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν μηδὲ ἠλπικέναι ἐπὶ **πλούτου** ἀδηλότητι³⁷⁶ (1 Tim 6:17a)

πλοῦτος ἐὰν ῥέῃ, μὴ προστίθεσθε καρδίαν³⁷⁷ (Ps 61:11; MT Ps 62:10)

³⁷³ ET: 'Dwelling in inapproachable light.'

³⁷⁴ ET: 'Wrapped in light as a garment.'

³⁷⁵ ET: 'For the Lord will be to you an eternal light.'

³⁷⁶ ET: 'Command the ones who are rich now not to be arrogant or to hope upon uncertain riches.'

³⁷⁷ ET: 'If wealth increases, do not set [your] heart [on it].'

Likewise, the other potential parallel noted by NA²⁸ in 1 Tim 6:17 also shares just one word with the Epistle (ἐλπίζω) and this occurs 110 times in the Septuagint:

ἡλπικέναι [...] ἐπὶ θεῷ τῷ παρέχοντι ἡμῖν πάντα πλουσίως εἰς ἀπόλαυσιν³⁷⁸ (1 Tim 6:17b)

οἱ ὀφθαλμοὶ πάντων εἰς **σε ἐλπίζουσιν**, καὶ **σὺ δίδως** τὴν τροφὴν αὐτῶν ἐν εὐκαιρίᾳ³⁷⁹ (Ps 144:15; MT Ps 145:15).

Finally, the parallel to Tob 12:8 that is listed in Evans appears to be only loosely related to the Epistle and it is not considered to be a meaningful parallel.

In summary, although the baseline lists contain a total of fourteen possible parallels in 1 Timothy that are not detected by the method, only one of these, the parallel to Ezek 18:23, seems to be interpretable. Most of the omitted parallels have very low verbal similarity with the Epistle, typically just one shared word that occurs frequently in the Septuagint. This does not mean that their respective source texts could not have influenced the Epistle, rather that there are other more likely influences. Many of these parallels could be detected if the ‘Alternatives’ field is extended to ‘synonyms’ for some of the search features and/or the value of the Singular Potential parameter is increased, but for the reasons listed above, this was not recommended.

4.4 The Efficiency of the Method

As noted in the previous discussion, the parameters of the method could be altered so that it is able to detect every parallel in the baseline lists, including those that are ‘meaningful’ but not ‘interpretable.’ However this would adversely affect the total manual workload that would be required to find this larger set of parallels.

The way that this manual workload is calculated was defined in Chapter 2 and is repeated below, together with a formula for the ‘computer workload’:

³⁷⁸ ET: ‘Hope [...] upon God, who gives to you all things richly for enjoyment.’

³⁷⁹ ET: ‘The eyes of all hope upon you, and you give their food in good season.’

$$\text{Manual Workload} = \frac{| \text{All verbal parallels} |}{| \text{Interpretable parallels} |}$$

$$\text{Computer Workload} = \frac{| \text{Searches} |}{| \text{Search Words} |}$$

These two calculations are introduced by this study to provide a basis of comparison for future studies. They are also briefly compared for the different source and target texts in Chapter 7.

Table 4.4.1 and Table 4.4.2, below, show these values for each chapter of 1 Timothy with the Septuagint. The interpretable parallels are those that listed for the method in Table 4.2.1, above. The column showing ‘All Verbal Parallels’ represents the number of source texts with rare (i.e. Singular Potential) combinations of words that needed to be manually inspected during the ‘linking and scoring’ step of the method.

Section of Target Text	Search Words	Searches	Computer Workload
1 Tim 1	185	1,949	9.41
1 Tim 2	122	1,171	8.40
1 Tim 3	139	1,234	7.76
1 Tim 4	134	916	6.84
1 Tim 5	207	1,610	7.78
1 Tim 6	224	2,024	9.04
Total	1,011	8,904	8.81

Table 4.4.1 – Computer Workload for 1 Tim and the Septuagint

Section of Target Text	All Verbal Parallels	Interpretable Parallels	Manual Workload
1 Tim 1	2,061	5	412.2
1 Tim 2	1,190	7	170.0
1 Tim 3	1,208	4	302.0
1 Tim 4	954	6	159.0
1 Tim 5	1,663	10	166.3
1 Tim 6	2,076	5	415.2
Total	9,152	39	234.7

Table 4.4.2 – Manual Workload for 1 Tim and the Septuagint

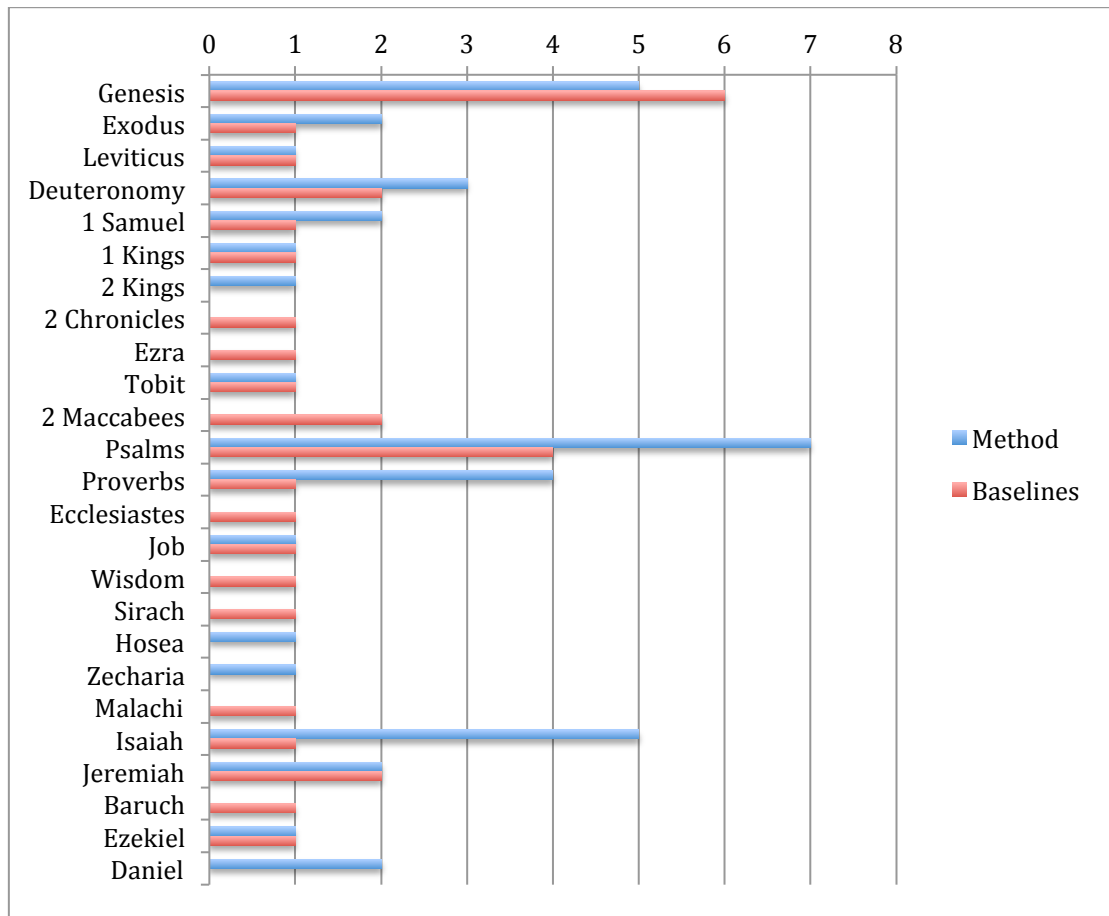
The total manual workload (i.e. the inspection of 234.7 source texts in order to find each interpretable parallel) is relatively high. In comparison, the study of Coffee et al. that used Tesseract (see Chapter 2, Section 2.4) generated a total of 3100 parallels in order to find 93 interpretable parallels, which corresponds to a value of *Manual Workload* of just 33.3. However, as noted above, the increased workload of the method enables it to achieve almost full coverage of the interpretable parallels. It is suggested that future studies might be able to reduce this workload yet maintain high effectiveness by experimenting with a wider variety of search features and reducing the value of the Singular Potential parameter.

4.5 Analysis of Metadata

This study developed a systematic method of detecting verbal parallels so that the same set of searches could be used with two different sets of source texts: the Septuagint and the Greek texts of the Jewish Pseudepigrapha. This systematic approach produces a set of metadata that facilitates analysis of the source and target texts and suggests areas of future research.

An example of this metadata is shown within Figure 4.4.1 below, which compares the total number of interpretable parallels detected by the method in each book of the Septuagint with the number of parallels that are contained in the three baseline lists of parallels. Only those books with at least one parallel are shown.

Figure 4.4 – Distribution of Parallels for 1 Tim and the Septuagint



It was noted in Chapter 2, Section 2.4, that Coffee et al. claimed that if Tesserae detects many unrecorded parallels in a source text, then that text is likely to be unfamiliar to scholars.³⁸⁰ In other words, it can track the ‘intertextual reading habits of scholars.’³⁸¹ This in turn suggests areas of future research.

The same principle can be applied to this current study. Based on the difference between the parallels detected by the method and baselines in Figure 4.4, the relationship between 1 Timothy and Isaiah, Psalms and Proverbs would appear be a profitable area of future research.

In Chapter 8, the number of interpretable parallels between 1 Timothy and each book of the Septuagint will be compared with the number of parallels for the other two

³⁸⁰ Coffee et al., 386.

³⁸¹ Coffee et al., 386.

Pastoral Epistles. The following section now provides the detailed analyses of two of the more likely parallels in 1 Timothy.

4.6 Analyses of Selected Parallels

This study began by attempting to identify potential references (or interpretable parallels) in the Pastoral Epistles. This task is similar to several recent Biblical studies of ‘Echoes of Scripture,’ such as the studies of Hays and Beetham.³⁸² However, because this study seeks to identify potential references in three different target texts and two sets of source texts, a systematic method of identifying high-interest parallels was developed. This method was explained in detail in Chapter 3 and the results of the method for 1 Tim and the Septuagint were presented and analyzed in the above discussion.

This present section contains the detailed manual analysis of two of these parallels that were classified as ‘likely’ but are not included in the three baseline lists or in Towner and Wolfe’s recent collections of likely references in the Pastoral Epistles.³⁸³ These two particular potential references are not included in lists of parallels by Dittmar, Gough, Hübner, McLean, or Wilson, nor are they mentioned in the commentaries of Knight and Towner, as shown in the following table.³⁸⁴

³⁸² Hays, *Echoes*; Beetham, *Echoes of Scripture in the Letter of Paul to the Colossians*.

³⁸³ Towner, ‘1-2 Timothy and Titus’; Wolfe, ‘The Sagacious Use of Scripture’.

³⁸⁴ Dittmar, *Vetus Testamentum in Novo*; Gough, *The New Testament Quotations*; Hübner, *Vetus Testamentum in Novo: Band 2 Corpus Paulinum*; McLean, *Citations and Allusions*; Wilson, *Pauline Parallels*; Knight III, *The Pastoral Epistles*; Towner, *The Letters to Timothy and Titus*.

Target Text	Source Text	UBS ⁵	NA ²⁸	Dittmar	Evans	Gough	Hübner	Knight	McLean	Towner ³⁸⁵	Wilson	Wolfe	Class & Type
1 Tim 2:4-5	Isa 45:19-22												E1 (likely) Echo
1 Tim 3:4-5	1 Sam 2–3												E2 (likely) Echo

Table 4.6.1 – Selected Parallels for 1 Tim and the Septuagint

These potential references (and the similar references in Chapters 5 and 6) were evaluated and classified using criteria similar to those of Hays (see Chapter 1, Section 1.6).³⁸⁶ The description of this evaluation follows a slightly simplified format to that used by Beetham.³⁸⁷ This includes the following six sections:

1. Comparison of textual versions and evaluation
2. The context of <the source text>
3. Parallels to <the source text> in the Septuagint
4. The context of <the target text>
5. <The source text> in the New Testament
6. Hermeneutical/theological reflections

The following analysis is also slightly shorter than the more detailed analysis of Beetham. This is done to accommodate the expanded context of this present study, which includes the explanation and evaluation of a method of identifying parallels, and the analysis of parallels in a second set of source texts: the Jewish Pseudepigrapha. However, the following analysis will still serve to highlight the ability of the method to detect interesting parallels.

³⁸⁵ This column refers to Towner’s summary of likely references and his commentary. Towner, ‘1-2 Timothy and Titus’; Towner, *The Letters to Timothy and Titus*.

³⁸⁶ Hays, *Echoes*; Richard B. Hays, *The Conversion of the Imagination: Paul as Interpreter of Israel’s Scripture* (Grand Rapids, Mich.: William B. Eerdmans, 2005).

³⁸⁷ Beetham, *Echoes of Scripture in the Letter of Paul to the Colossians*.

1. The Echo of Isa 45:19-22 in 1 Tim 2:3-5

Comparison of Textual Versions and Evaluation

Isa 45:19-22 MT	Isa 45:19-22 LXX	1 Tim 2:3-5a
<p>[...] אֲנִי יְהוָה דְּבַר צֶדֶק מִגִּיד מִשְׁפָּטִים: הִקְבְּצוּ וְבֹאוּ הַתְנַגְּשׁוּ יִתְדוּ פְּלִיטֵי הַגּוֹיִם לֹא יָדְעוּ הַנְּשָׂאִים אֶת־עֵץ פֶּסֶלִים וּמִתְפַּלְלִים אֶל־אֵל לֹא יִשְׁעֵי [...] פְּנוּ־אֵלֵי יְהוָה כִּלְ־אֶפְסִי־אֶרֶץ כִּי אֲנִי־אֵל אֵין עֹד:³⁸⁸</p>	<p>[...] ἐγὼ εἰμι κύριος λαλῶν δικαιοσύνην καὶ ἀναγγέλλων <u>ἀλήθειαν</u>. συνάχθητε καὶ ἤκετε, βουλευσασθε ἅμα, οἱ σφωζόμενοι ἀπὸ τῶν <u>ἔθνων</u>. οὐκ <u>ἔγνωσαν</u> τὸ ξύλον γλύμμα αὐτῶν καὶ προσευχόμενοι ὡς πρὸς θεούς, οἱ οὐ <u>σώζουσιν</u> [...] ἐπιστράφητε πρὸς με καὶ <u>σωθήσεσθε</u>, οἱ ἀπ’ <u>ἐσχάτου τῆς γῆς</u>. ἐγὼ εἰμι ὁ <u>θεός</u>, καὶ οὐκ ἔστιν ἄλλος³⁸⁹</p>	<p>τοῦτο καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ <u>σωτῆρος</u> ἡμῶν <u>θεοῦ</u>, ὃς <u>πάντας ἀνθρώπους</u> θέλει <u>σωθῆναι</u> καὶ εἰς <u>ἐπίγνωσιν ἀληθείας</u> ἐλθεῖν. <u>Εἷς</u> γὰρ <u>θεός</u>³⁹⁰</p>

³⁸⁸ ET: ‘I the Lord speak righteousness, I declare what is right. Assemble and come, draw near together, survivors of the nations that do not know, that carry the wood of idols and pray to gods who do not save. [...] Turn to God and be saved, all the ends of the earth, for I am God and there is no other.’

³⁸⁹ ET: ‘I the Lord speak the truth, I announce what is right. Come together and draw near, you survivors of the nations. The ones who carry their wooden idols have no knowledge, and they pray to gods who cannot save [...] Turn to me and be saved, the ones from the ends of the earth. I am God and there is no other.’

³⁹⁰ ET: ‘This is good and pleasing before God our savior, who desires all men to be saved and come into knowledge of the truth. For there is one God’

This parallel was detected by the ‘Multiple Segments’ search feature, using the following search command:

(θεός, κύριος) <within 30 words> ((σῶζω, σωτήρ, σωτηρία, σωτήριος, ῥύομαι) <within 5 words> (ἐπίγνωσις, ἐπιγινώσκω, γινώσκω, γνῶσις))

This search returned eight passages from the Septuagint.³⁹¹ One of these passages, Isa 45, is thematically coherent with 1 Tim 2 in that it shares a common concern for the salvation of all people. Although there is a relatively high number of matching words, there is no apparent attempt to highlight the source text, so this parallel is classified as an echo rather than as a direct reference.

The parallel is seen more clearly in the Septuagint than the MT, due to its decision to render מִישָׁרִים (‘level path’, ‘true speech’ etc.)³⁹² as ἀλήθεια (‘truth’) in verse 19.

Summary: Class E1 (likely) echo of Isa 45:19-22.

The Context of Isa 45:19-22

These verses of Isaiah belong to a wider section that declares ‘God’s sovereignty over idols’ (Isa 45:14 – 46:13)³⁹³ and the immediate context emphasizes that only God can save.³⁹⁴ According to Oswalt, these verses ‘reveal the nature and character of God, a God who longs to reveal himself to people.’³⁹⁵ Subsequently, Oswalt concludes that, ‘most commentators agree that this segment is about the salvation of the world.’³⁹⁶

³⁹¹ The eight occurrences are in Ps 19:6-8; Ps 70:15-17; Ps 81:1-6; Odes 9:76-78; Hos 13:4; Isa 30:15, Isa 45:19-21; and Isa 60:16.

³⁹² Ludwig Koehler and Walter Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament*, 2 Volume Set (trans. M. E. J. Richardson; Study Guide edition.; Leiden ; Boston: Brill Academic Pub, 2002).

³⁹³ John N. Oswalt, *The Book of Isaiah: Chapters 40-66* (The New International Commentary on the Old Testament; Grand Rapids: William B. Eerdmans, 1998), 211.

³⁹⁴ Oswalt, *The Book of Isaiah: Chapters 40-66*, 211–25.

³⁹⁵ This comment is found within Oswalt’s exegesis of vv. 18-19. Oswalt, *The Book of Isaiah: Chapters 40-66*, 217.

³⁹⁶ This comment relates specifically to vv. 20-25. Oswalt, *The Book of Isaiah: Chapters 40-66*, 220.

Parallels to Isa 45:19-22 in the Septuagint

Gough lists a parallel between Isa 45:19 and Exod 3:14 and a parallel between Isa 45:21 and Deut 4:35.³⁹⁷ Both of these parallels relate to the uniqueness of God (cf. Εἰς γὰρ θεός, ‘for there is one God,’ 1 Tim 2:5a).

God’s desire for all people to be saved (Isa 45:20) is reflected in a number passages of the Septuagint, including in Ezek 18:23 (see the discussion of this parallel in Section 4.2, above), in Amos 9:11-12 (see below for the quotation of these verses in Acts 15), and in Gen 12:3 (which Knight suggests is part of the ‘OT background’ for 1 Tim 2:4, as noted below).

The method identified a parallel between 1 Tim 2:4 and 2 Kgs 19:19, which is also similar to Isa 45:19-22. Here, Hezekiah prays in response to the threats of the King of Assyria:

κύριε ὁ θεὸς ἡμῶν, **σῶσον** ἡμᾶς ἐκ χειρὸς αὐτοῦ, καὶ **γνώσονται**
πᾶσαι αἱ βασιλεῖαι τῆς γῆς ὅτι **σὺ κύριος ὁ θεὸς μόνος**³⁹⁸ (2 Kgs
19:19, cf. Isa 37:20)

Hezekiah’s prayer is used in the early church in Acts 4:24 in response to opposition from religious leaders.³⁹⁹

The Context of 1 Tim 2:3-5

Towner places these verses within a section (i.e. 1 Tim 2:1-7) that describes ‘appropriate prayer’ within the church,⁴⁰⁰ whereby ‘the controlling theme of the passage is salvation.’⁴⁰¹ He suggests that ‘the statement of the breadth of God’s will about salvation [i.e. 1 Tim 2:4] echoes Paul’s statements in Rom 3:27-31 and 11:26-

³⁹⁷ Gough, *The New Testament Quotations*, 194.

³⁹⁸ ET: ‘Lord, our God, save us out of his hand, and all the earth will know that you Lord are the only God.’

³⁹⁹ Acts 4:24b contains the statement σὺ ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν, which is almost identical to the σὺ ἐποίησας τὸν οὐρανὸν καὶ τὴν γῆν of 2 Kgs 19:15 and Isa 37:16. This reference is noted in McLean, *Citations and Allusions*, 62.

⁴⁰⁰ Towner, *The Letters to Timothy and Titus*, 162.

⁴⁰¹ Towner, *The Letters to Timothy and Titus*, 176.

32,’ but he does not mention a dependency on Isa 45, or any other verse from the Jewish Scriptures.⁴⁰²

Knight sees 1 Tim 2:3-5 as belonging to a section on ‘prayer for all people’ (vv. 1-8)⁴⁰³ and claims that God’s desire for all people to be saved (v. 4), ‘expresses the truth for which Paul continually contended.’⁴⁰⁴ Knight then notes a number of New Testament passages that contain this ‘truth’, and suggests an ‘OT background’ in Ezek 18:23 (as noted by the UBS⁵ and NA²⁸), as well as its parallel passage in Ezek 33:11, and ‘especially the Abrahamic covenant, Gen 12:3, reflected throughout Isaiah.’⁴⁰⁵ Although he may include Isa 45:19-22 in this summary statement, he does not mention it explicitly.

Wolfe notes that this parallel between Isa 45 and 1 Tim 2:3-5 has already been noted by Hanson,⁴⁰⁶ but he subsequently discounts it as ‘too faint to be helpful.’⁴⁰⁷

Isa 45:19-22 in the New Testament

Isaiah 45 appears to have been familiar within the early church, as seen by the quotation of Isa 45:21 in Mark 12:32 and the citation of Isa 45:23 by Paul in Rom 14:11 (shown below), as well as the liturgical use of Isa 45:23 in Phil 2:10-11.⁴⁰⁸

γέγραπται γάρ· ζῶ ἐγώ, λέγει κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ καὶ
πᾶσα γλῶσσα ἐξομολογήσεται τῷ θεῷ.⁴⁰⁹ (Rom 14:11; cf. Isa
45:23)

Both Dittmar and the NA²⁸ list a parallel between Isa 45:21 and Acts 15:17-18, as shown below.⁴¹⁰ Acts 15:17 contains a quotation of Amos 9:12 (noted above), which

⁴⁰² Towner, *The Letters to Timothy and Titus*, 178.

⁴⁰³ Knight III, *The Pastoral Epistles*, 113.

⁴⁰⁴ Knight III, *The Pastoral Epistles*, 119.

⁴⁰⁵ Knight III, *The Pastoral Epistles*, 119.

⁴⁰⁶ Wolfe, ‘The Sagacious Use of Scripture’, 208.

⁴⁰⁷ Wolfe, ‘The Sagacious Use of Scripture’, 216.

⁴⁰⁸ These three parallels are noted in McLean, *Citations and Allusions*, 92.

⁴⁰⁹ ET: ‘For it is written, “As I myself live,” declares the Lord, “every knee will bend to me and every tongue will confess to God.”’

is thematically coherent with both Isa 45 and 1 Tim 2:4. The similarity between Acts 15:17-18 and Isa 45:21 is shown below:

ὅπως ἂν ἐκζητήσωσιν οἱ κατάλοιποι τῶν ἀνθρώπων τὸν κύριον καὶ
πάντα τὰ ἔθνη ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου ἐπ' αὐτούς, λέγει
κύριος ποιῶν **ταῦτα γνωστὰ ἀπ' αἰῶνος**⁴¹¹ (Acts 15:17-18).

εἰ ἀναγγελοῦσιν, ἐγγισάτωσαν, ἵνα **γνώσιν** ἅμα τίς ἀκουστὰ
ἐποίησεν **ταῦτα ἀπ' ἀρχῆς**.⁴¹² (Isa 45:21a)

When commenting on Acts 15:15-18, Bock suggests that the phrase οἱ λόγοι τῶν προφητῶν ('the words of the prophets', v.15) is a reference 'not just about this one passage from Amos; rather, this passage reflects what the prophets teach in general.'⁴¹³ He then suggests that 'other texts could be noted,' including 'Isa 45:20-23.'⁴¹⁴ Finally, Bock claims that the quotation in these verses 'matches Amos 9:11-12 LXX with material in verse 18 from Isa 45:21.'⁴¹⁵

Hermeneutical/Theological Reflections

As noted above, God's desire for all people to be saved is reflected in several passages of the Septuagint, including Isa 45:19-22, which has a number of matching words and ideas with 1 Tim 2:3-5. It is likely that Paul is echoing Isa 45:19-22 and/or one or more of these other passages here in 1 Tim 2.

The use of Isa 45 within Acts 15 and the citation of Isa 45:23 in Rom 14:11 suggest that this passage had already influenced the life and mission of the early church. It

⁴¹⁰ Dittmar, *Vetus Testamentum in Novo*.

⁴¹¹ ET: 'So that remnant of humanity may seek the Lord – even all the nations over whom my name is called,' says the Lord, who makes these things known from of old.'

⁴¹² ET: 'If they will announce, let them draw near, that they may know together who has caused these things to be heard from the beginning.'

⁴¹³ Darrell L. Bock, *Acts* (Baker Exegetical Commentary on the New Testament; Grand Rapids: Baker Academic, 2007), 503.

⁴¹⁴ Bock, *Acts*, 503.

⁴¹⁵ Bock, *Acts*, 503.

seems that by the time that Paul wrote this letter to Timothy, God's desire for all people to be saved (including Jews and Gentiles) had become common knowledge within the church, or at least for these two men, and so there was no need to cite any particular source text, just simply echo the idea that they contain.

2. The Echo of 1 Sam 2–3 in 1 Tim 3:4-5

Comparison of Textual Versions and Evaluation

1 Sam 2:24 & 3:12-13 MT	1 Sam 2:24 & 3:12-13 LXX	1 Tim 3:4-5
<p>אֶל בְּנֵי כִי לֹא-טוֹבָה הַשְׁמָעָה אֲשֶׁר אָנֹכִי שֹׁמֵעַ מֵעַבְרִים עַם-יְהוָה: [...] בַּיּוֹם הַהוּא אֶקִּים אֶל-עֲלֵי אֵת כָּל-אֲשֶׁר דִּבַּרְתִּי אֶל-בֵּיתוֹ הַחֹל וְכָלָה: וְהָגַדְתִּי לוֹ כִּי- שָׁפַט אֲנִי אֶת-בֵּיתוֹ עַד-עוֹלָם בְּעֵינֵי אֲשֶׁר-יָדַע כִּי-מְקַלְלִים לָהֶם בְּנָיו וְלֹא כָהָה בָּם:⁴¹⁶</p>	<p>μή, τέκνα, ὅτι οὐκ ἀγαθὴ ἡ ἀκοή, ἣν ἐγὼ ἀκούω· μή ποιεῖτε οὕτως, ὅτι οὐκ ἀγαθαὶ αἱ ἀκοαί, ἃς ἐγὼ ἀκούω, τοῦ μὴ δουλεύειν λαὸν θεῶ [...] ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐπεγερω̃ ἐπὶ Ηλι πάντα, ὅσα ἐλάλησα εἰς τὸν οἶκον αὐτοῦ, ἄρξομαι καὶ ἐπιτελέσω. καὶ ἀνήγγελκα αὐτῷ ὅτι ἐκδικῶ ἐγὼ τὸν οἶκον αὐτοῦ ἕως αἰῶνος ἐν ἀδικίαις υἱῶν αὐτοῦ ὅτι κακολογοῦντες θεὸν υἱοὶ αὐτοῦ, καὶ οὐκ ἐνουθέτει αὐτοὺς⁴¹⁷</p>	<p>τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ, μετὰ πάσης σεμνότητος (εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται;)⁴¹⁸</p>

⁴¹⁶ ET: ‘No, my sons, for the report that I hear which is spreading among the people of the Lord is not good. [...] On that day I will raise up against Eli everything that I have said about his house, from first to last. For I have told him that I will judge his house forever with iniquity which he knew because his sons were blaspheming and he did not restrain them.’

⁴¹⁷ ET: ‘My children the report that I hear is not good; do not act this way, because the reports that I hear are not good, to not serve the people of God. [...] On that day I will raise up against Eli everything that I have spoken against his house, from the first to the last. I have told him that I am punishing his house forever because of the

This parallel was detected by the ‘Structural parallel’ search feature, using the following search command:

(άνήρ, άνθρωπος) <within 30 words> ((τέκνον, τεκνογονέω, τεκνογονία, τεκνοτροφέω, τεκνόω, τίκτω) <within 5 words> (καλῶς, καλός, ἀγαθός))⁴¹⁹

This search returned seven passages from the Septuagint.⁴²⁰ One of these passages, 1 Samuel 2-3, is of particular interest in that it deals with those who minister in the house of God (cf. 1 Tim 3:15). The verbal similarity (or volume) of this parallel is low, meaning that it is classified as an echo rather a direct reference. However, the high number of shared ideas (as discussed below) makes the echo likely.

The echo might be based on the MT rather than the Septuagint, with καλῶς being derived from טוֹבָה.

Summary: Class E2 (likely) echo of 1 Sam 2–3.

The Context of 1 Sam 2–3

These two chapters are part of a section that describes the calling of Samuel as a prophet. This call is in the context of Eli’s failure to control his sons’ wayward behavior. Although Eli recognizes that their behavior is inappropriate, they fail to listen to him (1 Sam 2:24). Consequently, the right to minister in God’s house is taken away from Eli (1 Sam 3:12-13; cf. 1 Sam 2:29).

Parallels to 1 Sam 2–3 in the Septuagint

The idea of controlling/disciplining children is also found in Prov 29:15,17 and Sir 30:1-13 (Hübner records both these passages as a parallel with 1 Tim 3:4).

unrighteousness of his sons, because his sons blasphemed God, and he did not restrain them.’

⁴¹⁸ ET: ‘Managing his own house well, having children in obedience, with all respect (if someone does not know how to manage his own house, how can he take care of God’s church?)’

⁴¹⁹ The match on (άνήρ, άνθρωπος) was satisfied based on the occurrences of the words in 1 Tim 3:3 and 1 Sam 2:25. These verses are not shown in the above table.

⁴²⁰ The seven occurrences are in 1 Sam 2:23-24; 1 Macc 13:5-6; Ps 33:11-13; Sir 11:29-31; Sir 16:3; Sir 40:27-28; Isa 7:14-16.

The Context of 1 Tim 3:4-5

The verses of the Epistle belong to a section that describes the qualifications for overseers/bishops and deacons (1 Tim 3:1-13).⁴²¹ Both groups are required to manage their households well (τοῦ ἰδίου οἴκου καλῶς προϊστάμενον – 1 Tim 3:4; and τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων – 1 Tim 3:12). Like Eli, if potential overseers are unable to perform this simpler task they are disqualified from the harder task of serving in the house of God (1 Tim 3:5).

In addition, several of the other requirements for overseers and deacons in the Epistle are the opposite of what Eli's sons were like as priests. This is highlighted in the following table:

1 Tim 3:2 - ἀνεπίλημπτον (ET: 'blameless')	1 Sam 2:12 - λοιμοὶ (ET: 'public enemies')
1 Tim 3:3 - μὴ πλήκτην, ἀλλ' ἐπιεικῇ (ET: 'not forceful, but gentle')	1 Sam 2:22 - νῦν δώσεις, καὶ ἐὰν μὴ, λήμψομαι κραταιῶς (ET: 'now give lest I take forcefully')
1 Tim 3:7 - μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἑξωθεν (ET: 'having a good witness with outsiders')	1 Sam 2:23 - τί ποιεῖτε κατὰ τὸ ῥῆμα τοῦτο, ὃ ἐγὼ ἀκούω ἐκ στόματος παντὸς τοῦ λαοῦ κυρίου; (ET: 'why do you act according to this report that I hear from the mouth of all the Lord's people?')
1 Tim 3:8 - μὴ αἰσχροκερδεῖς (ET: 'not greedy')	1 Sam 2:29 - τί ἐπέβλεψας [...] ἀναιδεῖ ὀφθαλμῷ (ET: 'why do you look [...] with a greedy eye')
1 Tim 3:9 - ἔχοντας τὸ μυστήριον τῆς πίστεως (ET: 'holding on to the mystery of the faith')	1 Sam 2:12 - οὐκ εἰδότες τὸν κύριον (ET: 'not knowing the Lord')

Thus, it is possible that the negative example of Eli and his sons as priests, together with their subsequent rebuke by God, may have influenced the criteria for servants in God's house in 1 Tim 3.

⁴²¹ Towner, *The Letters to Timothy and Titus*, 239; Knight III, *The Pastoral Epistles*, 150.

1 Sam 2–3 in the New Testament

There are no apparent quotations of these chapters in the New Testament.⁴²²

However, there is a possible echo of 1 Sam 2:26 (which describes the ‘growth in stature’ of Samuel in a contrast to the waywardness of Eli’s sons in 1 Sam 2:25) in the ‘growth in stature’ of Jesus in Luke 2:52.⁴²³ Dittmar lists parallels between the reference to the sins of Eli’s sons’ (1 Sam 2:25) and Heb 10:26 and 1 John 5:16.

Hermeneutical/Theological Reflections

This likely echo of 1 Sam 2–3 in 1 Tim 3 suggests that Paul understood the qualifications of leaders in the church to be similar to the qualifications of leaders in Israel, especially those who minister in the house of God (1 Tim 3:15) as Eli did. This in turn implies that Paul understood the Christian church as the typological fulfillment of Israel.

⁴²² Aland et al., *Greek New Testament*; Aland et al., *Novum Testamentum Graece*; McLean, *Citations and Allusions*, 58.

⁴²³ Aland et al., *Greek New Testament*; Aland et al., *Novum Testamentum Graece*; McLean, *Citations and Allusions*, 58.

4.7 Summary

This chapter presented and analyzed the results of using the new method to identify high-interest parallels between 1 Timothy and the Septuagint. The method was seen to be effective because it was able to find 93.8% (all but one) of ‘interpretable’ parallels that are listed in three baseline lists of parallels. An additional search feature called ‘Repeated Keyword’ was then suggested so that the method could achieve full coverage of these baseline parallels.

The efficiency of the method was then calculated in terms of its ‘manual workload’ and ‘computer workload.’ These values could serve as a baseline for future studies that experiment with different sets of search features and a different value for the Singular Potential parameter.

Analysis of the method’s metadata highlighted books in the Septuagint where there are differences between the method’s parallels and those in the three baseline lists, thereby suggesting areas of future study. Finally, the detailed analysis of two potential references was presented in order to highlight the ability of the method to detect interesting parallels.

The following two chapters will now present a similar set of results and analysis for the parallels between the other two Pastoral Epistles and the Septuagint.

Chapter 5:

the Septuagint and

2 Timothy

5.1 Introduction

This chapter analyzes the parallels that were detected by the method for 2 Timothy with the Septuagint. This includes a calculation of the effectiveness of the method (Section 5.2) as well as its efficiency (Section 5.4). The parallels in the baseline lists that are not detected by the method are then analyzed and suggestions as to how the parameters of the method might be modified in order to detect these omitted parallels (Section 5.3).

This is followed in Section 5.5 by an analysis of some interesting metadata that was generated by the method. Section 5.6 then contains the detailed analysis of four potential references that were classified as ‘likely’ parallels by this study but they are not included in the three baseline lists of parallels, or in Towner’s and Wolfe’s summaries of potential references in the Pastoral Epistles.⁴²⁴ The chapter concludes in Section 5.7 with a summary of these results.

5.2 The Effectiveness of the Method

Table 5.2.1, below, contains all the parallels between 2 Timothy and the Septuagint that were detected by the method’s search commands and then classified as ‘interpretable.’ The definition of an ‘interpretable’ parallel in this study is the same as that used by Coffee et al. (see Chapter 2, Section 2.4) except this study adds the additional requirement that the matching words must be rare (or have singular potential).⁴²⁵ Appendix C contains a brief explanation as to why each of the method’s parallels was determined to be ‘interpretable.’ Section 5.6 below selects four of these parallels for detailed analysis.

The table also contains all the parallels from the three baseline lists. The baseline parallels that are not detected by the method are shaded grey and are discussed below in Section 5.3.

⁴²⁴ Towner, ‘1-2 Timothy and Titus’; Wolfe, ‘The Sagacious Use of Scripture’.

⁴²⁵ Coffee et al., 395.

Table 5.2.1 – Parallels between 2 Timothy and the Septuagint

Verse	Source Text	Interpretable	UBS ⁵	NA ²⁸	Evans	Search Feature	Root Words	Total Words	Class	Type
1:3	1 Kgs 8:29-30	✓				Multiple Segments	3	3	E4 (possible)	Echo
1:3	Isa 62:6	✓				Multiple Segments	3	3	E4 (possible)	Echo
1:6-7	Num 27:18	✓				Multiple Segments	3	3	E2 (likely)	Echo
1:6-7	Deut 34:9	✓				Multiple Segments	3	3	E2 (likely)	Echo
1:10	Isa 9:1	✓				Multiple Segments	2	2	E3 (possible)	Echo
1:12	Isa 28:16	✓				Multiple Segments	2	3	E2 (likely)	Echo
1:16	Ps 61:13	✓				Non-verbatim	3	3	E3 (possible)	Echo
2:7	1 Chr 22:12	✓				Non-verbatim	3	4	E4 (possible)	Echo
2:7	Prov 2:5-6	✓		✓		Non-verbatim	3	3	E4 (possible)	Echo
2:7	Prov 28:5	✓				Non-verbatim	4	4	E4 (possible)	Echo
2:7	Dan 1:17	✓				Non-verbatim	4	4	E4 (possible)	Echo
2:8	2 Sam 22:51	✓				Non-verbatim	3	3	A1 (likely)	Allusion
2:8	1 Kgs 2:33	✓				Non-verbatim	2	2	A1 (likely)	Allusion
2:8	Ps 17:51	✓				Non-verbatim	3	3	A1 (likely)	Allusion
2:8	Ps 88:36	✓				Non-verbatim	2	2	A1 (likely)	Allusion
2:13	Num 23:19		✓		✓	-	0	1	-	-
2:15	1 Kgs 17:1	✓				Non-verbatim	3	3	E4 (possible)	Echo
2:15	Jer 23:28	✓				Non-verbatim	2	2	E4 (possible)	Echo
2:18-19	Isa 28:16	✓				Multiple Segments	2	3	E3 (possible)	Echo
2:19c	Num 16:5	✓	✓	✓	✓	Verbatim	4	4	A3 (possible)	Allusion
2:19d	Num 16:26		✓		✓	-	0	1	-	-
2:19d	Job 36:10	✓				Verbatim	1	3	A4 (possible)	Allusion
2:19d	Sir 7:2	✓				Verbatim	2	3	A4 (possible)	Allusion
2:19d	Sir 17:26	✓		✓	✓	Verbatim	1	2	A4 (possible)	Allusion
2:19	Joel 3:5				✓	-	1	2	-	-
2:19d	Sir 35:3	✓		✓	✓	Verbatim	2	3	A4 (possible)	Allusion

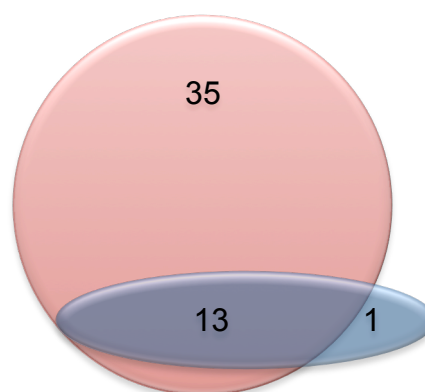
Verse	Source Text	Interpretable	UBS ⁵	NA ²⁸	Evans	Search Feature	Root Words	Total Words	Class	Type
2:19d	Mal 2:6	✓				Verbatim	1	3	A1 (likely)	Allusion
2:19e	Lev 24:16	✓		✓		Verbatim	3	3	A3 (possible)	Allusion
2:19e	Sir 23:10			✓	✓	-	1	2	-	-
2:19e	Isa 26:13	✓		✓		Non-verbatim	4	4	A4 (possible)	Allusion
2:19e	Jer 20:9	✓				Verbatim	3	3	A3 (possible)	Allusion
2:19e	Zeph 3:9	✓				Non-verbatim	3	4	A3 (possible)	Allusion
3:7	Hos 4:1,6; 6:6	✓				Keyword	2	2	E4 (possible)	Echo
3:8	Exod 7:11,22		✓	✓	✓	-	0	0	-	-
3:8	Num 22:22				✓	-	0	0	-	-
3:8	Exod 9:11	✓				Non-verbatim	2	2	A3 (possible)	Allusion
3:11	Ps 7:2	✓				Non-verbatim	4	6	A2 (likely)	Allusion
3:11	Ps 33:18,20 (MT Ps 34:17,19)	✓	✓	✓	✓	Non-verbatim	3	4	A2 (likely)	Allusion
3:11	Ps 53:9 (MT Ps 54:7)	✓				Non-verbatim	2	4	A3 (possible)	Allusion
3:15	Ps 118:98 (MT Ps 119:98)			✓		Non-verbatim	1	2	-	-
3:15	Isa 12:2	✓				Non-verbatim	1	2	E3 (possible)	Echo
3:15	Jer 23:5-6	✓				Non-verbatim	1	3	E4 (possible)	Echo
4:8	Ps 7:12 (MT Ps 7:11)	✓				Non-verbatim	2	2	E3 (possible)	Echo
4:8	Wis 5:16				✓	-	0	1	-	-
4:14	2 Sam 3:39	✓	✓		✓	-	3	5	-	-
4:14	Ps 27:3-4 (MT Ps 28:3-4)	✓	✓		✓	Verbatim	6	6	A4 (possible)	Allusion
4:14	Ps 61:13 (MT Ps 62:12)	✓	✓	✓	✓	Non-verbatim	5	6	A3 (possible)	Allusion
4:14	Prov 24:12	✓	✓	✓	✓	Non-verbatim	4	5	A3 (possible)	Allusion
4:14	Isa 65:7	✓				Non-verbatim	3	3	E4 (possible)	Echo
4:14	Jer 27:29 (MT Jer 50:29)	✓				Multiple Segments	6	8	E4 (possible)	Echo
4:14	Lam 3:12	✓				Non-verbatim	6	6	E4 (possible)	Echo
4:17	1 Kgs 13:21-26	✓				Multiple Segments	4	5	A2 (likely)	Allusion
4:17	1 Kgs 21:36 (MT 1 Kgs 20:36)	✓				Multiple Segments	3	4	A2 (likely)	Allusion

Verse	Source Text	Interpretable	UBS ⁵	NA ²⁸	Evans	Search Feature	Root Words	Total Words	Class	Type
4:17	1 Macc 2:60	✓	✓	✓	✓	Non-verbatim	3	4	A4 (possible)	Allusion
4:17	Ps 7:2-3 (MT Ps 7:1-2)	✓				Non-verbatim	2	2	A3 (possible)	Allusion
4:17	Ps 21:22 (MT Ps22:21)	✓	✓	✓	✓	Non-verbatim	3	4	A1 (likely)	Allusion
4:17	Dan 6:21-26	✓	✓	✓	✓	Non-verbatim	2	2	A1 (likely)	Allusion

The three baseline lists contain twenty-two parallels, of which only fourteen were deemed to be ‘interpretable.’ The method detected thirteen of these interpretable parallels, giving it an effectiveness of 92.9%. The following section suggests adding a new search feature that would detect the omitted parallel, thereby giving the method 100% coverage of the interpretable baseline parallels.

The method detected forty-eight interpretable parallels between 2 Timothy and the Septuagint, of which thirty-five are not listed in the baseline lists. Figure 5.2, below, depicts these values. This diagram is comparable to the one drawn for 1 Timothy and the Septuagint.

Figure 5.2 – Interpretable Parallels for the Method and Baselines



The effectiveness of the method is due to its ability to search for a variety of reference forms, or search features. The most effective search feature for 2 Timothy and the Septuagint was the ‘Non-verbatim’ feature, which detected over half of the total parallels, including eight that are not in the baseline lists. The ‘Multiple Segments’

search feature was also effective (though not as effective as it was for 1 Timothy). This feature detected ten parallels, all of which are not in the baseline lists. The values for all the features are shown below in Table 5.2.2.

Search Feature	Interpretable Parallels	Those Not In Baseline Lists
Verbatim	9	4
Non-verbatim	28	20
Keyword	1	1
Multiple Segments	10	10
TOTAL	48	35

Table 5.2.2 – The Effectiveness of Each Search Feature

5.3 Training the Method

There are nine parallels in 2 Timothy that are in the baseline lists but are not listed by the method (i.e. those that are shaded grey). Four of these are in 2 Tim 2, including the parallel noted by the UBS⁵ and Evans in the second half of 2 Tim 2:13. The nominated source text, Num 23:19, is thematically coherent with the Epistle but there are no matching root words:

ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται⁴²⁶ (2 Tim 2:13b)

οὐχ ὡς ἄνθρωπος ὁ θεὸς διαρτηθῆναι οὐδὲ ὡς υἱὸς ἀνθρώπου
ἀπειληθῆναι.⁴²⁷ (Num 23:19)

In order to detect this potential parallel, the ‘Alternatives’ field for the ‘Keyword’ search feature would need to be extended to ‘broad’ synonyms and the value of the Singular Potential parameter would also need to be increased. However, this would result in a substantially larger set of source texts for manual inspection. Since the verbal similarity of the parallel is small, and there are other passages in the Septuagint

⁴²⁶ ET: ‘For he is unable to deny himself.’

⁴²⁷ ET: ‘God is not like a man in that he might lie, nor like a son of man in that he might change his mind.’

that could have influenced the Epistle (such as Deut 7:9 and Deut 32:4), the parameters of the method were not changed.⁴²⁸

The second parallel that is omitted by the method is in 2 Tim 2:19. The source text, Num 16:26, is thematically coherent with the Epistle but there are no matching root words:

ἀποστήτω ἀπὸ ἀδικίας⁴²⁹ (2 Tim 2:19d)

Ἀποσχίσθητε ἀπὸ τῶν σκηνῶν τῶν ἀνθρώπων τῶν σκληρῶν
τούτων⁴³⁰ (Num 16:26)

Since the method detected a clear reference to Num 16 in the previous clause (ἔγνω κύριος τοὺς ὄντας αὐτοῦ, ‘the Lord knows the ones who are his’, 2 Tim 2:19c), it seems better to simply include Num 16:26 as part of the context of this clear parallel, rather than modifying the parameter of the method.

The third and fourth parallels omitted by the method are also in 2 Tim 2:19. One of these parallels involves two shared root words but the corresponding source text, Sir 23:10, is not thematically coherent with the Epistle.

πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου⁴³¹ (2 Tim 2:19e)

ὁ ὀμνύων καὶ ὀνομάζων διὰ παντὸς ἀπὸ ἀμαρτίας οὐ μὴ
καθαρισθῇ,⁴³² (Sir 23:10)

⁴²⁸ Deut 7:9b - θεὸς πιστός, ὁ φυλάσσων διαθήκην καὶ ἔλεος τοῖς ἀγαπῶσιν αὐτὸν καὶ τοῖς φυλάσσουσιν τὰς ἐντολὰς αὐτοῦ εἰς χιλίαν γενεὰς (‘God is faithful, keeping the covenant and mercy to the thousandth generation to the ones who love him and keep his commands’). Deut 32:4 - θεός, ἀληθινὰ τὰ ἔργα αὐτοῦ, καὶ πᾶσαι αἱ ὁδοὶ αὐτοῦ κρίσεις· θεὸς πιστός, καὶ οὐκ ἔστιν ἀδικία, δίκαιος καὶ ὅσιος κύριος (‘God, all his works are true and all his ways are just; God is faithful, and he is not unrighteous, the Lord is righteous and holy’).

⁴²⁹ ET: ‘Let him depart from unrighteousness.’

⁴³⁰ ET: ‘Turn away from the tents of these hardened men.’

⁴³¹ ET: ‘Everyone who names the name of the Lord.’

⁴³² ET: ‘The one who swears and names [God] shall never be cleansed from sin.’

The parallel involving the second source text, Joel 3:5, is thematically coherent and potentially interpretable (see the discussion in Knight's commentary).⁴³³

πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου⁴³⁴ (2 Tim 2:19e)

καὶ ἔσται πᾶς, ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου, σωθήσεται⁴³⁵
(Joel 3:5a)

However, since idea of 'calling upon the name of the Lord' is relatively common in the Septuagint (occurring twelve times, e.g. Gen 4:26, 26:25) and the method detected four other interpretable parallels in this same clause of the Epistle that appear to have closer coherence than this text (see Table 5.2.1), this parallel with Joel 3:5 was not classified as interpretable and the parameters of the method were not altered to include it.

There are two baseline parallels with 2 Tim 3:8 that the method did not detect. The first source text, Exod 7:11,22, was not detected by the search commands because it does not share any words with the Epistle. Instead, this method made the connection to this same narrative via another verse (Exod 9:11), which has two matching root words with the Epistle. The parallel with the second source text, Num 22:22, is thematically coherent with 2 Tim 3:8 in that it involves someone (i.e. Balaam) opposing God's people, but there are no matching words that might indicate an echo.

The method also omitted the parallel to Psalm 118:98 in 2 Tim 3:15. This parallel involves just one shared word that occurs twenty times in the Septuagint:

καὶ ὅτι ἀπὸ βρέφους [τὰ] ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε
σοφίσαι εἰς σωτηρίαν διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ.⁴³⁶ (2 Tim 3:15)

⁴³³ George W. Knight III, *The Pastoral Epistles* (ed. I. Howard Marshall and W. Ward Gasque; William. B. Eerdmans Publishing Company, 1999), 416.

⁴³⁴ ET: 'Everyone who name the name of the Lord.'

⁴³⁵ ET: 'And it will be that everyone who calls upon the name of the Lord will be saved.'

ὑπὲρ τοὺς ἐχθρούς μου **ἐσόφισάς** με τὴν ἐντολήν σου,
ὅτι εἰς τὸν αἰῶνά μοί ἐστιν.⁴³⁷ (Ps 118:98, MT 119:98)

The method could detect this source text if the value of the Singular Potential parameter was increased to twenty source texts.⁴³⁸ However, since the two verses are only loosely related, this change was not made. Instead, the method detected an echo from either Isa 12:2 or Jer 23:6 (or both), which appear to have greater thematic coherence (see Appendix C).

Evans lists a parallel with Wis 5:16 in 2 Tim 4:8 which has no matching root words. The verses are somewhat similar but there is not enough shared context between them in order to classify this parallel as interpretable.

The UBS⁵ and Evans list a parallel between 2 Sam 3:39 and 2 Tim 4:14 that was not detected by the method. This verse expresses the same idea as the Epistle and so it may have been an influence:

Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι **κακὰ** ἐνεδείξατο· **ἀποδώσει**
αὐτῷ **ὁ κύριος κατὰ τὰ ἔργα αὐτοῦ**.⁴³⁹ (2 Tim 4:14)

ἀνταποδῶ κύριος τῷ ποιοῦντι πονηρὰ **κατὰ** τὴν **κακίαν αὐτοῦ**.⁴⁴⁰
(2 Sam 3:39)

The matching words occur within the same clause (or subset) or the source text but in different subsets of the target text. This meant that the method tried to detect the text

⁴³⁶ ET: ‘And from infancy you have known the holy writings that are able to make you wise for salvation through faith in Christ Jesus.’

⁴³⁷ ET: ‘You have made me wiser than my enemies by your commandment; for it is mine forever.’

⁴³⁸ Ps 118:98-99 was detected in the search process as a possible structural parallel since it is one of only three passages where *πᾶς* and *διδασκαλία* (or their synonyms) appears in the context of *σοφίζω*. However, the words *πᾶς* and *διδασκαλία* do not convey the same meaning in both passages.

⁴³⁹ ET: ‘Alexander the copper worker did me great harm; the Lord will repay him for his deeds.’

⁴⁴⁰ ET: ‘May the Lord repay the doer of evil according to his wickedness.’

source text using the ‘Multiple segments’ search feature (where words from different segments can occur within 30 words of each other). As such, 2 Sam 3:39 was one of 18 source texts that were found by the following search command:

(κακός, κακία, κακώ, κακοποιέω, κακοποιός, κακῶς, κάκωσις)
 <within 30 words> ((ἀποδίδωμι, ἀνταποδίδωμι, δίδωμι) <within 5
 words> (κύριος, θεός, κυριεύω, κατακυριεύω))⁴⁴¹

There are at least three different ways that the parameters of the method could be adjusted in order to detect the parallel with 2 Sam 3:39. Firstly, the value of the Singular Potential parameter could be increased to 18. However, this would mean that the method would then highlight more source texts for manual inspection for all the other searches as well, thereby increasing the total workload of the process.

Secondly, another search feature called ‘Tight multiple segments’ could be added. Its definition would be identical to the ‘Multiple segments’ search feature except that the value of the ‘Segment separation’ field would be smaller (say 10 instead of 30). Its definition is given below (the one difference from the ‘Multiple segments’ search feature is highlighted in red and underlined):

Name: Tight Multiple Segments
 Word order: flexible
 Alternatives: narrow
 Number of segments: 2
 Max segment separation: 10
 S1 min words: 1
 S1 max words: 1
 S1 max separation: 1
 S2 min words: 1
 S2 max words: segment
 S2 max separation: 5

For a 4-word subset (e.g. ‘AAA’, ‘BBB’, ‘CCC’ and ‘DDD’) that is followed by another 4-word subset (with words ‘111’, ‘222’, ‘333’ and ‘444’), the method would generate sixty rules, as follows:

1. (AAA) <within 10 words> (111)
2. (AAA) <within 10 words> ((111) <within 5 words> (222))
3. (AAA) <within 10 words> ((111) <within 5 words> (222) <within 5 words> (333))
4. (AAA) <within 10 words> ((111) <within 5 words> (222) <within 5 words> (333) <within 5 words> (444))
5. (AAA) <within 10 words> ((111) <within 5 words> (333))
6. (AAA) <within 10 words> ((111) <within 5 words> (333) <within 5 words> (444))

⁴⁴¹ The words κατά and αὐτός were not treated as search words.

7. (AAA) <within 10 words> ((111) <within 5 words> (444))
8. (AAA) <within 10 words> (222)
9. (AAA) <within 10 words> ((222) <within 5 words> (333))
10. (AAA) <within 10 words> ((222) <within 5 words> (333) <within 5 words> (444))
11. (AAA) <within 10 words> ((222) <within 5 words> (444))
12. (AAA) <within 10 words> (333)
13. (AAA) <within 10 words> ((333) <within 5 words> (444))
14. (AAA) <within 10 words> ((222) <within 5 words> (333) <within 5 words> (444))
15. (AAA) <within 10 words> (444)
16. (BBB) ...
31. (CCC) ...
46. (DDD)
60. (DDD) <within 10 words> (444)

When these syntax rules/search commands are applied to 2 Tim 4:14, the parallel with 2 Sam 3:39 would be found as one of nine passages that satisfy the following rule:

(κακός, κακία, κακόω, κακοποιέω, κακοποιός, κακῶς, κάκωσις)
 <within 10 words> ((ἀποδίδωμι, ἀνταποδίδωμι, δίδωμι) <within 5
 words> (κύριος, θεός))

A third way of detecting the parallel with 2 Sam 3:39 would be to add a new search feature called ‘Loose verbatim’. Its definition would be similar to the definition of the ‘Verbatim’ search feature with three changes: that the value of the ‘Alternatives’ field would be extended to ‘broad’ synonyms; the value of the ‘Min words’ field would be increased (to say 3 instead of 2); and the value of the ‘Max separation’ field would also be increased (to say 4 instead of 2) to allow for omitted/inserted words. The definition of this search feature is given below (the places where it differs from the ‘Verbatim’ search feature are highlighted in red and underlined):

Name: Loose Verbatim
 Word order: fixed
 Alternatives: broad
 Min words: 3
 Max words: segment
 Max separation: 4

For a segment of the target text with four words (e.g. ‘AAA’, ‘BBB’, ‘CCC’ and ‘DDD’), the method would only generate five rules, as follows:

1. (AAA) <followed by><within 4 words> (BBB) <followed by><within 4 words> (CCC)
2. (AAA) <followed by><within 4 words> (BBB) <followed by><within 4 words> (CCC)
 <followed by><within 4 words> (DDD)
3. (AAA) <followed by><within 4 words> (BBB) <followed by><within 4 words> (DDD)
4. (AAA) <followed by><within 4 words> (CCC) <followed by><within 4 words> (DDD)
5. (BBB) <followed by><within 4 words> (CCC) <followed by><within 4 words> (DDD)

In the second segment of 2 Tim 4:14, there are three search words: ἀποδίδωμι, κύριος and ἔργον. As such, there is only one rule that is

generated (which is the same as rule 1 above). If, for example, λαμβάνω ('I receive') is added as a broad synonym for ἀποδίδωμι ('I repay'), and ποίησις ('activity') is added as a broad synonym for ἔργον ('work'), the rule might be instantiated as follows:

(ἀποδίδωμι, ἀνταποδίδωμι, δίδωμι, λαμβάνω) <followed by>
 <within 4 words> (κύριος, θεός, κυριεύω, κατακυριεύω) <followed
 by> <within 4 words> (ἔργον, ἐργάζομαι, ἐργάτης, ἐργασία,
 ἐνέργεια, ἐνεργέω, εὐεργεσία, εὐεργετέω, εὐεργέτης, ποίησις,
 ποιέω, ποιητής, ποίημα)

Only four source texts satisfy this rule/search command in the Septuagint; one of which is 2 Sam 3:39.

It is suggested that the 'Loose Verbatim' search feature be added instead of the 'Tight Multiple Segments' because it would detect the parallel with much fewer searches, or computer workload, and so it would also highlight fewer source texts to inspect, meaning a lower manual workload.

5.4 The Efficiency of the Method

This study introduces the values of 'computer workload' and 'manual workload' in order to provide a basis of comparison for future studies. The workloads for the different source and target texts in this study are compared in Chapter 7.

Table 5.4.1 and Table 5.4.2, below, show the workloads for each chapter of 2 Timothy. The 'All Verbal Parallels' column in Table 5.4.2 contains the number of source texts that needed to be manually inspected during the 'linking and scoring' step of the method.

Section of Target Text	Search Words	Searches	Computer Workload
2 Tim 1	160	1,420	8.77
2 Tim 2	209	1,875	8.97
2 Tim 3	143	1,186	8.29
2 Tim 4	176	1,412	8.02
Total	688	5,893	8.67

Table 5.4.1 – Computer Workload for 2 Tim and the Septuagint

Section of Target Text	All Verbal Parallels	Interpretable Parallels	Manual Workload
1 Tim 1	1,366	7	195.1
1 Tim 2	2,013	21	95.9
1 Tim 3	1,196	7	170.9
1 Tim 4	1,388	13	106.8
Total	5,963	48	124.2

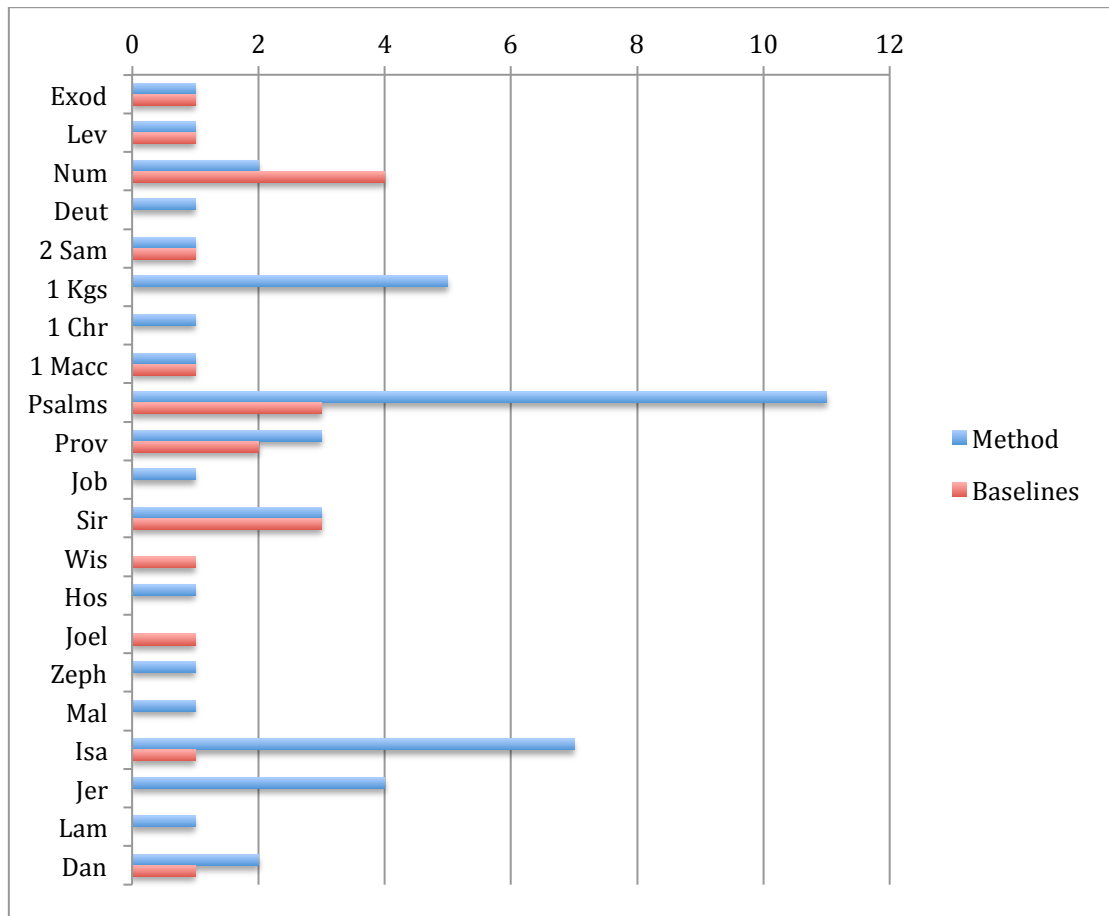
Table 5.4.2 – Manual Workload for 2 Tim and the Septuagint

The total manual workload (i.e. the inspection of 124.2 source texts in order to find each interpretable parallel) is relatively low in comparison with the same value for 1 Timothy with the Septuagint, which is 234.7. This lower workload is because the number of interpretable parallels found by the method is relatively high for 2 Timothy. This is partly due to the fact that some verses, such as 2 Tim 2:19 and 2 Tim 4:17, have multiple potential parallels.

5.5 Analysis of Metadata

Figure 5.5.1, below, shows how the parallels for 2 Timothy are distributed among the various books of the Septuagint. Noticeably, this graph highlights that there are relatively high numbers of parallels with Psalms and Isaiah. Likewise, 1 Timothy had relatively high numbers of parallels for these two books (see Chapter 4, and also Chapter 8, which compares all three Epistles).

Figure 5.5 – Distribution of Parallels for 2 Tim and the Septuagint



Following the research of Coffee et al., source texts that have differences between the method's parallels and the baseline parallels, as illustrated above, are likely to be profitable areas of future research.⁴⁴² As such, the above diagram highlights the potential benefit of investigating the relationship between 1 Timothy and 1 Kings, Psalms, Isaiah, and Jeremiah.

⁴⁴² Coffee et al., 386.

5.6 Analyses of Selected Parallels

From among the forty-eight interpretable parallels between 2 Timothy and the Septuagint, the four that are listed in Table 5.6.1 below have been chosen for detailed analysis in order to illustrate the ability of the method to detect high-interest parallels. These four parallels are interesting because they are classified as ‘likely’ references by this study but they are not included in the three baseline lists of parallels, or in Towner’s and Wolfe’s summaries of potential references in the Pastoral Epistles.⁴⁴³ As the table highlights, these parallels are also not included in the lists of Dittmar, Gough, Hübner, McLean and Wilson or in the commentaries of Knight and Towner.⁴⁴⁴

Target Text	Source Text	UBS ⁵	NA ²⁸	Dittmar	Evans	Gough	Hübner	Knight	McLean	Towner ⁴⁴⁵	Wilson	Wolfe	Class & Type
2 Tim 1:6-7	Deut 34:9												E2 (likely) Echo
2 Tim 1:12	Isa 28:16												E1 (likely) Echo
2 Tim 2:8	2 Sam 22:51												A1 (likely) Allusion
2 Tim 4:17	1 Kgs 13:21-26												A2 (likely) Allusion

Table 5.6.1 – Selected Parallels for 2 Tim with the Septuagint

⁴⁴³ Towner, ‘1-2 Timothy and Titus’; Wolfe, ‘The Sagacious Use of Scripture’.

⁴⁴⁴ Dittmar, *Vetus Testamentum in Novo*; Gough, *The New Testament Quotations*; Hübner, *Vetus Testamentum in Novo: Band 2 Corpus Paulinum*; McLean, *Citations and Allusions*; Wilson, *Pauline Parallels*; Knight III, *The Pastoral Epistles*; Towner, *The Letters to Timothy and Titus*.

⁴⁴⁵ This column refers to Towner’s summary of likely references and his commentary. Towner, ‘1-2 Timothy and Titus’; Towner, *The Letters to Timothy and Titus*.

1. The Echo of Deut 34:9 in 2 Tim 1:6-7

Comparison of Textual Versions and Evaluation

Deut 34:9 MT	Deut 34:9 LXX	2 Tim 1:6-7
<p>וַיְהִי וְשֵׁעַ בֶּן־נֹון מְלֵא רוּחַ חֲכָמָה כִּי־מָסַח מִנֶּשֶׁה אֶת־יָדָיו עָלָיו וַיִּשְׁמְעוּ אֵלָיו בְּנֵי־ יִשְׂרָאֵל וַיַּעֲשׂוּ כְּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה:⁴⁴⁶</p>	<p>καὶ Ἰησοῦς υἱὸς Ναυη ἐνεπλήσθη πνεύματος συνέσεως, ἐπέθηκεν γὰρ Μωσῆς τὰς χεῖρας αὐτοῦ ἐπ’ αὐτόν· καὶ εἰσήκουσαν αὐτοῦ οἱ υἱοὶ Ἰσραὴλ καὶ ἐποίησαν καθότι ἐνετείλατο κύριος τῷ Μωσῇ.⁴⁴⁷</p>	<p>Δι’ ἣν αἰτίαν ἀναμιμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὃ ἐστίν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου. οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ.⁴⁴⁸</p>

This parallel was detected by the ‘Multiple segments’ search feature, using the following search command:

(ἐπίθεσις, ἐπιτίθημι) <within 30 words> (πνεῦμα, πνευματικός, πνευματικῶς)

This search returned five passages from the Septuagint.⁴⁴⁹ Four of these occurrences are thematically coherent with 2 Tim 1:6-7 in that they also refer to God’s Spirit being

⁴⁴⁶ ET: ‘And Joshua son of Nun was full of the spirit of wisdom, for Moses had laid his hands on him. And the sons of Israel obeyed him and did as the Lord commanded Moses.’

⁴⁴⁷ ET: ‘And Joshua son of Nun was filled with the spirit of understanding, for Moses placed his hands upon him. And the sons of Israel obeyed him did just as the Lord commanded Moses.’

⁴⁴⁸ ET: ‘Because of this I remind you to fan into flame the gift of God which is in you through the laying on of my hands, for God did not give you a spirit of cowardice, but [a spirit] of power and love and self-control.’

⁴⁴⁹ The five occurrences are in Num 11:17; Num 11:25; Num 27:18; Deut 34:9; Isa 44:3.

passed on from one leader to another. Deut 34:9 is deemed to be the closest parallel and the remaining three are discussed below as Septuagint parallels of this verse.

Although there are three matching words in 2 Tim 1:6-7, there is no apparent attempt to highlight the source text (i.e. the ‘volume’ criterion is not met), so this parallel is classified as an echo rather than as a direct reference.

The parallel is seen more clearly in the Septuagint than the MT, due to the translation of **נָמַס** (‘lean upon’, ‘lay hands upon’ etc.)⁴⁵⁰ as ἐπιτίθημι (‘place upon’).

Summary: Class E2 (likely) echo of Deut 34:9.

The Context of Deut 34:9

This verse is contained within the final chapter of Deuteronomy, which narrates the death of Moses and the commissioning of Joshua as his replacement as the leader of Israel. Here, Joshua is described as ἐνεπλήσθη πνεύματος **συνέσεως** (‘filled with a spirit of understanding’, Deut 34:9) because Moses had laid his hands on him.

Subsequently, after Moses dies, Joshua is told to not be cowardly or afraid:

μη **δειλιάσης** μηδὲ φοβηθῇς, ὅτι μετὰ σοῦ κύριος ὁ θεός σου εἰς πάντα, οὗ ἔαν πορεύῃ.⁴⁵¹ (Josh 1:9; cf. vv. 6, 7; 8:1; 10:25)

Parallels to Deut 34:9 in the Septuagint

The idea receiving God’s Spirit through the ‘laying on of hands’ also occurs in Num 27, which narrates the same event that is referred to in Deut 34. Here, Moses lays his hands upon Joshua (vv. 18 and 23) in front of all the Israelites (v. 19) so that they might recognize Joshua’s authority (v. 20) as their new shepherd/pastor (ποιμήν, v. 17; cf. 1 Peter 5:1-2; Eph 4:11).

⁴⁵⁰ Koehler and Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament*, 2 Volume Set.

⁴⁵¹ ET: ‘Do not be cowardly nor be afraid, because the Lord your God is with you always, wherever you go.’

καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων Λαβὲ πρὸς σεαυτὸν τὸν
Ἰησοῦν υἱὸν Ναυη, ἄνθρωπον, ὃς ἔχει **πνεῦμα** ἐν ἑαυτῷ, καὶ
ἐπιθήσεις τὰς χεῖράς σου ἐπ’ αὐτὸν⁴⁵² (Num 27:18)

The new method detected two other parallels with 2 Tim 1:6-7 in Num 11:17 and Num 11:25, as shown below. These two verses are thematically coherent with 2 Tim 1 because they also refer to the delegation of leadership responsibilities.

καὶ καταβήσομαι καὶ λαλήσω ἐκεῖ μετὰ σοῦ καὶ ἀφελῶ ἀπὸ τοῦ
πνεύματος τοῦ ἐπὶ σοὶ καὶ **ἐπιθήσω** ἐπ’ αὐτούς, καὶ
συναντιλήμψονται μετὰ σοῦ τὴν ὁρμὴν τοῦ λαοῦ, καὶ οὐκ οἴσεις
αὐτοὺς σὺ μόνος.⁴⁵³ (Num 11:17)

καὶ κατέβη κύριος ἐν νεφέλῃ καὶ ἐλάλησεν πρὸς αὐτόν· καὶ
παρείλατο ἀπὸ τοῦ **πνεύματος** τοῦ ἐπ’ αὐτῷ καὶ **ἐπέθηκεν** ἐπὶ τοὺς
ἐβδομήκοντα ἄνδρας τοὺς πρεσβυτέρους· ὥς δὲ ἐπανεπαύσατο τὸ
πνεῦμα ἐπ’ αὐτούς, καὶ ἐπροφήτευσαν καὶ οὐκέτι προσέθεντο.⁴⁵⁴
(Num 11:25)

The Context of 2 Tim 1:6-7

These verses of the Epistle are found within a section (2 Tim 1:6-14) where Paul encourages one of his successors, Timothy, to be bold and faithful in his ministry.⁴⁵⁵ After being reminded of his commissioning through the ‘laying on of hands,’ Timothy is told that he was not given a πνεῦμα **δουλείας** (‘spirit of cowardice’, 2 Tim 1:6).

⁴⁵² ET: ‘And the Lord said to Moses, ‘Take to yourself Joshua son of Nun, a man who has the spirit within him, and place your hands upon him.’’

⁴⁵³ ET: ‘And I will come down and talk with you there; and I will take some of the spirit that is on you and put it on them; and they shall bear with you the burden of the people, and you will not bear them alone.’

⁴⁵⁴ ET: ‘Then the Lord came down in the cloud and spoke to him, and took some of the spirit that was on him and put in on the seventy men that were elders; and when the spirit rested upon them, they prophesied. But then they ceased.’

⁴⁵⁵ Towner, *The Letters to Timothy and Titus*, 456; Knight III, *The Pastoral Epistles*, 370.

Consequently, he is expected to endure opposition in the confidence of God's presence (διὰ πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν, 'through the Holy Spirit who dwells in us', 2 Tim 1:14). Both these ideas are also found in the encouragement that is given to Moses' successor in Josh 1:9 (see above).

In the following chapter of the Epistle, Paul expects that Timothy will have **σύνεσιν** ἐν πᾶσιν ('understanding in all things', 2 Tim 2:7), just as Joshua was filled with πνεύματος **συνέσεως** ('a Spirit of understanding,' Deut 34:9).

When commenting on 2 Tim 2:6, Towner notes a parallel with Num 27:18-23, but not with Deut 34:9.⁴⁵⁶ Later, he notes a parallel with Josh 1:9 in 2 Tim 1:7.⁴⁵⁷

Like Towner, Wilson notes a parallel with Num 27:18-20 but not with Deut 34:9.⁴⁵⁸

Deut 34:9 in the New Testament

The UBS⁵, NA²⁸, Dittmar, Gough, and McLean do not list any New Testament parallels for Deut 34:9.⁴⁵⁹ However, Wilson lists parallels between 2 Tim 1:6 and two passages of the New Testament, Acts 13:2-3 and 1 Tim 4:14, which also mention 'laying on of hands.'⁴⁶⁰

Hermeneutical/Theological Reflections

The close thematic coherence, together with several shared ideas, suggests that 2 Tim 1:6-7 echoes Deut 34:9 and/or the similar passages in Num 11 and Num 27. This implies that Paul sees his own leadership, and that of his successor(s), as the typological fulfillment of leadership in Israel. A similar fulfillment was also noted with the likely echo of 1 Sam 2-3 in 1 Tim 3:4-5 (see Chapter 4).

⁴⁵⁶ Towner, *The Letters to Timothy and Titus*, 459.

⁴⁵⁷ Towner, *The Letters to Timothy and Titus*, 460.

⁴⁵⁸ Wilson, *Pauline Parallels*, 434.

⁴⁵⁹ Dittmar, *Vetus Testamentum in Novo*, 300,305; Gough, *The New Testament Quotations*, 91; McLean, *Citations and Allusions*, 55.

⁴⁶⁰ Wilson, *Pauline Parallels*, 432.

2. The Echo of Isa 28:16 in 2 Tim 1:12

Comparison of Textual Versions and Evaluation

Isa 28:16 MT	Isa 28:16 LXX	2 Tim 1:12
<p>לְכֵן כֹּה אָמַר אֲדֹנָי יְהוִה הַנֶּנִּי יִסֵּד בְּצִיּוֹן אֶבֶן אֶבֶן בְּחֵן פִּנֵּת יִקְרָת מוֹסָד מוֹסָד הַמֶּאֱמִין לֹא יִשָּׁחַץ:⁴⁶¹</p>	<p>διὰ τοῦτο οὕτως λέγει κύριος Ἰδοὺ ἐγὼ ἐμβαλῶ εἰς τὰ θεμέλια Σιων λίθον πολυτελῆ ἐκλεκτὸν ἀκρογωνιαῖον ἔντιμον εἰς τὰ θεμέλια αὐτῆς, καὶ ὁ <u>πιστεύων</u> ἐπ' αὐτῷ <u>οὐ μὴ</u> <u>καταισχυνθῇ</u>.⁴⁶²</p>	<p>δι' ἣν αἰτίαν καὶ ταῦτα πάσχω· ἀλλ' <u>οὐκ</u> <u>ἐπαισχύνομαι</u>, οἶδα γὰρ ὅτι <u>πεπίστευκα</u> καὶ πέπεισμαι ὅτι δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.⁴⁶³</p>

This parallel was detected by the 'Multiple segments' search feature using the following search command:

(ἐπαισχύνομαι, αἰσχύνω, ἐπαισχύνω, καταισχύνω, αἰσχύνη, αἰσχρός, αἰσχρότης) <within 30 words> (πιστεύω, πίστις)

This search returned three passages from the Septuagint,⁴⁶⁴ of which only one passage, Isa 28:16, is thematically coherent with 1 Tim 2.

This parallel is seen more clearly in the Septuagint than the MT, due to its translation of שָׁחַץ ('to move')⁴⁶⁵ as καταισχύνω ('I dishonour,' 'I put to shame').

⁴⁶¹ ET: 'Therefore thus says the Lord, Yahweh, 'I lay in Zion a stone, a tested stone, a precious cornerstone of sure foundation; and he who trusts on it will not be in haste.'

⁴⁶² ET: 'Therefore thus says the Lord, 'I myself am laying for the foundations of Zion, an expensive stone, a chosen precious cornerstone for its foundations, and the one who believes upon it will certainly not be ashamed.'

⁴⁶³ ET: 'Because of this I also suffer these things, but I am not ashamed, for I know whom I have believed and I am convinced that he is able to guard my deposit until that day.'

⁴⁶⁴ The three occurrences are in P1 Sam 27:12; Sir 41:16-17; and Isa 28:16.

Summary: Class E1 (likely) echo of Isa 28:16.

The Context of Isa 28:16

According to Oswalt, this verse belongs to a section of Isaiah (i.e. Isa 28:1–29:24) that denounces the leadership of the northern and southern kingdoms of Israel because they are ‘faithless’ and ‘drunk’ on their own ‘power and privilege.’⁴⁶⁶ These leaders trust in idols/false gods and in their alliances with foreign powers.⁴⁶⁷ Thus, Isa 28:16 forms part of the judgment on this leadership, including a promised revelation of a ‘foundation for trust in God.’⁴⁶⁸ Oswalt concludes that ‘the NT makes it plain’ that this promise is fulfilled in Jesus and he lists 1 Tim 1:16 as one of these NT verses that affirms this.⁴⁶⁹

Parallels to 28:16 in the Septuagint

This idea of ‘being ashamed’⁴⁷⁰ is a theme that runs through the book of Isaiah, beginning in the opening chapter where the prophet announces judgment on those who worship false gods:

διότι **αἰσχυνθήσονται** ἐπὶ τοῖς εἰδώλοις αὐτῶν, ἃ αὐτοὶ ἠβούλοντο,
καὶ **ἐπαισχύνθησαν** ἐπὶ τοῖς κήποις αὐτῶν, ἃ ἐπεθύμησαν.⁴⁷¹ (Isa
1:29)

A similar denunciation occurs in Isa 42:

⁴⁶⁵ Koehler and Baumgartner, *The Hebrew and Aramaic Lexicon of the Old Testament*, 2 Volume Set.

⁴⁶⁶ John N. Oswalt, *The Book of Isaiah, Chapters 1-39* (The New International Commentary on the Old Testament; Grand Rapids: William B. Eerdmans, 1986), 504.

⁴⁶⁷ Oswalt, *The Book of Isaiah, Chapters 1-39*, 504.

⁴⁶⁸ Oswalt, *The Book of Isaiah, Chapters 1-39*, 518.

⁴⁶⁹ Oswalt, *The Book of Isaiah, Chapters 1-39*, 518.

⁴⁷⁰ The idea of ‘being ashamed’ is a translation of αἰσχύνω and its lexical alternatives, including ἐπαισχύνομαι (2 Tim 2:14 and Isa 1:29) and κατααἰσχύνω (Isa 28:16).

⁴⁷¹ ET: ‘Therefore they shall be put to shame by their idols which they desired, and be put to shame by their gardens which they coveted.’

αὐτοὶ δὲ ἀπεστράφησαν εἰς τὰ ὀπίσω· **αἰσχύνθητε αἰσχύνην**, οἱ **πεποιθότες** ἐπὶ τοῖς γλυπτοῖς οἱ λέγοντες τοῖς χωνευτοῖς Ὑμεῖς ἐστε θεοὶ ἡμῶν.⁴⁷² (Isa 42:17)

Subsequently, God announces that he will send a servant (Isa 43:10; cf. Isa 42:1-4; identified as Jesus in Matt 12:18-21) so that his people might cast aside their deaf and blind idols (Isa 42:18) and believe in the one who is able to save them:

ὁ παῖς, ὃν ἐξελεξάμην, ἵνα **γνῶτε** καὶ **πιστεύσητε** καὶ συνῆτε ὅτι ἐγὼ εἰμι, ἔμπροσθέν μου οὐκ ἐγένετο ἄλλος θεὸς καὶ μετ’ ἐμὲ οὐκ ἔσται· ἐγὼ ὁ θεός, καὶ οὐκ ἔστιν πάρεξ ἐμοῦ σῳζών. [...] οὐκ ἔστιν ὁ ἐκ τῶν χειρῶν μου ἐξαιρούμενος.⁴⁷³ (Isa 43:10b-13a)

The Context of 2 Tim 1:12

These verses of the Epistle are found within a section (2 Tim 1:6-14) that encourages Timothy to be bold and faithful in his ministry.⁴⁷⁴ In 2 Tim 1:11-12, Paul summarizes his own ministry so as to provide a model for Timothy and others to follow.⁴⁷⁵

Knight suggests that the final phrase of the 2 Tim 1:12 (i.e. εἰς ἐκείνην τὴν ἡμέραν, ‘until that day’) is a reference to ‘God’s final judgment’ and that it ‘most likely echoes the OT.’⁴⁷⁶ However, he does not mention this potential echo of Isa 28:16 in the earlier part of the verse.

⁴⁷² ET: ‘But they will be turned back to the things before; they will be utterly ashamed, the ones who trust in carved images, the ones who say to cast images, “You are our gods.”’

⁴⁷³ ET: ‘And the servant, whom I have chosen, in order that you might know and believe and understand that I am he, before me there was no other God, and after me there shall be none. I am God and besides me there is no savior [...] there is none that can remove [you] out of my hands.’

⁴⁷⁴ Towner, *The Letters to Timothy and Titus*, 456; Knight III, *The Pastoral Epistles*, 370.

⁴⁷⁵ Knight III, *The Pastoral Epistles*, 378.

⁴⁷⁶ Knight III, *The Pastoral Epistles*, 379.

Towner suggests parallels with several passages in the New Testament, including Rom 1:16 (Οὐ γὰρ **ἐπαισχύνομαι** τὸ εὐαγγέλιον, ‘for I am not ashamed of the gospel’), but he does not mention any parallels with the Septuagint in 2 Tim 1:12.⁴⁷⁷

Isa 28:16 in the New Testament

This verse appears to have been well known within the early church, being cited in 1 Pet 2:6, Rom 9:33 and 10:11. As well as noting these three clear references, Dittmar lists parallels between Isa 28:16 and Luke 2:34, 1 Cor 3:10-12, Eph 2:20, 2 Tim 2:19 (ὁ μέντοι στερεὸς **θεμέλιος** τοῦ θεοῦ ἔστηκεν, ‘but the solid foundation of God stands’), 1 Peter 2:4, 6-8, and Heb 10:39.

Towner also suggests that, ‘In the themelios [i.e. θεμέλιος, ‘foundation’] imagery [of 2 Tim 2:19] an echo of Isa 28:16 LXX is probable.’⁴⁷⁸ This second echo of Isa 28:16 was detected by the new method based on the rarity of θεμέλιος in the Septuagint (see the above table of all parallels with the Septuagint and see Appendix C for a brief analysis of this parallel/echo).

Hermeneutical/Theological Reflections

The three New Testament citations of Isa 28:16 (see above) highlight that the early church, including Paul, had recognized that New Testament believers belonged to the historical/literal fulfilment of those who ‘trust’ in God’s ‘foundation’ and are ‘not put to shame’ (Isa 28:12). This likely echo of the same verse in 2 Tim 1:12 involves Paul affirming this fulfilment in his own life. The fact Paul makes this affirmation in the context of his own suffering (δι’ ἣν αἰτίαν καὶ ταῦτα πάσχω, 2 Tim 1:12a) suggests that he might also be identifying himself with God’s servant(s) in Isaiah who suffered due to the ‘faithlessness’ of Israel’s leadership (see above).

⁴⁷⁷ Towner, *The Letters to Timothy and Titus*, 474–76.

⁴⁷⁸ Towner, ‘1-2 Timothy and Titus’, 903.

3. The Allusion to 2 Sam 22:51 in 2 Tim 2:8

Comparison of Textual Versions and Evaluation

2 Sam 22:51 MT	2 Sam 22:51 LXX	2 Tim 2:8
<p>מְגַדִּיל [מְגָדוֹל] יְשׁוּעוֹת מִלְּפֹי עֲשֵׂה-הֶחָסֵד לְמַשִּׁיחוֹ לְדָוִד וְלְיָרְעוֹ עַד-עוֹלָם⁴⁷⁹</p>	<p>μεγαλύνων σωτηρίας βασιλέως αὐτοῦ καὶ ποιῶν ἔλεος τῷ χριστῷ αὐτοῦ, τῷ Δαυίδ καὶ τῷ σπέρματι αὐτοῦ ἕως αἰῶνος.⁴⁸⁰</p>	<p>Μνημόνευε Ἰησοῦν Χριστὸν ἐγγεγερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαυίδ, κατὰ τὸ εὐαγγέλιόν μου⁴⁸¹</p>

This parallel was detected by the ‘Non-verbatim’ search feature using the following search command:

(σπέρμα, σπείρω, σπορά, σπόρος, σπόριμος) <within 5 words> (Δαυίδ)

This search returned five passages from the Septuagint.⁴⁸² Four of these passages are thematically coherent with 1 Tim 2:8 in that they also refer to the ‘seed of David.’ The parallel to 2 Sam 22:51 is analysed here as a ‘selected’ parallel; the other three source texts are listed in Table 5.2 above and they are mentioned as Septuagint parallels to 2 Sam 22:51 in the following discussion.

The parallel is classified as an ‘allusion’ rather than an ‘echo’ because the use of the name Δαυίδ means that the parallel satisfies the ‘Volume’ criterion and it is an ‘indirect’ potential reference (see Chapter 1, Section 1.5).

The parallel is seen equally well in the Septuagint than the MT.

⁴⁷⁹ ET: ‘Great salvation for his kind and shows steadfast love to his anointed, David and his descendants forever.’

⁴⁸⁰ ET: ‘Magnifying [the] salvation of his king and making mercy for his anointed, to David and his seed forever.’

⁴⁸¹ ET: ‘Remember Jesus Christ who has been raised from the dead, from the seed of David, according to my gospel.’

⁴⁸² The five passages are 2 Sam 4:8-9; 2 Sam 22:51; 1 Kgs 2:33; Ps 17:51; and Ps 88:36-37.

Summary: Class A1 (likely) allusion to 2 Sam 22:51.

The Context of 2 Sam 22:51

This verse is part of a song of praise / psalm of David that is introduced as the song that ‘David sang to the Lord [...] when the Lord delivered him from the hand of all his enemies and from the hand of Saul’ (2 Sam 22:1).

Parallels to 2 Sam 22:51 in the Septuagint

As noted above, the method detected three other parallels based on the words σπέρμα and Δαυίδ (or their alternatives). These parallels are shown below:

καὶ τῷ **Δαυίδ** καὶ τῷ **σπέρματι** αὐτοῦ καὶ τῷ οἴκῳ αὐτοῦ καὶ τῷ
θρόνῳ αὐτοῦ γένοιτο εἰρήνη ἕως αἰῶνος παρὰ κυρίου.⁴⁸³ (1 Kgs
2:33b)

μεγαλύνων τὰς⁴⁸⁴ σωτηρίας βασιλέως αὐτοῦ
καὶ ποιῶν ἔλεος τῷ **χριστῷ** αὐτοῦ,
τῷ **Δαυίδ** καὶ τῷ **σπέρματι** αὐτοῦ ἕως αἰῶνος.⁴⁸⁵ (Ps 17:51)

ἅπαξ ὥμοσα ἐν τῷ ἁγίῳ μου, εἰ τῷ **Δαυίδ** ψεύσομαι
Τὸ **σπέρμα** αὐτοῦ εἰς τὸν αἰῶνα_μενεῖ
καὶ ὁ θρόνος αὐτοῦ ὡς ὁ ἥλιος ἐναντίον μου⁴⁸⁶ (Ps 88:36-37).

These passages, as well as 2 Sam 22:51, appear to be dependent on the tradition contained within 2 Sam 7 where, in speaking to David, the Lord refers to his σπέρμα (‘seed’):

⁴⁸³ ET: ‘And to David and his seed and his house and his throne be peace forever from the Lord.’

⁴⁸⁴ Note that Ps 17:51 and 2 Sam 22:51 are identical except that the former has the definite article (τὰς) here but the latter does not. There is no real difference in meaning.

⁴⁸⁵ ET: ‘Magnifying [the] salvation of his king and making mercy for his anointed, to David and his seed forever.’

⁴⁸⁶ ET: ‘Once for all I have sworn by my holiness [the] salvation of his king and making mercy for his anointed, to David and his seed forever.’

ἀναστήσω τὸ **σπέρμα** σου μετὰ σέ [...] καὶ ἀνορθώσω **τὸν θρόνον αὐτοῦ ἕως εἰς τὸν αἰῶνα**⁴⁸⁷ (2 Sam 7:12-13)

The Context of 2 Tim 2:8

This verse is part of a section (i.e. 2 Tim 2:8-13) that encourages Timothy to persevere through his present hardships.⁴⁸⁸ Knight claims that the phrase ‘seed of David’ is ‘based on God’s promise in the OT’ and he lists several source texts that contain this promise, including 2 Sam 7:12 (but not 2 Sam 22:51). Knight also notes that the phrase ‘seed of David’ is found in John 7:42 and Rom 1:7 (see below). Towner recognizes these same two New Testament parallels, but he does not mention any parallels with the Septuagint.⁴⁸⁹

2 Sam 22:51 and the ‘Seed of David’ in the New Testament

In the New Testament, the phrase ἐκ σπέρματος Δαβὶδ (‘from the seed of David’, 2 Tim 2:9) occur in two other passages, John 7 and Romans 1. The second of these is especially notable in that it is also Pauline and describes the phrase ἐκ σπέρματος Δαβὶδ as an element of the εὐαγγέλιον (‘gospel’; cf. κατὰ τὸ εὐαγγέλιόν μου, ‘according to my gospel’, 2 Tim 2:8):

οὐχ ἡ **γραφὴ** εἶπεν ὅτι **ἐκ** τοῦ **σπέρματος Δαβὶδ** καὶ ἀπὸ Βηθλέεμ τῆς κώμης ὅπου ἦν Δαβὶδ ἔρχεται ὁ **χριστός**;⁴⁹⁰ (John 7:42)

εἰς **εὐαγγέλιον** θεοῦ, ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ **ἐν** **γραφαῖς ἁγίαις** περὶ τοῦ υἱοῦ αὐτοῦ τοῦ γενομένου **ἐκ σπέρματος Δαβὶδ** κατὰ σάρκα,⁴⁹¹ (Rom 1:1b-3)

⁴⁸⁷ ET: ‘I will set up your seed after you [...] and I will make straight [or establish] his throne forever.’

⁴⁸⁸ Knight III, *The Pastoral Epistles*, 394; Towner, *The Letters to Timothy and Titus*, 498.

⁴⁸⁹ Towner, *The Letters to Timothy and Titus*, 499–502.

⁴⁹⁰ ET: ‘Do not the Scriptures say that the Christ [is] from the seed of David and comes from Bethlehem, the town where David came from?’

Since these two New Testament occurrences of the same phrase explicitly mention a dependency on written ‘Scripture’ (γραφῆ),⁴⁹² it seems likely that there is another allusion to these same source texts here in 2 Tim 2:8.

Hermeneutical/Theological Reflections

The interesting observation about this likely allusion in 2 Tim 2:8 is that, unlike John 7:42 and Rom 1:3, it is not introduced as being found/written in ‘Scripture.’ This omission might reflect Paul’s understanding that Timothy would not need to be reminded of the source of the phrase ‘seed of David’ because of Timothy’s thorough knowledge of the Scriptures (see 2 Tim 3:15-16). In other words, the omission might be due to the familiarity between these two men (see Chapter 1, Section 1.2 – ‘Different Styles of Writing in Ancient Literature’).

⁴⁹¹ ET: ‘For the gospel of God, which was promised beforehand through the prophets in the Holy Scriptures, concerning his son who was from the seed of David according to the flesh.’

⁴⁹² Interestingly, although both the NA²⁸ and the UBS⁵ note possible references to 2 Sam 7 and Ps 88 (MT Ps 89) for John 7:42, they do not have any potential references to the Septuagint for either Rom 1:3 or 2 Tim 2:8. This observation highlights the need for a less subjective method for detecting references, such as the one adopted by this study.

4. The Allusion to 1 Kgs 13:21-26 in 2 Tim 4:17

Comparison of Textual Versions and Evaluation

1 Kgs 13:21-26 MT	1 Kgs 13:21-26 LXX	2 Tim 3:17 – 4:17
<p>וַיִּקְרָא אֶל-אִישׁ הָאֱלֹהִים [...] וְלֹא שָׁמְרָתָּ אֶת-הַמִּצְוָה אֲשֶׁר צִוָּךְ יְהוָה אֱלֹהֶיךָ: [...] וַיֵּלֶךְ וַיִּמָּצְאֵהוּ אַרְיֵה בַּדֶּרֶךְ וַיִּמְיֹתֵהוּ [...] וַיִּשְׁמַע הַנָּבִיא אֲשֶׁר הָשִׁיבוּ מִן-הַדֶּרֶךְ וַיֹּאמֶר אִישׁ הָאֱלֹהִים הוּא אֲשֶׁר מָרָה אֶת- פִּי יְהוָה וַיִּתְּנֵהוּ יְהוָה לְאַרְיֵה וַיִּשְׁבְּרֵהוּ וַיִּמָּתֵהוּ כַּדְּבַר יְהוָה אֲשֶׁר דִּבֶּר-לּוֹ:⁴⁹³</p>	<p>καὶ εἶπεν πρὸς τὸν <u>ἄνθρωπον τοῦ θεοῦ</u> [...] οὐκ ἐφύλαξας τὴν <u>ἐντολήν</u>, ἣν ἐνετείλατό σοι <u>κύριος</u> ὁ θεός σου, [...] καὶ ἀπῆλθεν, καὶ εὔρεν αὐτὸν <u>λέων</u> ἐν τῇ ὁδῷ καὶ ἐθανάτωσεν αὐτόν [...] καὶ <u>ἤκουσεν</u> ὁ ἐπιστρέψας αὐτὸν ἐκ τῆς ὁδοῦ καὶ εἶπεν <u>Ὁ ἄνθρωπος τοῦ</u> <u>θεοῦ</u> οὗτός ἐστιν, ὃς παρεπίκρανε τὸ ῥῆμα <u>κυρίου</u>.⁴⁹⁴</p>	<p>ἵνα ἄρτιος ᾖ <u>ὁ τοῦ θεοῦ</u> <u>ἄνθρωπος</u>, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος. [...] ὁ δὲ <u>κύριός μοι παρέστη</u> <u>καὶ ἐνεδυνάμωσέν</u> με, ἵνα δι’ ἐμοῦ τὸ <u>κήρυγμα</u> πληροφορηθῇ καὶ <u>ἀκούσωσιν</u> πάντα τὰ ἔθνη, καὶ ἐρρύσθην ἐκ στόματος <u>λέοντος</u>.⁴⁹⁵</p>

⁴⁹³ ET: ‘And he called to the man of God, ‘[...] you did not keep the command that the Lord your God commanded you’ [...] and going away, a lion met him on the road and killed him. [...] When the prophet who had turned him back from the way heard, he said, ‘it is the man of God who rebelled against the mouth of the Lord; therefore the Lord has given him to the lion, which has torn him and killed him according to the word that the Lord said to him.’’

⁴⁹⁴ ET: ‘And he said to the man of God, ‘[...] you did not keep the command that the Lord your God commanded you [...]’, and having departed, a lion found him on the road and killed him. [...] And after the one who turned him back from the road heard, he said, ‘This is the man of God who rebelled against the word of the Lord.’’

⁴⁹⁵ ET: ‘In order that the man of God might be fully equipped, being prepared for every good work. [...] But the Lord stood beside me and strengthened me, so that

This parallel was detected by the ‘Multiple segments’ search feature using the following search command:

(ἀκούω, ἀκουστός, ἀκουτίζω) <within 30 words> (λέων)

This search returned nine passages from the Septuagint,⁴⁹⁶ of which four are thematically coherent with 1 Tim 2:8. The parallel to 1 Kgs 13:21-26 is analysed here as a ‘selected’ parallel; the other three source texts are mentioned below as ‘parallels to judgment by lions in the Septuagint.’

This parallel is classified as an allusion based on the assumption that Paul is alluding to one or more source texts, rather than describing a particular time when he himself physically escaped from lions. It is seen equally well in the Septuagint and the MT.

Summary: Class A2 (likely) allusion to 1 Kgs 13:21-26.

The Context of 1 Kgs 13:21-26

1 Kgs 13 narrates several key events in the life of an unnamed prophet who is simply referred to as ‘a man of God’ (ἄνθρωπος τοῦ θεοῦ, 1 Kgs 13:1, 3, 4, 5, etc.). This prophet lived in Judah during the reign of King Jeroboam (1 Kgs 13:1). After he heals the king’s hand, the ‘man of God’ is invited to the home of the king in order to receive a gift (1 Kgs 13:7). However, he declines with the following explanation:

ὅτι οὕτως ἐνετείλατό μοι ἐν λόγῳ κύριος λέγων Μὴ φάγῃς ἄρτον
καὶ μὴ πίῃς ὕδωρ καὶ μὴ ἐπιστρέψῃς ἐν τῇ ὁδῷ, ἣ ἐπορεύθης ἐν
αὐτῇ.⁴⁹⁷ (1 Kgs 13:9)

After hearing of these events, another ‘older’ prophet tests this ‘man of God’ by inviting him to his own house to eat and drink. Once more the ‘man of God’ declines

through me the proclamation might be fulfilled and every nation might hear, and I was rescued from the lion’s mouth.’

⁴⁹⁶ The nine passages are in 2 Sam 17:9-10; 1 Kgs 13:25-26; 1 Kgs 21:36; Amos 3:12-13; Nah 2:14; Jer 2:30-31; Jer 27:43-44; Ezek 19:2-4; and Dan 6:23-24.

⁴⁹⁷ ET: “For thus the Lord commanded me by [his] word, saying, ‘Do not eat bread nor drink water and do not return by the way by which you came.’”

with a similar explanation as above (1 Kgs 13:16-17). However, when this second prophet tells him that he has received another ‘word of the Lord’ to invite him, he accepts the invitation (1 Kgs 13:18-19). Subsequently, the second prophet pronounces judgment on the ‘man of God’ for defying the true ‘word of the Lord’ (1 Kgs 13:20, 26) and then a lion kills him as a judgment of his disobedience (1 Kgs 13:24). Thus, the episode emphasizes the importance of discerning the true ‘word of God’ and the need for a ‘man of God’ to stay faithful to that word.

Parallels to judgment by lions in the Septuagint

As noted above, the method detected three other source texts that refer to judgment by a lion, or lions, using the same search command that detected 1 Kgs 13:21-26. The first of these passages, 1 Kgs 21:36, is very similar to 1 Kgs 12:21-26 in that it describes the judgment of another prophet who turns away from the word of God; the second passage, Jer 2:30, pronounces judgment on all of the false prophets of Israel; and the third passage, Dan 6:21-25, refers to judgment upon those who plot against Daniel, who is a faithful servant/prophet of God. These three parallels are shown below:

καὶ εἶπεν πρὸς αὐτόν Ἀνθ' ὧν οὐκ ἤκουσας τῆς φωνῆς κυρίου, ἰδοὺ σὺ ἀποτρέχεις ἀπ' ἐμοῦ, καὶ πατάξει σε λέων· καὶ ἀπῆλθεν ἀπ' αὐτοῦ, καὶ εὗρίσκει αὐτὸν λέων καὶ ἐπάταξεν αὐτόν.⁴⁹⁸ (1 Kgs 21:36, MT 1 Kgs 20:36)

μάτην ἐπάταξα τὰ τέκνα ὑμῶν, παιδείαν οὐκ ἐδέξασθε· μάχαιρα κατέφαγεν τοὺς προφῆτας ὑμῶν ὡς λέων ὀλεθρεύων, καὶ οὐκ ἐφοβήθητε.⁴⁹⁹ (Jer 2:30)

Ὡ Δανιηλ, εἰ ἄρα ζῇς, καὶ ὁ θεὸς σου, ᾧ λατρεύεις ἐνδελεχῶς, σέσωκέ σε ἀπὸ τῶν λεόντων, καὶ οὐκ ἠχρειώκάν σε;

⁴⁹⁸ ET: ‘And he said to him, ‘Because you have not listened to the voice of the Lord, behold, when you run away from me, a lion will strike you’, and he departed from him and a lion found him and struck him.’

⁴⁹⁹ ET: ‘In vain I have struck your children, you have not received discipline: a sword has devoured your prophets as a destroying lion; yet you feared not.’

[...] καὶ σέσωκέ με ὁ θεὸς ἀπὸ τῶν λεόντων, καθότι δικαιοσύνη ἐν ἐμοὶ εὐρέθη ἐναντίον αὐτοῦ· καὶ ἐναντίον δὲ σοῦ, βασιλεῦ, οὔτε ἄγνοια οὔτε ἁμαρτία εὐρέθη ἐν ἐμοί· [...] σὺ δὲ ἤκουσας ἀνθρώπων πλανώντων βασιλεῖς καὶ ἔρριψάς με εἰς τὸν λάκκον τῶν λεόντων εἰς ἀπώλειαν. [...] τότε οἱ δύο ἄνθρωποι ἐκεῖνοι οἱ καταμαρτυρήσαντες τοῦ Δανιηλ, αὐτοὶ καὶ αἱ γυναῖκες αὐτῶν καὶ τὰ τέκνα αὐτῶν, ἐρρίφησαν τοῖς λέουσι, καὶ οἱ λέοντες ἀπέκτειναν αὐτοὺς καὶ ἔθλασαν τὰ ὀστέα αὐτῶν.⁵⁰⁰ (Dan 6:21b-25)

Parallels to being rescued from lions in the Septuagint

The method also detected four source texts that refer to being rescued by lions. One of these, Dan 6:21-23, has already been mentioned above; the other three passages are shown below:

Δανιηλ ἐν τῇ ἀπλότητι αὐτοῦ ἐρρύσθη ἐκ στόματος λεόντων.⁵⁰¹ (1 Macc 2:60)

σῶσόν με ἐκ πάντων τῶν διωκόντων με καὶ ῥύσαι με, μήποτε ἀρπάσῃ ὡς λέων τὴν ψυχὴν μου⁵⁰² (Ps 7:2b-3a)

σῶσόν με ἐκ στόματος λέοντος⁵⁰³ (Ps 21:22, MT Ps 22:21)

The first of these verses, 1 Macc 2:60, is found at the end of a list of Jewish heroes. Each hero is described as having displayed a different virtue; in Daniel's case, this

⁵⁰⁰ ET: ‘‘O Daniel, are you alive and has your God, whom you serve continually, saved you from the lions, and not damaged you?’ [...] ‘And God saved me from the lions; because righteousness in me was found before Him; and before you, King, neither ignorance nor sin was found in me; but having heard the deceiving me you cast me down into the pit of lions for destruction.’ [...] Then the two men who had been witnesses against Daniel, they and their wives and their children, were cast down into the lions and the lions killed them and crushed their bones.’

⁵⁰¹ ET: ‘Daniel, by his sincerity, was rescued out of the mouth of lions.’

⁵⁰² ET: ‘Save me from all who persecute me and rescue me, lest he might snatch my soul like a lion.’

⁵⁰³ ET: ‘Save me from the lion’s mouth.’

virtue is ‘integrity’ (ἀπλότης). These heroes are then used to justify the subsequent claim that, πάντες οἱ ἐλπίζοντες ἐπ’ αὐτὸν οὐκ ἀσθενήσουσιν (‘all who hope upon him [i.e the Lord] will not lack strength’, 1 Macc 2:61). This may have influenced the statement in the Epistle that ὁ δὲ κύριός μοι παρέστη καὶ ἐνεδυνάμωσέν με (‘but the Lord stood with me and strengthened me’, 2 Tim 4:17a).

The second reference to being saved from lions is in Ps 7:2-3. These verses refer to David’s plea to be rescued from his enemies/persecutors, who have the ferocity of lions. The method detected two other parallels to Ps 7 in 2 Tim 3:11 and 2 Tim 4:18 (see Appendix C for a brief analysis of these two parallels).

The third reference to being saved from lions is in Psalm 21:22 (MT Psalm 22:21). In the opening verses of this psalm, David’s enemies are described as opening their mouths like a lion ready to devour him (Ps 21:14, MT Ps 22:13), which leads to his cry for help in verse 22 to be ‘rescued’ from these ‘lions.’ After his deliverance, David foretells that the nations will worship the Lord (Ps 21:28, MT Ps 22:27) and the Lord’s righteousness will be proclaimed to those not yet born (Ps 21:32, MT Ps 22:28). This context would seem to clarify 2 Tim 4:17 by explaining how the statements in the first half of the verse, τὸ κήρυγμα πληροφορηθῇ καὶ ἀκούσωσιν πάντα τὰ ἔθνη (‘the proclamation might be fulfilled and all the nations might hear’, 2 Tim 4:17b) are linked to the subsequent statement of being saved from the lion’s mouth (2 Tim 4:17c). Psalm 21 appears to have been very familiar to the early church, being quoted by Jesus on the cross in Matt 27:46 and Mark 15:34, as well as being quoted in Heb 2:12.

The Context of 2 Tim 4:17

This verse is part of a section of the Epistle (i.e. 2 Tim 4:9-18) that contains Paul’s final instructions to Timothy.⁵⁰⁴ The earlier verses of the chapter 4 contain ‘a solemn charge’ (2 Tim 4:1) to preach God’s ‘word’ (2 Tim 4:2) and a warning about many who will turn away from this word (2 Tim 4:3-5).⁵⁰⁵

In this context, Paul’s subsequent statement that ἐρρύσθην ἐκ στόματος λέοντος (‘I

⁵⁰⁴ Towner, *The Letters to Timothy and Titus*, 618.

⁵⁰⁵ Towner, *The Letters to Timothy and Titus*, 595–608.

was rescued from the lion's mouth', 2 Tim 4:17) might allude to the fact that, unlike the 'man of God' in 1 Kgs 13 who failed to keep the 'word of the Lord' (1 Kgs 13:20, 26), Paul did obey the Lord's command. Such an allusion would also fit the immediate context of first half of 2 Tim 4:17a (δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ καὶ ἀκούσωσιν πάντα τὰ **ἔθνη**, '[so that] through me the message might be fully proclaimed and all the nations might hear'), which is a summary of Paul's obedience to the Lord's command (cf. Acts 22:21 – ἐγὼ εἰς **ἔθνη** μακρὰν ἐξαποστελῶ σε, 'I am sending you far away to the nations').

Subsequently, Timothy, who has undertaken the role of a 'man of God' (ὁ τοῦ θεοῦ ἄνθρωπος, 2 Tim 3:16), would be encouraged to follow Paul's example instead of following his ancient counterpart in 1 Kgs 13.

1 Kgs 13:21-26 in the New Testament

The UBS⁵, NA²⁸, Gough, and McLean do not list any New Testament parallels for 1 Kgs 13:21-26.⁵⁰⁶ Dittmar lists parallels with four passages (1 Cor 5:11, 2 Thes 3:6, Titus 3:10 and 2 John 10), all of which refer to people who claim to be believers but are acting hypocritically.⁵⁰⁷

Hermeneutical/Theological Reflections

The search commands that were used within the Linking and Scoring step of the method were able to detect seven thematically coherent parallels between the Septuagint and 2 Tim 4:17. The subsequent detailed manual analysis then classified six of these parallels as potential allusions (the parallel to Jer 2:30 was discounted during this analysis because it was 'meaningful' but not 'interpretable').⁵⁰⁸ These six potential allusions are listed in the following table, together with an indication as to whether they are noted in the three baseline lists of parallels and by various scholars/commentators.

⁵⁰⁶ Gough, *The New Testament Quotations*, 101; McLean, *Citations and Allusions*, 60.

⁵⁰⁷ Dittmar, *Vetus Testamentum in Novo*, 309.

⁵⁰⁸ Coffee et al., 394.

Source Text	UBS ⁵	NA ²⁸	Dittmar	Evans	Gough	Hübner	Knight	McLean	Towner	Wilson	Wolfe	New Method	Class
1 Kgs 13:21-26												✓	A2
1 Kgs 21:36 (MT 1 Kgs 20:36)												✓	A2
1 Macc 2:60	✓	✓		✓		✓						✓	A4
Ps 7:2-3 (MT Ps 7:1-2)							✓					✓	A3
Ps 21:22 (MT Ps22:21)	✓			✓		✓	✓		✓	✓	✓	✓	A1
Dan 6:21-26	✓	✓		✓		✓				✓		✓	A1

Table 5.6.4 – Potential Allusions to the Septuagint in 2 Tim 4:17

In their analyses of potential references in the Pastoral Epistles, both Towner and Wolfe suggest that Paul is echoing Ps 21:22 in 2 Tim 4:17, as does Knight in his commentary.⁵⁰⁹ Their suggestion seems likely and it concords with the parallel to this verse receiving the highest ‘A1’ classification within this study. However, other scholars might prefer to recognise an allusion to Dan 6, or perhaps this potential allusion to 1 Kgs 13 together with the potential allusion to 1 Kgs 21.

Therefore, this study lists all six possible parallels (rather than only listing the highest ranking parallel) as an aid for scholars/exegetes. As such, since the parallel between Kgs 13 and 2 Tim 4 involves a typological fulfilment of the role of a ‘man of God,’ an exegetical analysis of 1 Kgs 13 could legitimately use 1 Tim 4 as an application for modern readers. This would seem to fit the intention of 2 Tim 3:16-17.

⁵⁰⁹ Towner, ‘1-2 Timothy and Titus’, 909–12; Wolfe, ‘The Sagacious Use of Scripture’, 208–10; Knight III, *The Pastoral Epistles*, 471.

5.7 Summary

This chapter presented and analyzed the results of using the new method to identify high-interest parallels between 2 Timothy and the Septuagint. The method was seen to be effective because it was able to find 92.9% (all but one) of ‘interpretable’ parallels that are listed in three baseline lists of parallels. An additional search feature called ‘Loose Verbatim’ was then suggested so that method could achieve full coverage of these baseline parallels.

The ‘manual workload’ of the method for 2 Timothy with the Septuagint was seen to be lower than the workload for 1 Timothy. This was attributed to the higher number of interpretable parallels in 2 Timothy.

Analysis of the method’s metadata identified books of the Septuagint where there are differences between the method’s parallels and those in the three baseline lists, thereby suggesting the potential benefits of a more detailed study of references between 2 Timothy and 1 Kings, Psalms, Isaiah and Jeremiah. Finally, the detailed analysis of four potential references demonstrated the ability of the method to detect interesting parallels.

Chapter 6:

the Septuagint and

Titus

6.1 Introduction

In the previous two chapters, the parallels that were detected by the method for 1 and 2 Timothy with the Septuagint were presented and analyzed. This current chapter now follows a similar process for Titus with the Septuagint. Section 6.2 will list all the interpretable parallels that were detected by the method and analyse its effectiveness against the three baseline lists of parallels. Section 6.3 then analyzes the baseline parallels that are not detected by the method and makes suggestions as to how the parameters of the method might be modified in order to detect these omitted parallels. This is followed by a brief analysis of the efficiency of the method in Section 6.4.

Section 6.5 contains some interesting metadata that was generated by the method. This metadata will highlight potential areas of future study for the Pastoral Epistles with several books of the Septuagint. Following this, Section 6.6 provides the detailed analysis of five potential references that were classified as ‘likely’ parallels by this study but they are not included in the three baseline lists of parallels, and only one is in Towner’s and Wolfe’s summaries of potential references in the Pastoral Epistles.⁵¹⁰ The chapter concludes in Section 6.7 with a summary of these results.

6.2 The Effectiveness of the Method

Table 6.2.1, below, contains all the parallels between Titus and the Septuagint that were detected by the method’s search commands and then classified as ‘interpretable.’⁵¹¹ The table also contains all the parallels from the three baseline lists. There are four of these baseline parallels that are not detected by the method and these are discussed below in Section 6.3. Appendix C contains a brief explanation as to why the method’s parallels were determined to be interpretable.

⁵¹⁰ Towner, ‘1-2 Timothy and Titus’; Wolfe, ‘The Sagacious Use of Scripture’.

⁵¹¹ Coffee et al., 394.

Table 6.2.1 – Parallels between Titus and the Septuagint

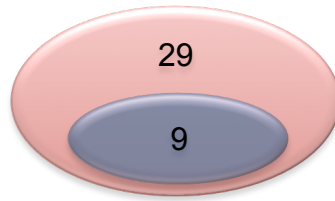
Verse	Source Text	Interpretable	UBS ⁵	NA ²⁸	Evans	Search Feature	Root Words	Total Words	Class	Type
1:2	Dan 12:2	✓				Verbatim	2	2	E3 (possible)	Echo
1:5	Deut 16:18	✓				Non-verbatim	2	3	E2 (likely)	Echo
1:5	2 Chr 19:7	✓				Non-verbatim	2	2	E4 (possible)	Echo
1:6	Prov 28:7	✓				Keyword	1	2	E3 (possible)	Echo
1:6-7	Ps 14:1-2 (MT Ps 15:1-2)	✓				Multiple Segments	1	3	E4 (possible)	Echo
1:6-7	Ps 100:6-7 (MT Ps 101:6-7)	✓				Multiple Segments	2	3	E4 (possible)	Echo
1:14	Isa 29:13	✓				Verbatim	2	3	E1 (likely)	Echo
1:16	Ps 13:1 (MT Ps 14:1)			✓		-	1	1	-	-
2:11	Ps 79:4 (MT Ps 80:3)	✓				Non-verbatim	3	3	E2 (likely)	Echo
2:11	Ps 117:25-27 (MT Ps 118:25-27)	✓				Non-verbatim	3	3	E2 (likely)	Echo
2:11	2 Macc 3:30	✓		✓	✓	Multiple Segments	2	2	E3 (possible)	Echo
2:13a	Ps 2:12c	✓				Non-verbatim	2	3	E2 (likely)	Echo
2:13a	Ps 33:9 (MT Ps 34:8)	✓				Non-verbatim	2	3	E2 (likely)	Echo
2:13a	Ps 39:4-5 (MT Ps 40:3-4)	✓				Non-verbatim	2	3	E2 (likely)	Echo
2:13a	Ps 83:13 (MT Ps 84:12)	✓				Non-verbatim	2	3	E3 (possible)	Echo
2:13b	Ezek 43:2	✓				Non-verbatim	3	3	E1 (likely)	Echo
2:14a	Ezek 11:18-19	✓				Multiple Segments	3	3	E2 (likely)	Echo
2:14a	Ezek 36:33	✓				Multiple Segments	3	3	E2 (likely)	Echo
2:14a	Ezek 37:23b	✓	✓	✓	✓	Multiple Segments	4	4	E2 (likely)	Echo
2:14a	Ps 129:8 (MT Ps 130:8)	✓	✓	✓	✓	Non-verbatim	3	3	E3 (possible)	Echo
2:14b	Exod 19:5	✓	✓	✓	✓	Verbatim	2	3	A1 (likely)	Allusion
2:14b	Exod 23:22	✓				Verbatim	2	3	A1 (likely)	Allusion
2:14b	Deut 4:20		✓		✓	Verbatim	1	2	-	-
2:14b	Deut 7:6	✓	✓	✓	✓	Verbatim	2	3	A1 (likely)	Allusion
2:14b	Deut 14:2	✓	✓	✓	✓	Verbatim	2	3	A1 (likely)	Allusion
2:14b	Deut 26:18	✓				Verbatim	2	3	A1 (likely)	Allusion

Verse	Source Text	Interpretable	UBS ⁵	NA ²⁸	Evans	Search Feature	Root Words	Total Words	Class	Type
3:4	Wis 1:6			✓	✓	-	1	1	-	-
3:4	Ps 79:4 (MT Ps 80:3)	✓				Non-verbatim	3	3	E3 (possible)	Echo
3:4	Ps 117:25-27 (MT Ps 118:25-27)	✓				Non-verbatim	3	3	E3 (possible)	Echo
3:4	2 Macc 3:30	✓		✓		Non-verbatim	2	2	E4 (possible)	Echo
3:4-5a	Ps 6:5 (MT Ps 6:4)	✓				Non-verbatim	2	5	E4 (possible)	Echo
3:4-5a	Ps 30:17,20 (MT Ps 30:17,20)	✓		✓		Non-verbatim	4	6	E4 (possible)	Echo
3:4-5a	Ps 108:21,26 (MT Ps 108:21,26)	✓				Non-verbatim	3	6	E4 (possible)	Echo
3:4-5a	PrMan 11,14	✓				Non-verbatim	3	6	E4 (possible)	Echo
3:5	Deut 9:5			✓		-	1	2	-	-
3:5b	Ezek 11:9, 18:31, 36:25-26	✓				Non-verbatim	2	4	E1 (likely)	Echo
3:5b-6	Joel 3:1-2 (ET Joel 2:28-32)	✓	✓	✓	✓	Multiple Segments	2	2	E1 (likely)	Echo
3:5b-6	Zech 12:10	✓				Multiple Segments	3	3	E3 (likely)	Echo
3:7	Ps 36:29 (MT Ps 37:29)	✓				Multiple Segments	3	3	E4 (possible)	Echo
3:7	Isa 60:21a	✓				Multiple Segments	3	3	E4 (possible)	Echo
3:7	Wis 5:15	✓				Multiple Segments	3	3	E4 (possible)	Echo
3:7	Dan 12:2	✓				Verbatim	2	2	E3 (possible)	Echo

The three baseline lists contain thirteen parallels, of which only nine were deemed to be ‘interpretable.’ The method detected all nine of these interpretable parallels, giving it an effectiveness of 100% for Titus.

The method detected a total of thirty-eight interpretable parallels between Titus and the Septuagint, of which twenty-nine are not listed in the baseline lists. Figure 6.2, below, depicts these values.

Figure 5.2 – Interpretable Parallels for the Method and Baselines



As was the case for 1 and 2 Timothy, the effectiveness of the method is due to its ability to search for a variety of reference forms, or search features. The most effective search feature for Titus was the ‘Non-verbatim’ feature, which detected nearly half of the total parallels, including fifteen that are not in the baseline lists. The ‘Multiple Segments’ search feature was again effective, as it had been for the other Pastoral Epistles. This feature detected eight parallels that are not in the baseline lists, including the likely echo of Zech 12:10 in Titus 3:5-6, which is discussed below in Section 6.6.

The values for all the features are shown below in Table 6.2.2.

Search Feature	Interpretable Parallels	Those Not In Baseline Lists
Verbatim	8	5
Non-verbatim	18	15
Keyword	1	1
Multiple Segments	11	8
TOTAL	38	29

Table 6.2.2 – The Effectiveness of Each Search Feature

6.3 Training the Method

There are four parallels in Titus that are in the baseline lists but are not listed by the method (i.e. those that are shaded grey in Table 6.2.1, above).

The parallel between Titus 1:16 and Ps 13:1 was not detected by the method because it only contains one matching word that is relatively common in the Septuagint.⁵¹² Furthermore, the two verses appear unrelated, since the Psalm describes a person who

⁵¹² The root word (verb, βδελύσσω; noun, βδέλυγμα; and adjective, βδελυκτός) occurs 161 times in the Septuagint.

believes that ‘God doesn’t exist’ (i.e. an atheist), whereas the Epistle refers to someone who claims ‘to know God’:

θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, **βδελυκτοὶ**
ὄντες καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.⁵¹³ (Titus
1:16)

Εἶπεν ἄφρων ἐν καρδίᾳ αὐτοῦ Οὐκ ἔστιν θεός·
διέφθειραν καὶ **ἐβδελύχθησαν** ἐν ἐπιτηδεύμασιν,
οὐκ ἔστιν ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός.⁵¹⁴ (Ps 13:1; MT
Ps 14:1)

The parallel between Titus 2:14 and Deut 4:20 also involves just one matching root word:

ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης
ἀνομίας καὶ καθάρῃ ἑαυτῶν **λαὸν περιούσιον**, ζηλωτὴν καλῶν
ἔργων.⁵¹⁵ (Titus 2:14)

ὁμᾶς δὲ ἔλαβεν ὁ θεὸς καὶ ἐξήγαγεν ὑμᾶς ἐκ τῆς καμίνου τῆς
σιδηρᾶς ἐξ Αἰγύπτου εἶναι αὐτῶν **λαὸν ἑγκληρον** ὡς ἐν τῇ ἡμέρᾳ
ταύτῃ.⁵¹⁶ (Deut 4:20)

The method detected five other parallels in this verse with greater verbal similarity (see Table 6.2.1, above), so this parallel to Deut 4:20 was not deemed to be interpretable. However, this parallel could be detected by the method if the ‘Alternative’ field is extended to ‘broad’ synonyms for either

⁵¹³ ET: ‘They confess to know God but they deny [him] by their works, being abominable and disobedient and unsuited for every good work.’

⁵¹⁴ ET: ‘The fool has said in his heart, ‘There is no God.’ They have destroyed and they have become corrupted in their practices, there is no one who does kindness, there is not even one.’

⁵¹⁵ ET: ‘He who gave himself for us, in order to redeem us from all unlawfulness and cleanse for himself a special people, eager for good works.’

⁵¹⁶ ET: ‘But the Lord has taken you and led you out of the iron-smelter, out of Egypt, to be his chosen people, as in this day.’

the ‘Verbatim’ or the ‘Multiple keywords’ search feature (see Chapter 3, Section 3.3.4). In which case, ἔγκληρος (‘chosen’, Deut 4:20) could be set as a synonym of περιούσιος (‘chosen/special’, Titus 2:14). Alternatively, the additional search feature ‘Loose verbatim’ that was defined in Chapter 4 could also be used to detect this parallel.

The third parallel that the method did not detect is in Titus 3:4. This parallel involves a single matching root word that is relatively rare in the Septuagint,⁵¹⁷ but the meaning of the verse is different to the Epistle, so the parallel is not ‘meaningful’ or ‘interpretable’ (according to the criterion of Coffee et al.):⁵¹⁸

ὅτε δὲ ἡ χρηστότης καὶ ἡ **φιλανθρωπία** ἐπεφάνη τοῦ σωτῆρος ἡμῶν θεοῦ⁵¹⁹ (Titus 3:4)

φιλόανθρωπον γὰρ πνεῦμα σοφία καὶ οὐκ ἀθρόωσει βλάσφημον ἀπὸ χειλέων αὐτοῦ.⁵²⁰ (Wis 1:6)

The fourth parallel, which is between Titus 3:5 and Deut 9:5, appears as though it could be related to the Epistle (i.e. it is ‘meaningful’ according to the criteria of Coffee et al.):⁵²¹

οὐκ ἐξ ἔργων τῶν ἐν **δικαιοσύνῃ** ἃ ἐποιήσαμεν ἡμεῖς ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς⁵²² (Titus 3:5a)

οὐχὶ διὰ τὴν **δικαιοσύνην** σου οὐδὲ διὰ τὴν ὁσιότητα τῆς καρδίας σου σὺ εἰσπορεύῃ κληρονομήσαι τὴν γῆν αὐτῶν.⁵²³ (Deut 9:5a)

⁵¹⁷ The word φιλανθρωπία occurs eight times in the Septuagint and φιλόανθρωπος occurs six times.

⁵¹⁸ Coffee et al., 394.

⁵¹⁹ ET: ‘But now the generosity and kindness of God our savior has appeared.’

⁵²⁰ ET: ‘For wisdom is a kind spirit, but it will not leave unpunished the one who blasphemes from his lips.’

⁵²¹ Coffee et al., 394.

⁵²² ET: ‘He saved us, not from works of righteousness that we have done but according to his mercy.’

However, there is only one matching root word, which occurs 324 times in the Septuagint, making it difficult to suggest a reference to any single source text.⁵²⁴ Likewise, the shared idea (i.e. ‘not the righteousness of people’) is also found in other passages of the Septuagint,⁵²⁵ and there is no apparent reference to Deut 9:5 in the New Testament that might suggest that this particular verse was especially familiar to the early church.⁵²⁶ Therefore, although Deut 9:5 could have been influential, there was insufficient evidence to justify changing the parameters of the method in order to detect it.⁵²⁷

⁵²³ ET: ‘[It is] not because of your righteousness or the holiness of your heart that you enter to inherit their land.’

⁵²⁴ The same root word (including δικαιοσύνη, δίκαιος, δικαίω, δικαίωμα and δικαίωσις) occurs 864 times.

⁵²⁵ See, for example, Dan 9:18 – οὐ γὰρ ἐπὶ ταῖς **δικαιοσύναις** ἡμῶν ἡμεῖς δεόμεθα ἐν ταῖς προσευχαῖς ἡμῶν ἐνώπιόν σου, ἀλλὰ διὰ τὸ σὸν **ἔλεος**, ‘for it is not because of our righteousness that we petition our prayers before you, but because of your mercy’).

⁵²⁶ Bradley H. McLean, *Citations and Allusions to Jewish Scripture in Early Christian and Jewish Writings through 180 C. E.* (Lewiston, NY: The Edwin Mellen Press, 1992), 50.

⁵²⁷ The source text could be detected if the value of the Singular Potential parameter was increased to 324 (i.e. the number of times δικαιοσύνη appears in the Septuagint).

6.4 The Efficiency of the Method

Table 6.4.1 and Table 6.4.2, below, show the computer workload and manual workload for each chapter of Titus. The ‘All Verbal Parallels’ column in Table 6.4.2 contains the number of source texts that needed to be manually inspected during the ‘linking and scoring’ step of the method.

Section of Target Text	Search Words	Searches	Computer Workload
Titus 1	154	1,185	7.69
Titus 2	123	1,206	9.80
Titus 3	129	1,022	7.92
Total	406	3,413	8.41

Table 6.4.1 – Computer Workload for Titus and the Septuagint

Section of Target Text	All Verbal Parallels	Interpretable Parallels	Manual Workload
Titus 1	1,173	7	167.6
Titus 2	1,535	17	90.3
Titus 3	1,157	14	82.6
Total	3,865	38	101.7

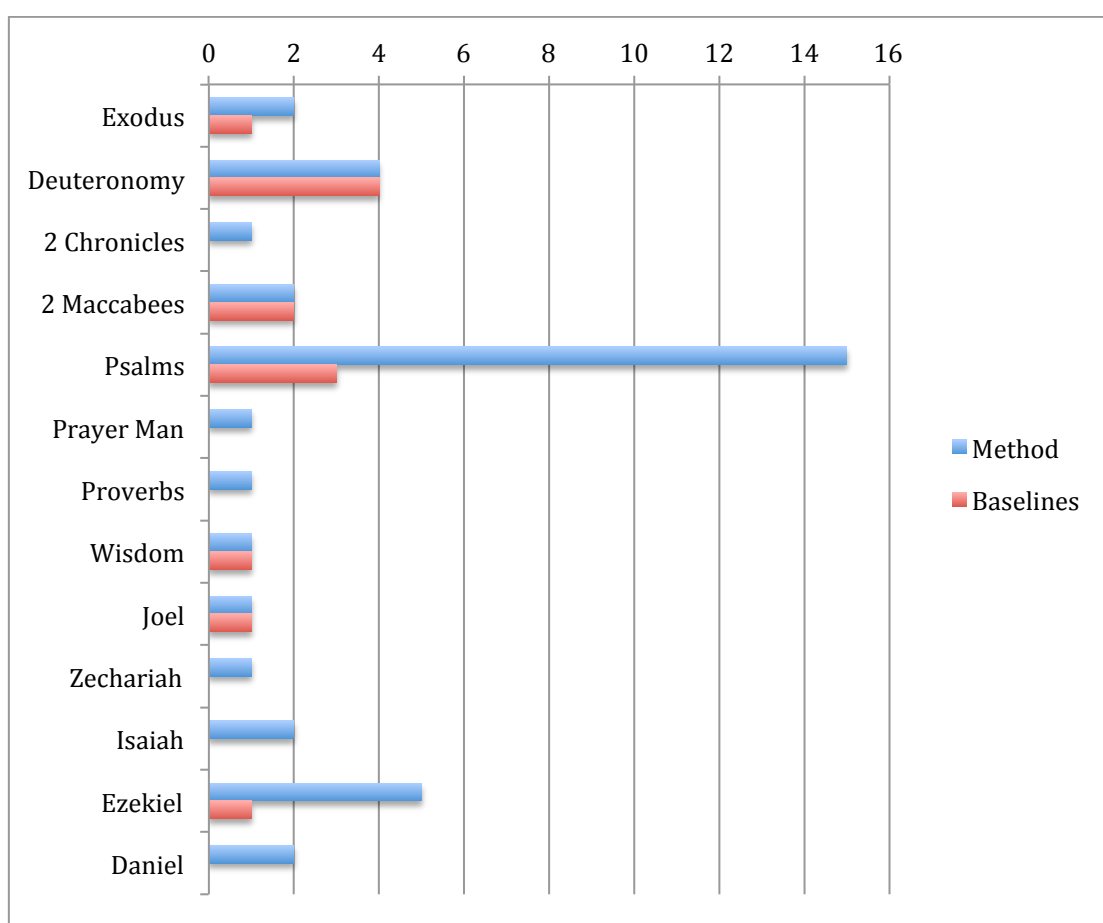
Table 6.4.2 – Manual Workload for Titus and the Septuagint

The average manual workload of 101.7 source texts for each interpretable parallel is the lowest of all three Epistles (for 1 Timothy it was 234.7 and for 2 Timothy it was 124.2). This lower workload is due to the relatively high numbers of interpretable parallels in Titus 2 and 3 where many of verses that have parallels could be echoing more than one source text.

6.5 Analysis of Metadata

Figure 6.5, below, shows how the thirty-eight interpretable parallels that were detected by the method for Titus are distributed among the various books of the Septuagint. The baseline parallels are also shown for comparison. Noticeably, this graph highlights that there are relatively high numbers of parallels with the Psalms, as there had been for 1 and 2 Timothy. Chapter 8 compares the three Epistles in more detail.

Figure 6.5 – Distribution of Parallels for Titus and the Septuagint



The above graph also highlights differences between the method's parallels and the baseline parallels for both Psalms and Ezekiel. This observation suggests that a more detailed study of the relationship between Titus and these two books would be beneficial.

6.6 Analyses of Selected Parallels

The five parallels that are listed in Table 6.6.1 have been selected for detailed analysis because they are classified as ‘likely’ by the method but they are not listed in the baseline lists of UBS⁵, NA²⁸ and Evans. As the table shows, three of these parallels are detected by either Hübner, Knight or Towner.

Target Text	Source Text	UBS ⁵	NA ²⁸	Dittmar	Evans	Gough	Hübner	Knight	McLean	Towner ⁵²⁸	Williams	Wolfe	Class & Type
Titus 1:5	Deut 16:18												E2 (likely) Echo
Titus 1:14	Isa 29:13							✓					E1 (likely) Echo
Titus 2:13	Ezek 43:2												E1 (likely) Echo
Titus 3:5b	Ezek 36:25-26						✓	✓		✓			E1 (likely) Echo
Titus 3:5b-6	Zech 12:10						✓						E1 (likely) Echo

Table 6.6.1 – Selected Parallels for Titus and the Septuagint

The analyses of these five parallels follow the same format that was used for 1 and 2 Timothy. However, the parallel in Titus 1:14 also discusses how Isa 29:13 appears to have been used in the Jewish Pseudepigrapha and the parallel in Titus 3:5b-6 also discusses how Zech 12:10 appears to have been used in the early church.⁵²⁹

⁵²⁸ This column refers to Towner’s summary of likely references as well as his commentary. Towner, ‘1-2 Timothy and Titus’; Towner, *The Letters to Timothy and Titus*.

⁵²⁹ The use of the various source texts in the Jewish Pseudepigrapha and early church was investigated for all the parallels in this study. However, only these two parallels were deemed notable enough to comment upon in this chapter.

1. The Echo of Deut 16:18 in Titus 1:5

Comparison of Textual Versions and Evaluation

Deut 16:18 MT	Deut 16:18 LXX	Titus 1:5
<p>שְׁפֹטִים וְשֹׁטְרִים תִּתֵּן לָהֶם בְּכָל-שְׁעָרֵי אֶשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ לְשִׁבְטֶיךָ וְשָׁפְטוּ אֶת-הָעָם מִן־פֶּטֶר צִדְקָה⁵³⁰</p>	<p>Κριτὰς καὶ γραμματοεισαγωγεῖς καταστήσεις σεαυτῷ ἐν πάσαις ταῖς πόλεσίν σου, αἷς κύριος ὁ θεός σου δίδωσίν σοι, κατὰ φυλάς, καὶ κρινοῦσιν τὸν λαὸν κρίσιν δικαίαν.⁵³¹</p>	<p>Τούτου χάριν ἀπέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ καὶ καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὥς ἐγὼ σοι διεταξάμην.⁵³²</p>

This parallel was detected by the ‘Non-verbatim’ search feature using the following search command:

(καθίστημι) <within 5 words> (πόλις, πολίτης, πολιτεύομαι, πολιτεία, πολίτευμα)

This search returned eight passages from the Septuagint,⁵³³ meaning that the matching words have singular potential. The occurrence in Deut 16:18 is similar to the Epistle in that it also refers to appointing leaders in every city. However, there are only two matching root words (i.e. low Volume) so this parallel is classified as an echo (rather than a direct reference).

⁵³⁰ ET: ‘Appoint for yourselves judges and officials in all your gates which the Lord your God gave to you for your tribes, and they will judge the people with righteous judgments.’

⁵³¹ ET: ‘You shall appoint for yourself judges and officials in all of your cities, which the Lord your God has given you, according to tribes, and they will judge the people with righteous judgments.’

⁵³² ET: ‘For this reason I left you in Crete, in order that you might put in order the things remaining and appoint elders for each city, just as I commanded you.’

⁵³³ The six passages are in Deut 16:18; Josh 8:2; 2 Chr 17:2; 2 Chr 19:5; 2 Chr 28:15; 2 Macc 4:1-2; and 2 Macc 4:50.

Summary: Class E2 (likely) echo of Deut 16:18.

The Context of Deut 16:18

This verse falls within Moses' second speech in Deuteronomy where he narrates the covenant stipulations. The opening verses of the chapter, Deut 16:1-17, deal with the three major festivals and the closing verses, Deut 16:21-22, contain legislation relating to the sanctuary.⁵³⁴ The instruction on the appointment of judges and officers in v. 18 is followed by three related admonitions to 'not pervert justice,' to 'not show favoritism' and to 'not take a bribe.'⁵³⁵ This third admonition is then reinforced with the explanation that a 'bribe blinds the eyes of wise men and undermines the words of righteous men' (v.19).⁵³⁶

Parallels to Deut 16:18-20 in the Septuagint

There is an obvious parallel to Deut 16:18 in 2 Chr 19:5, as shown below:

καὶ **κατέστησεν** κριτὰς ἐν πάσαις ταῖς **πόλεσιν** Ἰουδα ταῖς ὀχυραῖς
ἐν **πόλει** καὶ **πόλει**⁵³⁷ (2 Chr 19:5)

This passage also echoes the three admonitions, including the warning against taking bribes (2 Chr 19:7). This warning is reinforced throughout the Septuagint (e.g. Prov 6:35, 15:27, 17:23; Sir 20:29, 40:12; Isa 1:24, 5:23), including the stipulation that the one who desires to dwell in the Tabernacle (Ps 14:1 LXX, Ps 15:1 MT) must not 'take a bribe against the innocent' (Ps 14:5 LXX, Ps 15:5 MT).

Taking bribes was also symptomatic of the corruption of Samuel's sons (1 Sam 8:3) and the catalyst for the people's request for a king to govern instead of them (1 Sam 8:5). Likewise, Micah condemns the leaders of Israel for taking bribes and being motivated by money:

⁵³⁴ Peter C. Craigie, *The Book of Deuteronomy* (The New International Commentary on the Old Testament; Grand Rapids: Eerdmans, 1976), 240–48.

⁵³⁵ Craigie, *Deuteronomy*, 247.

⁵³⁶ Craigie, *Deuteronomy*, 247.

⁵³⁷ ET: 'He appointed judges in all the fortified cities of Judah, city by city.'

οἱ ἡγούμενοι αὐτῆς μετὰ δώρων ἔκρινον, καὶ οἱ ἱερεῖς αὐτῆς μετὰ
μισθοῦ ἀπεκρίνοντο, καὶ οἱ προφῆται αὐτῆς μετὰ ἀργυρίου
ἐμαντεύοντο⁵³⁸ (Mic 3:1)

Thus, the Law mandates that judges and officials are to be appointed in every city and there is a recurring theme in the Septuagint that these appointed leaders must not be corrupted by money.

The Context of Titus 1:5

The command to appoint elders in every city in Titus 1:5-9 occurs immediately after the opening greeting. The subsequent verses then direct Titus and these appointed elders to the task of correcting the false teachers in Crete (Titus 1:10-16).

Knight suggests that Paul and Titus may have been in missionary activity together in Crete and that these instructions are for Titus to continue the unfinished work in Paul's absence.⁵³⁹ Both Knight and Towner recognize that the appointment of elders follows the pattern of Acts 14:21-23.⁵⁴⁰ Knight also notes a similarity between the requirement that an elder 'must not be greedy for gain' (Titus 1:7 – μὴ αἰσχροκερδῆ) and the teaching of Jesus in Matt 6:24 against the love of God rather than money.⁵⁴¹ Given the many warnings against accepting bribes (noted above), as well as examples of those who were rebuked for doing so, it is likely that Paul was influenced by Deut 16:18 and its subsequent parallels in his stipulation that elders in the church must not be greedy for money.

Deut 16:18-20 in the New Testament

In John 7:24, Jesus appears to echo Deut 16:18 when he directs the crowd to judge

⁵³⁸ ET: 'Her rulers judge for bribes, and her priests answer for reward, and her prophets have divined for silver.'

⁵³⁹ George W. Knight III, *The Pastoral Epistles* (ed. I. Howard Marshall and W. Ward Gasque; William. B. Eerdmans Publishing Company, 1999), 287–88.

⁵⁴⁰ Philip H. Towner, *The Letters to Timothy and Titus* (Wm. B. Eerdmans Publishing Co., 2006), 287; Towner, *The Letters to Timothy and Titus*, 680.

⁵⁴¹ Knight III, *The Pastoral Epistles*, 291.

him rightly.⁵⁴² The similarity between these verses is highlighted below:

καὶ κρίνοῦσιν τὸν λαὸν κρίσιν δικαίαν⁵⁴³ (Deut 16:18c)

μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνετε⁵⁴⁴ (John 7:24)

Judging rightly also appears to have been a concern for the early church, with 1 Cor 6:1-6 suggesting that it is better for legal matters to be resolved by the church rather than by the secular courts. Such decisions may have been the responsibility of elders, since they are described as performing judicial roles in several passages of the New Testament (e.g. Acts 15:2,6; Matt 26:3). In which case, the appointment of judges in every city in order to maintain justice (Deut 16:8) may have been the basis for the similar appointment of elders in the early church (Titus 1:5).

Hermeneutical/Theological Reflections

The appointment of elders in Titus 1:5-9 is consistent with the practice of appointing elders elsewhere in the New Testament (e.g. Acts 14:21-23). The likely echo of Deut 16:18 suggest that Paul has understood the role of elders in the New Testament church as a typological fulfillment of the role of judges and leaders in Israel with the church as the new people of God.

⁵⁴² This parallel is noted in Dittmar, *Vetus Testamentum in Novo*, 302. The UBS⁵, NA²⁸, McLean and Gough do not list any potential references to Deut 16:18-20.

⁵⁴³ ET: 'And they will judge the people with righteous judgments.'

⁵⁴⁴ ET: 'Do not judge according to appearances, but judge with righteous judgments.'

2. The Echo of Isaiah 29:13 in Titus 1:14-15a

Comparison of Textual Versions and Evaluation

Isaiah 29:13 MT	Isaiah 29:13 LXX	Titus 1:14-15a
<p>וַיֹּאמֶר אֲדֹנָי יִצְחָק כִּי גָשָׁה הָעַם הַזֶּה בִּפְיוֹ וּבִשְׂפָתָיו כִּבְדּוּנִי לֵבָבוֹ רַחֵק מִמֶּנִּי וְתִהְיֶה יִרְאַתָּם אֵתִי מִצְוֹת אֲנָשִׁים מִלְמַדָּה: ⁵⁴⁵</p>	<p>Καὶ εἶπεν κύριος Ἐγγίξει μοι ὁ λαὸς οὗτος τοῖς χείλεσιν αὐτῶν τιμῶσίν με, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ’ ἐμοῦ, μάτην δὲ σέβονται με διδάσκοντες ἐντάλματα ἀνθρώπων καὶ διδασκαλίαν. ⁵⁴⁶</p>	<p>μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν ἀλήθειαν. πάντα καθαρὰ τοῖς καθαροῖς. ⁵⁴⁷</p>

This parallel was detected by the ‘Verbatim’ search feature using the following search command:

(ἐντολή, ἐντέλλομαι, ἔνταλμα) <followed by> <within 2 words> (ἄνθρωπος, εἶδος, λαός, ἀνὴρ)

This search returned nine passages from the Septuagint, including Isa 29:13. ⁵⁴⁸

Titus 1:14 contains ἐντολή instead of the less common ἔνταλμα in the Septuagint, ⁵⁴⁹ but both nouns are based on the same lemma (i.e. from ἐντέλλω). Furthermore, the

⁵⁴⁵ ET: ‘And the Lord said, ‘Because this people draws near to me with their mouth and honour me with their lips but their heart is far from me, and they fear the commands of men which they have been taught.’’

⁵⁴⁶ ET: ‘And the Lord said, “These people draw near to me to honor me with their lips, but their heart is far from me, vainly they worship me, teaching the human commandments and teachings.”’

⁵⁴⁷ ET: ‘Not holding on to Jewish myths and commandments of humans who have wandered away from the truth. Everything is clean to the clean.’

⁵⁴⁸ The nine passages are Gen 12:20; Josh 1:11; Josh 3:3; Judg 19:30; 2 Chr 8:14; 2 Chr 30:16; Neh 12:24; Isa 13:4; and Isa 29:13.

underlying Hebrew word **מִצְוָה** ('commandment') in the MT is frequently translated as ἐντολή in the Septuagint (eg. in Isa 48:18).⁵⁵⁰ Thus, it is possible that Paul is echoing the MT here instead of the LXX.

The similarity in both wording and context with other New Testament uses of Isa 29:13 (see below), together with the fact that the echo is noted by at least one other commentator (i.e. Knight), makes the reference 'likely' (i.e. it meets the Satisfaction criterion). The relatively low verbal similarity means that it is classified as an 'echo' rather than a 'direct reference.'

Summary: Class E1 (likely) echo of Isa 29:13.

The Context of Isa 29:13

According to Oswalt, Isa 29:13 is contained within a section of Isaiah (i.e. chs. 28-33) that emphasizes the foolishness of trusting in the nations instead of the Lord.⁵⁵¹ This particular verse is a judgment against those who have reduced the 'fear of the Lord' to 'a set of do's and don'ts [i.e. commands of men]' that 'move one's faith from the center to the periphery of life.'⁵⁵² The surrounding verses (vv. 9-14) describe the people as blind and calloused and in need of something 'shocking' in order to awaken them.⁵⁵³

⁵⁴⁹ The noun ἐνταλμα occurs only four times in the Septuagint and three times in the New Testament.

⁵⁵⁰ The Septuagint translates **מִצְוָה** as ἐντολή over 150 times and as ἐνταλμα just four times.

⁵⁵¹ Oswalt, *The Book of Isaiah, Chapters 1-39*, 504.

⁵⁵² Oswalt, *The Book of Isaiah, Chapters 1-39*, 532.

⁵⁵³ Oswalt, *The Book of Isaiah, Chapters 1-39*, 530.

Parallels to Isa 29:13 in the Septuagint

The method did not detect any other thematically coherent parallels to Isa 29:13 or Titus 1:14. Likewise, Dittmar, Gough and McLean do not list any parallels to Isa 29:13 in the Septuagint.⁵⁵⁴

Parallels to Isa 29:13 in the Jewish Pseudepigrapha

McLean does, however, list a parallel to Ps. Sol. 4.1 based on the clause ἡ **καρδία** σου μακρὰν ἀφέστηκεν ἀπὸ τοῦ κυρίου ('your heart is far from the Lord'; cf. Isa 29:13b – ἡ δὲ **καρδία** αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ).⁵⁵⁵ The subsequent verses of Ps. Sol. 4 contain a rebuke of people who fit this description, meaning that this possible use of Isa 29:13 would be similar to the way that it is used in Titus.

The Context of Titus 1:14-15

Titus 1:14-15 is part of a denouncement of the false teachers in Crete.⁵⁵⁶ These teachers are mentioned in both Titus 1:15b (τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν, 'but to the defiled and unbelieving, nothing is clean') and Titus 1:10 (Εἰσὶν γὰρ πολλοὶ [καὶ] ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ τῆς περιτομῆς, 'for there are many rebellious people, idle talkers and deceivers, especially those from the circumcision [group]'). Based on these verses and a possible link between Jer 10:25 and Titus 1:16, Towner suggests that these false teachers were Jewish Christians who 'sought to supplement the Pauline gospel and refine Christian living by means of ascetical purification.'⁵⁵⁷

Likewise, Knight suggests that the false teaching refers to ascetical practices, which he says, are 'very likely [...] the same as or similar to those described in 1 Tim 4:1ff,'⁵⁵⁸ including 'forbidding people to marry and ordering them to abstain from

⁵⁵⁴ Dittmar, *Vetus Testamentum in Novo*, 315; Gough, *The New Testament Quotations*, 183; McLean, *Citations and Allusions*, 89.

⁵⁵⁵ McLean, *Citations and Allusions*, 89.

⁵⁵⁶ Knight III, *The Pastoral Epistles*, 295; Towner, *The Letters to Timothy and Titus*, 694.

⁵⁵⁷ Towner, *The Letters to Timothy and Titus*, 710.

⁵⁵⁸ Knight III, *The Pastoral Epistles*, 301.

certain foods' (1 Tim 4:3). After recognizing that the phrase ἐντολαῖς ἀνθρώπων (Titus 1:14) is 'equivalent' to the ἐντάλματα ἀνθρώπων in the quotation of Isa 29:13 in Matt 15:9 and Mark 7:7, Knight then likens Titus 1:14 to Col 2:22, which he says, 'reflects Jesus' words or Isaiah's or both.'⁵⁵⁹

Paul's instruction to Titus in the previous verse, ἔλεγε αὐτοὺς ἀποτόμως ἵνα ὑγιαίνωσιν ἐν τῇ πίστει (Titus 1:13, 'rebuke them sharply, so that they become sound in the faith'), may have been influenced by Isaiah's warning that something 'shocking' is required to rouse those who have gone astray (Isa 29:14).

Isa 29:13 in the New Testament

Isa 29:13 appears to have been a familiar verse in the early church, being cited in Matt 15:8-9 and Mark 7:6-7, as well as being paraphrased in Col 2:22.⁵⁶⁰ All three references use Isa 29:13 to refute opponents who falsely demand obedience to Jewish customs. In Col 2:16-22, the customs include judgments about 'food' (βρώσις, cf. 1 Tim 4:3):

Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει καὶ ἐν πόσει ἢ ἐν μέρει ἑορτῆς
ἢ νεομηνίας ἢ σαββάτων· [...] τί ὡς ζῶντες ἐν κόσμῳ
δογματίζεσθε; μὴ ἄψῃ μηδὲ γεύσῃ μηδὲ θίγῃς, ἃ ἐστὶν πάντα εἰς
φθορὰν τῇ ἀποχρήσει, κατὰ τὰ **ἐντάλματα** καὶ διδασκαλίας τῶν
ἀνθρώπων⁵⁶¹ (Col 2:16-22; cf. διδάσκοντες **ἐντάλματα ἀνθρώπων**
καὶ **διδασκαλίας**, Isa 29:13)

Likewise, Isa 29:13 is cited by Jesus in Matt 15:8-9 and the parallel verses in Mark 7:7-8 in response to the Pharisees and scribes questioning why his disciples do follow

⁵⁵⁹ Knight III, *The Pastoral Epistles*, 301.

⁵⁶⁰ These three references are all noted by Towner (see above), the UBS⁵ and NA²⁸, as well as Gough, *The New Testament Quotations*, 183; Dittmar, *Vetus Testamentum in Novo*, 315.

⁵⁶¹ ET: 'Therefore let no one judge you by food and drink or in regard to festivals or new moons or Sabbaths [...] Why as one living in the world do you teach regulations? Do not handle and do not taste and do not touch, these are all perishing as they are used, according to the commands and teachings of men.'

the traditions of the elders by purifying their hands before they eat (Matt 15:2; Mark 7:5). Interestingly, in the following verses, Mark summarizes Jesus' teaching using similar wording to the Epistle:

καθαρίζων πάντα τὰ βρώματα⁵⁶² (Mark 7:19; cf. **πάντα καθαρὰ** τοῖς καθαροῖς, Titus 1:15a; cf. βρωμάτων, 1 Tim 4:3).

Given these other New Testament uses of Isa 29:13 in a similar context to the Epistle (i.e. asceticism), especially Paul's apparent use of the same verse in Col 2:22, another reference here in Titus 1:14 appears likely.

Hermeneutical/Theological Reflections

The rebuke of those who teach 'human commandments' appears to be a common theme in the New Testament. The possible echo of the same source text (i.e. Isaiah 29:13) here in Titus 1:14 would follow the same interpretive pattern of these other New Testament passages by likening the false teachers of the present age to those who opposed God's servant(s) in the time of Isaiah.

⁵⁶² ET: 'All foods being clean.'

3. The Echo of Ezek 43:2 in Titus 2:13

Comparison of Textual Versions and Evaluation

Ezek 43:2 MT	Ezek 43:2 LXX	Titus 2:13
<p>וַיֵּבֹהֶב כְּבוֹד אֱלֹהֵי יִשְׂרָאֵל בָּא מִדֶּרֶךְ הַקְּדִים וְקוֹלוֹ כְּקוֹל מַיִם רַבִּים וְהָאֶרֶץ הָאֵיירָה מִכְבֹּדִי⁵⁶³</p>	<p>καὶ ἰδοὺ δόξα Θεοῦ Ἰσραὴλ ἤρχετο κατὰ τὴν ὁδὸν τῆς πύλης τῆς βλεπούσης πρὸς ἀνατολάς, καὶ φωνὴ τῆς παρεμβολῆς ὡς φωνὴ διπλασιαζόντων πολλῶν, καὶ ἡ γῆ ἐξέλαμπεν ὡς φέγγος ἀπὸ τῆς δόξης κυκλόθεν.⁵⁶⁴</p>	<p>προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,⁵⁶⁵</p>

This parallel was detected by the ‘Non-verbatim’ search feature using the following search command:

(ἐπιφάνεια, ἐπιφαίνω, ἐπιφανής, ἔρχομαι, παρουσία, πάρειμι) <within 5 words> (δόξα, δοξάζω)

This search returned only four passages from the Septuagint.⁵⁶⁶ Only one of these passages, Ezek 43, refers to the appearance of God’s glory and God dwelling with his people at the culmination of history (Ezek 43:7; Titus 2:13).

Summary: Class E1 likely echo of Ezek 43:2.

⁵⁶³ ET: ‘And behold, the glory of the God of Israel came from the way of the East, and his voice was like the sound of many waters, and the earth shined with his glory.’

⁵⁶⁴ ET: ‘And behold, the glory of the God of Israel came by the eastern way; and there was the sound of an army as the sound of the doubling of many, and the earth was shining as light from the glory around.’

⁵⁶⁵ ET: ‘While waiting for the blessed hope, the appearance of the glory of our great God and savior, Jesus Christ.’

⁵⁶⁶ The four passages are Judg 13:17; Jdt 12:13; 2 Macc 15:13; and Ezek 43:2.

The Context of Ezek 43:2

This verse in Ezekiel is part of the final climatic section of the book (Ezek 40:1 – 48:35) that describes God returning to his temple and establishing his residence in his city in the midst of his people.⁵⁶⁷ The enclosing pericope, Ezek 43:1-9, describes the return of the glory of God to the temple, reversing ‘the tragedy’ described in Ezek 10-11, when the glory of God departed.⁵⁶⁸

Parallels to Ezek 43:2 in the Septuagint

The glory of God appears at Mount Sinai in Exod 24:16 after the covenant is confirmed, it fills the tabernacle after it was completed in Exod 40:34-35, and it fills the temple in the same manner in 1 Kings 8:11. However, the closest parallel to Ezek 43:2 appears to be Isa 60:19 where the the glory of God also appears at the culmination of history.⁵⁶⁹

καὶ οὐκ ἔσται σοι ὁ ἥλιος εἰς φῶς ἡμέρας, οὐδὲ ἀνατολὴ σελήνης
φωτιεῖ σοι τὴν νύκτα, ἀλλ’ ἔσται σοι κύριος φῶς αἰώνιον καὶ ὁ **θεὸς**
δόξα σου⁵⁷⁰ (Isa 60:19)

Dittmar notes a parallel between this verse and another verse in Isaiah, which also appears to be related to Ezek 43:2, as shown below:⁵⁷¹

καὶ τακίσεται ἡ πλίνθος, καὶ πεσεῖται τὸ τεῖχος, ὅτι βασιλεύσει
κύριος ἐν Σιών καὶ ἐν Ἱερουσαλὴμ καὶ ἐνώπιον τῶν πρεσβυτέρων
δοξασθήσεται.⁵⁷² (Isa 24:23)

⁵⁶⁷ Daniel I. Block, *The Book of Ezekiel, Chapters 25-48* (New International Commentary on the Old Testament; Grand Rapids: William B. Eerdmans, 1998), 494.

⁵⁶⁸ Block, *The Book of Ezekiel, Chapters 25-48*, 578.

⁵⁶⁹ Dittmar, *Vetus Testamentum in Novo*, 320.

⁵⁷⁰ ET: ‘The sun shall not be for you as light by day, nor shall the rising moon lighten your night, but the Lord will be for you an everlasting light and God your glory.’

⁵⁷¹ Dittmar, *Vetus Testamentum in Novo*, 314.

⁵⁷² ET: ‘And the brick shall melt and the wall shall fall; because the Lord shall reign in Zion and in Jerusalem and shall be glorified before the elders.’

The Context of Titus 2:13

This verse is contained within a section on God's grace (Titus 2:11-15) that gives the 'basis for the exhortations to godly behavior' in the opening verses of the chapter (Titus 2:1-120).⁵⁷³ After surveying the various scholarly opinions on Titus 2:13, Knight concludes that ἐπιφάνειαν τῆς τῆς δόξης τοῦ μεγάλου θεοῦ ('the glory of the great God') is a reference to 'the appearing in glory of one person [...] Jesus.'⁵⁷⁴ Towner also comes to the same conclusion.⁵⁷⁵

Ezek 43:2 in the New Testament and Early Fathers

There appears to be an allusion to Ezek 43:2 in Rev 1:15 (**ὡς φωνὴ ὑδάτων πολλῶν**, 'as the sound of many waters').⁵⁷⁶ Like the Epistle, this passage also describes the glorious appearance of Jesus (Rev 1:6-7; Titus 2:13).

Dittmar also records a parallel between Ezek 43:7-9, Ex 25:8, and John 1:14 (all three sets of verses refer to God dwelling with his people).⁵⁷⁷ This final verse appears below, showing its similarity with Ezek 43:2.

Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, καὶ **ἐθεασάμεθα**
τὴν **δόξαν** αὐτοῦ, **δόξαν** ὡς μονογενοῦς παρὰ **πατρός**, πλήρης
χάριτος καὶ ἀληθείας.⁵⁷⁸ (John 1:14)

The NA²⁸ also lists a parallel between Ezek 43:2 and Rev 21:11. The matching words are highlighted below:

καὶ ἀπήνεγκέν με ἐν πνεύματι ἐπὶ ὄρος μέγα καὶ ὑψηλόν, καὶ
ἔδειξέν μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ **καταβαίνουσιν** ἐκ τοῦ

⁵⁷³ Knight III, *The Pastoral Epistles*, 318.

⁵⁷⁴ Knight III, *The Pastoral Epistles*, 327.

⁵⁷⁵ Towner, *The Letters to Timothy and Titus*, 758.

⁵⁷⁶ This parallel is noted in the UBS⁵, NA²⁸ and in

⁵⁷⁷ Dittmar, *Vetus Testamentum in Novo*, 326.

⁵⁷⁸ ET: 'And the Word became flesh and dwelt/tabernacled amongst us, and we beheld his glory, the glory as the one and only from the Father, full of grace and truth.'

οὐρανοῦ ἀπὸ τοῦ θεοῦ ἔχουσιν τὴν **δόξαν** τοῦ **θεοῦ**⁵⁷⁹ (Rev 21:10-11a)

Interestingly, Dittmar lists a parallel between Isa 24:23 (noted above as a parallel to Ezek 43:2) and another pair of verses in this same chapter of Revelation:⁵⁸⁰

Καὶ **ναὸν** οὐκ εἶδον ἐν αὐτῇ, ὁ γὰρ κύριος ὁ θεὸς ὁ παντοκράτωρ **ναὸς** αὐτῆς ἐστὶν καὶ τὸ ἄρνιον. καὶ ἡ πόλις οὐ χρειαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης ἵνα φαίνωσιν αὐτῇ, ἡ γὰρ **δόξα** τοῦ **θεοῦ** **ἐφώτισεν** αὐτήν, καὶ ὁ λύχνος αὐτῆς τὸ ἄρνιον⁵⁸¹ (Rev 21:22-23)

Hermeneutical/Theological Reflections

The four New Testament parallels to Ezek 43 (noted above) all describe Jesus as revealing the glory of God in/as the temple of God, three of which have this occurring at the culmination of history. As such, they visualize what is described succinctly in Titus 2:15 (ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ). Therefore, it seems likely that Paul is following the pattern of these other New Testament references by echoing the language of Ezek 43:2 and/or Isa 24:23, 60:19 here in Titus 2:15.

⁵⁷⁹ ET: ‘And he carried me away in the Spirit to a great, high mountain, and showed me the holy city Jerusalem coming down out of heaven from God, having the glory of God.’

⁵⁸⁰ Dittmar, *Vetus Testamentum in Novo*, 314.

⁵⁸¹ ET: ‘And I did not see a temple in the city, for the temple is the Lord God the Almighty and the Lamb. And the city has no need of the sun or the moon to shine on it, for the glory of God gives it light, and its lamp is the Lamb.’

4. The Echo of Ezek 36:25-26 in Titus 3:5

Comparison of Textual Versions and Evaluation

Ezek 36:25-26 MT	Ezek 36:25-26 LXX	Titus 3:5b
<p>וְזָרַקְתִּי עָלֵיכֶם מַיִם טְהוֹרִים וְטָהַרְתֶּם מִכָּל טִמְאוֹתֵיכֶם וּמִכָּל-גִּלּוּלֵיכֶם אֲטַהֵר אֶתְכֶם: וְנָתַתִּי לָכֶם לֵב הַדָּשׁ וְרוּחַ הַדָּשׁ אֶתֵּן בְּקִרְבְּכֶם וְהִסְרֹתִי אֶת-לֵב הָאֶבֶן מִבְּשָׁרְכֶם וְנָתַתִּי לָכֶם לֵב בָּשָׂר:⁵⁸²</p>	<p>καὶ ῥάνω ἐφ' ὑμᾶς ὕδωρ καθαρόν, καὶ καθαρισθήσεσθε ἀπὸ πασῶν τῶν ἀκαθαρσιῶν ὕμῶν καὶ ἀπὸ πάντων τῶν εἰδώλων ὑμῶν, καὶ καθαριῶ ὑμᾶς. καὶ δώσω ὑμῖν καρδίαν καινὴν καὶ πνεῦμα καινὸν δώσω ἐν ὑμῖν καὶ ἀφελῶ τὴν καρδίαν τὴν λιθίνην ἐκ τῆς σαρκὸς ὑμῶν καὶ δώσω ὑμῖν καρδίαν σαρκίνην.⁵⁸³</p>	<p>ἔσωσεν ἡμᾶς διὰ <u>λουτροῦ</u> <u>παλιγγενεσίας</u> καὶ <u>ἀνακαινώσεως</u> <u>πνεύματος ἁγίου</u>,⁵⁸⁴</p>

This parallel was detected by the ‘Non-verbatim’ search feature using the following search command:

⁵⁸² ET: ‘And I will sprinkle clean water upon you and you shall be clean from all your uncleanness and from all your idols, I will cleanse you. And I will place in you a new heart and a new spirit I will put within you and I will remove the heart of stone from your flesh and I will give you a heart of flesh.’

⁵⁸³ ET: ‘And I will sprinkle upon you clean water, and you will be cleansed from all your uncleanness and from all your idols, I will cleanse you. And I will give you a new heart and I will give a new spirit in you and I will take away the heart of stone from your flesh and I will give to you a heart of flesh.’

⁵⁸⁴ ET: ‘He saved us through the washing of new birth and renewal of the Holy Spirit.’

(ἀνακαίνωσις, ἀνακαινίζω, ἀνακαινόω, καινίζω, καινος, καινοτης) <within 5 words>
(πνεῦμα, πνευματικός, πνευματικῶς)

This search returned four passages from the Septuagint.⁵⁸⁵ Of these passages, Ezek 36:25-26 is the most like the Epistle in that it also refers to being washed clean from transgressions. The change from καινός ('new,' Ezek 36:26) to ἀνακαίνωσις ('renewal,' Titus 3:5) could reflect Paul's understanding of the purpose of the new Spirit, which is to bring about renewal/transformation (Ezek 36:27), or Paul could have in mind the renewal of life of the 'dry bones' in Ezek 37:1-14.

The similarities in wording and context, the other New Testament uses of Ezek 36:25-26 (see below), and fact that the echo is noted by three scholars (i.e. Hübner, Towner and Knight), makes the reference 'likely' (i.e. it meets the Satisfaction criterion).

Summary: Class E1 (likely) echo of Ezek 36:25-26.

The Context of Ezek 36:25-26

These verses in Ezekiel belong to a section of the book (Ezek 34:1 – 39:29) that focuses on God's salvation of his people.⁵⁸⁶ Whereas the earlier chapters contain oracles of judgment (Ezek 1–24), this section contains 'messages of renewal and hope.'⁵⁸⁷ The enclosing pericope, Ezek 36:22-32, describes God recovering his own honor by cleansing his people and moving them to follow his decrees and laws.⁵⁸⁸

Parallels to Ezek 36:25-26 in the Septuagint

Interestingly, in noting this verbal parallel, Hübner underlines ῥανῶ [...] ὑδωρ καθαρὸν [...] πνεῦμα in Ezek 36:25-36 and λουτροῦ παλιγγενεσίας [...] πνεῦμα in Titus 3:5. This 'sprinkling' of 'a water of purification' (Ezek 35:25) has a parallel in Num 19:9, as shown below:

⁵⁸⁵ The four occurrences are Ps 103:30, Ezek 11:19, Ezek 18:31, and Ezek 36:26.

⁵⁸⁶ Block, *The Book of Ezekiel, Chapters 25-48*, 278.

⁵⁸⁷ Block, *The Book of Ezekiel, Chapters 25-48*, 269.

⁵⁸⁸ Block, *The Book of Ezekiel, Chapters 25-48*, 351–59.

καὶ ἔσται τῇ συναγωγῇ υἱῶν Ἰσραὴλ εἰς διατήρησιν, **ὔδωρ
ῥαντισμοῦ· ἁγνισμῶ** ἐστὶν⁵⁸⁹ (Num 19:9c-d)

The method detected two verbal parallels to Ezek 36:25-26 in the earlier chapters of Ezekiel. Like Ezek 36:26, these parallels also promise a new Spirit and a new heart:

καὶ δώσω αὐτοῖς καρδίαν ἑτέραν καὶ **πνεῦμα καινὸν** δώσω ἐν αὐτοῖς καὶ ἐκσπάσω τὴν καρδίαν τὴν λιθίνην ἐκ τῆς σαρκὸς αὐτῶν καὶ δώσω αὐτοῖς καρδίαν σαρκίνην⁵⁹⁰ (Ezek 11:19)

ἀπορρίψατε ἀπὸ ἑαυτῶν πάσας τὰς ἀσεβείας ὑμῶν, ὡς ἡσεβήσατε εἰς ἐμέ, καὶ ποιήσατε ἑαυτοῖς καρδίαν καινὴν καὶ **πνεῦμα καινόν**· καὶ ἵνα τί ἀποθνήσκετε, οἶκος Ἰσραὴλ⁵⁹¹ (Ezek 18:31)

The Context of Titus 3:5

Titus 3:5 belongs to a section (Titus 3:3-8) that explains the reason for submitting to worldly authority (Titus 3:1) and for showing love to all people (Titus 3:2). The section begins with a reminder of former disobedience (Titus 3:3), which sets the context as to why salvation is not by works but by God's grace (Titus 3:4-8).

According to Towner, the language of 'washing [...] of regeneration' and 'renewal by the Holy Spirit' in Titus 3:5 'would call to mind the vivid images of the promise of the Spirit in Ezek 36:25–27.'⁵⁹² Likewise, Knight concludes that in Titus 3:5, Paul

⁵⁸⁹ ET: 'And they shall be for the congregation of the sons of Israel for preservation, a water of sprinkling, it is a purification.'

⁵⁹⁰ ET: 'I will give them another heart, and I will give to them a new spirit within them; I will remove the heart of stone from their flesh and give them a heart of flesh.'

⁵⁹¹ ET: 'Cast away from you all the transgressions that you have committed against me, and get yourselves a new heart and a new spirit! Why will you die, O house of Israel?'

⁵⁹² Towner, '1-2 Timothy and Titus', 916; Towner, *The Letters to Timothy and Titus*, 784.

describes the inner transformation of the Spirit ‘in manner that is analogous to Ezek 36:25-27 and 1 Cor 6:11.’⁵⁹³

Ezek 36:25-26 in the New Testament

These verses appear to be familiar to the early church, including a paraphrase of Ezek 36:25 in Heb 10:22 (**ῥεραντισμένοι** τὰς **καρδίας** ἀπὸ συνειδήσεως πονηρᾶς καὶ **λελουσμένοι** τὸ σῶμα **ῥδατι καθαρῷ**, ‘having our hearts sprinkled clean from an evil conscience and bodies washed by clean water’),⁵⁹⁴ and a paraphrase of Ezek 36:25-26 in John 3:5 (ἐὰν μή τις γεννηθῇ ἐξ **ῥδατος** καὶ **πνεύματος**, ‘unless they are born of water and of Spirit’).

The verses were also apparently familiar to Paul, with an obvious paraphrase of these verses in 2 Cor 3:3 (ἐγγεγραμμένη οὐ μέλανι ἀλλὰ **πνεύματι** θεοῦ ζῶντος, οὐκ ἐν πλαξὶν **λιθίναις** ἀλλ’ ἐν πλαξὶν **καρδίαις σαρκίνοις**, ‘written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts’).⁵⁹⁵ However, perhaps the most significant evidence in support of an echo here in Titus 3:5 are the echoes of Ezek 36-37 in Titus 2:14.⁵⁹⁶

Hermeneutical/Theological Reflections

This likely echo in Titus 3:5 is similar to the other New Testament echoes of the same source text in that they all describe the New Testament outpouring of the Holy Spirit as a historical fulfillment of the promise in Ezek 36:25-36.

⁵⁹³ Knight III, *The Pastoral Epistles*, 343.

⁵⁹⁴ This potential reference is noted by both the UBS⁵ and the NA²⁸, as well as McLean. McLean, *Citations and Allusions*, 108.

⁵⁹⁵ This potential reference is noted by the UBS⁵, NA²⁸, McLean and Dittmar. McLean, *Citations and Allusions*, 108; Dittmar, *Vetus Testamentum in Novo*, 306. There is also a less obvious verbal parallel with 1 Thes 4:8 that is recorded by Dittmar.

⁵⁹⁶ For a detailed explanation of the echo of Ezek 36:25 in Titus 2:14, see Towner, ‘1-2 Timothy and Titus’, 912–14.

5. The Echo of Zech 12:10 in Titus 3:5b-6

Comparison of Textual Versions and Evaluation

Zech 12:10 MT	Zech 12:10 LXX	Titus 3:5b-6
<p>וְשָׁכַחְתִּי עַל־בֵּית דָּוִד וְעַל יֹשֵׁב יְרוּשָׁלַם רִיחַ חַן וְתַחֲנוּנֵי יְהוֹשִׁי וְהָבִיטוּ אֵלַי אֶת אֲשֶׁר־דָּקְרוּ וְסָפְדוּ עָלָיו כְּמִסְפַּד עַל־הַיָּחִיד וְהָמָר עָלָיו כְּהָמָר עַל־הַבְּכוֹר:⁵⁹⁷</p>	<p>καὶ ἐκχέω ἐπὶ τὸν οἶκον Δαυὶδ καὶ ἐπὶ τοὺς κατοικοῦντας Ἱερουσαλημ πνεῦμα χάριτος καὶ οἰκτιρμοῦ, καὶ ἐπιβλέψονται πρὸς με ἄνθ’ ὧν κατωρχήσαντο καὶ κόψονται ἐπ’ αὐτὸν κοπετὸν ὡς ἐπ’ ἀγαπητὸν καὶ ὀδυνηθήσονται ὀδύνην ὡς ἐπὶ πρωτοτόκῳ.⁵⁹⁸</p>	<p>πνεύματος ἁγίου, οὗ ἐξέχεεν ἐφ’ ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν.⁵⁹⁹</p>

This parallel was detected by the ‘Multiple Segments’ search feature using the following search command:

(πνεῦμα, πνευματικός, πνευματικῶς) <within 30 words> (ἐκχέω, ἐκχύνω, ἐκχύνω)

⁵⁹⁷ ET: ‘And I will pour out upon the house of David and upon the inhabitants of Jerusalem a spirit of grace and supplication, and they shall look at the one they have pierced and mourn as one mourns for an only child, and weep bitterly over him as one weeps over a firstborn.’

⁵⁹⁸ ET: ‘And I will pour out a spirit of grace and compassion upon the house of David and the inhabitants of Jerusalem, and they shall look to me instead of whom they have mocked, and they shall mourn upon him mourning as for a beloved, and they shall weep weeping as upon a first-born.’

⁵⁹⁹ ET: ‘Of the Holy Spirit, whom he poured out upon us richly through Jesus Christ our savior.’

This search returned five passages from the Septuagint.⁶⁰⁰ Two of these passages, Joel 3:1 and Zech 12:10, are thematically coherent with Titus 3:5-6 in that they also refer to God ‘pouring out’ a ‘spirit/Spirit.’ The parallel between Joel 3:1 and Titus 3:5-6 appears to be well known, since it is noted in the UBS⁵ and NA²⁸, as well as by Evans, Hübner, Knight, McLean and Towner.⁶⁰¹ However, despite having the same verbal similarity, the parallel to Zech 12:10 is not listed in either the UBS⁵ or NA²⁸, and among the five scholars that note the parallel to Joel 3:1, only Hübner lists the verbal parallel to Zech 12:10.⁶⁰² As such, the following discussion focuses the rationale for noting the echo to Zech 12:10, with Joel 3:1 discussed as a Septuagint parallel.

Summar: Class E1 (likely) echo of Zech 12:10.

The Context of Zech 12:10

This verse belongs to the second oracle of Zechariah that foretells the destiny of the people of God.⁶⁰³ While the surrounding context mentions the forgiveness of sins (Zech 13:1ff⁶⁰⁴), the verse itself highlights the contrition and awareness of God’s grace that follows the outpouring of a spirit/Spirit from God.⁶⁰⁵

Parallels to Zech 12:10 in the Septuagint

The obvious parallel to Zech 12:10 in the Septuagint is Joel 3:1, as detected by the method and by several scholars (as noted above). This passage is cited in Acts 2 after the outpouring of the Holy Spirit at Pentecost:

⁶⁰⁰ The five passages are Ps 141:3-4, Job 30:15-16, Sir 39:28, Joel 3:1-2 and Zech 12:10.

⁶⁰¹ Evans, *Ancient Texts*, 395; Hübner, *Vetus Testamentum in Novo: Band 2 Corpus Paulinum*, 656; Knight III, *The Pastoral Epistles*, 345; McLean, *Citations and Allusions*, 114; Towner, ‘1-2 Timothy and Titus’, 916.

⁶⁰² Hübner, *Vetus Testamentum in Novo: Band 2 Corpus Paulinum*, 656.

⁶⁰³ Thomas Edward McComiskey, ‘Zechariah’, in *The Minor Prophets: An Exegetical & Expository Commentary* (vol. 3; Grand Rapids: Baker Academic, 1998), 1003–20.

⁶⁰⁴ Note that the MT includes the clause וְלִחְטָאתָם וְלִנְדָּה (‘to cleanse them from sin and uncleanness’) at the end of Zech 13:1. This clause is omitted from the Septuagint.

⁶⁰⁵ McComiskey, ‘Zechariah’, 1214.

Καὶ ἔσται μετὰ ταῦτα καὶ **ἐκχεῶ** ἀπὸ τοῦ **πνεύματός** μου ἐπὶ πᾶσαν σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν, καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνιασθήσονται, καὶ οἱ νεανίσκοι ὑμῶν ὁράσεις ὄψονται· καὶ ἐπὶ τοὺς δούλους καὶ ἐπὶ τὰς δούλας ἐν ταῖς ἡμέραις ἐκείναις **ἐκχεῶ** ἀπὸ τοῦ **πνεύματός** μου.⁶⁰⁶
(Joel 3:1-2; ET Joel 2:28-29; Acts 2:17-18)

The citation in Acts continues to Joel 3:5a (καὶ ἔσται πᾶς, ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου, σωθήσεται, ‘and it will be that everyone, who calls upon the name of the Lord, will be saved’; Acts 2:21), thereby linking ‘salvation’ with the ‘outpouring’ of the ‘Spirit’. Then, in the subsequent verses of Acts, ‘Jesus’ is described as the one who ‘pours out’ the ‘Spirit’:

τοῦτον τὸν **Ἰησοῦν** ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς ἐσμεν μάρτυρες· τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθείς, τὴν τε ἐπαγγελίαν τοῦ **πνεύματος** τοῦ **ἁγίου** λαβὼν παρὰ τοῦ πατρός, **ἐξέχεεν** τοῦτο ὃ ὑμεῖς [καὶ] βλέπετε καὶ ἀκούετε.⁶⁰⁷ (Acts 2:32-33)

cf. also εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν καὶ λήμψεσθε τὴν δωρεὰν τοῦ **ἁγίου πνεύματος**. ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία⁶⁰⁸ (Acts 2:38b-40)

This use of Joel 3 in the book of Acts is similar to Titus in that both the purpose of the outpouring (i.e. salvation), as well as the means by which it occurs (i.e. Jesus), are captured in the second half of Titus 3:6 (διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν, ‘through Jesus our savior’).

⁶⁰⁶ ET: ‘And I will be with them and I will pour out from my spirit upon all flesh, and your sons and daughters will prophesize, and your older men will dream dreams and your younger men will see visions; and upon your manservants and upon your maidservants in that day I will pour out from my spirit.’

⁶⁰⁷ ET: ‘God raised this Jesus, of which we are all witnesses; therefore, having been exalted to the right hand of God, and having received from the Father the promised Holy Spirit, this he poured out, which you yourselves have also seen and heard.’

⁶⁰⁸ ET: ‘For the forgiveness of your sins and you will receive the gift of the Holy Spirit. Because the promise is for you.’

The Context of Titus 3:5-6

As noted in the discussion of the previous echo, Titus 3:5-6 is part of a section (i.e. vv. 3-8) that explains why the instructions in vv. 1-2 should be followed. This explanation begins with a description of former disobedience (Ἦμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι [...], ‘for then we ourselves were also ignorant, disobedient, deceived [...],’ Titus 3:3), which was transformed by the appearance of God’s ‘generosity’ and ‘kindness’ (ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν θεοῦ, Titus 3:4) and through the ‘regeneration’ and ‘renewal’ of the Holy Spirit (διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου, Titus 3:5d). The focus on God’s grace is further reinforced in Titus 3:7 – δικαιωθέντες τῇ ἐκείνου χάριτι (‘having been justified by this grace.’)

The transformation that described in Titus 3:3-8 is foreshadowed by Zecharia where a spirit/Spirit of ‘grace’ and ‘compassion’ (πνεῦμα χάριτος καὶ οἰκτιρμοῦ) brings forth contrition and inner renewal (Zech 12:10).

Zech 12:10 in the New Testament

Elsewhere in the New Testament, contrition and inner renewal are described as the work of the Holy Spirit in John 16:7-8 (ὁ παράκλητος [...] ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως; ‘the Paraclete [...] he will convict the world concerning sin and righteousness and judgment’). Notably, Zech 12:10 is then cited in John 19:37 during the crucifixion of Jesus (καὶ πάλιν ἑτέρα γραφὴ λέγει· ὄψονται εἰς ὃν ἐξεκέντησαν, ‘and again another Scripture says, “They will look upon the one whom they pierced”’).⁶⁰⁹

⁶⁰⁹ There are two lexical differences in this citation. Firstly, in place of the Septuagint’s ἐπιβλέπονται (from ἐπιβλέπω, ‘I look upon’), John has ὄψονται (from ὁράω, ‘I see’). Secondly, in place of the Septuagint’s κατωρχήσαντο (from καθορχέομαι, ‘I mock’), John has ἐξεκέντησαν (from ἐκκεντέω, ‘I pierce’). The first change is insignificant, while the second is perhaps a better translation of the Hebrew קָדַךְ (‘to pierce’) in the MT. Interestingly, Rev 1:7 also uses ἐκκεντέω in its quotation of Zech 12:10.

Similarly, the theme of contrition is evident in the quotation of Zech 12:10 in Rev 1:7 (οἵτινες αὐτὸν **ἐξεκέντησαν, καὶ κόψονται ἐπ’ αὐτὸν**, ‘the ones who pierced him, even they will mourn over him’).

Zech 12:10 in the Early Church

Justin also cites Zech 12:10 in his *Apology*.⁶¹⁰ Like in Titus 3, he envisions that the right outcome of contrition is changed lives:

[...] διὰ Ζαχαρίου τοῦ προφήτου προφητευθέντα ἐλέχθη οὕτως·
“[...] Καὶ τότε ἐν Ἱερουσαλὴμ κοπετὸς μέγας, οὐ κοπετὸς
στομάτων ἢ χειλέων, ἀλλὰ κοπετὸς καρδίας· καὶ οὐ μὴ σχίσωσιν
αὐτῶν τὰ ἱμάτια, ἀλλὰ τὰς διανοίας. Κόψονται φυλὴ πρὸς φυλὴν,
καὶ **τότε ὄψονται εἰς ὃν ἐξεκέντησαν** [...]”⁶¹¹ (Apol. 1:52)

Hermeneutical/Theological Reflections

This likely echo in Titus 3:5 is similar to the three citations of Zech 12:10 in the New Testament and early church in that the outpouring of the Spirit (and subsequent recognition of the one whom they have pierced) brings forth contrition and changed behavior (i.e. repentance). The echo of Zech 12:10 does not need be in opposition to the echo of Joel 3:1 (note the similarities between Joel 3 and Titus 3 that were mentioned above), since it is possible that these two source texts have had a combined influence on Paul in Titus 3.

⁶¹⁰ This reference is noted in McLean, *Citations and Allusions*, 119.

⁶¹¹ ET: ‘[...] Thus it was predicted by Zechariah the prophet, ‘[...] And then in Jerusalem there shall be great lamentation, not the lamentation of mouths or of lips, but the lamentation of the heart; and they shall rend not their garments, but their hearts. Tribe by tribe they shall mourn, and then they shall look on Him whom they have pierced [...].’

6.7 Summary

This chapter presented and analyzed the results of using the new method to identify high-interest parallels between Titus and the Septuagint. The method was seen to be effective in that it was able to detect all of the ‘interpretable’ parallels that are listed in three baseline lists of parallels. The efficiency of the method for Titus was also higher than the other two Epistles, largely due to several verses in Titus having multiple potential source texts.

Analysis of the method’s metadata highlighted books in the Septuagint where there are differences between the method’s parallels and those in the three baseline lists, thereby suggesting that a more detailed study of the relationship between Titus and both Psalms and Ezekiel would be beneficial. Finally, the ability of the method to detect interesting parallels was demonstrated via the detailed analyses of five potential references, all of which were classified as ‘likely’ by the method.

The following chapter will now present the results and analysis for the parallels between the three Pastoral Epistles and the Jewish Pseudepigrapha.

Chapter 7:

the Pastoral Epistles and the Jewish Pseudepigrapha

7.1 Introduction

In Chapters 4-6, the new method was used to detect high-interest/interpretable parallels between the three Pastoral Epistles and the Septuagint. This present chapter now looks at parallels between these same Epistles and the Jewish Pseudepigrapha.⁶¹² While the subsequent sections will catalogue and analyze these parallels, the following discussion briefly explains why the Pseudepigrapha were selected as source texts for this study.

The term Jewish Pseudepigrapha is used to denote writings that are falsely attributed to ideal figures (typically from the Jewish Scriptures) and that preserve the traditions of Second Temple Judaism.⁶¹³ The Pseudepigrapha covers a diverse range of literature, including apocalypses, testaments, expansions, wisdom and philosophical works, prayers, psalms and odes.⁶¹⁴ Across this varied material, several common themes can be identified, including the transcendence of God and the mediation of angels, the problem of evil in a world where God is sovereign (i.e. theodicy), the punishment of the wicked and the eternal dwelling place of the righteous, exhortations to avoid sexual immorality and idolatry, and a desire to explain or expand ambiguous

⁶¹² Given that the Pseudepigrapha is substantially smaller than the Septuagint (11728 verses compared to 28971), the number of potential references is also lower, and so the results for all three Epistles will be examined here together in this chapter.

⁶¹³ This definition has been adapted from Charlesworth, *Old Testament Pseudepigrapha*, p xxv. The ‘Jewish Pseudepigrapha’ is also known as the ‘Old Testament Pseudepigrapha’, a term that Charlesworth himself adopts.

⁶¹⁴ As late as the 1970’s, standard collections contained as few as 13 documents, but the publication of Charlesworth’s two-volume collection in the mid 80’s served to heighten the interest in these works. Subsequently, the recent supplemental collection by Bauckham et. al. contains a variety of material written in as many as sixteen different languages and penned by Jewish, Christian and pagan authors. See, Lorenzo DiTomasso, ‘Pseudepigrapha Research and Christian Origins after the OTP’, in *The Pseudepigrapha and Christian Origins: Essays from the Studiorum Novi Testamenti Societas* (New York: T&T Clark, 2011), 30.

events from within Scriptural narratives.⁶¹⁵

While the Jewish Pseudepigrapha preserves the traditions of Second Temple Judaism, it is through Christian rather than Jewish hands that the documents have been passed down to us. The extent of their acceptance within the Church is reflected in the diversity of languages that they have been translated into, and through their influence on Christian society, art and literature. One scholar, for example, has noted that the Sibylline Oracles are ‘quoted hundreds of times in the Church Fathers’ as well as in Constantine’s *Speech to the Saints*.⁶¹⁶ Meanwhile, Michelangelo painted five Sibyls alongside the Jewish (Old Testament) prophets in the Sistine Chapel and Raphael depicted four Sibyls on the Santa Maria della Pace in Rome.⁶¹⁷ Christopher Columbus, having been misled by the Fourth Book of Ezra’s comment that water only accounted for one seventh of the world surface, reasoned that there was more land yet accounted for and set sail Westward to discover it.⁶¹⁸ References to the Prayer of Manasseh⁶¹⁹ are found in both the Didascalia and the Apostolic Constitutions, while the text of the Prayer is included in Codex Alexandrinus. Thomas Aquinas used the Prayer to argue for necessity of the ‘sacrament of penance’ in his *Summa Theologiae*, while Martin Luther found value in reflecting on it after translating the Prayer into his native German.⁶²⁰

Not only has the Jewish Pseudepigrapha had a broad influence on the Christian Church, it is also possible that this influence began quite early. Apart from the

⁶¹⁵ See also Charlesworth’s analysis in *The Old Testament Pseudepigrapha* (2nd ed.; Peabody, Massachusetts: Hendrickson, 2011), xxix–xxxiv.

⁶¹⁶ Charlesworth, *OTP*, 324.

⁶¹⁷ Charlesworth, *OTP*, 324. The ‘Sibyls’ are the female seers who are responsible for the prophecies in the Sibylline Oracles.

⁶¹⁸ Quoted by Metzger in Charlesworth, *OTP*, 522.

⁶¹⁹ The Prayer of Manasseh is anomalous in that it is contained in both the Septuagint and collections of the Pseudepigrapha. Within this study, potential references to the Prayer are discussed (and counted) as part of the Septuagint analysis. However, the Prayer is mentioned here in this introduction in order to highlight the influence of the Pseudepigrapha upon the church.

⁶²⁰ Charlesworth, *OTP*, 632.

apparent quotation from 1 Enoch in the book of Jude, there are a number of places where a reference to the Pseudepigrapha would seem to be of benefit to the New Testament. For example, the appeal to someone's name in order to cast out demons in Mark 9:38 is clarified by recognizing a similar practice in the Testament of Solomon; the instruction to 'bind him hand and feet and cast him into the outer darkness' in Matt 22:13 may be influenced by a similar judgment in 1 En. 10.14; and knowledge of Isaiah being sawn in half with a wood saw in Mart. Ascen. Isa. 5.1 would explain why readers are expected to understand the passing reference to those who 'were sawn in two' in Heb 11:37.⁶²¹

Therefore, the widespread adoption of the Jewish Pseudepigrapha throughout the history of Church, together with these potential references in the New Testament, raises the possibility that the Pseudepigrapha may have had a similar influence on the Epistles. However, the Christian redaction of the Pseudepigrapha throughout the history of their transmission means that their extant forms may be different to what the author of the Epistles might have known.

Consequently, each parallel in this chapter is evaluated based on the context of the matching words in the pseudepigraphal text. If this context is obviously Jewish, such as observance of the Mosaic Law or temple worship, then the parallel will be categorized as from the Epistle to the pseudepigraphal text.⁶²² Alternatively, if the context is obviously Christian, such as when the surrounding verses contain allusions to the New Testament, then it will be suggested that the parallel is from the pseudepigraphal text to the Epistle.

The following sections now analyze the effectiveness and the efficiency of the method with the three Pastoral Epistles and the Pseudepigrapha. The metadata is analyzed and future research are suggested. Section 7.6 contains brief analyses of all the interpretable parallels between Pastoral Epistles and the Jewish Pseudepigrapha,

⁶²¹ Evans, *Ancient Texts*, 71-72.

⁶²² Richard J. Bauckham, 'The Continuing Quest for the Provenance of Old Testament Pseudepigrapha', in *The Pseudepigrapha and Christian Origins: Essays from the Studiorum Novi Testamenti Societas* (ed. Gerbern S. Oegema and James H. Charlesworth; New York: T&T Clark, 2008), 26-29.

including how the direction of each reference was determined and how it was classified according to the process that was outlined in Chapter 1.

7.2 The Effectiveness of the Method

Table 7.2.1 – Parallels between 1 Timothy and the Pseudepigrapha

Verse	Source Text	Interpretable	UBS ⁵	NA ²⁸	Evans	Search Feature	Root Words	Total Words	Class	Type
1:5	Apoc. Sedr. 1.17	✓				Non-verbatim	3	3	E4 (possible)	Echo
1:13	T. Jud. 19.3	✓			✓	Non-verbatim	3	3	E3 (possible)	Echo
2:5	T. Dan. 6.2	✓			✓	Keyword	3	4	A2 (likely)	Allusion
2:9	T. Jud. 13.5	✓				Multiple Segments	3	3	E4 (possible)	Echo
2:14	Apoc. Sedr. 4.4-5.1	✓				Non-verbatim	3	3	A4 (possible)	Allusion
2:14	LAE 16.5	✓				Multiple Segments	2	2	A4 (possible)	Allusion
2:14	Hist. Rech. 7.8	✓				Multiple Segments	2	2	A4 (possible)	Allusion
2:14	3 Bar. 4.8	✓				Multiple Segments	2	2	A4 (possible)	Allusion
2:14	Sib. Or. 1.39-40	✓				Multiple Segments	2	2	A4 (possible)	Allusion
3:16	4 Macc. 6.31; 7.16; 16.1			✓	✓	Keyword	2	2	-	-
5:10	T. Ab. 3.9	✓				Multiple Segments	3	3	E4 (possible)	Echo
5:10	Jos. Asen. 13.12	✓				Non-verbatim	2	2	E4 (possible)	Echo
5:21	LAE 32.2	✓				Multiple Segments	3	3	E4 (possible)	Echo
6:7	Ps.-Phoc. 110				✓	Non-verbatim	0	2	-	-
6:10	T. Jud. 19.1	✓		✓		Non-verbatim	1	2	A3 (possible)	Allusion
6:13-15	3 Macc. 5.35		✓		✓	Multiple Segments	4	5	-	-
6:16	1 En. 14.19-21	✓				Multiple Segments	3	4	E4 (possible)	Echo
6:17	Ps.-Phoc. 62				✓	Non-verbatim	1	2	-	-

Table 7.3.2 – Parallels between 2 Timothy and the Pseudepigrapha

Verse	Source Text	Interpretable	UBS ⁵	NA ²⁸	Evans	Search Feature	Root Words	Total Words	Class	Type
1:18	T. Zeb. 19.3	✓				Non-verbatim	4	4	E4 (possible)	Echo
2:16	T. Jud. 21.8				✓	Non-verbatim	1	3	-	-
3:1	T. Jud. 18.1	✓				Non-verbatim	2	3	E4 (possible)	Echo
3:1	T. Zeb. 9.5	✓				Non-verbatim	3	4	E4 (possible)	Echo
3:1	T. Dan 5.4	✓			✓	Non-verbatim	3	4	E4 (possible)	Echo
3:8	T. Sol. 25.4	✓				Non-verbatim	3	3	A4 (possible)	Allusion
3:8	Jan. Jam. 3.7-11	✓			✓	Non-verbatim	3	3	A4 (possible)	Allusion
3.11	Pss. Sol. 4.23	✓		✓	✓	Verbatim	3	3	E4 (possible)	Echo
3.11	Pss. Sol. 12.1	✓				Verbatim	3	3	E4 (possible)	Echo
3.11	Pss. Sol. 13.4	✓				Verbatim	3	5	E4 (possible)	Echo
4.1	Sib. Or. 8.82-3	✓				Non-verbatim	3	4	E4 (possible)	Echo
4.8	T. Levi 8.2				✓	Non-verbatim	2	2	-	-
4.14	Pss. Sol. 2.16	✓				Non-verbatim	5	7	E4 (possible)	Echo
4.14	Pss. Sol. 17.8	✓				Non-verbatim	5	7	E4 (possible)	Echo

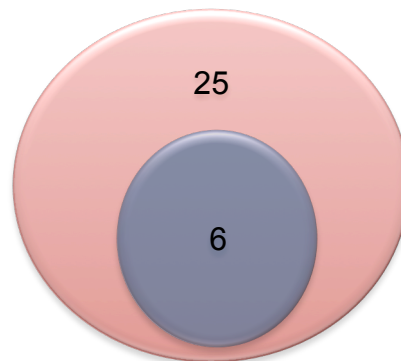
Table 7.2.1.3 – Parallels between Titus and the Pseudepigrapha

Verse	Source Text	Interpretable	UBS ⁵	NA ²⁸	Evans	Search Feature	Root Words	Total Words	Class	Type
1:2	Pss. Sol. 3.12	✓				Verbatim	2	2	E4 (possible)	Echo
1:11	Sib. Or. 7.132-33	✓				Non-verbatim	2	2	A4 (possible)	Allusion
2:11	3 Macc. 6.9			✓	✓	-	1	1	-	-
2:14	Jub. 2.20	✓				Keyword	2	2	E4 (possible)	Echo
3:5	T. Ab. 14.3-4	✓				Multiple Segments	2	2	E4 (possible)	Echo
3:7	Pss. Sol. 3.12	✓				Verbatim	2	2	E4 (possible)	Echo

The three baseline lists contain fifteen parallels, of which only six were deemed to be ‘interpretable.’ The method detected all six of these interpretable parallels, giving it an effectiveness of 100%. The following section suggests adding a new search feature that would detect one of the baseline parallels that was deemed to be ‘not interpretable’ according to the criteria of Coffee et al. but it appears to be ‘meaningful.’⁶²³

The method detected thirty-one interpretable parallels between the three Pastoral Epistles and the Pseudepigrapha, of which twenty-five are not listed in the baseline lists. Figure 7.2, below, depicts these values.

Figure 7.2 – Interpretable Parallels for the Method and Baselines



⁶²³ Coffee et al., 394.

The most effective search feature for the Epistles and the Pseudepigrapha was the ‘Non-verbatim’ feature, which detected almost half of the total parallels, including eleven that are not in the baseline lists. The ‘Multiple Segments’ search feature was also effective (though not as effective as it was for the Septuagint). This feature detected nine parallels, all of which are not in the baseline lists. The values for all the features are shown below in Table 7.2.2.

Search Feature	Interpretable Parallels	Those Not In Baseline Lists
Verbatim	5	4
Non-verbatim	15	11
Keyword	2	1
Multiple Segments	9	9
TOTAL	31	25

Table 7.2.2 – The Effectiveness of Each Search Feature

7.3 Training the Method

There are nine parallels to the Jewish Pseudepigrapha that are in the baseline lists but are not listed by the method (i.e. those that are shaded grey in the above tables). The first group of omitted parallels is in 1 Tim 3:16 where both the NA²⁸ and Evans note parallels between this verse and 4 Macc. 6.31; 7.16; and 16.1, as shown below:

καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον.⁶²⁴ (1 Tim 3:16)

ὁμολογουμένως οὖν δεσπότης ἐστὶν τῶν παθῶν ὁ εὐσεβὴς λογισμός.⁶²⁵ (4 Macc. 6.31)

Εἰ δὲ τοίνυν γέρων ἀνὴρ τῶν μέχρι θανάτου βασάνων περιεφρόνησεν δι’ εὐσέβειαν, ὁμολογουμένως ἡγεμὼν ἐστὶν τῶν παθῶν ὁ εὐσεβὴς λογισμός.⁶²⁶ (4 Macc. 7.16)

⁶²⁴ ET: ‘And undeniably, the mystery of religion is great.’

⁶²⁵ ET: ‘Undeniably therefore, religious reasoning is the master of the passions.’

⁶²⁶ ET: ‘If, therefore, an old man, through religion, despised tortures even to death, undeniably religious reasoning is ruler of the passions.’

Εἰ δὲ τοίνυν καὶ γυνὴ καὶ γεραιὰ καὶ ἑπτὰ παίδων μήτηρ ὑπέμεινεν
τὰς μέχρι θανάτου βασάνους ὁρῶσα τῶν τέκνων· ὁμολογουμένως
αὐτοκράτωρ ἐστὶν τῶν παθῶν ὁ εὐσεβὴς λογισμός.⁶²⁷ (4 Macc.
16.1)

Since these verses contain three of the four occurrences of ὁμολογουμένως in the Pseudepigrapha, they were detected during the search process (i.e. because the word has singular potential). The three passages in 4 Maccabees appear to be similar to one another, but they are not thematically coherent with 1 Tim 3:16.

The parallel to Ps.-Phoc. 110 that is noted by Evans in 1 Tim 6:7 does express a similar idea as the Epistle, but it lacks the common vocabulary that might be expected of an echo:

οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, ὅτι οὐδὲ ἐξενεγκεῖν τι
δυνάμεθα⁶²⁸ (1 Tim 6:7)

οὐκ ἔνι εἰς Ἄιδην ὄλβον καὶ χρήματ' ἄγεσθαι⁶²⁹ (Ps.-Phoc. 110)

The UBS⁵ and NA²⁸ list parallels to Eccl 5:14 and Job 1:21 in this same verse. These two parallels also have low verbal similarity (they have matching synonyms but no root words). An additional search feature called 'Loose Non-verbatim' that could detect these two parallels is defined below. The places where it differs from the 'Non-verbatim' search feature are highlighted in red and underlined:

⁶²⁷ ET: 'If therefore even a woman, an aged one, the mother of seven children, endured to see her children's torments even to death, undeniably religious reasoning is the master even of the passions.'

⁶²⁸ ET: 'For we brought nothing into the world, such that we are not able to take anything out.'

⁶²⁹ ET: 'It is not possible to bring riches and money into Hades.'

Name: Loose Non-verbatim
Word order: fixed
Alternatives: **broad**
Min words: 2
Max words: segment
Max separation: **10**

This search feature could also detect the potential reference to Ps.-Phoc. 62 that is noted by Evans in 1 Tim 6:17 (provided that ὑψαυχέω was set as a synonym for ὑψηλοφρονέω):

Τοῖς **πλουσίοις** ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ **ὑψηλοφρονεῖν**⁶³⁰ (1 Tim 6:17)

ὑψαυχεῖ δ' ὁ πολὺς **πλουῦτος** καὶ ἐς ὕβριν ἀέξει⁶³¹ (Ps.-Phoc. 62)

The parallel to 3 Macc. 5.35 in 1 Tim 6:13-15 was detected by the search commands but then discounted because it was deemed to be not interpretable. Likewise, the two omitted parallels in 2 Timothy were also detected but then were subsequently discounted. The omitted parallel to T. Jud. 21.8 in 2 Tim 2:16 contains one matching word (προκόπτω) that could be a keyword because it only occurs three times in the Pseudepigrapha. However, the source text is unrelated to the Epistle:

τὰς δὲ βεβήλους κενοφωνίας περιῦστασο· ἐπὶ **πλεῖον** γὰρ **προκόψουσιν** **ἀσεβείας**⁶³² (2 Tim 2:16)

καὶ πολλῶν σάρκας ἀδίκως κόρακας καὶ ἴβεις χορτάσουσι, καὶ **προκόψουσιν** ἐπὶ τὸ **κακὸν** ἐν **πλεονεξία** ὑψούμενοι.⁶³³ (T. Jud. 21.8)

The potential parallel to T. Levi 8.2 in 2 Tim 4:8 has two matching words (δικαιοσύνη and στέφανος) that only appear together in two verses of the

⁶³⁰ ET: 'Command the rich in the present age not to be haughty.'

⁶³¹ ET: 'But great wealth is conceited and leads to insolence.'

⁶³² ET: 'But avoid foolish babble; for it advances greater ungodliness.'

⁶³³ ET: 'And they will wrongfully feed the ravens and the owls with the flesh of many; and the ones who lift up greediness will advance in evil.'

Pseudepigrapha. However, both of these verses refer to a physical crown that is worn in this lifetime, whereas 2 Tim 4 refers to the crown of righteousness that is received on the last day:

λοιπὸν ἀπόκειται μοι ὁ **τῆς δικαιοσύνης στέφανος**, ὃν ἀποδώσει μοι ὁ κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτής, οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσιν τοῖς ἠγαπηκόσιν τὴν ἐπιφάνειαν αὐτοῦ.⁶³⁴ (2 Tim 4:8)

καὶ εἶδον ἑπτὰ ἀνθρώπους ἐν ἐσθῇτι λευκῇ, λέγοντάς μοι· Ἀναστὰς ἔνδυσαι τὴν στολὴν τῆς ἱερατείας καὶ τὸν **στέφανον τῆς δικαιοσύνης** καὶ τὸ λόγιον τῆς συνέσεως καὶ τὸν ποδήρη τῆς ἀληθείας καὶ τὸ πέταλον τῆς πίστεως καὶ τὴν μίτραν τοῦ σημείου καὶ τὸ ἐφοῦδ τῆς προφητείας.⁶³⁵ (T. Levi 8.2)

εἶπε, μέγιστε βασιλεῦ, θεοῦ σοι **στέφανον δικαιοσύνης δεδωκότος**.⁶³⁶ (Let. Arist. 280b)

Evans lists the first of these verses (i.e. T. Levi 8.2) as a parallel but not the latter even though it has greater verbal similarity with the Epistle.⁶³⁷ This discrepancy highlights the need for a systematic approach to detecting references, like that used by the new method.

The potential parallel with 3 Macc. 6.9 that is noted by the NA²⁸ and Evans in Titus 2:11 was detected by the method during the linking/searching step

⁶³⁴ ET: ‘Only the crown of righteousness remains for me, which the Lord, the righteous judge, will repay to me on that day; and not only to me, but also to all who love/long for his appearance.’

⁶³⁵ ET: ‘And I saw seven men in white clothing, saying to me, ‘Arise, put on the dress of priesthood, and the crown of righteousness, and the word of understanding, and the robe of truth, and the plate of faith, and the turban of miracle, and the ephod of prophecy.’’

⁶³⁶ ET: ‘He said, ‘O great king, God has given to you the crown of righteousness.’’

⁶³⁷ As well as the two matching words, there are also two lexical alternatives in Let. Arist. 280b (i.e. θεός for κύριος, and δίδωμι for ἀποδίδωμι).

because the shared word, ἐπιφαίνω, only occurs six times in the Pseudepigrapha. However, this potential parallel was subsequently discounted because there is no obvious benefit of appealing to the source text:

Επεφάνη γὰρ ἡ χάρις τοῦ θεοῦ σωτήριος πᾶσιν ἀνθρώποις⁶³⁸ (Titus 2:11)

καὶ νῦν, μίσυβρι, πολυέλεε, τῶν ὅλων δικαστά, τάχος **ἐπιφάνηθι** τοῖς ἀγίοις Ἰσραὴλ γένους, ὑπὸ ἐβδελυγμένων ἀνόμων ἐθνῶν ὑβριζομένοις.⁶³⁹ (3 Macc. 6.9)

The method detected five parallels between Titus and the Pseudepigrapha that are not listed in the baseline lists. All five of these parallels have greater verbal similarity than the parallel to 3 Macc. 6.9.

7.4 The Efficiency of the Method

The following tables contain the computer and manual workloads for each of the Pastoral Epistles with the Pseudepigrapha. This data is provided for the benefit of future studies of echoes that might experiment with a different set of search features and a different value for the Singular Potential criterion. The total workloads for each Epistle with the Septuagint (which were calculated in Chapters 4–6) have been included in these tables in order to facilitate the comparison of the workloads for the two different sets of source texts.

Since the method looks for rare combinations of words, the computer workload is determined by both the rarity of the words and the size of the source texts. Thus, the computer workloads for the Pseudepigrapha are all lower than the equivalent values

⁶³⁸ ET: ‘For the grace of God has appeared bringing salvation to all men.’

⁶³⁹ ET: ‘And now, you who hate insolence; you who abound in mercy; you who are the protector of all things; appear quickly to those who are of the race of Israel, who are insulted by abhorred, lawless Gentiles.’

for the Septuagint because it is easier to find a rare combination (i.e. takes less searches) for this smaller set of source texts.

Target Text	Search Words	Searches		Computer Workload	
		Pseud.	Sept.	Pseud.	Sept.
1 Tim	1,011	7,981	8,904	7.89	8.81
2 Tim	688	5,148	5,893	8.49	8.67
Titus	406	3,138	3,413	7.73	8.41
Total	2,105	16,267	18,210	7.73	8.65

Table 7.4.1 – Computer Workload for the three Pastoral Epistles with the Jewish Pseudepigrapha and the Septuagint

The manual workloads in Table 7.4.2, below, are calculated based on the number of interpretable parallels in each Epistle. All the manual workloads for the Pseudepigrapha are higher than for the Septuagint, indicating that it is harder to find an interpretable parallel in this set of source texts. In other words, the manual workloads indicate that the Pastoral Epistles have more in common with the Septuagint than with the Pseudepigrapha.

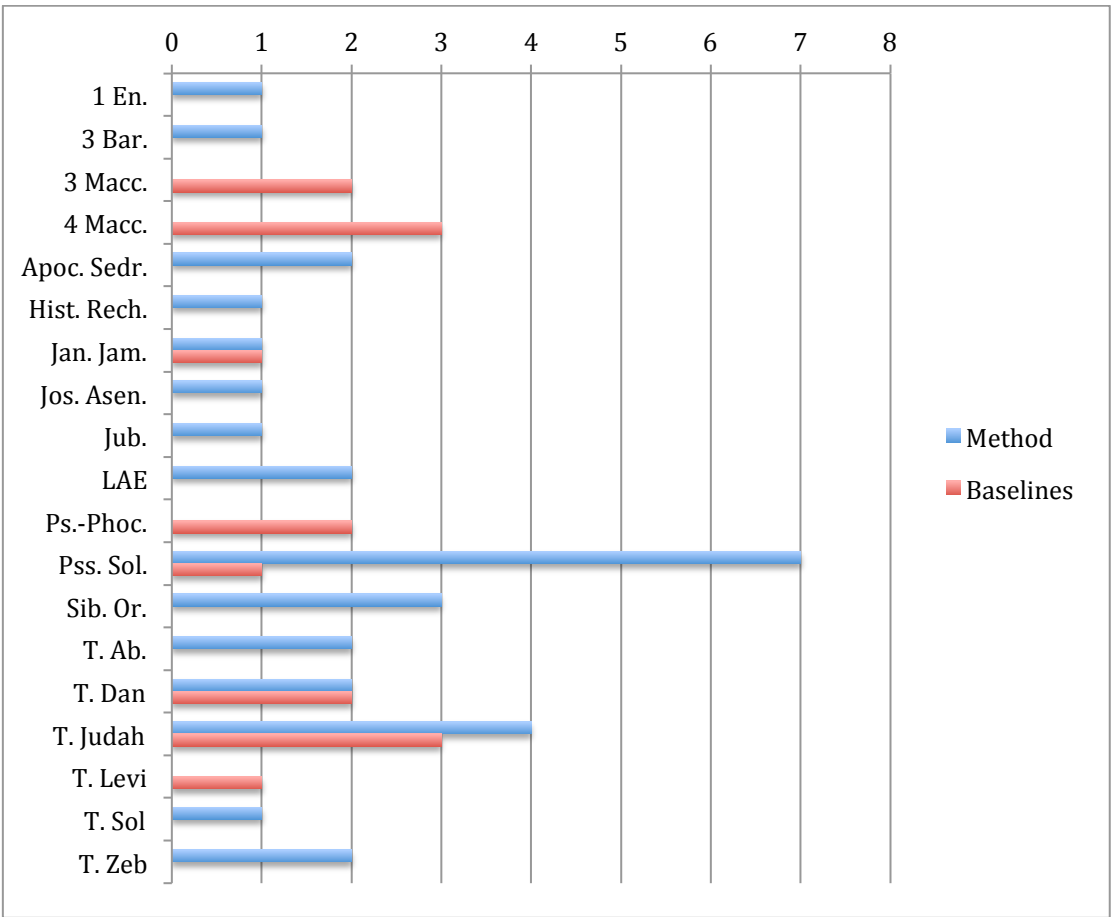
Target Text	All Verbal Parallels		Interpretable Parallels		Manual Workload	
	Pseud.	Sept.	Pseud.	Sept.	Pseud.	Sept.
1 Tim	9,054	9,152	14	39	646.7	234.7
2 Tim	5,844	5,963	12	48	487.0	124.2
Titus	3,819	3,865	5	38	763.8	101.7
Total	18,717	18,980	31	125	603.8	151.8

Table 7.4.2 – Manual Workload for the three Pastoral Epistles with the Jewish Pseudepigrapha and the Septuagint

7.5 Analysis of Metadata

Figure 7.5, below, shows how the thirty-one interpretable parallels that were detected by the method are distributed among the various books of the Jewish Pseudepigrapha. The baseline parallels are also shown for comparison. Noticeably, this graph highlights that there are relatively high numbers of parallels with the Psalms of Solomon and the Testaments of the Twelve Patriarchs, especially the Testament of Judah. The relationships between the Pastoral Epistles and these two books are suggested as profitable areas of future study.

Figure 7.5 – Distribution of Parallels for the three Pastoral Epistles with the Jewish Pseudepigrapha



7.6 Analyses of Interpretable Parallels

In this section, the thirty-one interpretable parallels between the three Pastoral Epistles and the Pseudepigrapha are analysed using a similar format to the analyses in the previous chapters. This format is a slightly simplified version of the format used by Beetham in his study of the echoes of Scripture in Colossians.⁶⁴⁰

In determining parallels with the Septuagint, Pseudepigrapha and New Testament, the works of Dittmar, Gough, Hübner, McLean, and Wilson, and the commentaries of Knight and Towner were consulted, just as they were for the analyses in the previous chapters.⁶⁴¹ In addition, Delamarter's Scripture index of the Pseudepigrapha was also used.⁶⁴² However, most of the parallels noted in the following analyses are from the method rather than these lists.

7.6.1 1 Timothy

The method detected fourteen interpretable parallels between 1 Timothy and the Jewish Pseudepigrapha. Some verses of the Epistle, such as 1 Tim 2:14, contain several parallels. Where this occurs, the parallels are discussed together.

⁶⁴⁰ Christopher A. Beetham, *Echoes of Scripture in the Letter of Paul to the Colossians* (Atlanta: Society of Biblical Literature, 2008).

⁶⁴¹ Dittmar, *Vetus Testamentum in Novo*; Gough, *The New Testament Quotations*; Hübner, *Vetus Testamentum in Novo: Band 2 Corpus Paulinum*; McLean, *Citations and Allusions*; Wilson, *Pauline Parallels*; Knight III, *The Pastoral Epistles*; Towner, *The Letters to Timothy and Titus*.

⁶⁴² Delamarter, *A Scripture Index to Charlesworth's The Old Testament Pseudepigrapha*.

1. The Echo of 1 Tim 1:5 in Apoc. Sedr. 1.17

Comparison of Textual Versions and Evaluation

Apoc. Sedr. 1.17	1 Tim 1:5
αὐτὴ ἡ ἀγάπη ἡθεία ἐστὶν τὸ κεφάλαιον παρὰ πασῶν τῶν ἀρετῶν· ἡ ἀγάπη ἐστὶν τὸ τέλος τοῦ κόσμου. ⁶⁴³	τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου, ⁶⁴⁴

This parallel was detected by the ‘Non-verbatim’ search feature using the following search command:

(τέλος, τελέω, ἐπιτελέω, συντελέω, συντέλεια, τέλειος, τελειότης, τελειόω, τελειώσις, τελειωτής) <within 5 words> (ἀγάπη, ἀγαπάω, ἀγαπητός)

Apoc. Sedr. 1.17 was the only verse that was returned by this search.

Agourides cites several factors that suggest that the Apocalypse of Sedrach originated as a Jewish document.⁶⁴⁵ These include the focus on Sedrach as an intercessor for divine mercy (as apposed to Jesus in early Christianity⁶⁴⁶ and Mary in later tradition⁶⁴⁷), as well as the absence of key Christian elements, such as the incarnation and the atonement.⁶⁴⁸ Furthermore, the analogy of God as a ‘father’ who refuses to forgive the son who has left with his inheritance

⁶⁴³ ET: ‘Love is itself the principal virtue, beyond all the virtues. Love is the goal of the world.’

⁶⁴⁴ ET: ‘And the goal of the command is love that issues from a pure heart and a good conscience and a sincere faith.’

⁶⁴⁵ S. Agourides, ‘Apocalypse of Sedrach’, in *OTP, Vol. 1* (2nd ed.; Peabody, Massachusetts: Hendrickson, 2011), 606.

⁶⁴⁶ For Jesus as mediator see, for example, Heb 10.

⁶⁴⁷ For Mary as mediator see, for example, the Apocalypse of the Virgin.

⁶⁴⁸ Agourides, ‘Apocalypse of Sedrach’, 606.

(Apoc. Sedr. 6.4-6) is at odds with the ‘father’ of the Prodigal Son (Luke 15:11-24).⁶⁴⁹

Jesus’ role in the Apocalypse is only to bring Sedrach’s soul to paradise (Apoc. Sedr. 9.1), a task that belongs to the archangel Michael in other literature (e.g. T. Ab. 1.4-6). Since Michael appears unexpectedly in the final chapters of the Apocalypse (Apoc. Sedr. 14.1), Agourides suggests that Michael played a larger role in an original Jewish form of the document and that a Christian redactor has changed all but one of these references to Jesus.⁶⁵⁰

Although the Apocalypse may have been originally Jewish, the opening chapter appears to be a Christian sermon on love that has been prefixed to the subsequent Jewish visionary material.⁶⁵¹ This is evident in the first verse of the Apocalypse, which says: Τοῦ ἁγίου καὶ μακαρίου Σεδράχ λόγος περὶ ἀγάπης καὶ περὶ μετάνοίας καὶ ὀρθοδόξων Χριστιανῶν καὶ περὶ δευτέρας παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (‘Of the holy and blessed Sedrach, a word concerning love and repentance and orthodox Christianity and concerning the second coming of our Lord Jesus Christ’, Apoc. Sedr. 1.1).

This Christian sermon contains several apparent allusions to the New Testament (see below) and it is possible that Apoc. Sedr. 1.17 makes a similar reference to 1 Tim 1:5.

Summary: Class E4 (possible) echo of 1 Tim 1:5.

The Context of Apoc. Sedr. 1.17

As mentioned above, this verse appears to be part of a Christian sermon on love. There is a likely paraphrase of 1 Pet 4:8 and 1 Cor 13:1-3 in the earlier verses of the chapter/sermon:

⁶⁴⁹ If the Apocalypse originated in Second Temple Judaism, Jesus’ parable may form a corrective to this teaching.

⁶⁵⁰ This point is made by Agourides, ‘Apocalypse of Sedrach’, 606.

⁶⁵¹ Agourides, ‘Apocalypse of Sedrach’, 606.

καὶ διὰ τοῦτο τὴν ἀγάπην κτησώμεθα, αὐτὴ γὰρ καλύπτει πλῆθος
ἁμαρτιῶν· τί γὰρ τὸ ὄφελος, τέκνα μου, ἐὰν τὰ πάντα ἔχωμεν, τὴν
δὲ σφύζουσιν ἀγάπην οὐκ ἔχωμεν⁶⁵² (Apoc. Sedr. 1.3-4)

There are also clear references of 1 John 4:21 and Matt 22:40 in the verses
leading up to Apoc Sedr. 1.17, as shown below:

ἐλέγχει γάρ σε Ἰωάννης ὁ θεολόγος, ὅτι ὁ μὴ ἀγαπῶν τὸν ἀδελφὸν
αὐτοῦ, ὃν ἐώρακεν, τὸν θεόν, ὃν οὐχ ἐώρακεν, πῶς δύναται
ἀγαπᾶν;⁶⁵³ (Apoc. Sedr. 1.10)

καὶ πάλιν ὁ κύριος λέγει· Ἐν ταύταις ταῖς δυσὶν ὅλος ὁ νόμος καὶ οἱ
προφῆται κρέμονται.⁶⁵⁴ (Apoc. Sedr. 1.13)

As well as these obvious references, Agourides lists an echo of 1 John 4:20 in Apoc.
Sedr. 1.10 and an echo of Rom 13:10 in Apoc. Sedr. 1.14.

The Context of 1 Tim 1:5

1 Tim 1:5 is part of the opening exhortation of the Epistle (i.e. 1 Tim 1:3-20).⁶⁵⁵

Knight does not mention the parallel with Apoc. Sedr. 1.14 but he does recognize that
1 Tim 1:5 is thematically coherent with Matt 22:37-40,⁶⁵⁶ which is cited in Apoc Sedr
1.13 (see above).

⁶⁵² ET: ‘And for this reason, let us gain love, for it covers a multitude of sins; for what
is the gain, my children, if we have all things and have not saving love?’

⁶⁵³ ET: ‘For John the theologian rebukes you, because ‘the one who does not love his
brother, whom he has seen, how can he love God who he has not seen?’’

⁶⁵⁴ ET: ‘Again the Lord says, ‘On these two [commandments] depend the whole law
and the prophets.’’

⁶⁵⁵ Knight III, *The Pastoral Epistles*, 70; Towner, *The Letters to Timothy and Titus*,
104.

⁶⁵⁶ Knight III, *The Pastoral Epistles*, 76.

Hermeneutical/Theological Reflections

Although this is only a possible echo, it suggests that the Christian author of Apoc. Sedr. 1 gave 1 Timothy the same status as the other New Testament books that are referenced in this sermon.

2. The Echo of 1 Tim 1:13 in T. Jud. 19.3

Comparison of Textual Versions and Evaluation

T. Jud. 19.3	1 Tim 1:13
ἀλλ' ὁ θεὸς τῶν πατέρων μου, ὁ οἰκτίρων καὶ ἐλεήμων , συνέγνω ὅτι ἐν ἀγνοίᾳ ἐποίησα ⁶⁵⁷	ἀλλ' ἠλεήθην , ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ. ⁶⁵⁸

This parallel was detected by the ‘Non-verbatim’ search feature using the following search command:

(ἐλεέω, ἔλεος, ἐλεημοσύνη, ἐλεήμων) <within 5 words> (ἀγνοέω, ἀγνόημα, ἄγνοια, ἀγνωσία, ἄγνωστος)

T. Jud. 19.3 is the only verse that this search command returned for the Pseudepigrapha.

While the Testaments contain a number of passages that are clearly Christian (e.g. T. Sim. 7.1-3; T. Levi 14.2; and T. Zeb. 9.8), the repeated exhortations to obey the Mosaic Law (e.g. T. Levi 13.1-4; T. Jud. 26.1; and T. Iss. 5.1), together with the expectation of dual messiahs (e.g. T. Reu. 6.8-11; T. Sim. 7.1; and T. Jud. 21.1-5, 24.1-6), suggest that the Christian elements are later additions to a document that was first penned by a Hellenistic Jew.⁶⁵⁹ Kee argues that the Christian elements are largely ‘peripheral’; that the original language was Greek, and that the document was probably written in the Maccabean period.⁶⁶⁰

There is a second possible echo of T. Jud. 19 in 1 Tim 6:1 (see below) and so both of these parallels are classified as ‘E3’ echoes (see Chapter 1, Section 1.7).

⁶⁵⁷ ET: ‘But the God of my fathers, who is compassionate and merciful, forgave me because I acted in ignorance.’

⁶⁵⁸ ET: ‘But I was shown mercy because I acted ignorantly in unbelief.’

⁶⁵⁹ H. C. Kee, ‘Testaments of the Twelve Patriarchs’, in *OTP, Vol. 1* (2nd ed.; Peabody, Massachusetts: Hendrickson, 2011), 777–78.

⁶⁶⁰ Kee, ‘Testaments of the Twelve Patriarchs’, 777–78.

Because of the two possible echoes of the Epistle, as well as two other possible echoes of the New Testament in this chapter (which are discussed below under the parallel to 1 Tim 6:1), the direction of this echo is assumed to be from the Epistle to the Testament. In other words, this chapter of the Testament shows evidence of Christian redaction.

Summary: Class E3 (possible) echo of 1 Tim 1:13.

The Context of T. Jud. 19.3

This chapter of the Testament contains the (pseudepigraphal) patriarch's confession of sin over his 'love of money' (T. Jud. 19.1).

Parallels to T. Jud. 19.1-2 in the Jewish Pseudepigrapha

Delamarter does not list the parallel to T. Jud. 19.2. However, he does list a parallel between 1 Tim 1:13 and Jos. Asen. 6.7, which is shown below:⁶⁶¹

ταλαίπωρος ἐγὼ καὶ ἄφρων, ὅτι λελάληκα τῷ πατρί μου ῥήματα
πονηρά.⁶⁶² (Jos. Asen. 6.7b)

The Context of 1 Tim 1:13

This verse is part of the opening exhortation of the Epistle (i.e. 1 Tim 1:3-20) and the surrounding verses refer to Paul's calling and conversion.⁶⁶³ Paul's prior ignorance forms a pattern for other Christians.⁶⁶⁴

⁶⁶¹ Delamarter, *A Scripture Index to Charlesworth's The Old Testament Pseudepigrapha*, 45, 97.

⁶⁶² ET: 'I am miserable and foolish, for I spoke evil words [about Joseph] to my father.'

⁶⁶³ Knight III, *The Pastoral Epistles*, 70; Towner, *The Letters to Timothy and Titus*, 104.

⁶⁶⁴ Towner, *The Letters to Timothy and Titus*, 133–36.

Hermeneutical/Theological Reflections

As noted above, this possible echo suggests that the Epistle had influenced a Christian redactor of the Testament of Judah. This in turn would suggest that the Epistle had been accepted within the early church.

3. The Allusion to T. Dan 6.2 in 1 Tim 2:5-6

Comparison of Textual Versions and Evaluation

T. Dan 6.2	1 Tim 2:5-6a
ἐγγίζετε δὲ τῷ θεῷ καὶ τῷ ἀγγέλῳ τῷ παραιτουμένῳ ὑμᾶς· ὅτι οὗτός ἐστι μεσίτης θεοῦ καὶ ἀνθρώπων ἐπὶ τῆς εἰρήνης Ἰσραὴλ ⁶⁶⁵	Εἷς γὰρ θεός, εἷς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων , ἄνθρωπος Χριστὸς Ἰησοῦς, ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων ⁶⁶⁶

This parallel was detected by the ‘Keyword’ search feature through searching for occurrences of μεσίτης. This word only occurs twice in the Pseudepigrapha; the other occurrence is in T. Moses 1, which is unrelated to the Epistle.

As mentioned in the discussion of the previous parallel, Kee believes that the Testaments of Twelve Patriarchs originated in the Maccabean period and that they were ‘penned by a Hellenistic Jew.’⁶⁶⁷ This means that Paul could have been aware of their contents.

The high verbal similarity between the texts (i.e. a possible four-word quotation) gives the parallel volume (i.e. an allusion).

Summary: Class A2 (likely) allusion to T. Dan 6.2.

The Context of T. Dan 6.2

This chapter of the Testaments contains a warning about falling into temptation (T. Dan 6.1).

⁶⁶⁵ ET: ‘And draw near to God and to the angel who asks/intercedes for you; because he is a mediator between God and man for the peace of Israel.’

⁶⁶⁶ ET: ‘For there is one God and one mediator between God and man, the man Christ Jesus, who gave himself as a ransom for all.’

⁶⁶⁷ Kee, ‘Testaments of the Twelve Patriarchs’, 777–78.

Parallels to T. Dan 6.2 in the Septuagint

The study also detected a parallel between 1 Tim 2:5 and Job 9:33 (see Appendix C).

Parallels to T. Dan 6.2 in the Jewish Pseudepigrapha

This ‘angel’ (ἄγγελος, T. Dan 6.2) is introduced earlier in the Testaments of the Twelve Patriarchs in T. Levi 5:6-7 (ὁ ἄγγελος ὁ παραιτούμενος τὸ γένος Ἰσραήλ, ‘the angel who intercedes for the race of Israel’). T. Levi describes the mediation of angels in greater detail, including a description of the highest heaven, where it is said that:

οἱ ἄγγελοι εἰσι τοῦ προσώπου κυρίου, οἱ λειτουργοῦντες καὶ
ἐξιλασκόμενοι πρὸς κύριον ἐπὶ πάσαις ταῖς ἀγνοίαις τῶν δικαίων.
προσφέρουσι δὲ κυρίῳ ὁσμὴν εὐωδίας λογικὴν καὶ ἀναίμακτον
προσφορὰν⁶⁶⁸ (T. Levi 3.5-6)

Angelic mediators are also pictured in 1 En. 99.3. Other figures, such as Σεδραχ (Apoc. Sedr. 13.1ff.), also fulfil the role of a heavenly mediator in the Pseudepigrapha.

The Context of 1 Tim 2:5-6a

These verses of the Epistle seem to counter three ideas found in the Testaments. Firstly, the idea that there are many mediators, one for each γένος (‘race/nation’),⁶⁶⁹ is challenged by Paul’s assertion that εἷς [ἐστιν] μεσίτης (‘there is one mediator’, 1 Tim 2:5). Secondly, the claim the mediator is ἄνθρωπος Χριστὸς Ἰησοῦς (‘[the] man Christ Jesus’, 1 Tim 2:5; note the emphasis on his humanity through the fronting of ἄνθρωπος) contradicts the references to angelic mediators in the Testaments.⁶⁷⁰ Finally, the assertion that ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων (‘the one who gave himself for all’, 1

⁶⁶⁸ ET: ‘The angels are before the face of the Lord, who minister and make atonement to the Lord for all the sins of ignorance of the righteous. And offer to the Lord a sweet aroma, a reasonable and bloodless offering.’

⁶⁶⁹ See T. Levi 5.6, 7; 3.5-6 and T. Dan 6.2, 6.

⁶⁷⁰ See T. Dan 6.2 and T. Levi 3.5-6.

Tim 2:6) appears to speak against the need for many angelic mediators offering multiple sacrifices in T. Levi 3.5-6.

Parallels to T. Dan 6.2 in the New Testament

1 Tim 2:5 may also be influenced by the letter to the Hebrews, which contains half of the six occurrences of μεσίτης in the New Testament. In this letter, the fact that Jesus is a ‘man’ (ἄνθρωπος) serves to emphasize Jesus’s sufficiency as the mediator (Heb 2:14-18).

Hermeneutical/Theological Reflections

This likely allusion to the Pseudepigrapha does not imply a change in Paul’s theology. Instead, it would be an instance of Paul using orthodox Christian theology, which is contained in Hebrews, to counter the heterodox teaching that is contained in the Testaments.

4. The Echo of T. Jud. 13.5 in 1 Tim 2:9

Comparison of Textual Versions and Evaluation

T. Jud. 13.5	1 Tim 2:9
κοσμήσας ἐν χρυσῷ καὶ μαργαρίταις ⁶⁷¹	Ὡσαύτως [καὶ] γυναῖκας ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν καὶ χρυσίῳ ἢ μαργαρίταις ἢ ἱματισμῷ πολυτελεῖ ⁶⁷²

This parallel was detected by the ‘Multiple Segments’ search feature using the following search command:

(κοσμέω, κόσμιος, κόσμος, κοσμικός) <within 30 words> ((χρυσίον, χρυσός, χρυσοῦς, χρυσόω) <within 5 words> (μαργαρίτης, ἱματισμός, ἱματίζω, ἱμάτιον, πολυτελής, πολυτέλεια, πολυτελῶς))

T. Jud. 15.5 is the only verse that was returned by this search command.

This is the second parallel with the Testament of Judah in this Epistle (there is a third parallel in 1 Tim 6:10). This echo could be in either direction.

Summary: Class E4 (possible) echo of T. Jud. 13.5.

The Context of T. Jud. 13.5

In this chapter of the Testament of Judah, the patriarch explains to his sons how he was seduced into marrying a woman called Βησσουὲ τὴν Χαναanaίαν (‘Bessoue the Canaanite’, T. Jud. 13.3). On the night that this happened, Bessoue is described as wearing gold and pearls (T. Jud. 13.5).

⁶⁷¹ ET: ‘Adorned in gold and pearls.’

⁶⁷² ET: ‘Likewise women should adorn themselves in respectable clothes, with modesty and self control, not with braided hair and gold or pearls or expensive clothing.’

The Context of 1 Tim 2:9

This verse is part of group of instructions (i.e. 1 Tim 2:8-15) that describe the correct way to behave in public gatherings of the church.⁶⁷³

Hermeneutical/Theological Reflections

As mentioned in the opening evaluation, this echo could be in either direction. If Paul is echoing the Testament, then the negative context of Judah's seduction may explain why they are not suitable to be worn by women in the Early Church. As such, being adorned in gold and pearls might suggest the intent to gain a husband rather than to worship God.

Alternatively, the Testament could be echoing 1 Tim 2:9. In which case, the use of the Epistle would demonstrate its acceptance in the early church.

⁶⁷³ Towner, *The Letters to Timothy and Titus*, 190.

5. The Allusion to Apoc. Sedr. 4.4–5.1 in 1 Tim 2:13-14

Comparison of Textual Versions and Evaluation

Apoc. Sedr. 4.4–5.1	1 Tim 2:13-14
<p>Ἐγὼ ἐποίησα τὸν <u>πρωτόπλαστον Ἀδὰμ</u> καὶ ἔθηκα αὐτὸν ἐν τῷ παραδείσῳ ἐν μέσῳ τοῦ φυτοῦ τῆς ζωῆς φύλαξον· ἐὰν γὰρ φάγῃς ἀπ’ αὐτοῦ, θανάτῳ ἀποθανεῖ. αὐτὸς δὲ παρήκουσέ μου τὴν ἐντολὴν καὶ ὑπὸ τοῦ διαβόλου <u>ἀπατηθεὶς</u> ἔφαγεν ἀπὸ τοῦ ξύλου⁶⁷⁴ (Apoc. Sedr. 4.4-5).</p> <p>Σοῦ θελήματος <u>ἡπατήθη</u>, δέσποτά μου, <u>ὁ Ἀδὰμ</u>⁶⁷⁵ (Apoc. Sedr. 5.1)</p>	<p><u>Ἀδὰμ</u> γὰρ <u>πρῶτος ἐπλάσθη</u>, εἶτα Εὔα. καὶ <u>Ἀδὰμ</u> οὐκ <u>ἡπατήθη</u>, ἡ δὲ γυνὴ <u>ἐξαπατηθεῖσα</u> ἐν παραβάσει γέγονεν.⁶⁷⁶</p>

This parallel was detected by the ‘Non-verbatim’ search feature using the following search command:

(Ἀδάμ, ἀνὴρ) <within 5 words> (ἀπατάω, ἐξαπατάω, ἀπάτη)

Apoc. Sedr. 5.1 is the only verse that was returned by this search command. However, there are several parallels to this verse in the Pseudepigrapha that were detected by the method using other search commands. These parallels are mentioned in the following discussion.

As mentioned above, Agourides believes that the Apocalypse of Sedrach originated as a Jewish document, which may have been available to Paul.⁶⁷⁷

⁶⁷⁴ ET: ‘I made the first-formed Adam and placed him in paradise in the midst of the plant of life [and said to him,] “Be on your guard; for if you eat from it you will surely die.” But he refused to listen to my command and having been deceived by the devil he ate from the tree.’

⁶⁷⁵ ET: ‘By your will Adam was deceived, my master.’

⁶⁷⁶ ET: ‘for Adam was formed first, then Eve. And Adam was not deceived, but the woman, having been deceived became a transgressor.’

Summary: Class A4 (possible) allusion to Apoc. Sedr. 4.4–5.1.

The Context of Apoc. Sedr. 4.4–5.1

These verses are found within the context of Sedrach petitioning God to have mercy on repentant sinners. It is difficult to imagine why a Christian would ascribe this task to a relatively obscure Jewish figure (rather than Jesus, Mary or one of the Apostles); instead, it seems preferable to identify this material as part of an earlier Jewish tradition.

Parallels to Apoc. Sedr. 4.4–5.1 in the Septuagint

The method also detected parallels between 1 Tim 2:14 and Gen 2–3, including the following verses:

ἔπλασεν ὁ θεὸς **τὸν ἄνθρωπον**⁶⁷⁸ (Gen 2:7)

καὶ εἶπεν κύριος ὁ θεὸς τῇ γυναικί· τί τοῦτο ἐποίησας; καὶ εἶπεν ἡ **γυνή**· Ὁ ὄφις **ἠπάτησέν** με, καὶ ἔφαγον⁶⁷⁹ (Gen 3:13).

These two parallels are discussed in Appendix C.

Parallels to Apoc. Sedr. 4.4–5.1 in the Jewish Pseudepigrapha

This idea that Adam (Ἀδάμ) was deceived (ἀπατάω or ἐξαπατάω) by the Devil (διάβολος, Σατανᾶς or ὄφις) appears to be commonly held in the Pseudepigrapha, as the following four examples illustrate:

τοὺς [**Ἀδάμ** καὶ Εὐάν] δὲ μάλ’ αἰνός **ἐξαπάτησεν** ὄφις δολίως⁶⁸⁰
(Sib. Or. 1.39b-40a)

λέγει αὐτῷ [τῷ **ὄφει**] **ὁ διάβολος**· μὴ φοβοῦ· μόνον γενοῦ μοι
σκεῦδος, κἀγὼ λαλήσω διὰ στόματός σου ῥῆμα ἐν ᾧ δυνήσῃ
ἐξαπατῆσαι αὐτόν [i.e. **Ἀδάμ**]⁶⁸¹ (LAE 16.5).

⁶⁷⁷ Agourides, ‘Apocalypse of Sedrach’, 606.

⁶⁷⁸ ET: ‘God formed the man.’

⁶⁷⁹ ET: ‘And the Lord God said to the woman, ‘What is this that you have done?’ And the woman said, ‘The snake deceived me and I ate.’’

⁶⁸⁰ ET: ‘But the very dreaded serpent deceived them [i.e. Adam and Eve] by guile.’

καὶ ἐβόησεν ὁ ἄνθρωπος τοῦ θεοῦ λέγων· Οἶμοι ὅτι ἱστορία τοῦ
Ἀδὰμ ἐμοὶ ἀνεκεφαλαιώθη· ἐκεῖνον γὰρ διὰ τῆς Εὕας ἠπάτησεν ὁ
Σατανᾶς⁶⁸² (Hist. Rech. 7.8a)

οὐ συνεχώρησεν τὸν Ἀδὰμ ἄψασθαι αὐτοῦ [τῆς ἀμπέλου]. καὶ διὰ
τοῦτο φθονήσας ὁ διάβολος ἠπάτησεν αὐτὸν διὰ τῆς ἀμπέλου
αὐτοῦ⁶⁸³ (3 Bar. 4.8c)

Each of these verses is found within the midst of apparently Jewish material. According to J. J. Collins, the original Jewish material in Sib. Or. 1 records history ‘no later than the time of Augustus, and so the dating suggested by Kurfess, about the turn of the era, is most likely correct.’⁶⁸⁴ Likewise, the Life of Adam and Eve ‘fits into the time near the beginning of Christianity’;⁶⁸⁵ the History of the Rechabites ‘may antedate the second century [CE]’;⁶⁸⁶ and 3 Baruch ‘should probably be dated in the first two centuries [CE].’⁶⁸⁷

Delamarter lists the parallels between 1 Tim 2:14 and LAE 14.2 and Sib. Or 1.42, but not the parallels with Apoc. Sedr. 4.4–5.1, Hist. Rech. 7.8 and 3 Bar. 4.8.

⁶⁸¹ ET: ‘The devil said to him [i.e. the serpent], “Do not be afraid, only become a vessel for me; and I will speak words through your mouth by which you will be able to deceive him [i.e. Adam].”’

⁶⁸² ET: ‘And the man of God cried out, saying, “Woe to me that the history of Adam be repeated in me; for Satan deceived that one [i.e. Adam] through Eve.”’

⁶⁸³ ET: ‘He did not permit Adam to touch it [i.e. the vine]. But because of envy, the devil deceived him through his vine.’

⁶⁸⁴ J. J. Collins, ‘Sibylline Oracles’, in *OTP, Vol. 1* (2nd ed.; Peabody, Massachusetts: Hendrickson, 2011), 331.

⁶⁸⁵ M. D. Johnson, ‘Life of Adam and Eve’, in *OTP, Vol. 2* (2nd ed.; Peabody, Massachusetts: Hendrickson, 2011), 252.

⁶⁸⁶ James H. Charlesworth, ‘History of the Rechabites’, in *OTP, Vol. 2* (2nd ed.; Peabody, Massachusetts: Hendrickson, 2011), 445.

⁶⁸⁷ H. E. Gaylord, ‘3 Baruch’, in *OTP, Vol. 1* (2nd ed.; Peabody, Massachusetts: Hendrickson, 2011), 657.

The Context of 1 Tim 2:13-14

These verses are found within a section (i.e. 1 Tim 2:8-15) that describes the correct way to behave in public gatherings of the church.⁶⁸⁸

Hermeneutical/Theological Reflections

It is likely that the tradition that ‘Adam was deceived,’ which is found in at least five different texts of the Jewish Pseudepigrapha, is part of the original Jewish sections of these documents. Furthermore, the dating of these Jewish sections means that Paul may have been aware of this tradition. Therefore, the clause Ἀδὰμ οὐκ ἠπατήθη (‘Adam was not deceived’, Tim 2:14) may be a direct contradiction of this tradition.

This possible allusion does not replace/contradict the obvious references to the book of Genesis in 1 Tim 2 (see above). Instead, it simply allows Paul to be influenced by both sets of source texts. As such, Paul may be referring back to the original Genesis account in order to correct a heresy that is recorded in (or dependent on) the Jewish Pseudepigrapha.

⁶⁸⁸ Towner, *The Letters to Timothy and Titus*, 190.

6. The Echo of T. Ab. 3.6-9 in 1 Tim 5:10

Comparison of Textual Versions and Evaluation

T. Ab. 3.6-9	1 Tim 5:10b
<p>καὶ ἐκάλεσεν Ἀβραάμ τὸν υἱὸν αὐτοῦ τὸν Ἰσαὰκ καὶ εἶπεν αὐτῷ· Τέκνον Ἰσαάκ, ἀνάστηθι καὶ βάλε ὕδωρ ἐπὶ τῆς λεκάνης, ἵνα νίψωμεν τοὺς πόδας τοῦ ξένου τούτου. καὶ ἤνεγκεν ὡς προσετάχθη· καὶ εἶπεν Ἀβραάμ· Κατανόησιν ἔχω ὅπερ καὶ γενήσεται, ὅτι ἐν τῷ τρυβλίῳ τούτῳ οὐ μὴ νίψω ἔτι τοὺς πόδας ἀνθρώπου ξενιζομένου πρὸς ἡμᾶς. ἀκούσας δὲ Ἰσαὰκ τοῦ πατρὸς αὐτοῦ λαλοῦντος ταῦτα, ἐδάκρυσεν, καὶ λέγει πρὸς αὐτὸν· Πάτερ μου, τί ἐστὶν τοῦτο ὅτι εἶπας Ὅσχατόν μου ἐστὶν νίψαι πόδας ἀνθρώπου ξένου;⁶⁸⁹</p>	<p>εἰ ἐξενοδόχησεν, εἰ ἀγίων πόδας ἐνίψεν,⁶⁹⁰</p>

This parallel was detected by the ‘Multiple Segments’ search feature using the following search command:

(ξενοδοχέω, ξένος, ξενία, ξενίζω, φιλοξενία, φιλόξενος) <within 30 words> (νίπτω, βαπτίζω, λούω, καθαρίζω)

⁶⁸⁹ ET: ‘Abraham called his son Isaac and said to him, ‘Arise and put water into the dish in order that we wash the feet of this stranger.’ And he brought it as he was told. And Abraham said, ‘I have insight, and so it will be, that in this dish I will never again wash the feet of any man coming as a stranger to us.’ And Isaac hearing his father say this wept, and said to him: ‘My father, what is this that you are saying: ‘This is my last time to wash the feet of a stranger?’’

⁶⁹⁰ ET: ‘Has shown hospitality, washed the feet of the saints.’

T. Ab. 3.9 is the only passage in the Pseudepigrapha that satisfies this search command.

According to Sanders, the Testament of Abraham appears to have been originally ‘written in Greek during the first century by a Jewish author in Egypt’ and now exists in two main recensions.⁶⁹¹ Although the longer of these two may contain some verbal dependencies on the New Testament,⁶⁹² the verses in the parallel are taken from the shorter recension that, apart from the closing benediction (T. Ab. 14.9), appears to be free of Christian elements.

Summary: Class E4 (possible) echo of T. Ab. 3.6-9.

The Context of T. Ab. 3.6-9

In preceding context, the archangel Michael, who referred to as the ξένος (‘stranger’), is sent to Abraham to tell him that his death is imminent. T. Ab. 3.6-9 then describes Abraham as being eager to wash the feet of this stranger. Subsequently, Abraham’s love of strangers is described as an example to be imitated (cf. T. Ab. 20.15 – τοῦ πατριάρχου Ἀβραάμ τὴν **φιλοξενίαν** μιμησώμεθα).⁶⁹³

Parallels to T. Ab. 3.6-9 in the Septuagint

This study also detected a parallel between 1 Tim 5:10 and 1 Sam 25:41. Here, Abigail declares to David’s messengers:

Ἴδου ἡ δούλη σου εἰς παιδίσκην **νίψαι πόδας** τῶν παίδων σου.⁶⁹⁴ (1 Sam 25:41)

Interestingly, Abigail makes this statement just after her husband has died, making her a natural example for the widows in the Epistle. Her subsequent marriage to the future king of Israel, together with his praise of her character (1 Sam 25:33), would

⁶⁹¹ E. P. Sanders, ‘Testaments of the Three Patriarchs’, in *OTP, Vol. I* (2nd ed.; Peabody, Massachusetts: Hendrickson, 2011), 869.

⁶⁹² See, for example, the verbatim agreement with Matt 7:13 in T. Ab. A11.2.

⁶⁹³ While this exhortation is only found in the longer recension, it seems reasonable to assume that the same point is implied in the shorter one. ET: ‘Immitate the love of strangers of the patriarch Abraham.’

⁶⁹⁴ ET: ‘Behold, your servant is your slave to wash the feet of your children/servants.’

seem to raise Abigail's profile in the Septuagint and lend weight to her example in the Epistle.⁶⁹⁵

Parallels to T. Ab. 3.6-9 in the Jewish Pseudepigrapha

The idea of washing someone's feet is also mentioned twice in the story of Joseph and Aseneth.⁶⁹⁶ According to Burchard, this story was written sometime between the first century BCE and the second century CE and centers around the conversion to Judaism of the young Egyptian heroine, Aseneth.⁶⁹⁷ Initially, she is described as ἐξουθενοῦσα καὶ καταπτύουσα πάντα ἄνδρα,⁶⁹⁸ and so she becomes enraged ἐν ὀργῇ μεγάλῃ⁶⁹⁹ when her father suggests that she might consider marrying Joseph. But after she meets Joseph and he prays for her, Aseneth abandons her idols and becomes a Jewish proselyte. Subsequently, she beseeches her father,

παράθου με αὐτῷ εἰς παιδίσκην, ἵνα ἐγὼ **νίψω** τοὺς **πόδας** αὐτοῦ
καὶ διακονήσω αὐτῷ καὶ δουλεύσω αὐτῷ εἰς τοὺς χρόνους ἅπαντας
τῆς ζωῆς μου⁷⁰⁰ (Jos. Asen. 13.12).

Later, when Joseph requests the attending servants wash his feet, she insists,

οὐχί, κύριε, διότι αἱ χεῖρές μου χεῖρές σου καὶ οἱ πόδες σου πόδες
μου, καὶ οὐ μὴ **νίψῃ** ἄλλη τοὺς **πόδας** σου. Καὶ ἐβιάσατο αὐτὸν καὶ
ἔνιψε τοὺς **πόδας** αὐτοῦ⁷⁰¹ (Jos. Asen. 20.3).

⁶⁹⁵ The virtue of washing feet could also be derived from Jn 13:12-17.

⁶⁹⁶ Together, Joseph and Aseneth and the Testament of Abraham contain six of the eight references to feet washing in the Pseudepigrapha. The other two references are found in the fragments of the Ordinances of Levi (vv. 53 & 54) and refer to washing one's own feet.

⁶⁹⁷ See C. Burchard, 'Joseph and Aseneth', in *OTP, Vol. 2* (2nd ed.; Peabody, Massachusetts: Hendrickson, 2011), 187–88.

⁶⁹⁸ Jos. Asen. 2.1 – ET: 'Despising and scorning all men.'

⁶⁹⁹ Jos. Asen. 4.11 – ET: 'With great anger.'

⁷⁰⁰ ET: 'Give me as a maidservant to him in order that I might wash his feet and minister to him and serve him all the time of my life.'

Thus, Aseneth's desire to wash Joseph's feet is symbolic of her conversion and her affections towards him. Given the significance of this act, together with the fact that Joseph is upheld as ἀνὴρ θεοσεβῆς [. . .] καὶ πνεῦμα θεοῦ ἐστὶν ὑπ' αὐτῷ καὶ χάρις κυρίου μετ' αὐτοῦ⁷⁰² (thereby making him analogous to the ἅγιοι of 1 Tim 5:10), there is an obvious similarity with the Epistle.

The Context of 1 Tim 5:10

Like the Testament of Abraham, the idea of 'washing feet' in the Epistle is in the context of 'welcoming strangers' (ἐξενοδόγησεν, 1 Tim 5:10).

Parallels to T. Ab. 3.6-9 in the New Testament

In John 13:1-17, Jesus washes the feet of his disciples and then instructs them to follow his example.

Hermeneutical/Theological Reflections

This parallel, together with the other parallels to feet washing that were discussed above, serves to highlight that the expectation of 'washing feet' in 1 Tim 5:10 would not seem strange to Timothy and the early church.

⁷⁰¹ ET: '“No, master, because my hands are your hands and your feet are my feet, and another will certainly not wash your feet.” And she urged him and she washed his feet.'

⁷⁰² Jos. Asen. 4.9 – ET: 'A godly man [...] and the spirit of God is upon him and the grace of the Lord is with him.'

7. The Echo of 1 Tim 5:21 in LAE 32.2

Comparison of Textual Versions and Evaluation

LAE 32.2	1 Tim 5:21
ἥμαρτον, ὁ θεός , ἥμαρτον, ὁ πατήρ τῶν πάντων, ἥμαρτον σοί, ἥμαρτον εἰς τοὺς ἐκλεκτούς σου ἁγγέλους , ἥμαρτον εἰς τὰ Χερουβίμ, ἥμαρτον εἰς τὸν ἀσάλευτόν σου θρόνον, ἥμαρτον κύριε, ἥμαρτον πολλά, ἥμαρτον ἐναντίον σου, καὶ πᾶσα ἁμαρτία δι' ἐμοῦ γέγονεν ἐν τῇ κτίσει ⁷⁰³	Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἁγγέλων , ἵνα ταῦτα φυλάξης χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν. ⁷⁰⁴

This parallel was detected by the ‘Non-verbatim’ search feature using the following search command:

(ἐκλεκτός, ἐκλέγω, ἐκλέγομαι) <within 5 words> (ἅγγελος)

This search returned two passages from the Pseudepigrapha. The first passage, Jub. 2.19-20, is unrelated to the Epistle. However, the second passage, LAE 32.2, is a list of witnesses that is thematically coherent with 1 Tim 5:2.

Summary: Class E4 (possible) echo of 1 Tim 5:21.

The Context of LAE 32.2

The words of this verse form part of Eve’s repentance over her sin in the garden of Eden (cf. Gen 3).

⁷⁰³ ET: ‘I have sinned, O God, I have sinned, O Father of all, I have sinned against you, I have sinned against your elect angels, I have sinned against the cherubim, I have sinned against your unmovable throne, I have sinned Lord, I have sinned much, I have sinned before you, and all sin through me has come in creation.’

⁷⁰⁴ ET: ‘I testify before God and Christ Jesus and the elect angels, in order that you might guard these things without prejudice, doing nothing with partiality.’

The Context of 1 Tim 5:21

In keeping with its Christian context, the Epistle includes Χριστὸς Ἰησοῦς in its list of witnesses directly after the reference to θεός.⁷⁰⁵ Unlike LAE 32.2, there is no reference the Χερουβίμ or the θρόνος.

Hermeneutical/Theological Reflections

The general similarity between the two lists, together with the shared use of the unique phrase, οἱ ἐκλεκτοὶ ἄγγελοι, suggests some type of dependency between 1 Tim 5:21 and LAE 32.2. However, since the Life of Adam and Eve was also written ‘near the beginning of Christianity’,⁷⁰⁶ thereby making the two documents roughly contemporaneous, it is difficult to determine which document might have influenced the other. Perhaps both documents are instead reliant on a shared tradition.

⁷⁰⁵ Note that the same article governs both (i.e. τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ), indicating a common identity.

⁷⁰⁶ Johnson, ‘Life of Adam and Eve’, 252.

8. The Echo of 1 Tim 6:10 in T. Jud. 19.1-2

Comparison of Textual Versions and Evaluation

T. Jud. 19.1-2	1 Tim 6:10
Τέκνα μου, ἡ φιλαργυρία πρὸς εἰδωλα ὁδηγεῖ, ὅτι ἐν πλάνῃ δι' ἀργυρίου τοὺς μὴ ὄντας θεοὺς ὀνομάζουσιν, καὶ ποιεῖ τὸν ἔχοντα αὐτὴν εἰς ἔκστασιν ἐμπεσεῖν. διὰ ἀργύριον ἐγὼ ἀπώλεσα τὰ τέκνα μου ⁷⁰⁷	ρίζα γὰρ πάντων τῶν κακῶν ἐστὶν ἡ φιλαργυρία , ἧς τινες ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως καὶ ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς. ⁷⁰⁸

This parallel was detected by the ‘Keyword’ search feature. The noun *φιλαργυρία* only occurs three times in the Pseudepigrapha and two of these occurrences are in T. Jud. 18–19. The other occurrence, which is in 4 Macc. 1.26, does not appear to be related to the Epistle. The rarity of *φιλαργυρία* (it is not found in the Septuagint or elsewhere in the New Testament) suggests a possible dependency between the Epistle and the Testament.

As discussed above, there is another parallel with T. Jud. 19:1-3 in 1 Tim 1:13. In addition to these two parallels, there are two other parallels with the New Testament in T. Jud. 19:1-2 (discussed below). Consequently, T. Jud. 19:1-3 appears to be part of a Christian redaction and the direction of this echo is assumed to be from 1 Tim 6:10 to T. Jud. 19.1-2.

Summary: Class E4 (possible) echo of 1 Tim 6:10.

⁷⁰⁷ ET: ‘My children, the love of money leads to idolatry, because when in error because of money, men name as gods things which are not, and makes the one who has it to fall into madness. Because of money I destroyed my children.’

⁷⁰⁸ ET: ‘For the love of money is the root of all evil; in craving it, some have wandered away from the faith and pierced themselves with many sorrows.’

The Context of T. Jud. 19.1-2

In the previous chapter, Judah warns his sons to guard themselves ἀπὸ τῆς πορνείας καὶ τῆς **φιλαργυρίας** (‘from fornication and the love of money’, T. Jud. 18.2). After elucidating the dangers of these two vices in the subsequent verses, T. Jud. 19.1-2 is a summary of this warning.

Parallels to T. Jud. 19.1-2 in the Jewish Pseudepigrapha

Delamarter does not list the parallel to T. Jud. 19.1-2. However, he does list parallels between 1 Tim 6:10 and Sib. Or. 2.111 and 8.17.⁷⁰⁹ These two verses are listed below:

ἡ φιλοχρημοσύνη μήτηρ κακότητος⁷¹⁰ (Sib. Or. 2.111)

ἀρχὴ πᾶσι κακῶν φιλοχρημοσύνη καὶ ἄνοια⁷¹¹ (Sib. Or. 8.17)

The Context of 1 Tim 6:10

According to Towner, this verse is part of a section (i.e. 1 Tim 6:2-10) that contains the final instructions/charge of the Epistle.⁷¹² He notes that the noun φιλαργυρία occurs in 4 Macc. 1.26 but he does not mention its two occurrences in T. Jud. 18–19.⁷¹³

Parallels to T. Jud. 19.1-2 in the New Testament

In the margin of his translation of T. Jud. 19.1-2, Kee suggests parallels with Eph 5:5 and Col 3:5. The similarity between these two verses T. Jud. 19.1-2 is shown below:

ἡ **πλεονέκτης**, ὃ ἐστὶν **εἰδωλολάτρης**⁷¹⁴ (Eph 5:5b)

πλεονεξίαν, ἥτις ἐστὶν **εἰδωλολατρία**⁷¹⁵ (Col 3:5)

⁷⁰⁹ Delamarter, *A Scripture Index to Charlesworth's The Old Testament Pseudepigrapha*, 45, 97.

⁷¹⁰ ET: ‘The love of gain is the mother of all evil.’

⁷¹¹ ET: ‘The beginning of all evil [is] love of money and ignorance.’

⁷¹² Towner, *The Letters to Timothy and Titus*, 392.

⁷¹³ Towner, *The Letters to Timothy and Titus*, 403, fn. 60.

⁷¹⁴ ET: ‘Wanting to have more, which is idolatry.’

⁷¹⁵ ET: ‘Wanting to have more, which is idolatry.’

Hermeneutical/Theological Reflections

The other parallels with the New Testament (noted above) suggest that T. Jud. 19.1-2 is part of a Christian redaction of the Testament. As such, this possible parallel with 1 Tim 6:10 indicates that 1 Timothy, like Ephesians and Colossians, had been accepted within the church.

9. The Echo of 1 En. 14.19-21 in 1 Tim 6:16

Comparison of Textual Versions and Evaluation

1 En. 14.19-21	1 Tim 6:16
καὶ ὑποκάτω τοῦ θρόνου ἐξεπορεύοντο ποταμοὶ πυρὸς φλεγόμενοι, καὶ οὐκ ἐδυνάσθη·ν ἰδεῖν . καὶ ἡ δόξα ἡ μεγάλη ἐκάθητο ἐπ’ αὐτῷ· τὸ περιβόλαιον αὐτοῦ ὡς εἶδος ἡλίου, λαμπρότερον καὶ λευκότερον πάσης χιόνος. καὶ οὐκ ἐδύνατο πᾶς ἄγγελος παρελθεῖν εἰς τὸν οἶκον τοῦτον καὶ ἰδεῖν τὸ πρόσωπον αὐτοῦ διὰ τὸ ἔντιμον καὶ ἔνδοξον, καὶ οὐκ ἐδύνατο πᾶσα σὰρξ ἰδεῖν αὐτοῦ ⁷¹⁶	φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται , ⁷¹⁷

This parallel was detected by the ‘Multiple Segments’ search feature using the following search command:

(οἰκέω, οἰκεῖος, οἰκία, οἰκιακός, οἶκος, οἰκουργέω, οἰκουργός) <within 30 words> ((ὁράω, βλέπω, ὀπτάνομαι, θεάομαι, θεωρέω, ἄρατος) <within 5 words> (δύναμαι, δυνατός, δυνατέω, ἀδύνατος, ἀδυνατέω, δύναμις, δυνάστης, δυναμόω, ἐνδυναμόω))

1 En. 14.19-21 is the only verse that satisfies this search command for the Pseudepigrapha.

According to Isaac, Aramaic fragments of 1 Enoch have been discovered at Qumran, while the oldest Greek manuscripts (eighth century CE) were discovered in a

⁷¹⁶ ET: ‘And from beneath the throne flames of fire were coming out. And I was not able to see. And the great glory was sitting upon it – as for his gown, which were shining more brightly than the sun, it was whiter than any snow. None of the angels was able to come in to this house and see his face because of the excellence and glory, and no one of the flesh can see him.’

⁷¹⁷ ET: ‘Dwelling in unapproachable light, whom no man has seen nor is able to see.’

Christian grave in Egypt.⁷¹⁸ These two observations suggest that 1 Enoch was both influential amongst Christians and that some form of the book pre-dated the Epistle. Since the verses quoted above appear to be part of the original Jewish material,⁷¹⁹ the direction of this possible echo is from 1 Enoch to the Epistle.

Summary: Class E4 (possible) echo of 1 En. 14.19-21.

Parallels to 1 En. 14.19-21 in the Septuagint

The method also detected a parallel between 1 Tim 6:16 and Exod 33:20, as shown below:

καὶ εἶπεν **Οὐ δυνήσῃ ἰδεῖν** μου τὸ πρόσωπον· **οὐ γὰρ μὴ ἴδῃ ἄνθρωπος** τὸ πρόσωπόν μου καὶ ζήσεται⁷²⁰ (Exod 33:20).

This example of Moses' encounter with God could provide the basis for the generalized statement in 1 Tim 6:16. Exod 33:19 is cited in Rom 9:15, which shows that Paul was familiar with this passage.

Hermeneutical/Theological Reflections

Like the parallel between 1 Tim 5:21 and LAE 32.2, this parallel appears to be another instance of where 1 Timothy and the Pseudepigrapha are both dependent on the Septuagint/MT.

⁷¹⁸ E. Isaac, '1 (Ethiopic Apocalypse of) Enoch', in *OTP, Vol. 1* (2nd ed.; Peabody, Massachusetts: Hendrickson, 2011), 6.

⁷¹⁹ Isaac, '1 (Ethiopic Apocalypse of) Enoch', 7.

⁷²⁰ ET: 'And he [i.e. God] said, "You [i.e. Moses] are not able to see my face, for no man may see my face and live."'

7.6.2 2 Timothy

The method detected a total of twelve interpretable parallels between 2 Timothy and the Jewish Pseudepigrapha. The parallels that occur in the same verse of the Epistle are discussed together.

1. The Echo of T. Zeb. 8.1-2 in 2 Tim 1:18

Comparison of Textual Versions and Evaluation

T. Zeb. 8:1-2	2 Tim 1:18
Καὶ ὑμεῖς οὖν, τέκνα μου, ἔχετε εὐσπλαγχνίαν κατὰ παντὸς ἀνθρώπου ἐν ἐλέει , ἵνα καὶ ὁ κύριος εἰς ὑμᾶς σπλαγχνισθεῖς ἐλεήσῃ ὑμᾶς· ὅτι καί γε ἐπ’ ἐσχάτων ἡμερῶν ὁ θεὸς ἀποστέλλει τὸ σπλάγχνον αὐτοῦ ἐπὶ τῆς γῆς, καὶ ὅπου εὖρη σπλάγχνα ἐλέους , ἐν αὐτῷ κατοικεῖ. ⁷²¹	δώη αὐτῷ ὁ κύριος εὐρεῖν ἔλεος παρὰ κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ . ⁷²²

This parallel was detected by the ‘Non-verbatim’ search feature using the following search command:

(εὐρίσκω, εὐρετέος, εὖρημα) <within 5 words> (ἔλεος, ἐλεέω, ἐλεημοσύνη, ἐλεήμων)

This search returned three passages from the Pseudepigrapha,⁷²³ including T. Zeb. 8.2 and Pss. Sol. 14.9 (discussed below as a parallel).

⁷²¹ ET: ‘Therefore you too, my children, have compassion for all men in mercy, in order that the Lord will also be compassionate and merciful to you; because in the last days God will send his compassion upon the earth, and where he finds affections of mercy, he dwells with him.’

⁷²² ET: ‘May the Lord grant him to find mercy from the Lord on that day.’

⁷²³ The three passages are T. Zeb. 8.2; Ps. Sol. 14:9; and Rich Man 1.

The parallel with the Testament was deemed to be ‘interpretable’ because, like the Epistle, it refers to a day when the Lord gives mercy to the merciful.

Although other verses of the Testaments of the Twelve Patriarchs do show signs of Christian redaction (such as T. Jud. 19.1-3, discussed above), there is no sign of this occurring in these verses of T. Zeb. Therefore, since the original Jewish form of the Testament is likely to pre-date 2 Timothy,⁷²⁴ the direction of the parallel is assumed to be from T. Zeb 8.1-2 to 2 Tim 1:18.

Summary: Class E4 (possible) echo of T. Zeb. 8.1-2.

The Context of T. Zeb. 8.1-2

These verses belongs to an extended section on mercy (i.e. T. Zeb. 5.1-8.6) in which the patriarch Zebulun describes the various ways that he had helped those in need throughout his lifetime and then exhorts his children to follow his example.

Parallels to T. Zeb. 8.1-2 in the Septuagint

The idea of people receiving mercy from God is also found in the Septuagint, such as in the following verse:

ὅτι τὸ κράτος τοῦ θεοῦ, καὶ σοί, **κύριε**, τὸ **ἔλεος**, ὅτι σὺ **ἀποδώσεις**
ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ.⁷²⁵ (Ps 61:13, M.T. Ps 62:12)

Parallels to T. Zeb. 8.1-2 in the Jewish Pseudepigrapha

The method also detected parallels with Pss. Sol. 14.9; 18.5; and 18.9, which are shown below:

διὰ τοῦτο ἡ κληρονομία αὐτῶν ἄδης καὶ σκότος καὶ ἀπώλεια, καὶ
οὐχ **εὐρεθήσονται** ἐν **ἡμέρᾳ ἐλέους** δικαίων⁷²⁶ (Pss. Sol. 14.9)

⁷²⁴ H. C. Kee suggests that a Hellenized Jew wrote these Testaments in the second century BCE, with the Christian interpolations added in the early second century CE. See Kee, ‘Testaments of the Twelve Patriarchs’, 777–78.

⁷²⁵ ET: ‘That power [is] of God, and mercy is yours, Lord, for you yourself will repay to each according to his works.’

καθαρίσαι ὁ θεὸς Ἰσραὴλ εἰς **ἡμέραν ἐλέους** ἐν εὐλογίᾳ, εἰς **ἡμέραν**
ἐκλογῆς ἐν ἀνάξει χριστοῦ αὐτοῦ.⁷²⁷ (Pss. Sol. 18.5)

γενεὰ ἀγαθὴ ἐν φόβῳ **θεοῦ** ἐν **ἡμέραις ἐλέους**. διάψαλμα⁷²⁸ (Pss.
Sol. 18.9)

The Context of 2 Tim 1:18

In this chapter of the Epistle, the merciful Onesiphorus is upheld as an example for the young Timothy to imitate (2 Tim 1:8-18).

Parallels to T. Zeb. 8.1-2 in the New Testament

The idea that acts of mercy will be could have been derived from a number of other sources, including Matt 5:7 (μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται, ‘blessed are the merciful for they will receive mercy’).

Hermeneutical/Theological Reflections

Although this is only a ‘possible echo,’ the parallel does highlight a shared hope between Judaism in the first century BCE and Christianity.

⁷²⁶ ET: ‘Therefore their inheritance is Sheol and darkness and destruction. And they will not be found in the day when the righteous obtain mercy.’

⁷²⁷ ET: ‘May God cleanse Israel for the day of mercy with blessing, for the day of choice when he brings back his Messiah.’

⁷²⁸ ET: ‘A good generation, in the fear of God, in the days of mercy. Selah.’

2. The Echo of 2 Tim 3:1 in T. Jud. 18.1

Comparison of Textual Versions and Evaluation

T. Jud. 18.1	2 Tim 3:1
Ὅτι καί γε ἀνέγων ἐν βίβλοις Ἐνὼχ τοῦ δικαίου ὅσα κακὰ ποιήσετε ἐν ἐσχάταις ἡμέραις . ⁷²⁹	Τοῦτο δὲ γίνωσκε , ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλεποί. ⁷³⁰

This parallel was detected by the ‘Non-verbatim’ search feature using the following search command:

(ἐσχατος, ἐσχάτως) <within 5 words> (ἡμέρα)

This search returned eight passages from the Pseudepigrapha,⁷³¹ of which three are thematically coherent with the Epistle. The parallel with T. Jud. 18.1 is deemed to be ‘interpretable’ because there is a shared context of sin/rebellion against God (see below). The other two passages are discussed below as parallels to T. Jud. 18:1.

This verse is part of the same unit (i.e. T. Jud. 18–19) that contains two possible echoes of 1 Timothy (see above discussion). Therefore, the direction of this echo is assumed to be from 2 Tim 3:1 to T. Jud. 18.1.

Summary: Class E4 (possible) echo of 2 Tim 3:1.

The Context of T. Jud. 18.1

In T. Jud. 18, the patriarch Judah exhorts his children to guard against succumbing to various temptations in the last days.

⁷²⁹ ET: ‘Because I read in the book of Enoch the righteous all the evil you will do in the last days.’

⁷³⁰ ET: ‘But know this, that in the last days a time of difficulty will come.’

⁷³¹ The eight passages are Enoch 27.3; T. Jud. 18:1; T. Zeb. 8:2 and 9:5; T. Dan 1:1 and 5:4; T. Jos. 19:5; and LAE 41.3.

Parallels to T. Jud. 18.1 in the Septuagint

Variations of the phrase ‘in the last days’ occur numerous times in the Septuagint, including in Hos 3:5; Mic 4:1; Isa 2:2; Jer 23:20; 25:19; 37:24; Ezek 38:16; and Dan 2:28, 29, 45.

Parallels to T. Jud. 18.1 in the Jewish Pseudepigrapha

As noted above, the same search command that detected the parallel with T. Jud. 18.1 also detected parallels with two other thematically coherent (i.e. ‘meaningful’⁷³²) verses. The similarities between these verses and 2 Tim 3:1 are highlighted below:

ἔγνων ἐν γραφῇ πατέρων μου ὅτι **ἐν ἐσχάταις ἡμέραις** ἀποστήσεσθε ἀπὸ κυρίου, καὶ διαιρεθήσεσθε ἐν Ἰσραήλ, καὶ δύο βασιλεῦσιν ἐξακολουθήσετε, καὶ πᾶν βδέλυγμα ποιήσετε, καί γε πᾶν εἶδωλον προσκυνήσετε,⁷³³ (T. Zeb. 9.5)

οἶδα γὰρ ὅτι **ἐν ἐσχάταις ἡμέραις** ἀποστήσεσθε τοῦ κυρίου, καὶ προσοχθιεῖτε τῷ Λευί, καὶ πρὸς Ἰούδαν ἀντιτάξεσθε· ἀλλ’ οὐ δυνήσεσθε πρὸς αὐτοὺς. ἄγγελος γὰρ κυρίου ὁδηγεῖ ἑκατέρους, ὅτι ἐν αὐτοῖς στήσεται Ἰσραήλ.⁷³⁴ (T. Dan. 5.4)

Delamarter lists the parallel with T. Dan 5.4, but not the parallels with T. Jud. 18.1 and T. Zeb. 9.5.⁷³⁵

⁷³² Coffee et al., 394.

⁷³³ ET: ‘I know in the writings of my fathers that in the last days you will depart from the Lord, and be divided in Israel, and you will follow two kings, and will practice every abomination, and you will worship every idol.’

⁷³⁴ ET: ‘For I know that in the last days you will depart from the Lord, and you will be angered toward Levi, and you will oppose Judah; but you will not be able to prevail against them; for an angel of the Lord will guide them both; for Israel will be upheld by them.’

⁷³⁵ Delamarter, *A Scripture Index to Charlesworth’s The Old Testament Pseudepigrapha*, 45.

The Context of 2 Tim 3:1

Several of the sins/temptations that are listed in T. Jud. 18 are also found in 2 Tim 3. These include the ‘love of money’ (φιλαργυρία v. 2; cf. φιλάργυρος, 2 Tim 3:2), ‘arrogance’ (ὕπερηφανία, v. 3; cf. ὑπερήφανος, 2 Tim 3:2) and ‘shunning goodness’ (στερίσκει [...] ἀγαθοσύνης, v. 4; cf. ἀφιλάγαθος, 2 Tim 3:3).

Hermeneutical/Theological Reflections

The other parallels with the Epistles and the New Testament (noted above) raise the possibility that T. Jud. 18–19 is part of a Christian redaction of the Testament. However, since the phrase ‘the last days’ occurs frequently in the Septuagint, this parallel between T. Jud. 18.1 and 2 Tim 3:1 could simply reflect shared expectation of future judgment and mercy.

3. The allusion to T. Sol. 25.4 in 2 Tim 3:8

Comparison of Textual Versions and Evaluation

T. Sol. 25.4	Titus 1:2
ἐγὼ εἰμι ὃν ἐπικαλοῦντο Ἰαννής καὶ Ἰαμβρῆς οἱ μαχόμενοι τῷ Μωϋσῇ ἐν Αἰγύπτῳ. ἐγὼ εἰμι ὁ ἀντιπαλαίων τῷ Μωϋσῇ ἐν τοῖς τέρασι καὶ τοῖς σημείοις ⁷³⁶	ὃν τρόπον δὲ Ἰάννης καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ , οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ. ⁷³⁷

This parallel was detected by the ‘Non-verbatim’ search feature using the following search command:

(Ἰαμβρῆς) <within 5 words> (Μωϋσῆς)

T. Sol. 25.4 was the only verse that satisfied this search command.

Although 2 Tim 3:8 appears to allude to the events of Exod 7-9, the names Jannes and Jambres are not mentioned in the Biblical narrative, meaning that they must have been derived from another source (or tradition). One possible source of the names is the Testament of Solomon, which has the distinction of being the only place in the Pseudepigrapha where the three men (Ἰάννης, Ἰαμβρῆς and Μωϋσῆς) are mentioned together.

The matching words have volume (i.e. a possible allusion) because they include proper nouns (Ἰάννης, Ἰαμβρῆς and Μωϋσῆς).

Summary: Class A4 (possible) allusion to T. Sol. 25.4.

⁷³⁶ ET: ‘I am the one whom Jannes and Jambres, the ones who fought against Moses in Egypt, called upon. I am the one who wrestled against Moses in the wonders and signs.’

⁷³⁷ ET: ‘And in the manner that Jannes and Jambres opposed Moses, they also oppose the truth.’

The Context of T. Sol. 25.4

In this chapter, Solomon interrogates a demon from the Red Sea who claims to have helped Jannes and Jambres to oppose Moses.

Parallels to T. Sol. 25.4 in the Septuagint

The three baseline lists that are used by this study (i.e. the NA²⁸, UBS⁵ and Evans) each list a parallel between 2 Tim 3:8 and Exod 7:11, 22. These verses are where the οἱ φαρμάκοις ('the magicians') are first mentioned in the Exodus narrative, but they do not contain any shared words with the Epistle.

The method detected a parallel with Exod 9:11, which is the last time that οἱ φαρμάκοις are mentioned in the narrative and is effectively a summary of their failure (i.e. their inability to stand against Moses). This verse is shown below:

καὶ οὐκ ἠδύναντο οἱ φαρμάκοις **στήναι** ἐναντίον **Μωϋσῆ** διὰ τὰ
ἔλκη⁷³⁸ (Exod 9:11)

Parallels to T. Sol. 25.4 in the Jewish Pseudepigrapha

The method also detected a parallel with the following verse:

αὕτη ἡ βίβλ[ος] λόγων **Ἰάν[νου]** καὶ **Ἰάμβ[ρου]**⁷³⁹ (Jan. Jam. 1.1).

Subsequently, this document refers to their confrontation with Μωϋσῆς using the same verb, ἀντίστημι, that is used in 1 Tim 3:8, as shown below:

[λέ]γοντες· Τάχιον ἐλθ[ώ]ν **ἀντιστάθῃτι** τῷ **Μωϋσῇ** τῷ Ἑβραίῳ
πο[ιοῦντι] σημεῖα ὥστε πάντας θαυμάζ[ειν· ἐγενήθη δὲ ὁ **Ἰάννης**
πρὸς τὸν βασιλέα καὶ ἀντεσ[τάθη] **Μωϋσῇ** καὶ τῷ [ἀδελφῷ αὐτοῦ]⁷⁴⁰
(Jan. Jam. 3.7-11)

⁷³⁸ ET: 'But the magicians were unable to stand before Moses on account of the boils.'

⁷³⁹ ET: 'This is the book of words of Jannes and Jambres.'

⁷⁴⁰ ET: 'Saying, "Come quickly and oppose Moses the Hebrew who is doing signs so that all are amazed." And Jannes came to the king and opposed Moses and his brother.'

The Context of 2 Tim 3:8

In the Epistle, these magicians are said to be like Timothy's opponents in that they οὕτως ἀνθίστανται τῇ ἀληθείᾳ ('likewise stand against the truth', 2 Tim 3:8). In the context of Exod, the 'truth' that the magicians opposed was the identity/sovereignty of the God, which they eventually come to acknowledge in Exod 8:15 (MT 8:19) – Δάκτυλος θεοῦ ἐστὶν τοῦτο, ('this is the finger of God'). This acknowledgement becomes the first fulfillment of God's earlier prediction that, γνώσονται πάντες οἱ Αἰγύπτιοι ὅτι ἐγώ εἰμι κύριος ('all of Egypt will know that I am the Lord', Exod 7:5a).

Therefore, an appeal to the Exodus narrative would benefit the Epistle by re-affirming the identity/sovereignty of God. This in turn would provide hope of deliverance for those, like Timothy, who are currently facing opposition (cf. καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ διωχθήσονται, 'indeed everyone who desires to live in a godly way in Christ Jesus will be persecuted', 2 Tim 3:12).

As noted in Chapter 1, Section 1.5.3, Towner suggests that 2 Tim 3:8 contains a reference to 'the literary tradition of Judaism,' rather than to 'Scripture directly.'⁷⁴¹ Likewise, Wolfe also attributes the reference to 'tradition.'⁷⁴² Knight can see that names have been inserted from Jewish tradition but that the reference is actually to Exod 7-9.⁷⁴³

Hermeneutical/Theological Reflections

Both T. Sol. and Jan. Jam. could have been written as early as the first century CE (or as late as the third century CE),⁷⁴⁴ meaning that they could have influenced 2 Timothy. However, apart from the verses quoted above, they have little in common with the Epistle. Therefore, it is perhaps more likely that 2 Timothy is echoing (or

⁷⁴¹ Towner, '1-2 Timothy and Titus', 906.

⁷⁴² Wolfe, 'The Sagacious Use of Scripture', 217.

⁷⁴³ Knight III, *The Pastoral Epistles*, 435.

⁷⁴⁴ A. Pietersma and R. T. Lutz, 'Jannes and Jambres', in *OTP, Vol. 2* (2nd ed.; Peabody, Massachusetts: Hendrickson, 2011), 427–33; D. C. Duling, 'Testament of Solomon', in *OTP, Vol. 1* (2nd ed.; Peabody, Massachusetts: Hendrickson, 2011), 935–43.

alluding to) an earlier Jewish tradition, such as the Damascus Document (c. 100 BCE),⁷⁴⁵ which also mentions the magicians, including naming one as יִחְנֶה ('Yannes')⁷⁴⁶ from which the Greek Ἰαννῆς ('Jannes') is derived.⁷⁴⁷ In which case, the canonical 2 Timothy may have been the source that introduced the names into the Christian Greek tradition, including these two pseudepigraphal documents.⁷⁴⁸

⁷⁴⁵ This point is made in Pietersma and Lutz, 'Jannes and Jambres', 427.

⁷⁴⁶ 'Yannes' is the translation given to יִחְנֶה in Accordance and in the HALOT entry for יִחְנֶה.

⁷⁴⁷ Damascus Document (CD) 5:18-19 – 'Moses and Aaron stood in the power of the Prince of Lights and Belial raised up Yannes and his brother in his cunning when seeking to do evil to Israel the first time.'

⁷⁴⁸ It is common for Pseudepigraphal documents to expand upon a topic that is only briefly mentioned in a canonical text. See for example, Life of Adam and Eve, 1-3 Enoch, Joseph and Aseneth, Testament of Moses, Prayer of Manesseh, and Apocalypse of Sedrach.

4. The Echo of Pss. Sol. 13.4 in 2 Tim 3:11

Comparison of Textual Versions and Evaluation

Pss. Sol. 13.4	2 Tim 3:11
καὶ <u>ἐκ</u> τούτων <u>πάντων ἐρρύσατο</u> ἡμᾶς <u>κύριος</u> . ⁷⁴⁹	τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις, οἷους διωγμοὺς ὑπήνεγκα καὶ ἐκ <u>πάντων με ἐρρύσατο</u> ὁ <u>κύριος</u> . ⁷⁵⁰

This parallel was detected by the ‘Verbatim’ search feature using the following search command:

(ρύομαι, σωτήρ, σωτηρία, σωτήριος, σῶζω) <followed by> <within 2 words> (κύριος, θεός, κυριακός, κυριότης, κυριεύω, κατακυριεύω)

This search returned six passages from the Pseudepigrapha,⁷⁵¹ including Pss. Sol. 13.4.

According to Wright, the Psalms of Solomon appear to have been originally written in Hebrew in the first century BCE and then translated into Greek before the end of the first century CE.⁷⁵² There is no evidence of Christian redaction in the Psalms, suggesting that the verse cited above may have been available to Paul in its present form. Therefore, the direction of this echo is assumed to be from Pss. Sol. 13.4 to 2 Tim 3:11.

Summary: Class E4 (possible) echo of Pss. Sol. 13.4.

⁷⁴⁹ ET: ‘But from all these things the Lord delivered us.’

⁷⁵⁰ ET: ‘The persecutions, the sufferings, the things that happened to me in Antioch, in Iconia, in Lystra; such persecutions I endured, yet the Lord rescued me from them all.’

⁷⁵¹ The six passages are Apoc. Sedr. 7.3 and 16:4; T. Jos. 4.8; Jos. Asen. 12.10; 3 Macc. 6.29 and Pss. 13:4.

⁷⁵² R. B. Wright, ‘Psalms of Solomon’, in *OTP, Vol. 2* (2nd ed.; Peabody, Massachusetts: Hendrickson, 2011), 639–43.

The Context of Pss. Sol. 13.4

Wright refers to Pss. Sol. 13 as a ‘comfort for the righteous.’⁷⁵³ In the opening verses (vv. 1-4), the pseudepigraphal Solomon describes how God had protected him during various trials. The psalm concludes with a promise that God will rescue everyone who fears him (Pss. Sol. 13.5-12).

Parallels to Pss. Sol. 13.4 in the Septuagint

The method also detected parallels between 2 Tim 3:11 and Ps 7:2, Ps 33:18-20 (MT Ps 34:17-19) and Ps 53:9 (MT Ps 54:7) based on the same matching words (see Chapter 5). As such, both the Psalms of Solomon and 2 Timothy may be dependent on one of these source texts from the Septuagint.

Parallels to Pss. Sol. 13.4 in the Jewish Pseudepigrapha

The method also detected ‘interpretable’ parallels between 2 Tim 3:11 and Pss. Sol. 4.23 and 12.1. These two verses are shown below:

Μακάριοι οἱ φοβούμενοι τὸν κύριον ἐν ἀκακίᾳ αὐτῶν· ὁ **κύριος**
ῥύσεται **αὐτοὺς** ἀπὸ ἀνθρώπων δολίων καὶ ἀμαρτωλῶν καὶ
ῥύσεται **ἡμᾶς** ἀπὸ **παντὸς** σκανδάλου παρανόμου.⁷⁵⁴ (Pss. Sol.
4.23)

Κύριε, ῥῦσαι τὴν ψυχὴν **μου** ἀπὸ ἀνδρὸς παρανόμου καὶ πονηροῦ,
ἀπὸ γλώσσης παρανόμου καὶ ψιθύρου καὶ λαλούσης ψευδῆ καὶ
δόλια.⁷⁵⁵ (Pss. Sol. 12.1)

The Context of 2 Tim 3:11

This verse is part of a section (2 Tim 3:10-17) where Paul encourages Timothy to ‘continue steadfastly in what he has learned.’⁷⁵⁶ Knight suggests that the words of 2

⁷⁵³ Wright, ‘Psalms of Solomon’, 662.

⁷⁵⁴ ET: ‘Blessed are they that fear the Lord in their absence of evil. The Lord will deliver them from guileful men and sinners, and deliver us from every stumbling-block of the lawless men.’

⁷⁵⁵ ET: ‘O Lord, deliver my soul from the lawless and wicked man. From the tongue that is lawless and slanderous, and speaks lies and deceit.’

Tim 3:11 are ‘very close to Ps 33:20 LXX.’⁷⁵⁷ Likewise, Towner claims that the words are ‘essentially a contextualized form of Ps 33:20b.’ This verse was mentioned above as a Septuagint parallel to Pss. Sol. 13:4.

Hermeneutical/Theological Reflections

This possible echo of Pss. Sol. 13.4 was deemed to be ‘interpretable’ because it provides an example of how the Lord had already rescued his people from persecutors. The implication would be that just as the Lord had acted in the past for Solomon (and others), and had done again for Paul, he would continue to do for Timothy. However, since there are also several parallels with the Septuagint (including Ps 33:20), this appears to be another instance of where both the Pseudepigrapha and the Epistles are dependent on a shared tradition.

⁷⁵⁶ Knight III, *The Pastoral Epistles*, 438.

⁷⁵⁷ Knight III, *The Pastoral Epistles*, 440.

5. The Allusion to 2 Tim 4:1 in Sib. Or. 8.82-83

Comparison of Textual Versions and Evaluation

Sib. Or. 8.82-83	Titus 1:2
αὐτὸς ὁ παντοκράτωρ ὅταν <u>ἐλθὼν</u> βήματι <u>κρίνη ζώντων καὶ νεκρῶν</u> ψυχὰς καὶ κόσμον ἅπαντα. ⁷⁵⁸	Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ καὶ Χριστοῦ Ἰησοῦ τοῦ <u>μέλλοντος κρίνειν ζῶντας καὶ νεκρούς</u> , καὶ τὴν <u>ἐπιφάνειαν</u> αὐτοῦ καὶ τὴν βασιλείαν αὐτοῦ. ⁷⁵⁹

This parallel was detected by the ‘Non-verbatim’ search feature using the following search command:

(μέλλω) <within 5 words> (κρίνω, κατάκρινω, κατακρίσις, κρίμα, κρίσις)

This search returned two passages from the Pseudepigrapha, including Sib. Or. 8.82-83.⁷⁶⁰

The high verbal similarity between these two passages raises the possibility of some type of dependency. Collins describes Sib. Or. 8 as a ‘clearly composite’ document and believes that this section of the Oracle is likely to be Jewish but the latter section of the document is Christian.⁷⁶¹ Other scholars see the whole document as Christian.⁷⁶²

Since there are several parallels to the New Testament in the surrounding verses⁷⁶³ and a parallel with 1 Tim 6:10 in Sib. Or. 8.19 (see above), this

⁷⁵⁸ ET: ‘The almighty himself when he comes to the judgment seat to judge the souls of the living and the dead and all the world.’

⁷⁵⁹ ET: ‘I testify before God and Christ Jesus who is about to judge the living and the dead, and his appearance and his kingdom.’

⁷⁶⁰ The other passage is Sib. Or. 0.21.

⁷⁶¹ Collins, ‘Sibylline Oracles’, 416.

⁷⁶² Collins, ‘Sibylline Oracles’, 416.

⁷⁶³ Collins, ‘Sibylline Oracles’, 420.

study assumes that the direction of this parallel is from Sib. Or. 8.82-3 to 2 Tim 4:1.

Summary: Class A4 (possible) allusion to 2 Tim 4:1.

The Context of Sib. Or. 8.82-3

Like the Epistle, these verses refer to a future judgment of all people. The surrounding context refers to ‘woes to come upon Rome.’⁷⁶⁴

Parallels to Sib. Or. 8.82-3 in the Septuagint

In the margins of his translation, Collins suggests a parallel with Dan 7:9-10.

The Context of 2 Tim 4:1

This verse is part of a section of the Epistle (i.e. 2 Tim 4:1-8) that contains Paul’s final instructions to Timothy.⁷⁶⁵ The ‘solemn charge’ to preach God’s ‘word’ (2 Tim 4:1-2) is followed by a warning about many who will turn away from the truth (2 Tim 4:3-5).⁷⁶⁶

Parallels to Pss. Sol. 13.4 in the New Testament

Acts 10:42 and 1 Peter 1:5, which are shown below, also refer to the ‘judgment of the living and the dead.’ The verbal similarity between these verses suggests that they have influenced both the Epistle and Sib. Or. 8.82-83.

οὗτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ θεοῦ **κριτῆς ζώντων καὶ νεκρῶν**⁷⁶⁷ (Acts 10:42)

οἱ ἀποδώσουσιν λόγον τῷ ἐτοίμῳ **ἔχοντι κρίναι ζώντας καὶ νεκρούς**.⁷⁶⁸ (1 Pet 1:5)

⁷⁶⁴ Collins, ‘Sibylline Oracles’, 419.

⁷⁶⁵ Towner, *The Letters to Timothy and Titus*, 595; Knight III, *The Pastoral Epistles*, 451.

⁷⁶⁶ Towner, *The Letters to Timothy and Titus*, 595–608.

⁷⁶⁷ ET: ‘He [i.e. Jesus] is the one appointed by God as judge of the living and the dead.’

As well as these two parallels, Towner and Knight note a parallel between 2 Tim 4:1 and 1 Thess 4:13-16.⁷⁶⁹

Hermeneutical/Theological Reflections

This parallel with 2 Tim 4:1 has highlighted that Sib. Or. 8.82-83 may be dependent on a number of New Testament verses. As such, it shows how the method can provide data for scholars of the Pseudepigrapha, like Collins, that can help to date the various sections of a 'composite' work like Sib. Or. 8.⁷⁷⁰

⁷⁶⁸ ET: 'But they will have to give an account to him who is ready to judge the living and the dead.'

⁷⁶⁹ Towner, *The Letters to Timothy and Titus*, 596; Knight III, *The Pastoral Epistles*, 452.

⁷⁷⁰ Collins, 'Sibylline Oracles', 415.

6. The Echo of Pss. Sol. 2.15-16 in 2 Tim 4:14

Comparison of Textual Versions and Evaluation

Pss. Sol. 2.15-16	Pss. Sol. 2.15-16
[...] ὁ θεός . ὅτι ἀπέδωκας τοῖς ἁμαρτωλοῖς κατὰ τὰ ἔργα αὐτῶν καὶ κατὰ τὰς ἁμαρτίας αὐτῶν τὰς πονηρὰς σφόδρα. ⁷⁷¹	Ἀλέξανδρος ὁ χαλκεὺς πολλὰ μοι κακὰ ἐνεδείξατο· ἀποδώσει αὐτῷ ὁ κύριος κατὰ τὰ ἔργα αὐτοῦ . ⁷⁷²

This parallel was detected by the ‘Non-verbatim’ search feature using the following search command:

(ἀποδίδωμι, δίδωμι) <within 5 words> (κύριος, θεός) <within 5 words> (ἔργον, ἐργάζομαι, ἐργάτης, ἐργασία, ἐνεργής, ἐνέργεια, ἐνεργέω, ἐνέργημα, εὐεργεσία, εὐεργετέω, εὐεργέτης)

This search returned three parallels with the Pseudepigrapha, including the parallels with Pss. Sol. 2.15-16 and 17:8 that are both listed in Table 7.2.2, above.⁷⁷³ These parallels were deemed to be ‘interpretable’ because they have high verbal similarity with 2 Tim 4:14 and a similar context of persecution against God’s people (eg. Pss. Sol. 2.19; 17.11). A reference to either of these Psalms would provide the reassurance that God will provide justice for the afflicted. Pss. Sol. 2 is discussed here and Pss. Sol. 17 is mentioned as a parallel below.

As noted above, the Psalms of Solomon appear to have been written in the first century BCE and they contain no obvious signs of Christian

⁷⁷¹ ET: ‘[. . .] O God. For you have repaid sinners according to their works and according to their sins, which were very wicked.’

⁷⁷² ET: ‘Alexander the metal worker did many evil things to me; may the Lord repay him according to his works.’

⁷⁷³ The other verse that was returned by the search command is T. Jud. 2.1.

redaction.⁷⁷⁴ Thus, the direction of this parallel is from Pss. Sol. 2.15-16 to 2 Tim 4:14.

Summary: Class E4 (possible) echo of Pss. Sol. 2.15-16 and/or Pss. Sol. 17.8.

The Context of Pss. Sol. 2.15-16

This third Psalm of Solomon serves as an encouragement for those who are ‘righteous.’⁷⁷⁵ The Psalm contrasts the destiny of those who ‘fear the Lord’ with the ‘destruction’ of the sinner (Pss. Sol. 3.11).

Parallels to Pss. Sol. 2.15-16 in the Septuagint

The method also detected parallels to Ps 27:3-4 (MT Ps 28:3-4), Ps 61:13 (MT Ps 28:3-4), Prov 24:12, Isa 65:7, Jer 27:29 (MT Jer 50:29) and Lam 3:64 in 2 Tim 4:14 based on the same matching words (see Chapter 5, Section 5.2).

Parallels to Pss. Sol. 2.15-16 in the Jewish Pseudepigrapha

The parallel with Pss. Sol. 17.8 is shown below:

κατὰ τὰ ἁμαρτήματα αὐτῶν ἀποδώσεις αὐτοῖς, ὁ θεός, εὐρεθῆναι
αὐτοῖς κατὰ τὰ ἔργα αὐτῶν.⁷⁷⁶ (Pss. Sol. 17.8)

The Context of 2 Tim 4:14

This verse is part of a section of the Epistle (i.e. 2 Tim 4:9-18) that contains Paul’s final instructions to Timothy.⁷⁷⁷

Hermeneutical/Theological Reflections

Like the possible echo of Pss. Sol. 13.4 in 2 Tim 3:11, these two possible echoes of Pss. Sol 2.15-16 and 17.8 serve to highlight an ‘expectation of final justice’ that was common to both Judaism in the first century BCE and Christianity.

⁷⁷⁴ See Wright, ‘Psalms of Solomon’, 640–41.

⁷⁷⁵ Wright, ‘Psalms of Solomon’, 654.

⁷⁷⁶ ET: ‘According to their sinfulness you repaid them, O God, to be found for them according to their works.’

⁷⁷⁷ Towner, *The Letters to Timothy and Titus*, 618.

7.6.3 Titus

The method detected five interpretable parallels between Titus and the Jewish Pseudepigrapha. Two of these parallels (in Titus 1:2 and 3:7) involve the same two-word phrase (i.e. ζωῆς αἰωνίου, ‘of life eternal’), so they are discussed together.

1. The Echo of Pss. Sol. 3.12 in Titus 1:2

Comparison of Textual Versions and Evaluation

Pss. Sol. 3.12	Titus 1:2
αὕτη ἡ μερίς τῶν ἀμαρτωλῶν εἰς τὸν αἰῶνα· οἱ δὲ φοβούμενοι τὸν κύριον ἀναστήσονται εἰς ζωὴν αἰώνιον , καὶ ἡ ζωὴ αὐτῶν ἐν φωτὶ κυρίου καὶ οὐκ ἐκλείψει ἔτι. ⁷⁷⁸	ἐπ’ ἐλπίδι ζωῆς αἰωνίου , ἣν ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰώνων. ⁷⁷⁹

This parallel was detected by the ‘Verbatim’ search feature using the following search command:

(ζωή, ζάω) <followed by> <within 2 words> (αἰώνιος, αἰών)

This search returned seven passages in the Pseudepigrapha,⁷⁸⁰ including two in the Sibylline Oracles (discussed below as parallels) and another in Pss. Sol. 3.12. This

⁷⁷⁸ ET: ‘This [i.e. destruction] is the portion of sinners forever; but the ones who fear the Lord will rise up to eternal life, and their life [will be] in the light of the Lord and it will no longer fail.’

⁷⁷⁹ ET: ‘Upon the hope of eternal life, which God, who doesn’t lie, promised before the ages began.’

⁷⁸⁰ These seven passages are Enoch 10.10, 15.4; and 15.6; Sib. Or. 1.349 and 8.255; Ode Sol. 16 and Pss. Sol. 3.12.

last passage is thematically coherent with Titus 1:5 and Titus 3:7 in that it also describes ‘eternal life’ as a future hope.⁷⁸¹

As noted above, the Psalms of Solomon appear to have been written in the first century BCE and they contain no obvious signs of Christian redaction,⁷⁸² meaning that the Psalms were potentially available to Paul in their present form. Therefore, the direction of this echo is from Pss. Sol. 3.12 to Titus 1:2.

Summary: Class E4 (possible) echo of Pss. Sol. 3.12.

The Context of Pss. Sol. 3.12

This third Psalm of Solomon serves as an encouragement for those who are ‘righteous.’⁷⁸³ The Psalm contrasts the destiny of those who ‘fear the Lord’ with the ‘destruction’ of the sinner (Pss. Sol. 3.11).

Parallels to Pss. Sol. 3.12 in the Septuagint

There is also a verbal parallel between Titus 1:2 and Dan 12:2 based on the same two matching words (see Chapter 6). As such, it is possible that both Titus 1:2 and Pss. Sol. 3.12 are dependent on this verse from the Septuagint.

Parallels to Pss. Sol. 3.12 in the Jewish Pseudepigrapha

The method detected two parallels with the Sibylline Oracles, as shown below:

δείξει γὰρ **ζωὴν αἰώνιον** ἀνθρώποισιν ἐκλεκτοῖς,⁷⁸⁴ (Sib. Or. 1.349-50)

εἰς ὃν ὁ πιστεύσας **ζωὴν αἰώνιον** ἔξει.⁷⁸⁵ (Sib. Or. 8.255)

⁷⁸¹ While the psalm does not contain the word ἐλπίς, the hope indicated by the future tense of ἀναστήσονται (‘they will rise up’).

⁷⁸² See Wright, ‘Psalms of Solomon’, 640–41.

⁷⁸³ Wright, ‘Psalms of Solomon’, 654.

⁷⁸⁴ ET: ‘For he [i.e. God] will reveal eternal life to chosen men.’

⁷⁸⁵ ET: ‘The one who believes on which [i.e. the promised stone] will have eternal life.’

These two passages from the Oracles contain numerous allusions to the Gospel accounts of the life of Jesus in their surrounding context (e.g. Sib. Or. 1.331 – ἀθανάτοιο θεοῦ Χριστὸν παῖδ’ ὑψίστοιο, ‘the Christ [as] child of the immortal God Most High’, cf. Luke 1:32; and Sib. Or. 8.250 – ὁ παθὼν ἔνεχ’ ἡμῶν, ‘the one who suffered for us’, cf. Matt 16:21 and Luke 24:26). The prevalence of these allusions suggests that the two passages are likely to have been written by a Christian author.⁷⁸⁶ Thus, it seems unlikely that Paul is echoing either of these two texts.

McLean lists verbal parallels between Dan 12:2 (and thus also Pss. Sol 3:12) with Sib. Or. 2.224, T. Ben. 10.8 and T. Jud. 25.4-5.⁷⁸⁷ These three parallels (like Daniel) refer to the resurrection of all people, however they do not mention the phrase ‘eternal life.’

The Context of Titus 1:2

In both Titus 1:2 and 3:7, the phrase ζωῆς αἰωνίου (‘of life eternal’) is used in the context of a future hope (ἐλπίς). This hope is explicitly described as being promised beforehand in Titus 1:2, raising the possibility that this promise may be found in an earlier source text. The contrast between the ‘righteous’ and ‘sinners’ in Pss. Sol. 3 is repeated in the Epistle via the contrast between Titus and the false teachers (e.g. Titus 2:1).

Parallels to Pss. Sol. 3.12 in the New Testament

The hope of eternal life is not unique to Titus or the Psalms of Solomon. McLean lists verbal parallels between Dan 12:2 (and so also Pss. Sol. 3.12) and Acts 24:15, John 5:29 and Matt 25:46.⁷⁸⁸

⁷⁸⁶ For a discussion on their authorship and dating, see Collins, ‘Sibylline Oracles’, 330–31, 415–17.

⁷⁸⁷ McLean, *Citations and Allusions*, 113.

⁷⁸⁸ McLean, *Citations and Allusions*, 113.

Hermeneutical/Theological Reflections

While the verbal similarity between Pss. Sol. 3:12 and Titus 1:2 (and 3:7) suggests at most a ‘possible echo,’ the parallel does highlight a shared hope between Judaism in the first century BCE and Christianity.

2. The allusion to Titus 1:11 in Sib. Or. 7.132-33

Comparison of Textual Versions and Evaluation

Sib. Or. 7.132-33	Titus 1:11
κεῖνοι δὲ τλήσονται ἄγαν πόνον, οἳ διὰ κέρδος αἰσχροῦ προφητεύσουσι κακὸν χρόνον ἀλδαίνοντες. ⁷⁸⁹	οὓς δεῖ ἐπιστομίζειν, οἵτινες ὅλους οἴκους ἀνατρέπουσιν διδάσκοντες ἃ μὴ δεῖ αἰσχροῦ κέρδους χάριν. ⁷⁹⁰

This parallel was detected by the ‘Non-verbatim’ search feature using the following search command:

(αἰσχρός, αἰσχύνω, ἐπαισχύνω, καταισχύνω, αἰσχύνῃ, αἰσχροτής, αἰδώς) <within 5 words>
(κέρδος, κερδαίνω, κερδαλέος)

This search returned just one passage in the Pseudepigrapha: Sib. Or. 7.132-33.

Although it is difficult to pinpoint the exact origins of Sib. Or. 7, Collins suggests that it was written for a Christian audience. This can be seen by the allusions to the baptism of Jesus in Sib. Or. 7.66-67 (οὐκ ἔγνωσ τὸν σὸν θεόν, ὃν ποτ’ ἔλουσεν Ἰόρδανος, ‘you did not know your God, who once washed in the Jordan’) and to his incarnation in Sib. Or. 7:150 (σὺν δ’ αὐτοῖς ἔσται τότε καὶ θεός, ὃς σε διδάξει, ‘And then even God will be with them, who will teach you’). Collins dates the book to the second or third centuries CE,⁷⁹¹ which would make it impossible for Paul to be influenced by the oracle, but the dependency could be in the other direction (i.e. the oracle alluding to Titus).

The matching words have ‘volume’ (hence an allusion – see Chapter 1, Section 1.7) on account of the rarity of the words (Titus 1:11 is also the only place where κέρδος and αἰσχρός appear together in the New Testament). The similar allusions to the New

⁷⁸⁹ ET: ‘And they will suffer much pain, the ones who will prophesize for dishonest gain, nourishing the evil time.’

⁷⁹⁰ ET: ‘They must be silenced, the ones who overturn whole households, teaching that which they must not for the sake of dishonest gain.’

⁷⁹¹ See Collins, ‘Sibylline Oracles’, 408–9.

Testament in the following lines of the oracle (see below) add weight to the likelihood of another allusion here.

Summary: Class A2 (likely) allusion to Titus 1:11.

The Context of Sib. Or. 7.132-33

These lines of the oracle are within a section (i.e. Sib. Or. 7.132-38) that pronounces judgment on false prophets/teachers. Notably, the following line contains an apparent allusion to Matt 7:15, as shown below:⁷⁹²

οἱ μὲν **δυσάμενοι προβάτων** λασιότριχα ρινά⁷⁹³ (Sib. Or. 7.134)

Προσέχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν **ἐνδύμασιν προβάτων**, ἔσωθεν δέ εἰσιν λύκοι ἄρπαγες.⁷⁹⁴ (Matt 7:15)

Likewise, the subsequent line contains another apparent allusion to two verses in the book of Revelation that refer to false teachers, as shown below:⁷⁹⁵

Ἑβραῖοι ψεύσονται, ὃ μὴ γένος ἔλλαβον αὐτοί,⁷⁹⁶ (Sib. Or. 7.135)

καὶ τὴν βλασφημίαν ἐκ τῶν **λεγόντων Ἰουδαίους** εἶναι ἑαυτοὺς καὶ οὐκ εἰσιν ἀλλὰ συναγωγὴ τοῦ σατανᾶ.⁷⁹⁷ (Rev 2:9b)

ἰδοὺ διδῶ ἐκ τῆς συναγωγῆς τοῦ σατανᾶ τῶν **λεγόντων** ἑαυτοὺς **Ἰουδαίους** εἶναι, καὶ οὐκ εἰσιν ἀλλὰ **ψεύδονται**⁷⁹⁸ (Rev 3:9a)

⁷⁹² This allusion is noted in Collins, 'Sibylline Oracles', 413.

⁷⁹³ ET: 'But the ones who are clothed in the shaggy-haired hides of sheep.'

⁷⁹⁴ ET: 'Watch out for false prophets, those who come to you in garments of sheep, but inside they are savage wolves.'

⁷⁹⁵ These allusions are noted in Collins, 'Sibylline Oracles', 413.

⁷⁹⁶ ET: 'Will falsely claim to be Hebrews, which is not their race.'

⁷⁹⁷ ET: '[...] and the slander of the ones who say they are Jews and are not, but are a synagogue of Satan.'

⁷⁹⁸ ET: 'Behold I will make those who are of the synagogue of Satan, who claim to be Jews though they are not, but are liars.'

The Context of Titus 1:11

This verse in Titus is part of a denouncement of the false teachers in Crete.⁷⁹⁹ Thus, it has the same context as both Sib. Or. 7.132-33 and the New Testament passages noted above.

Hermeneutical/Theological Reflections

It is likely that the author of Sib. Or. 7 has made an allusion to the Epistle in order to gain acceptance for his/her pseudepigraphal work. In which case, the allusion would seem to demonstrate that Titus was held with same regard as Matthew and Revelation by the second/third century author of Sib. Or. 7, as well as by the intended readers of this oracle.

⁷⁹⁹ Knight III, *The Pastoral Epistles*, 295; Towner, *The Letters to Timothy and Titus*, 694.

3. The echo of Jub. 2.20 in Titus 2:14

Comparison of Textual Versions and Evaluation

Jub. 2.20	Titus 2:14
καὶ ἐκλέξομαι ἑμαυτῷ ἐκ τοῦ σπέρματος αὐτοῦ λαὸν περιούσιον ἀπὸ πάντων τῶν ἐθνῶν ⁸⁰⁰	ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθαρίσῃ ἑαυτῷ λαὸν περιούσιον , ζηλωτὴν καλῶν ἔργων. ⁸⁰¹

This parallel was detected by the ‘Keyword’ search feature. The adjective περιούσιος (‘special/chosen’) occurs just once in the Pseudepigrapha, in Jub. 2.20. Like the Epistle, this verse refers to God’s special people.

Fragments of the book of Jubilees that date to the first century BCE have been discovered at Qumran and Masada,⁸⁰² meaning that the document clearly precedes the letter to Titus and could have been influential.

Although the matching words are unusual, it is likely that both Jubilees and Titus are both dependent on the Septuagint (see below), making this reference here only a possible echo.

Summary: Class E4 (possible) echo of Jub. 2.20.

⁸⁰⁰ ET: ‘And he will choose for himself out of his seed a special people from all the nations.’

⁸⁰¹ ET: ‘He gave himself for us, in order to redeem us from all unlawfulness and cleanse for himself a people of his own possession, zealous for good works.’

⁸⁰² O. S. Wintermute, ‘Jubilees’, in *OTP, Vol. 2* (2nd ed.; Peabody, Massachusetts: Hendrickson, 2011), 43–44. The dating of these fragments was determined using paleographic dating methods. However, based on internal evidence, Wintermute suggests that Jubilees was originally written in the second century BCE.

The Context of Jub. 2.20

This verse belongs to a section of Jubilees that stipulates Sabbath regulations (Jub 2.17-33).

Parallels to Jub 2.20 in the Septuagint

The matching phrase (i.e. λαὸν περιούσιον) also occurs five times in the Septuagint. Interestingly, four of these occurrences (in Exod 19:5; 23:22; Deut 7:6 and Deut 14:2) are part of a six-word phrase that is repeated verbatim in Jub 2.20 (λαὸν περιούσιον ἀπὸ πάντων τῶν ἐθνῶν), suggesting that this verse in Jubilees is dependent on one or more of these verses in the Septuagint.⁸⁰³

The Context of Titus 2:14

This verse is contained within a section on God's grace (Titus 2:11-15) that gives the 'basis for the exhortations to godly behavior' in the opening verses of the chapter (Titus 2:1-120).⁸⁰⁴ The opening verse of Titus defines one of the goals of Paul's apostleship as 'for the faith of God's elect' (κατὰ πίστιν ἐκλεκτῶν θεοῦ, Titus 1:1). This idea of 'God's elect' appears to be synonymous with idea of God's 'special/chosen people' (λαὸς περιούσιος), as shown below:

ὅτι λαὸς ἅγιος εἶ κυρίῳ τῷ θεῷ σου, καὶ σὲ **ἐξελέξατο** κύριος ὁ θεός σου γενέσθαι σε αὐτῷ **λαὸν περιούσιον** ἀπὸ πάντων τῶν ἐθνῶν τῶν ἐπὶ προσώπου τῆς γῆς⁸⁰⁵ (Deut 14:2; cf. Deut 7:7)

This context of election (e.g. Deut 14:7) fits well with the context of grace in Titus 2:11-15 (cf. Titus 3). Furthermore, since there are already clear references to Exodus and Deuteronomy in the Pastorals (e.g. 1 Tim 5:19; 2 Tim 3:8-9) whereas this is the

⁸⁰³ Since the book of Jubilees was originally written in Hebrew, it is likely that the author borrowed the underlying Hebrew phrase from one or more of these verses and then this phrase was subsequently rendered into Greek the same as it was rendered in the Septuagint.

⁸⁰⁴ Knight III, *The Pastoral Epistles*, 318.

⁸⁰⁵ ET: 'For you are a people holy to the Lord your God; it is you the Lord has chosen you and you will be for him a special people out of all the nations upon the face of the earth.'

only possible reference to Jubilees, it seems more likely that this present verse of the Epistle is dependent on these books instead of Jubilees.

Hermeneutical/Theological Reflections

While the parallel between Jub. 2.20 and Titus 2:14 is at most a ‘possible’ echo, the parallel does show how Paul had adopted traditional Jewish terminology (that had continued down to Jubilees) for the church. As such, Paul refers to the church in Titus 2:14 as the fulfillment of Old Testament Israel.

4. The echo of T. Ab. 14.3-4 in Titus 3:5

Comparison of Textual Versions and Evaluation

T. Ab. 14.3-4	Titus 3:5
εἶπεν δὲ Ἀβραὰμ πρὸς τὸν ἀρχιστράτηγον· Καὶ τί ἔτι λείπεται τῇ ψυχῇ εἰς τὸ σώζεσθαι ; καὶ εἶπεν ὁ ἀρχιστράτηγος ὅτι Ἐὰν κτήσῃται μία δικαιοσύνην ὑπεράνω τῶν ἀμαρτιῶν ἔρχεται εἰς τὸ σώζεσθαι . ⁸⁰⁶	οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν ἡμεῖς ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου ⁸⁰⁷

This parallel was detected by the ‘Multiple Segments’ search feature using the following search command:

(δικαιοσύνη) <within 30 words> (σώζω)

This search returned seven passages from the Psuedepigrapha.⁸⁰⁸ Four of these passages are in the Testament of Abraham, including the occurrence in T. Ab. 14.3-4 that is thematically coherent with the Epistle in that also refers to life/judgment after death.

The Testament of Abraham appears to have been originally ‘written in Greek during the first century by a Jewish author in Egypt.’⁸⁰⁹ The document has obvious Jewish elements, such as the task of judgment being assigned to Abel, the son of Adam (T.

⁸⁰⁶ ET: ‘And Abraham said to the commander, ‘And what is left for the soul to be saved?’ The commander said, ‘If it obtains one righteous deed above its sins, it enters into salvation.’’

⁸⁰⁷ ET: ‘Not out of works of righteousness which we have done but according to his mercy he saved us through the washing of regeneration and the renewal of the Holy Spirit.’

⁸⁰⁸ The seven occurrences are in Enoch 99.10; T. Jud. 24.6; T. Ab. 12.18, 13.13, 14.2, and 14.3-4; and Let. Aris. 281.

⁸⁰⁹ Sanders, ‘Testaments of the Three Patriarchs’, 869.

Ab. 13.1-4), rather than the role being assigned to Jesus as would be expected if the document was written by a Christian (cf. John 5:22; Acts 10:42).⁸¹⁰

At some point in time (i.e. from the first century CE onwards), the Testament was adopted by the church where, according to Sanders, it was ‘immensely popular’ for many centuries, as evidenced by its influence on ‘later Christian writing and art.’⁸¹¹ Therefore, it is also possible that the early church in Crete, and therefore this Epistle, could have been influenced by the contents of the Testament.

Summary: Class E4 (possible) echo of T. Ab. 14.3-4.

The Context of T. Ab. 14.3-4

These verses belong to a section of the Testament of Abraham that describes the judgment of all souls (T. Ab. 11.1 – 14:15). Only those souls whose righteous deeds exceed their sins are able to attain salvation (T. Ab. 14.4).

The Context of Titus 3:5

In contrast, Titus 3:5 belongs to a section (Titus 3:3-8) begins with a reminder of former disobedience (Titus 3:3).⁸¹² This reminder sets the context as to why salvation is not by ‘works of righteousness’ but by God’s grace (Titus 3:4ff.).

Hermeneutical/Theological Reflections

Since the Testament of Abraham originated in the first century CE, the statement in Titus 3:5 may be intended as a corrective to what is taught in this document. In which case, the Testament may reflect what Paul refers to as *Ιουδαϊκοῖς μύθοις* (‘Jewish myths’, Titus 1:14).

⁸¹⁰ Sanders, ‘Testaments of the Three Patriarchs’, 872–75.

⁸¹¹ Sanders, ‘Testaments of the Three Patriarchs’, 869.

⁸¹² Towner, *The Letters to Timothy and Titus*, 774; Knight III, *The Pastoral Epistles*, 335.

7.7 Summary

This chapter presented and analyzed the results of using the new method to identify high-interest parallels between the three Pastoral Epistles and the Greek texts of the Jewish Pseudepigrapha. The method was seen to be effective because it was able to find all of the ‘interpretable’ parallels that are listed in three baseline lists of parallels. An additional search feature called ‘Loose Verbatim’ was suggested so that method could detect another parallel that does not satisfy Coffee et al.’s definition of an ‘interpretable’ parallel because it has low verbal similarity, but it still appears to be ‘meaningful.’

The ‘computer workload’ of the method for the Jewish Pseudepigrapha was seen to be higher than the workload for the Septuagint. This was attributed to the smaller size of the Pseudepigrapha, which meant that the method could find combinations with singular potential more quickly. However, the ‘manual workload’ was significantly higher for the Pseudepigrapha, indicating that is harder to find an interpretable parallel in this set of source texts. This means that the Pastoral Epistles have more in common with the Septuagint than with the Pseudepigrapha.

Analysis of the method’s metadata identified books of the Septuagint where there are differences between the method’s parallels and those in the three baseline lists. This data highlighted the potential benefits of a more detailed study of the relationship between the Pastoral Epistles and 1 Kings, Psalms, Isaiah and Jeremiah.

Finally, the analyses of the interpretable parallels (Section 7.6) demonstrated that the method is able to detect interesting parallels in unfamiliar source texts. Many of the parallels, especially those to the Psalms of Solomon, highlighted shared ideas between Judaism in the First Century BCE and Christianity. Other parallels, like the Allusion to T. Dan 6.2 in 1 Tim 2:5-6a, were seen as complementing parallels to the Septuagint and provided clues as to heresies that Paul may have been addressing.

In the analyses of a number of parallels, it was assumed that the pseudepigraphal document was borrowing from the Epistle, rather than the other way around. This was the case for the parallel noted in Titus 1:11 where the matching words in the Sibylline Oracles were found in the midst of other Christian material. Parallels like these indicate the acceptance of the Pastoral Epistles by the early church.

CHAPTER 8:

Conclusion

8.1 Introduction

The aim of this study is to identify potential references between the three Pastoral Epistles and two different sets of source texts: the Septuagint and the Greek manuscripts of the Jewish Pseudepigrapha. Chapter 1 began by explaining why this task requires a new method of identifying parallels that can systematically and efficiently search through multiple intertextual frameworks and can detect a variety of reference forms and reference types. The aspect of the method that makes it systematic is a set of search features, which are the basis for a set of syntax rules for valid parallels. The aspect of the method that enables it to be efficient is a criterion called ‘Singular Potential.’ This criterion is used to highlight only high-interest parallels for further investigation as possible references, thereby allowing the method to scan through large numbers of parallels.

Chapter 2 surveyed ten recent Digital Humanities (DH) projects that have attempted to introduce a level of automation into the detection of parallels. This survey revealed some of the benefits of systematically searching for parallels, including the ability to detect ‘new’ interpretable parallels and the ability to collect metadata that can indicate potential areas of future research. The survey also revealed that the new method has a unique combination of linking texts and scoring/ranking the results.

Although it uses a similar set of steps, the new method is unlike these DH projects because it is not a computer program/project. Instead, the method is designed to configure an existing search platform like one of these DH projects. This study chose to use the Accordance Bible software program as the underlying project, or search platform, because it can be easily configured and it already contains the required databases of source texts. Recreating these databases, such as would be required if Tesseract or Tracer was used as the underlying search platform, was beyond the scope of this study.

It was also noted that the most significant difference between the new method and the majority of the DH projects is not the databases, but the way that the parallels are scored/ranked in order to highlight the most-likely parallels. As such, it was suggested that these DH projects, including Tesseract and Tracer, could be easily modified to include the scoring/ranking system that is used by this study.

Chapter 3 described the steps involved in the method, defined the initial set of search features, and compared the method with two existing Accordance search commands: FUZZY and INFER. The method was seen to be more efficient than these two commands because it can find parallels with low verbal similarity without generating large numbers of verses/parallels to manually inspect. This efficiency allows the new method to look for a wider variety of reference forms, making it well suited for a study of the Pastoral Epistles. Subsequently, a new Accordance search command called ECHOES was suggested that would be as easy-to-use as FUZZY and INFER but it would search for the same search features as this study and score/rank the results based on the rarity of the word combinations.

Chapters 4–6 presented and analyzed the results of using the new method to identify interpretable parallels between the three Pastoral Epistles and the Septuagint. Chapter 7 then presented and analyzed the parallels between these Epistles and the Jewish Pseudepigrapha. Now, in this final chapter, these results are reviewed in order to highlight the benefits of the method for Biblical studies.

8.2 The Benefits of the Method

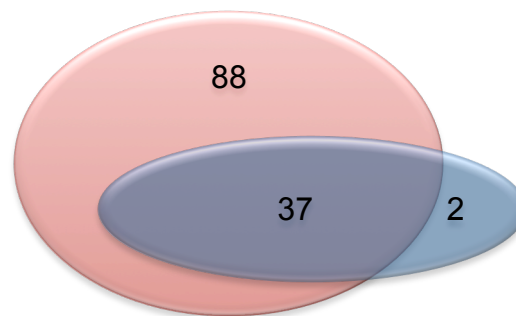
The new method offers four significant benefits. Firstly, the parameters of the method can be trained to be effective for a required context. Secondly, the method can detect potential references with low verbal similarity. Thirdly, the method can be used to systematically search through large collections of source texts, even unfamiliar ones. Finally, this ability to perform large-scale searches means that metadata can also be collected.

8.2.1 The Ability to Learn to be Effective

The method that is presented by this study has a set of configurable parameters that can be trained to be effective for different contexts. Within the study, the parameters were trained to detect all the interpretable parallels (or potential references) that are listed for the Pastoral Epistles in three baseline lists. This process began by defining an initial set of reference forms, or search features (see Chapter 3, Section 3.2.4). These search features were then used to generate the syntax rules, or search commands.

The three baseline lists contain a combined total of seventy-three parallels between the Pastoral Epistles and the Septuagint, of which only thirty-nine were deemed to be ‘interpretable,’ or ‘Type 4 and 5’ parallels, according to the classification system used by Coffee et al.⁸¹³ The method detected all but two of these interpretable parallels, giving it an effectiveness of 94.9% with the Septuagint. New search features (see below) were suggested that would give the method 100% coverage of the interpretable baseline parallels. The method also detected eighty-eight interpretable parallels that are not listed in the baseline lists. These values are depicted visually in Figure 8.1, below.

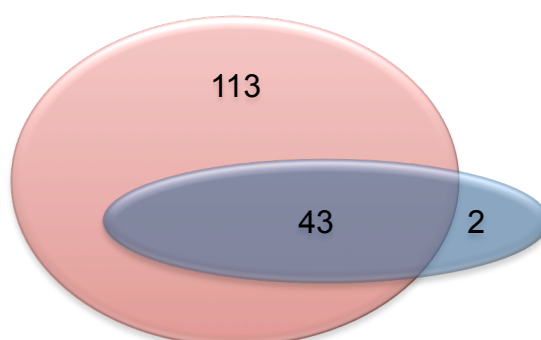
**Figure 8.1 – Combined Interpretable Parallels with the Septuagint
for the Method and Baselines**



The method was also effective with the Jewish Pseudepigrapha, detecting all of the interpretable parallels in the three baseline lists and twenty-nine interpretable parallels that are not in the lists (see Chapter 7). The combined values for both sets of source texts are depicted visually in Figure 8.2, below.

⁸¹³ Coffee et al., 394.

Figure 8.2 – Combined Interpretable Parallels with the Septuagint and Jewish Pseudepigrapha for the Method and Baselines



The method detected a total of 156 interpretable parallels across both sets of source texts and detected 95.3% of the baseline parallels. The effectiveness of the method is due to its ability to search for a variety of reference forms, or search features. The ‘Non-verbatim’ search feature was the most effective, detecting nearly half of the interpretable parallels. The ‘Multiple Segments’ search feature was also effective, detecting over a third of the 113 ‘new’ interpretable parallels. The DH projects that were surveyed in Chapter 2 only look for matching words in a single segment, meaning that they would not detect these parallels. The values for all the features are shown below in Table 8.2.1.

Search Feature	Combined Septuagint		Combined Sept. and Pseud.	
	Interpretable Parallels	Those Not In Baseline Lists	Interpretable Parallels	Those Not In Baseline Lists
Verbatim	24	11	29	15
Non-verbatim	59	42	64	53
Keyword	4	4	6	5
Multiple Segments	38	31	47	40
TOTAL	125	88	156	113

Table 8.2.1 – The Effectiveness of Each Search Feature

In Chapters 4–7, three additional search features were suggested that would enable the method to detect the two interpretable parallels in the baseline lists that were not detected. The final set of recommended search features is shown below in Figure 8.3. Future studies might test the effectiveness of these search features for other texts, including the other books of the New Testament.

Figure 8.3 – The Final Set of Recommended Search Features

Name: Keyword Word order: fixed Alternatives: one word Min words: 1 Max words: 1 Max separation: 1	Name: Verbatim Word order: fixed Alternatives: narrow Min words: 2 Max words: segment Max separation: 2	Name: Multiple Segments Word order: flexible Alternatives: narrow Number of segments: 2 Max segment separation: 30 S1 min words: 1 S1 max words: 1 S1 max separation: 1 S2 min words: 1 S2 max words: segment S2 max separation: 5
Name: Multiple Keywords Word order: flexible Alternatives: narrow Min words: 2 Max words: segment Max separation: 30	Name: Non-verbatim Word order: flexible Alternatives: narrow Min words: 2 Max words: segment Max separation: 5	
Name: Loose Verbatim Word order: fixed Alternatives: broad Min words: 3 Max words: segment Max separation: 4	Name: Loose Non-verbatim Word order: fixed Alternatives: broad Min words: 2 Max words: segment Max separation: 10	Name: Repeated Keyword Word order: fixed Alternatives: narrow Min words: 1 Max words: 1 Max separation: 1 Repetitions: 2

The following table shows the number of searches for each of the search features that were used by this study. In Chapter 5, a search feature called ‘Tight Multiple Segments’ was suggested as a means of detecting one of the parallels in the baseline lists that was not detected by the initial set of features. The ‘Loose Verbatim’ search feature, which can also detect this omitted parallel, was preferred because ‘Verbatim’ searches are more efficient than ‘Multiple Segments’ searches. This is highlighted in Table 8.2.2, below, which shows the average number of searches required to detect an interpretable parallel for each of the four search features used in this study.

Search Feature	Number of Searches			Number of Interpretable Parallels			Average Searches per Interpretable Parallel		
	Septuagint	Pseudepigrapha	Combined	Septuagint	Pseudepigrapha	Combined	Septuagint	Pseudepigrapha	Combined
Verbatim	2374	2249	4623	24	5	29	98.9	449.8	159.4
Non-verbatim	4453	3979	8432	59	15	74	75.5	265.3	113.9
Keyword	2105	2105	4210	4	2	6	526.3	1052.5	701.7
Multiple Segments	9278	7934	17212	38	9	47	244.2	881.6	366.2
Total	17199	15256	32455	125	31	156	137.6	492.1	208.0

Table 8.2.2 – The Number of Searches for the Search Features

8.2.2 The Ability to Detect Parallels with Low Verbal Similarity

Rather than manually inspecting every source text where a matching word occurs, the method restricts this inspection to source texts where the matching words have ‘singular potential.’ Within this study, this limit was set to nine or less source texts. This value resulted in a total of 37,697 verses/parallels to manually inspect. The vast majority of these source texts were discounted because they were not thematically coherent with the target text (i.e. the matching words did not convey the same meaning in both the source and target texts). From the remaining verses, the 156 interpretable parallels (i.e. potential references) were identified. Increasing the value of the Singular Potential parameter might detect more interpretable parallels, but this would also increase the manual workload.

By limiting the analysis to parallels with rare combinations of words, the method is able to consider parallels with low verbal similarity. This feature is particularly helpful for allusions, which can be signaled by a single keyword like Δαβίδ (‘David’, 2 Tim 2:8) or Μωϋσῆς (‘Moses’, 2 Tim 3:8), as well as for echoes, which might borrow only one or two words from their source text. For example, the opening words

of 1 Tim 1:15 (πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος⁸¹⁴) suggest that what follows (ὅτι Χριστὸς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι⁸¹⁵) might contain a reference to another text. Since the idea of the messiah coming to save (ἔρχομαι and σῶζω, or their lexical alternatives) is rare in the Septuagint, the method was able to suggest a possible dependency on Zech 9:9.

8.2.3 The Ability to Search Systematically

A third benefit of the method is its ability to systematically search large collections of source texts, thereby allowing a greater number of possible references to be considered. The systematic nature of the method also allows it to be repeated. As such, the method is used once on a set of known parallels so that the parameters can be trained to imitate the manual detection of parallels. It can then be used again on other source texts, even those that are unfamiliar. This process highlights ‘new’ parallels, which are simply those that the method suggests that scholars might detect if they were familiar with those source texts.

This approach is especially relevant for this present study, since it aims to identify parallels between the Pastoral Epistles and the relatively unknown Jewish Pseudepigrapha. However, the study showed that method also detects ‘likely’ parallels in familiar texts. This is demonstrated below in Table 8.3.1, which collates the eleven parallels with the Septuagint that were analysed in Chapters 4–6.

⁸¹⁴ ET: ‘This word is faithful and worthy of all acceptance.’

⁸¹⁵ ET: ‘That Christ Jesus came into the world to save sinners.’

Target Text	Source Text	UBS ⁵	NA ²⁸	Dittmar	Evans	Gough	Hübner	Knight	McLean	Towner ⁸¹⁶	Wilson	Wolfe	Class & Type
1 Tim 2:4-5	Isa 45:19-22												E1 (likely) Echo
1 Tim 3:4-5	1 Sam 2–3												E2 (likely) Echo
2 Tim 1:6-7	Deut 34:9												E2 (likely) Echo
2 Tim 1:12	Isa 28:16												E1 (likely) Echo
2 Tim 2:8	2 Sam 22:51												A1 (likely) Allusion
2 Tim 4:17	1 Kgs 13:21-26												A2 (likely) Allusion
Titus 1:5	Deut 16:18												E2 (likely) Echo
Titus 1:14	Isa 29:13							✓					E1 (likely) Echo
Titus 2:13	Ezek 43:2												E1 (likely) Echo
Titus 3:5b	Ezek 36:25-26						✓	✓		✓			E1 (likely) Echo
Titus 3:5b-6	Zech 12:10						✓						E1 (likely) Echo

Table 8.3.1 – The Likely Parallels that are not in the Baseline Lists

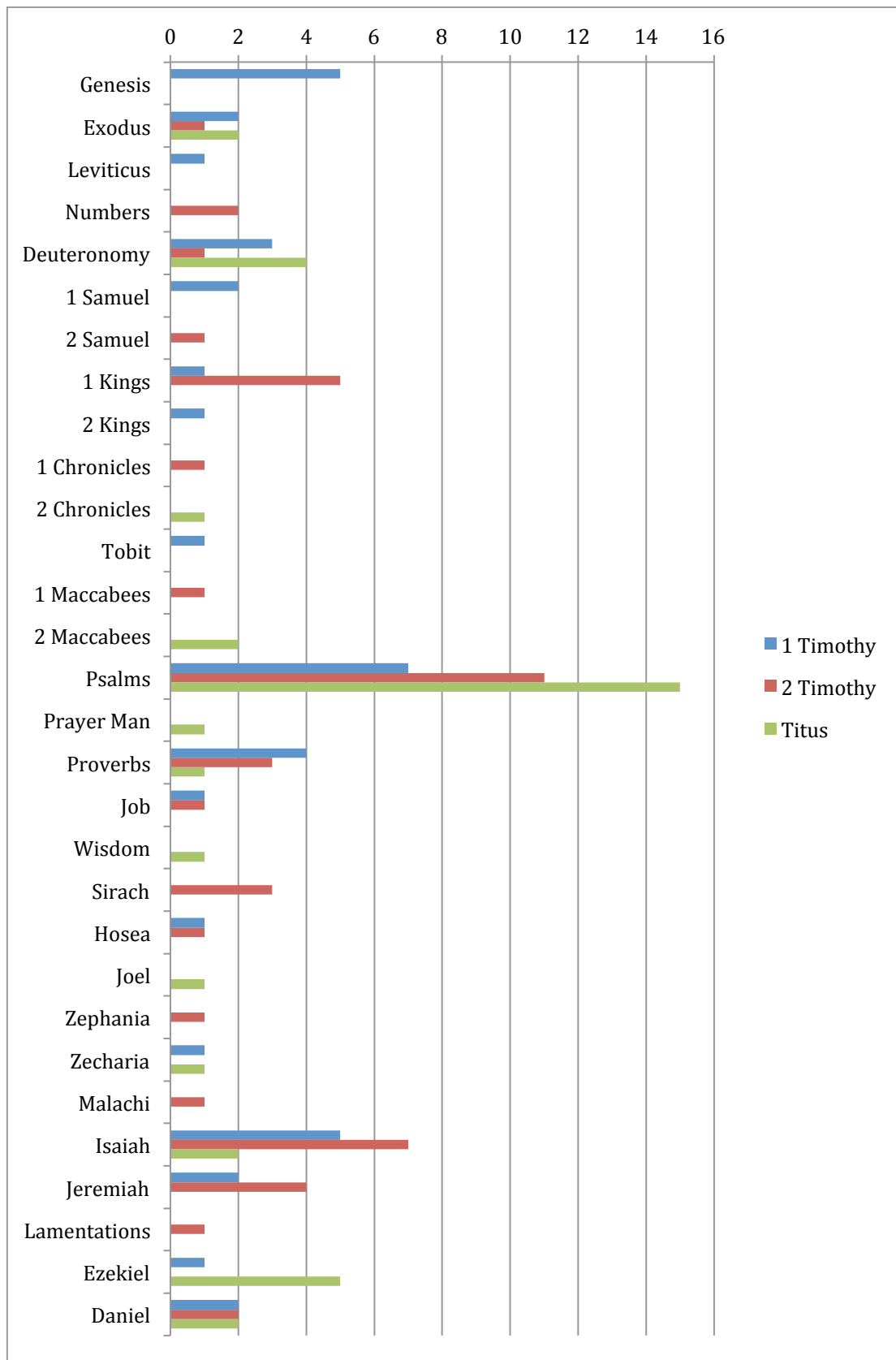
8.2.4 The Ability to Collect Metadata

The fourth benefit of the method is its ability to gather metadata. For example, the method could be used to record references to a particular source text across centuries (or domains) in order to suggest when or where that text had the greatest impact. This data can then be used in further analysis, such as tracking the usage of a text before and after certain major events, like wars and revivals, or to study which texts have been the most influential in legal decisions. Consequently, the ability to record metadata provides a wealth of possibilities for scholars to investigate.

Within the study, the metadata that is collated included the distribution of the interpretable parallels throughout the various books and documents of the Septuagint and Pseudepigrapha. Figure 8.3 on the following page, collates the distribution of the interpretable parallels for the Epistles with the Septuagint. The distributions for the three Epistles are relatively similar. Future studies might compare these distributions with Paul's other letters.

⁸¹⁶ This column refers to Towner's summary of likely references and his commentary. Towner, '1-2 Timothy and Titus'; Towner, *The Letters to Timothy and Titus*.

**Figure 8.3 – Distribution of Interpretable Parallels
by Book of the Septuagint for the three Pastoral Epistles**



In Chapters 4–7, it was noted that the method detected relatively high numbers of interpretable parallels to both the canonical Psalms and also the Psalms of Solomon. This could suggest an area of more detailed study. The method also detected interpretable parallels to the Pseudepigrapha that appear to speak against some of the traditions contained therein. These parallels could also be explored further in future studies.

The method can also be applied to other research topics, such as studying the echoes of the Septuagint in the Early Fathers and then comparing the results with a study of the echoes of the New Testament in the same set of source texts. Alternatively, the method could be used to determine which books of the New Testament have the most echoes in the works of Calvin, or to determine which century (based on choosing sets of target texts from each period) has the most echoes of one of the New Testament books.

8.3 Summary

In conclusion, this study identifies potential references between the three Pastoral Epistles and two different sets of source texts. In order to achieve this task, a new method of identifying parallels was developed that can systematically and efficiently search through multiple intertextual frameworks (i.e. sets of source texts) and can detect a variety of reference forms and reference types. Based on the theory of allusions, the method uses the criterion of potential singularity (rather than verbal similarity) in order to identify high-interest parallels for detailed analysis as potential references.

The method was first used with a relatively well-known area: the parallels between the Pastoral Epistles and the Septuagint. For these source texts, the method was able to detect 94.9% of the interpretable parallels (i.e. potential references) that are listed in three baseline lists, plus an additional eighty-eight that are not listed. Subsequently, the method was applied to a relatively unknown area: the parallels between the Pastoral Epistles and the Jewish Pseudepigrapha. Here the method was able to detect thirty-one interpretable parallels, including twenty-five that are not found in the three baseline lists.

These results highlighted four ways that the method can benefit biblical studies. Firstly, the parameters of the method can be trained to be effective for a required context. Secondly, the method can detect potential references with low verbal similarity, such as allusions and echoes. Thirdly, the method can be used to systematically search through large collections of source texts, even unfamiliar ones. Finally, this ability to perform large-scale searches means that metadata can also be collected that can be used to guide future research.

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Appendix A:

The Master4x6 File

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Appendix B:

The Instantiated

Master4x6 File

(Παῦλος) <followed by> <within 2 words> (ἀπόστολος, ἀποστέλλω, πέμπω, ἀποστολή)

(Παῦλος) <followed by> <within 2 words> (ἀπόστολος, ἀποστέλλω, πέμπω, ἀποστολή) <followed by> <within 2 words> (Χριστός) <followed by> <within 2 words> (Ἰησοῦς)

(ἀπόστολος, ἀποστέλλω, πέμπω, ἀποστολή) <followed by> <within 2 words> (Χριστός)

(ἀπόστολος, ἀποστέλλω, πέμπω, ἀποστολή) <followed by> <within 2 words> (Χριστός) <followed by> <within 2 words> (Ἰησοῦς) <followed by> <within 2 words> (ἐπιταγή, ἀνατάσσω, διατάσσω, διαταγή, ἐπιτάσσω, προστάσσω, ὑποτάσσω, ὑποταή)

(Χριστός) <followed by> <within 2 words> (Ἰησοῦς)

(Χριστός) <followed by> <within 2 words> (Ἰησοῦς) <followed by> <within 2 words> (ἐπιταγή, ἀνατάσσω, διατάσσω, διαταγή, ἐπιτάσσω, προστάσσω, ὑποτάσσω, ὑποταή) <followed by> <within 2 words> (θεός, κύριος)

(Ἰησοῦς) <followed by> <within 2 words> (ἐπιταγή, ἀνατάσσω, διατάσσω, διαταγή, ἐπιτάσσω, προστάσσω, ὑποτάσσω, ὑποταή)

(Ἰησοῦς) <followed by> <within 2 words> (ἐπιταγή, ἀνατάσσω, διατάσσω, διαταγή, ἐπιτάσσω, προστάσσω, ὑποτάσσω, ὑποταή) <followed by> <within 2 words> (θεός, κύριος) <followed by> <within 2 words> (σωτήρ, σωτηρία, σωτήριος, σῶζω, ῥύομαι)

(Παῦλος)

(Παῦλος) <within 5 words> (ἀπόστολος, ἀποστέλλω, πέμπω, ἀποστολή)

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(Ἰησοῦς) <within 30 words> ((Χριστός) <within 5 words> (Ἰησοῦς) <within 5 words> (ἐλπίς, ἐλπίζω, πείθω))
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Appendix C:
All Parallels
with the Septuagint

1 Timothy

1 Tim 1:5

ὁ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ **καθαρᾶς καρδίας** καὶ
συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου⁸¹⁷

Variations of the phrase *καθαρᾶς καρδίας* occur four times in the Septuagint; appearing twice in relation to Abimelech in Gen 20:5-6, and once in each of Ps 23:4 (MT Ps 24:4) and Ps 50:12 (MT Ps 51:10). While the passage in Genesis has little in common with the Epistle, the two Psalms are possible influences.

According to Ps 23 (MT Ps 24), the person who is able to ascend the hill of the Lord and stand in his holy place is the one with ἁθῶς χερσὶν καὶ **καθαρὸς τῇ καρδίᾳ** ('clean hands and a pure heart', v. 4). For such a person the psalmist affirms:

οὗτος λήμψεται εὐλογίαν παρὰ κυρίου
καὶ **ἐλεημοσύνην** παρὰ **θεοῦ σωτῆρος αὐτοῦ**⁸¹⁸ (Ps 23:5).

There are several places where this Psalm may have influenced 1 Timothy. The traditional Pauline introductory blessing⁸¹⁹ has been expanded to include **ἔλεος** (1 Tim 1:2), a variant of the **ἐλεημοσύνην** of Ps 23:5. The noun *θεός* is also qualified as **σωτῆρος ἡμῶν** ('our savior') twice in the Epistle (1 Tim 1:1 & 2:3; cf. Ps 23:5). In addition, the Psalm culminates with praise to **ὁ βασιλεὺς τῆς δόξης** ('the king of glory', repeated five times in Ps 23:7-10) and the Pastoral Epistle seeks to give τῷ [...] **βασιλεῖ** [...] τιμὴ καὶ **δόξα** ('to the king [...] honor and glory', 1 Tim 1:17). Furthermore, the subsequent appeal to pray with ὁσίοις **χεῖρας** ('holy hands', 1 Tim 2:8) within the new house of God (1 Tim 3:15) might also be dependent on the

⁸¹⁷ ET: 'the goal of this command is love out of a pure heart, a good conscience and a sincere faith.'

⁸¹⁸ ET: 'he will receive blessing from the Lord and mercy from God our savior.'

⁸¹⁹ Of the thirteen letters ascribed to Paul in the New Testament, eleven have only χάρις and εἰρήνη in their opening blessing. Both 1 Tim 1:2 and 2 Tim 1:2 add ἔλεος.

Psalm's requirement for ἁθῶς **χερσίν** ('clean hands', Ps 23:4) in order to stand in God's holy place (Ps 23:3).

The other possible influence, Psalm 50 (MT Psalm 51), was apparently written following David's adultery with Bathsheba. It opens with an appeal to God for mercy (**Ἐλέησόν** με, ὁ θεός, Ps 50:1) in recognition of the psalmist's sinfulness (vv. 3-11), followed by a petition for a **καρδίαν καθαρὰν** ('clean heart', Ps 50:12-14) and a desire to praise God (Ps 50:15). This bears a close parallel with a similar recognition of sinfulness (ἁμαρτωλοὺς [...] ὧν πρῶτός εἰμι ἐγώ, 'sinners [...] of whom I am the foremost', 1 Tim 1:15), which is also followed by the granting of mercy so that the one who is forgiven might then praise God (1 Tim 1:16-17).

The two Psalms are both quoted in Pauline literature, suggesting that this verse of the Epistle have also been influenced by one or both of these Psalms. Ps 23:1 is quoted in 1 Cor 10:26 to show that it is lawful to eat all kinds of food (cf. 1 Tim 4:4), while Ps 50:6 (MT Ps 51:4) is quoted in Rom 3:4 in a similar context of sinfulness.

1 Tim 1:11

κατὰ τὸ **εὐαγγέλιον** τῆς **δόξης** τοῦ **μακαρίου θεοῦ**⁸²⁰

The words εὐαγγέλιον and θεός (or their lexical alternatives) occur together in six passages of Septuagint, but only one of these, Ps 95 (MT Ps 96), appears to be related to the Epistle. The opening verses of this Psalm contain the following exhortations:

ᾄσατε τῷ **κυρίῳ**, **εὐλογήσατε** τὸ ὄνομα αὐτοῦ, **εὐαγγελίζεσθε**
ἡμέραν ἐξ ἡμέρας τὸ σωτήριον αὐτοῦ· ἀναγγείλατε ἐν τοῖς ἔθνεσιν
τὴν **δόξαν** αὐτοῦ⁸²¹ (Ps 95:2-3a).

In addition, there are two other ways in which Ps 95 may have influenced the Epistle. Firstly, the call to give μόνῳ **θεῷ τιμὴ καὶ δόξα** ('to the only God, honor and glory', 1 Tim 1:17) may reflect the Psalm's similar call to ascribe **δόξαν καὶ τιμὴν** ('glory

⁸²⁰ ET: 'according to the gospel of glory of the blessed God.'

⁸²¹ ET: 'sing to the Lord, bless his name, tell the good news of his salvation day by day; announce his glory to the nations.'

and honor', Ps 95:7) to the one who is to be feared above πάντας τοὺς **θεοὺς**· ὅτι πάντες οἱ θεοὶ τῶν ἐθνῶν δαιμόνια ('above all the gods; because all the gods of the nations are demons', Ps 95:4b-5a; cf. 1 Tim 2:5). Secondly, the Psalm's sevenfold exhortation to announce God's glory, salvation and judgement to the nations,⁸²² may be behind the Epistle's assertion that [ὁ θεὸς] **πάντας ἀνθρώπους** θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν⁸²³ (1 Tim 2:4). This would be similar to the apparent allusion to the same Psalm in Paul's speech to the Athenians:

ὁ θεός [...] παραγγέλλει **τοῖς ἀνθρώποις πάντας πανταχοῦ** μετανοεῖν, καθότι ἔστησεν ἡμέραν ἐν ἣ ἡ μέλλει **κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ**⁸²⁴ (Acts 17:30-31)

cf. [Ὁ κύριος] **κρινεῖ τὴν οἰκουμένην ἐν δικαιοσύνῃ**⁸²⁵ (Ps 95:13b)

Despite these similarities, the potential reference is not highlighted in the Epistle, making it difficult to be certain of an intentional reference.

1 Tim 1:15

πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς **ἦλθεν** εἰς τὸν κόσμον ἁμαρτωλοὺς **σωσαι**⁸²⁶

⁸²² These seven references are listed below:

- ἄσατε τῷ κυρίῳ, **πᾶσα ἡ γῆ**. (v. 1)
- ἀναγγεῖλατε **ἐν τοῖς ἔθνεσιν** τὴν δόξαν αὐτοῦ, (v.3a)
- ἐν **πᾶσι τοῖς λαοῖς** τὰ θαυμάσια αὐτοῦ. (v. 3b)
- ἐνέγκατε τῷ κυρίῳ, αἱ πατριαὶ **τῶν ἐθνῶν**, (v. 7)
- σαλευθήτω ἀπὸ προσώπου αὐτοῦ **πᾶσα ἡ γῆ**. (v.9)
- εἶπατε ἐν **τοῖς ἔθνεσιν** Ὁ κύριος ἐβασίλευσεν, (v.10a)
- κρινεῖ **λαοὺς** ἐν εὐθύτητι (v.10b)

⁸²³ ET: '[God] desires all men to be saved and come to the knowledge of the truth.'

⁸²⁴ ET: 'God commands all people everywhere to repent, because he has appointed a day in which he is about to judge the inhabitants in righteousness.'

⁸²⁵ ET: 'God judges the inhabitants in righteousness.'

Within the Septuagint, ἔρχομαι and σῶζω appear in close proximity to each other in seven passages, but only two of these involve God or his Christ acting. In the first of these passages, Psalm 79 (MT Psalm 80), the psalmist petitions God, ἕως πότε ὀργίζῃ ἐπὶ τὴν προσευχὴν τοῦ δούλου σου (‘how long will you be angry at the prayer of your servant’, v. 5), but continues to beseech God nonetheless to ἐλθε εἰς τὸ σῶσαι ἡμᾶς (‘come in order to save us’, Ps 79:3; cf. Ps 79:2, 8 & 20). The obvious benefit of alluding to the Psalm would be to infer that, having already come to save (1 Tim 1:15; cf. Ps 79:3), God is now ready to hear the prayers of his servants (cf. Ps 79:5). Such a reference would elucidate the function of the οὖν (‘therefore’) that introduces the subsequent commands to pray in the Epistle (1 Tim 2:1ff.).

In the other occurrence of the words in Zech 9:9, the prophet gives the following encouragement: ἰδοὺ ὁ βασιλεὺς σου ἔρχεται σοι, δίκαιος καὶ σῶζων αὐτός (‘behold your king is coming to you, he is righteous and saving/victorious’). This verse is cited in both Matt 21:5 and John 12:15 as being fulfilled through Jesus’ entrance into Jerusalem. Significantly, these Gospels also point out that ὁ βασιλεὺς (‘the king’) does not come to bring military victory, as the disciples expected, but to save ἁμαρτωλούς (‘sinners’, Tim 1:15; see, for example, Matt 1:21 and John 1:29; cf. Luke 19:7-10).

There are two possible ways that Zechariah may have influenced the Epistle. Firstly, the subsequent praise offered to the βασιλεῖ τῶν αἰώνων (‘to the king of the ages’, 1 Tim 1:17) may be a reference to fact that ὁ βασιλεὺς (‘the king’) of Zech 9:9 has brought salvation. Secondly, the following exhortation to pray ὑπὲρ πάντων ἀνθρώπων (‘for all men/people’, 1 Tim 2:1) could be based on the implication that the arrival the king makes it possible for ἄνδρες ἐκ πασῶν τῶν γλωσσῶν τῶν ἐθνῶν (‘men out every tongue and nation’, Zech 8:23) to come to the Lord. These benefits, combined with the apparent importance of Zech 9:9 in the early church, appear to make an allusion to this verse more likely than a reference to Ps 79.

⁸²⁶ ET: ‘This word is faithful and worthy of all acceptance, that Christ Jesus came into the world to save sinners.’

The borrowed words are given prominence in the Epistle by the introductory formula πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος (‘this word is faithful and worthy of all acceptance’, 1 Tim 1:15).

1 Tim 1:17

Τῷ δὲ **βασιλεῖ τῶν αἰώνων**, ἀφθάρτῳ ἀοράτῳ μόνῳ θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν⁸²⁷

The words βασιλεύς and αἰών occur together in close proximity (i.e. as a possible quotation) three times in the Septuagint and two of these refer to God as the eternal king. Both are from the same passage:

καὶ ὑψώσατε τὸν **βασιλέα τῶν αἰώνων**⁸²⁸ (Tob 13:7b)

εὐλόγει τὸν **βασιλέα τῶν αἰώνων**⁸²⁹ (Tob 13:11b)

Like the Epistle, these verses are in the context of praising God.

1 Tim 2:1,8a

Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι **δεήσεις προσευχάς**
ἐντεύξεις εὐχαριστίας ὑπὲρ πάντων ἀνθρώπων, [...]
Βούλομαι οὖν **προσεύχεσθαι** τοὺς ἄνδρας ἐν παντὶ **τόπῳ**⁸³⁰

Within the Septuagint, the words προσεύχομαι and τόπος are found together seven times, all of which are in the dedication of Temple by Solomon in 1 Kings 8-9 and the

⁸²⁷ ET: ‘to the king of the ages, immortal invisible, only God, be honor and glory forever.’

⁸²⁸ ET: ‘Exalt the king of the ages.’

⁸²⁹ ET: ‘Blessed be the king of the ages.’

⁸³⁰ ET: ‘Therefore I urge you first of all to make petitions, prayers, intercessions and thanksgivings for all men [...] Therefore I desire men to pray in every place.’

parallel passage in 2 Chronicles 6-7. In these same two passages, δέησις and προσευχή (1 Tim 2:1) are also mentioned together on eight separate occasions. The association of these word combinations with the dedication of the Temple suggests a structural parallel between the Epistle and this event. This parallel is strengthened by the observation that during the dedication, Solomon tells the Israelites to devote their lives to God (1 Kgs 8:56-61), so that:

γινῶσιν πάντες οἱ λαοὶ τῆς γῆς ὅτι κύριος ὁ θεός,
αὐτὸς θεὸς καὶ οὐκ ἔστιν ἕτι⁸³¹ (1 Kgs 8:60)

This is similar to the Epistle's prayer for a way of life that is:

καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν θεοῦ, ὃς πάντας
ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν.
Εἷς γὰρ θεός⁸³² (1 Tim 2:4-5a).

Therefore, an allusion to 1 Kings 8-9 (and the parallel passage in 2 Chronicles 6-7) would appear to benefit the Epistle's subsequent claim that the new τὸν οἶκον τοῦ θεοῦ (2 Chr 7:5; cf. 1 Tim 3:15) is the ἐκκλησία (1 Tim 3:15).

1 Tim 2:4-5a

ὃς **πάντας** ἀνθρώπους θέλει **σωθῆναι** καὶ εἰς **ἐπίγνωσιν ἀληθείας**
ἐλθεῖν. **Εἷς** γὰρ **θεός**⁸³³

The verb σώζω (or its lexical alternatives) is found together with εἷς and θεός (or their alternatives) in just two places in the Septuagint, 2 Kings 19 and the parallel passage in Isaiah 37. In these verses, Hezekiah prays in response to the threats of the King of Assyria:

⁸³¹ ET: 'All the people of the earth may know that the Lord is God and there is no other.'

⁸³² ET: 'Good and pleasing before God our savior, who desires all men to be saved and come into knowledge of the truth. For there is one God.'

⁸³³ ET: 'who desires all men to be saved and come into knowledge of the truth. For there is one God [. . .].'

κύριε ὁ θεὸς ἡμῶν, **σῶσον** ἡμᾶς ἐκ χειρὸς αὐτοῦ, καὶ **γνώσονται**
πᾶσαι αἱ βασιλεῖαι τῆς γῆς ὅτι **σὺ κύριος ὁ θεὸς μόνος**⁸³⁴ (2 Kgs
19:19, cf. Isa 37:20)

Hezekiah's prayer has already been used in the early church in Acts 4:24 in response to opposition from religious leaders.⁸³⁵ Since the Epistle describes a similar context (e.g. 1 Tim 1:3,20), it is easy to see how the same prayer might also be invoked here. The benefit of such an allusion might be to demonstrate that God is still sovereign and able to achieve his purposes of salvation.

Another set of words, ἄνθρωπος, σῶζω, and ἐπίγνωσις (or their lexical alternatives), occur together in just two passages, Odes 9:7 and Isa 45:20. While the first passage appears unrelated to the Epistle, Isaiah 45 shares a common concern for the salvation of all people.

[...] ἐγὼ εἰμι κύριος λαλῶν δικαιοσύνην καὶ ἀναγγέλλων **ἀλήθειαν**.
συνάχθητε καὶ ἤκετε, βουλευσασθε ἅμα, οἱ **σφζόμενοι** ἀπὸ τῶν
ἐθνῶν. οὐκ **ἔγνωσαν** τὸ ξύλον γλύμμα αὐτῶν καὶ προσευχόμενοι ὡς
πρὸς θεοῦς, οἳ οὐ σῶζουσιν [...] **ἐπιστράφητε** πρὸς με καὶ
σωθήσεσθε, οἱ **ἀπ' ἐσχάτου τῆς γῆς**· ἐγὼ εἰμι ὁ **θεός**, καὶ **οὐκ**
ἔστιν ἄλλος⁸³⁶ (Isa 45:19-22)

Here, like the Epistle, the 'truth' refers in the fact that there is only one true God. Since this passage also reveals God's desire for the nations to come to him and be saved (Isa 45:22), it may be the background to the similar claim in the Epistle (1 Tim 2:4).

⁸³⁴ ET: 'Lord, our God, save us out of his hand, and all the earth will know that you Lord are the only God.'

⁸³⁵ Acts 4:24b contains the statement σὺ ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν, which is almost identical to the σὺ ἐποίησας τὸν οὐρανὸν καὶ τὴν γῆν of 2 Kgs 19:15 and Isa 37:16. This reference is noted in McLean, *Citations and Allusions*, 62.

⁸³⁶ ET: 'I the Lord speak the truth, I announce what is right. Come together and draw near, you survivors of the nations. The ones who carry their wooden idols have no knowledge, and they pray to gods who cannot save [...] Turn to me and be saved, the ones from the ends of the earth. For I am God and there is no other besides me.'

In addition to these shared ideas, Isaiah 45 appears to have been familiar within the early church, as seen by the quotation of Isa 45:21 in Mark 12:32 and the citation of Isa 45:23 in Rom 14:11, as well as the liturgical use of this latter verse in Phil 2:10-11.

1 Tim 2:5b

εἷς καὶ **μεσίτης** θεοῦ καὶ ἀνθρώπων, **ἄνθρωπος** Χριστὸς Ἰησοῦς⁸³⁷

The noun μεσίτης occurs only once in the Septuagint, in Job 9:33. Here Job laments:

οὐ γὰρ [**ὁ κύριος**] εἶ **ἄνθρωπος** κατ' ἐμέ, ὃ ἀντικρινοῦμαι, ἵνα
ἔλθωμεν ὁμοθυμαδὸν εἰς κρίσιν. εἴθε ἦν ὁ **μεσίτης** ἡμῶν καὶ
ἐλέγχων καὶ διακούων ἀνὰ μέσον ἀμφοτέρων⁸³⁸ (Job 9:32-33).

The emphasis on the humanity of Jesus (i.e. **ἄνθρωπος** Χριστὸς Ἰησοῦς) in 1 Tim 2:5 may be a deliberate response to Job's dilemma in these verses. The likelihood of a connection is further enhanced by the prominence of the theme of mediation between God and man throughout the rest of book of Job,⁸³⁹ as well as the shared context of ὀργῆς καὶ διαλογισμοῦ (1 Tim 2:8; cf. Job 10:1-3; 27:2-4; 35:9-16).

The benefit of appealing to this passage would be to encourage the church to address God in prayer (1 Tim 2:1, 8; cf. Job 9:35 – οὐ μὴ φοβηθῶ, ἀλλὰ λαλήσω) because they do indeed have a μεσίτη. However, despite this possible benefit and the rarity of μεσίτης, the verse makes perfect sense without the reference.

⁸³⁷ ET: 'And one mediator between God and men, the man Christ Jesus.'

⁸³⁸ ET: 'For [the Lord] is not a man like me, with whom I can contend, such that we might together in judgment. If only our mediator was here, examining and listening in the midst of us both.'

⁸³⁹ See for example, Job 10:4-5; 16:20-21; 21:4; 23:2-9; 27:2; 33:23-24; 35:12-14 and 37:23.

1 Tim 2:8

Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ
ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ.⁸⁴⁰

The words προσεύχομαι and ἐπαίρω (or their lexical alternatives) occur together four times in the Septuagint. One of these occurrences, Ps 140:2, could have influenced the Epistle:

κατευθυνθήτω ἡ προσευχή μου ὡς θυμίαμα ἐνώπιόν σου, ἐπαρσις
τῶν χειρῶν μου θυσία ἐσπερινή.⁸⁴¹ (Ps 140:2, MT Ps 141:2)

In this Psalm, the request for God to accept the psalmist's prayer (Ps 140:2) is followed by a desire to turn away from evil (Ps 140:3-4). These same two ideas are also present in the Epistle (1 Tim 2:8), suggesting a possible dependency. There is a possible the use of Ps 140:2 in Rev 5:8, but since this is not a clear reference (i.e. not a citation or quotation), the source text is not classified as familiar.

1 Tim 2:11-13

Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ· διδάσκειν δὲ γυναικὶ
οὐκ ἐπιτρέπω οὐδὲ αὐθεντεῖν ἄνδρός, ἀλλ' εἶναι ἐν ἡσυχίᾳ. Ἀδὰμ
γὰρ πρῶτος ἐπλάσθη, εἶτα Εὔα.⁸⁴²

The words Ἀδάμ and πλάσσω (or their lexical alternatives) occur together six times in the Septuagint, but only three of these occurrences describe a man being formed. All three are in short space of each other in Genesis 2:

⁸⁴⁰ ET: 'Therefore I desire men in every place to pray, lifting up holy hands without anger and disputing.'

⁸⁴¹ ET: 'Let my prayer be counted as incense before you, and the lifting up of my hands as an everlasting sacrifice.'

⁸⁴² ET: 'Let a woman learn in silence and under all authority; I do not permit a woman to teach or to have authority over a man, but to be silent; for Adam was formed first, then Eve.'

ἔπλασεν ὁ θεὸς τὸν ἄνθρωπον⁸⁴³ (Gen 2:7)

τὸν ἄνθρωπον, ὃν ἔπλασεν⁸⁴⁴ (Gen 2:8).

τὸν ἄνθρωπον, ὃν ἔπλασεν (Gen 2:15).

In each case, ὁ ἄνθρωπος stands in place of the Hebrew אָדָם (lit. ‘the adam’) which is rendered as Ἀδάμ in subsequent verses (e.g. Gen 2:16; cf. 1 Cor 15:45 – ὁ πρῶτος ἄνθρωπος Ἀδάμ, ‘the first man, Adam’). Furthermore, the keyword Εὗα only occurs twice in the Septuagint (Gen 4:1, 25), both of which refer to same person who was formed after Adam in Gen 2:22.

An appeal to the creation order, which God declares to be καλὰ λίαν (‘very good’, Gen 1:31), seems appropriate for a passage concerned with what is καλὸν καὶ ἀπόδεκτον (‘good and pleasing’, 1 Tim 2:3) to God. Furthermore, the passage appears to be well known to the early church.⁸⁴⁵ Of particular interest is the way 1 Corinthians 11 makes an allusion to the same passage in order to make the point that creation order (or purpose) implies authority:

οὐκ ἐκτίσθη ἄνὴρ διὰ τὴν γυναῖκα ἀλλὰ γυνὴ διὰ τὸν ἄνδρα. διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς⁸⁴⁶ (1 Cor 11:9-10; cf. Gen 2:18 – ποιήσωμεν αὐτῷ βοηθόν⁸⁴⁷)

Given that the Pauline literature has already used Gen 2 in this way in 1 Cor 11, a similar allusion here in the Epistle would not be unusual. Furthermore, it is preferable

⁸⁴³ ET: ‘God formed the man.’

⁸⁴⁴ ET: ‘The man, whom he formed.’

⁸⁴⁵ See the numerous references in McLean, *Citations and Allusions*, 18-19.

⁸⁴⁶ ET: ‘A man was not created for the woman, but a woman *for the man*. Because of this, a woman ought to have a sign of authority on [her] head.’ The allusion to Gen 2:18 in 1 Cor 11:9-10 is listed in McLean, *Citations and Allusions*, 89.

⁸⁴⁷ ET: ‘Let us make *for him* a helper’ (italics added to show the relationship with 1 Cor 11:9).

to treat the names Adam and Eve as a reference to the first man and woman (rather than two people in the early church who are also called Adam and Eve).

1 Tim 2:14

καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνή ἐξαπατηθεῖσα ἐν παραβάσει γέγονεν.⁸⁴⁸

The keyword Ἀδάμ occurs together with γυνή in eight verses of the Septuagint, all of which are in Genesis 2-4. In these verses, ἡ γυνή claims that the serpent deceived her (ἀπατάω – Gen 3:13), while Adam is reprimanded with the words, ἤκουσας τῆς φωνῆς τῆς γυναικός σου ('you obeyed the voice of your wife', Gen 3:17), after he disobeyed an explicit command of God (Gen 2:16-17; Gen 3:11).

1 Tim 2:15

σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν πίστει καὶ ἀγάπῃ καὶ ἀγιασμῷ μετὰ σωφροσύνης.⁸⁴⁹

At first reading, 1 Tim 2:15 appears to contain a grammatical error in that the first verb, σωθήσεται ('she will be saved'), is singular and does not match the second, μείνωσιν ('if they remain'), which is plural. One solution is to make the first verb refer to ἡ γυνή ('the woman', i.e. 'Eve') of 1 Tim 2:13-14 and the second to women in general. However, this would seem to make Eve's salvation dependant on the perseverance of others (ἐὰν μείνωσιν – 1 Tim 2:15b). Alternatively, the subject of both verbs could be a generic woman, with the first following the γυνή of 1 Tim 2:11-12 and the second being a resumption of the plural γυναῖκας from 1 Tim 2:9. However, the relationship between 1 Tim 2:14 and 1 Tim 2:15 then becomes unclear.

⁸⁴⁸ ET: 'And Adam was not deceived; but the woman, having been deceived, became a transgressor.'

⁸⁴⁹ ET: 'But the woman, having been deceived, became a transgressor; but *she* will be saved through childbearing, if *they* remain in faith and love and holiness with understanding.' (Italics added).

A better solution is to take σωθήσεται δὲ διὰ τῆς **τεκνογονίας** (1 Tim 2:15) as a reference to τέξῃ τέκνα ('you will give birth to children) in Gen 3:16, which is one of just three verses (the other two are Gen 4) that contain the noun τεκνογονία (or its lexical alternatives) in the context of Ἀδάμ. The subject of σωθήσεται in 1 Tim 2:15 is then the singular Εὗα (the original subject of Gen 3:16) but the allusion also applies to all women (hence the plural μείνωσιν) because she is their representative.

The benefit alluding to Eve's offspring (τέξῃ τέκνα, Gen 3:16; and σπέρμα αὐτῆς, 'her seed', Gen 3:15) is that Jesus fulfils this role in the New Testament (Gal 3:16). Since Jesus has just been described as the savior in 1 Tim 2:6, this explains how Eve has already been spiritually saved (σωθήσεται, 1 Tim 2:15) through her offspring. In addition, the second appearance of the Christ (cf. 1 Tim 6:14) will provide a *future* salvation from the physical effects of Eve's transgression for all women ἐὰν μείνωσιν ἐν πίστει (1 Tim 2:15b). This future benefit resonates with the apparent allusion to Gen 3:15 in Rom 16:20 - ὁ δὲ θεὸς τῆς εἰρήνης συντρίψει τὸν σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει.⁸⁵⁰

In summary, the reference to salvation through childbirth in the context of Adam and Eve seems unique enough to direct the reader to Gen 3:16, especially given the two earlier references to the same passage. There are also clear benefits of the allusion, since it adds meaning to both the previous and following context.

1 Tim 3:2 and 1 Tim 3:12

δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίληπτον **εἶναι, μιᾶς γυναικὸς ἄνδρα,**

[...] διάκονοι **ἔστωσαν μιᾶς γυναικὸς ἄνδρες**⁸⁵¹

The words εἰμί, εἶς, and γυνή occur together five times in the Septuagint, but only one of these occurrences expresses a similar idea to the Epistle:

⁸⁵⁰ ET: 'And the God of peace will crush Satan under your feet in a little while.' Note the future tense of the verb συντρίβω.

⁸⁵¹ ET: 'therefore it is necessary for an overseer to be blameless, the husband of one wife [...] deacons should be husbands of one wife'

ἔνεκεν τούτου καταλείπει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μῖαν⁸⁵² (Gen 2:24).

This verse appears to be familiar to the early church, being cited in 1 Cor 6:16, Matt 19:5 and Mark 10:7-8, and quoted in Eph 5:31. Therefore, it is possible that the union of one man and one woman in the creation account has also influenced the requirement that elders (1 Tim 3:2) and deacons (1 Tim 3:12) have just one wife.

1 Tim 3:4-5,12

τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ, μετὰ πάσης σεμνότητος (εἰ δέ τις τοῦ ἰδίου οἴκου προστῆναι οὐκ οἶδεν, πῶς ἐκκλησίας θεοῦ ἐπιμελήσεται;)

[...] διάκονοι ἔστωσαν [...] τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων⁸⁵³

The words καλῶς and τέκνον (or their lexical alternatives) appear together in the context of θεός (or its lexical alternatives) in seven passages of the Septuagint. One of these passages, 1 Samuel 2-3, is of particular interest in that it deals with those who minister in the house of God (cf. 1 Tim 3:15). Here, Eli tells his sons that their behaviour is inappropriate, but they fail to listen to him:

μή, τέκνα, ὅτι οὐκ ἀγαθῇ ἡ ἀκοή, ἣν ἐγὼ ἀκούω· μὴ ποιεῖτε οὕτως, ὅτι οὐκ ἀγαθαὶ αἱ ἀκοαί, ἃς ἐγὼ ἀκούω, τοῦ μὴ δουλεύειν λαὸν θεῷ⁸⁵⁴ (1 Sam 2:24)

⁸⁵² ET: ‘on account of this, a man shall leave his father and his mother and be devoted to his wife, and the two will be one flesh.’

⁸⁵³ ET: ‘managing his own house well, having children in obedience, with all respect (if someone does not know how to manage his own house, how can he take care of God’s church?) [...] Deacons are to be [...] ones who manage their children well and their own houses.’

Consequently, the right to minister in God's house is taken away from Eli:

ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐπεγερῶ ἐπὶ Ηλι πάντα, ὅσα ἐλάλησα εἰς **τὸν οἶκον αὐτοῦ**, ἄρξομαι καὶ ἐπιτελέσω. καὶ ἀνήγγελκα αὐτῷ ὅτι ἐκδικῶ ἐγὼ **τὸν οἶκον αὐτοῦ** ἕως αἰῶνος ἐν ἀδικίαις υἱῶν αὐτοῦ ὅτι κακολογοῦντες θεὸν υἱοὶ αὐτοῦ, καὶ οὐκ ἐνουθέτει αὐτοὺς⁸⁵⁵ (1 Sam 3:12-13; cf. 1 Sam 2:29)

In the Epistle, both elders and deacons are required to manage their households well (τοῦ ἰδίου οἴκου καλῶς προϊστάμενον – 1 Tim 3:4; and τέκνων καλῶς προϊστάμενοι καὶ τῶν ἰδίων οἴκων – 1 Tim 3:12). Like Eli, if potential elders are unable to perform this simpler task they are disqualified from the harder task of serving in the house of God (1 Tim 3:5).

In addition, several of the other requirements for elders and deacons in the Epistle are the opposite of what Eli's sons were like as priests. This is highlighted in the following table:

1 Tim 3:2 - ἀνεπίληπτον (blameless)	1 Sam 2:12 - λοιμοὶ (public enemies)
1 Tim 3:3 - μὴ πλήκτην, ἀλλ' ἐπιεικῇ (not forceful, but gentle)	1 Sam 2:22 - νῦν δώσεις, καὶ ἐὰν μὴ, λήμψομαι κραταιῶς (now give lest I take forcefully)
1 Tim 3:7 - μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἑξωθεν (having a good witness with outsiders)	1 Sam 2:23 - τί ποιεῖτε κατὰ τὸ ῥῆμα τοῦτο, ὃ ἐγὼ ἀκούω ἐκ στόματος παντὸς τοῦ λαοῦ κυρίου; (why do you act according to this report that I hear from the mouth of all the Lord's people?)
1 Tim 3:8 - μὴ αἰσχροκερδεῖς (not greedy)	1 Sam 2:29 - τί ἐπέβλεψας [...] ἀναιδεῖ ὀφθαλμῷ (why do you look [...] with a greedy eye)
1 Tim 3:9 - ἔχοντας τὸ μυστήριον τῆς πίστεως (holding on to the mystery of the faith)	1 Sam 2:12 - οὐκ εἰδότες τὸν κύριον (not knowing the Lord)

⁸⁵⁴ ET: 'My children the report that I hear is not good; do not act this way, because the reports that I hear are not good, to not serve the people of God.'

⁸⁵⁵ ET: 'On that day I will rise up against Eli the things that I have spoken against his house, from the first to the last. I have told him that I am punishing his house for a long time because of the unrighteousness of his sons, because his sons blasphemed God, and he did not restrain them.'

Thus, it is possible that the negative example of Eli and his sons as priests, together with their subsequent rebuke by God, may have influenced the criteria for servants in God's house in 1 Tim 3.

1 Tim 3:6

μὴ νεόφυτον, ἵνα μὴ τυφωθεῖς εἰς **κρίμα ἐμπέση τοῦ διαβόλου**⁸⁵⁶

The four Gospels record that Jesus was betrayed by one of his handpicked leaders, Judas Iscariot, about whom Jesus refers when he says to his disciples,

οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην;
καὶ ἐξ ὑμῶν εἷς **διάβολός** ἐστιν⁸⁵⁷ (John 6:70)

The early church understood that Judas' betrayal of Jesus was a fulfillment of Ps 108:

ἄνδρες ἀδελφοί, ἔδει πληρωθῆναι τὴν γραφὴν ἣν προεῖπεν τὸ
πνεῦμα τὸ ἅγιον διὰ στόματος Δαυὶδ περὶ Ἰούδα τοῦ γενομένου
ὁδηγοῦ τοῖς συλλαβοῦσιν Ἰησοῦν [...] ἐγράπται γὰρ ἐν βίβλῳ ψαλμῶν· [...] καί· **τὴν ἐπισκοπὴν αὐτοῦ**
λαβέτω ἕτερος⁸⁵⁸ (Acts 1:16-20; citing Ps 108:8)

Within this Psalm, King David narrates what his enemies are planning to do to him:

κατάστησον ἐπ' αὐτὸν ἀμαρτωλόν,
καὶ **διάβολος** στήτω ἐκ δεξιῶν αὐτοῦ·
ἐν τῷ **κρίνεσθαι** αὐτὸν ἐξέλθοι καταδεδικασμένος,

⁸⁵⁶ ET: 'Not to be a recent convert, in order that he not become conceited so as to fall into the judgment of the devil.'

⁸⁵⁷ ET: 'Did I not choose you, the twelve? Yet one of you is a devil/slanderer.'

⁸⁵⁸ ET: 'Men, brothers, it was necessary for the Scripture to be fulfilled that was spoken beforehand by the Holy Spirit through the mouth of David, concerning Judas who became a guide for those who arrested Jesus [...] for it is written in the book of Psalms [...] and, "another will receive his position of overseer."'

καὶ ἡ προσευχὴ αὐτοῦ γενέσθω εἰς ἁμαρτίαν.
γεννηθήτωσαν αἱ ἡμέραι αὐτοῦ ὀλίγαι,
καὶ τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος.⁸⁵⁹ (Ps 108:6-8)

In response, David prays that his opponents would receive from God exactly what they were seeking to do to him (Ps 108:20). Therefore, it is fitting that when the Psalm is applied to Jesus, that Judas (the διάβολος – John 6:70; Ps 108:6) receives the same judgment as David’s opponents, namely that he is declared guilty (Acts 1:16-20; Ps 108:7 - ἐν τῷ κρίνεσθαι αὐτὸν ἐξέλθοι καταδεδικασμένος) and his position is given to another (Acts 1:20; Ps 108:8 – τὴν ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος).

In the Epistle, new Christians are disqualified from being an ἐπισκοπὴ (‘overseer’, 1 Tim 3:1) based on the rationale, ἵνα μὴ τυφωθεὶς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου (‘lest he become conceited and fall in the the judgment of the Devil/slanderer’, 1 Tim 3:6). This last clause is not explicated, suggesting that that the original reader/readers of the Epistle was/were expected to understand the meaning of κρίμα [...] τοῦ διαβόλου. Since Psalm 108 had already been applied to one prominent leader of the early church (i.e. Judas), together with the fact that the Psalm is the only place in the Septuagint where the noun διάβολος (Ps 108:8) is found in the context of judgment of leaders (Ps 108:7), it is possible that κρίμα [...] τοῦ διαβόλου is an allusion to the Psalm.

1 Tim 3:15-16

ἥτις ἐστὶν ἐκκλησία θεοῦ ζῶντος, στῦλος καὶ ἐδραῖωμα τῆς ἀληθείας. καὶ ὁμολογουμένως μέγα ἐστὶν τὸ τῆς εὐσεβείας μυστήριον.⁸⁶⁰

⁸⁵⁹ ET: ‘[They say], “Set a sinner against him, let a devil/slanderer stand at his right; and when he is judged, he goes out condemned, and let his prayer become as sin. May his days be few; may another receiver his position of overseer.”’

⁸⁶⁰ ET: ‘Which is the church of the living God, the pillar and foundation of truth. Great is the mystery of godliness.’

The noun μυστήριον is relatively rare in the Septuagint, occurring only nineteen times in total, of which seven are in Daniel 2. In addition, there are only seven places where μυστήριον and θεός are found together, two of which are also in Daniel 2, including:

ἔστι **θεός** ἐν οὐρανῷ ἀνακαλύπτων **μυστήρια**, ὃς ἐδήλωσε τῷ
βασιλεῖ Ναβουχοδονοσορ ἃ δεῖ γενέσθαι ἐπ' ἐσχάτων τῶν
ἡμερῶν⁸⁶¹ (Dan 2:28)

and King Nebuchadnezzar's response to the revelation:

Ἐπ' **ἀληθείας** ἐστὶν ὁ **θεός** ὑμῶν **θεός** τῶν **θεῶν** καὶ κύριος τῶν
βασιλέων ὁ ἐκφαίνων **μυστήρια** κρυπτὰ μόνος, ὅτι ἐδυνάσθης
δηλῶσαι τὸ **μυστήριον** τοῦτο⁸⁶² (Dan 2:47)

Subsequently, this revelation of ἃ δεῖ γενέσθαι ἐπ' ἐσχάτων τῶν ἡμερῶν ('what must happen in the last days', Dan 2:28) is retold in Dan 7 from a heavenly perspective.⁸⁶³ Interestingly, Dan 7:13-14 contains several of the elements that are used to explain τὸ τῆς εὐσεβείας **μυστήριον** in 1 Tim 3:16. In particular, the vision in Dan 7 is of a υἱὸς ἀνθρώπου (cf. ἐφανερώθη ἐν σαρκί)⁸⁶⁴ who appears in the heavenly court (cf. ὤφθη ἀγγέλοις) and is given ἐξουσία over πάντα τὰ ἔθνη τῆς γῆς (cf. ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ) such that all will give him δόξα (cf. ἀνελήμφθη ἐν δόξῃ).

Both Dan 2 and Dan 7 appear to have been familiar to the early church.⁸⁶⁵ There is an apparent allusion to Dan 2:34 (λίθος [...] ἐπάταξε [...] καὶ κατήλεσεν αὐτά) in Matt 21:44 (λίθον [...] ἐφ' ὃν δ' ἂν πέσῃ λικμήσει

⁸⁶¹ ET: 'There is a God in heaven who reveals mysteries, who has shown to King Nebuchadnezzar what must take place in the last days.'

⁸⁶² ET: 'Truly, your God is God of gods and ruler over kings, the only one who reveals hidden mysteries, because you have been able to show this mystery.'

⁸⁶³ For the connection between the two visions, compare Dan 2:44 and Dan 7:14.

⁸⁶⁴ All quotes in parenthesis in this paragraph are from 1 Tim 3:16.

⁸⁶⁵ The relatively large number of quotations and allusions to these two chapters in Early Christian literature demonstrates their influence. For a comprehensive list, see McLean, *Citations and Allusions*, 110-11.

αὐτόν), while Dan 7:13 is quoted several times in the New Testament, including Matt 24:30 and 26:64. Given this apparent familiarity, together with association of word μυστήριον with Dan 2 and the verbal parallels between Dan 7:13-14 and 1 Tim 3:16, an influence from the book of Daniel appears

1 Tim 4:1

Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται
τινες τῆς πίστεως προσέχοντες **πνεύμασιν πλάνοις** καὶ διδασκαλίαις
δαιμονίων⁸⁶⁶

The words πνεῦμα and πλάνος (or their lexical alternatives) occur together three times in the Septuagint. Two of these occurrences also share the Epistle's eschatological setting:⁸⁶⁷

ἐν συμβόλοις ἐπηρώτων, καὶ ἐν ῥάβδοις αὐτοῦ ἀπήγγελλον αὐτῷ·
πνεύματι πορνείας **ἐπλανήθησαν** καὶ ἐξεπόρνευσαν ἀπὸ τοῦ θεοῦ
αὐτῶν.⁸⁶⁸ (Hos 4:12)

κύριος γὰρ ἐκέρασεν αὐτοῖς **πνεῦμα πλανήσεως**, καὶ **ἐπλάνησαν**
Αἴγυπτον ἐν πᾶσι τοῖς ἔργοις αὐτῶν, ὡς **πλανᾶται** ὁ μεθύων καὶ ὁ
ἐμῶν ἄμα.⁸⁶⁹ (Isa 19:14)

⁸⁶⁶ ET: 'Now the Spirit clearly says that in latter times some will abandon the faith, paying attention to deceitful spirits and teaching of demons.'

⁸⁶⁷ Hos 3:5 – ἐπ' ἐσχάτων τῶν ἡμερῶν; Isa 19:16,18 & 21 – τῇ ἡμέρᾳ ἐκείνῃ; cf. 1 Tim 4:1 – ἐν ὑστέροις καιροῖς.

⁸⁶⁸ ET: 'Inquiring by signs, and with their divining rod answers them; they have been deceived by a spirit of fornication, turning away from their God.' The αὐτοῦ and αὐτῷ in this verse are conceptually plural but grammatically singular because they refer to λαοῦ μου from v. 11. They have been translated as plurals ('their' and 'them').

⁸⁶⁹ ET: 'For the Lord has poured into them a deceiving spirit, and it deceived Egypt in all their works, as one drinking and vomiting the same time is deceived.'

In Hos 4, the leaders of the nation are held accountable for the idolatry and lack of knowledge of God in the land (Hos 4:4-6). A similar failure of responsibility among leaders occurs in the Epistle, where it said that the deception is brought to the church through ὑποκρίσει ψευδολόγων, κεκαυστηριασμένων τὴν ἰδίαν συνείδησιν ('the hypocrisy of liars whose consciences are seared', 1 Tim 4:2). Since the corrupt leaders of Hosea come under God's judgment (Hos 5:1), an appeal to this passage of the Septuagint would serve to benefit the Epistle as a warning to those who were going astray.

Likewise, the same benefit would seem to apply for an appeal to Isaiah 19, since it also attributes the corruption of leaders as the cause of others being deceived (Isa 19:11-14). In this passage, it is the Egyptians (rather than the Israelites) who come under judgment, yet God makes a surprising promise:

καὶ ἔσται εἰς σημεῖον εἰς τὸν αἰῶνα κυρίῳ ἐν χώρᾳ Αἰγύπτου [...] ἀποστελεῖ αὐτοῖς κύριος **ἄνθρωπον**, ὃς **σώσει** αὐτούς, κρίνων **σώσει** αὐτούς⁸⁷⁰ (Isa 19:20)

Within the Epistle, the ἄνθρωπος that is foretold in Isaiah 19 could correspond to the **ἄνθρωπος** Χριστὸς Ἰησοῦς ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων ('man Christ Jesus who gave himself as a redemption for all', 1 Tim 2:5-6). Alternatively, it could even refer to Timothy himself, since this chapter of the Epistle culminates with the instruction:

ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ, ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ σεαυτὸν **σώσεις** καὶ τοὺς ἀκούοντάς σου⁸⁷¹ (1 Tim 4:16).

The introductory phrase, Τὸ δὲ πνεῦμα ῥητῶς λέγει ὅτι ('now the Spirit clearly says that', 1 Tim 4:1) gives the statement that follows a high degree of prominence. Furthermore, since the Epistles use the adjective θεόπνευστος in relation to the Scriptures (2 Tim 3:16), an appeal to these writings may be intended here, as it

⁸⁷⁰ ET: 'And it will be a sign forever to the Lord in the land of Egypt [...] the Lord will send to them a man, who will save them, while judging he will save them.'

⁸⁷¹ ET: 'Guard yourself and the teaching, remain in them; for in doing this you will save yourself and the ones who hear you.'

appears to be the case in Heb 3:7 where a similar clause, λέγει τὸ πνεῦμα τὸ ἅγιον, introduces a reference to Ps 94 (MT Ps 95).

1 Tim 4:4

ὅτι πᾶν κτίσμα θεοῦ καλόν καὶ οὐδὲν ἀπόβλητον μετὰ εὐχαριστίας λαμβανόμενον.⁸⁷²

The three words, πᾶς, θεός and καλός, appear together in five passages of the Septuagint, but only one of these is in the context of God's act of creation:

εἶδεν ὁ θεὸς τὰ πάντα, ὅσα ἐποίησεν, καὶ ἰδοὺ καλὰ λίαν.⁸⁷³ (Gen 1:31)

While the Epistle uses κτίσμα in place of ἐποίησεν (Gen 1:31), the verb κτίζω is used frequently in the early church to describe the creative work of God (Matt 19:4; Mark 13:19; Rom 1:25; 1 Cor 11:9; Eph 3:9; Col 1:16; Rev 4:11, 10:6; cf. Gen 14:19, 22; Deut 4:32). Thus, the clause in 1 Tim 4:4 (πᾶν κτίσμα θεοῦ καλόν) could be a summary/paraphrase of this longer statement in Gen 1:31.

The benefit of appealing to Gen 1 is that it would explicate the previous verse of the Epistle:

κωλύοντων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ θεὸς ἔκτισεν εἰς μετάλημψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν⁸⁷⁴ (1 Tim 4:3)

Both food and marriage is addressed in the context of Gen 1:31, as the following illustrates:

καὶ εἶπεν ὁ θεός Ἰδοὺ δέδωκα ὑμῖν πᾶν χόρτον σπόριμον σπεῖρον σπέρμα, ὃ ἐστὶν ἐπάνω πάσης τῆς γῆς, καὶ πᾶν ξύλον, ὃ ἔχει ἐν

⁸⁷² ET: 'For everything created by God is good, and nothing is to be rejected if it is received with thanksgiving.'

⁸⁷³ ET: 'God saw everything that he had made, and behold, it was very good.'

⁸⁷⁴ ET: 'Forbidding [people] to marry and to obtain [certain] foods, which God created to be received with thankfulness to the faithful with knowledge of the truth.'

ἐαυτῷ καρπὸν σπέρματος σπορίμου - ὑμῖν ἔσται εἰς **βρῶσιν**⁸⁷⁵ (Gen 1:29)

Οὐ **καλόν** εἶναι τὸν ἄνθρωπον μόνον⁸⁷⁶ (Gen 2:18).

Although the matching words are only slightly emphasized in the Epistle (through the ὅτι), the level of verbal similarity with Gen 1:31 is probably sufficient to make the connection. In addition, the creation account appears to be familiar to the early church,⁸⁷⁷ with the same paragraph (Gen 2:2) being cited in Heb 4:4. Moreover, the clause εἶδεν ὁ θεὸς ὅτι καλόν is repeated throughout Genesis 1 (vv 4, 10, 12, 18, 21, 25, 31), so the idea that everything is good (Gen 1:31) was probably well understood. Likewise, the summary verse that follows the first marriage (Gen 2:24) is cited four times in the New Testament (Matt 19:5; Mark 10:7-8; 1 Cor 6:16; Eph 5:31). Therefore, another reference to the same passage here in the Epistle would not be unusual.

1 Tim 4:10

εἰς τοῦτο γὰρ κοπιῶμεν καὶ ἀγωνιζόμεθα, ὅτι **ἠλπίκαμεν ἐπὶ θεῷ**
ζῶντι ὃς ἐστὶν **σωτὴρ πάντων ἀνθρώπων** μάλιστα πιστῶν.⁸⁷⁸

The words ἐλπίζω and θεός (or their lexical alternatives) occur in the context of σωτήρ, πᾶς and ἄνθρωπος (or their lexical alternatives) twice in the Septuagint: in Psalm 21 (MT Psalm 22) and Isaiah 25. Like the Epistle, both of these potential source texts are also in the context of opposition (1 Tim 4:1-3; Ps 21:7-9; and Isa 25:4).

⁸⁷⁵ ET: ‘And God said, “Behold I have given to you every seed bearing plant sowing seed which is upon the all the earth, and every tree which has in itself fruit of sowing seed – for your they will be food.”’

⁸⁷⁶ ET: ‘[It is] not good for the man to be alone.’

⁸⁷⁷ See McLean, *Citations and Allusions*, 17–18.

⁸⁷⁸ ET: ‘The word is faithful and worthy of all acceptance, for this reason we labour and struggle, that we hope upon the living God who is savior of all men, especially the faithful.’

In Psalm 21, the opponents of David say mockingly:

Ἦλπισεν ἐπὶ κύριον, ῥυσάσθω αὐτόν·
σωσάτω αὐτόν, ὅτι θέλει αὐτόν⁸⁷⁹ (Ps 21:9).

However, David is confident that he will live to tell of his salvation τοῖς ἀδελφοῖς (Ps 21:23), which in turn will lead to

παῖσαι αἱ πατριαὶ τῶν ἐθνῶν [worshipping the Lord]⁸⁸⁰ (Ps 21:28).

Psalm 21 appears to have been well known within the early church, with its opening cry (Ὁ θεὸς ὁ θεός μου, πρόσχες μοι; ‘God, my God, attend to me?’ Ps 21:1a) quoted by Jesus on the cross in Matt 27:46 and Mark 15:34. The reader of Matthew’s gospel is also expected to detect the paraphrase of Ps 21:9 a few verses earlier, when Jesus, like David, is also mocked:

πέποιθεν ἐπὶ τὸν θεόν, ῥυσάσθω νῦν
εἰ θέλει αὐτόν⁸⁸¹ (Matt 27:43).

Another verse, Ps 21:23, is cited in Heb 2:12 in order to show that Jesus, having endured the cross, is able to free those who are afraid of death (Heb 2:15) and give help to the ones being tested (Heb 2:18):

λέγων· ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου,
ἐν μέσῳ ἐκκλησίας ὑμνήσω σε⁸⁸² (Heb 2:12; quoting Ps 21:23)

Likewise, Ps 21:22 (σῶσόν με ἐκ στόματος λέοντος, ‘Save me from the mouth of lions’) appears to be quoted in 2 Tim 4:17 (ἐρρύσθην ἐκ στόματος λέοντος, ‘I was rescued from the mouth of lions’). Given that the Psalm is used in this way in these other New Testament passages, a reference to the Psalm here in the Epistle is likely to have the benefit of encouraging Timothy to persevere. In particular, Timothy would

⁸⁷⁹ ET: ‘He hopes upon the Lord, let him rescue him; let him save him, if he wants.’

⁸⁸⁰ ET: ‘All the families of the nations [worshipping the Lord].’

⁸⁸¹ ET: ‘He trusted upon God, let him be rescued now, if he desires.’ Ps 21:19 is also cited in John 19:26 and paraphrased in Matt 27:35, Luke 23:24 and Mark 15:24.

⁸⁸² ET: ‘Saying, “I will announce your name to my brothers, in the midst of the congregation I will sing praises to you.”’

be encouraged that the σωτήρ πάντων ἀνθρώπων (‘savior of all men’, 1 Tim 4:10) is also ready to rescue him from his present trials (σωσάτω αὐτόν, ὅτι θέλει αὐτόν, ‘let him save him, if he is willing’, Ps 21:9; cf. 1 Tim 4:1-3, 15-16; Matt 27:43).

In the other potential source text, Isaiah 25, the prophet announces salvation for **πάντα** τοῖς **ἔθνεσιν** (‘all the nations’, vv. 6-8) and then declares:

ἐροῦσιν τῇ ἡμέρᾳ ἐκείνῃ
Ἰδοὺ **ὁ θεὸς** ἡμῶν, **ἐφ’ ᾧ ἠλπίζομεν** καὶ ἠγαλλιώμεθα,
καὶ εὐφρανθησόμεθα ἐπὶ **τῇ σωτηρίᾳ ἡμῶν**⁸⁸³ (Isa 25:9).

Like the Psalm, this passage in Isaiah appears to be well known within the early church, with the first clause of Isa 25:8 (**κατέπιεν ὁ θάνατος** ισχύσας, ‘death will be swallowed up in strength’) being cited in 1 Cor 15:54 (ὅτε γενήσεται ὁ λόγος ὁ γεγραμμένος: **κατεπόθη ὁ θάνατος** εἰς νίκος, ‘then the word that was written will come to pass, “Death has been swallowed up in victory”’). There also appears to be a paraphrase of the second clause of Isa 25:8 (ἀφεῖλεν **ὁ θεὸς πᾶν δάκρυον** ἀπὸ παντὸς προσώπου, ‘God has taken away every tear from every face’) in Rev 7:17 and 21:4 (ἐξαλείψει **ὁ θεὸς πᾶν δάκρυον** ἐκ τῶν ὀφθαλμῶν αὐτῶν, ‘God will wipe away every tear from their eyes’).

Interestingly, these other New Testament references are in the context of life after death, such that Isaiah 25 provides hope and encouragement to persevere in good works until that life is received. So, for example:

Ὡστε, [...] περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου πάντοτε, εἰδότες
ὅτι ὁ κόπος ὑμῶν οὐκ ἔστιν κενὸς ἐν κυρίῳ.⁸⁸⁴ (1 Cor 15:58)

Thus, an appeal to Isaiah 25 in 1 Tim 4:9-10 is likely to provide a similar encouragement to persevere:

ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης⁸⁸⁵ (1 Tim 4:8).

⁸⁸³ ET: ‘They will say on that day, “Behold our God, upon him we hoped and exulted, and we will rejoice upon our salvation.”’

⁸⁸⁴ ET: ‘So then, [...] always abounding in the work of the Lord, knowing that our labor in the Lord is not in vain.’ See also Rev 2:10.

⁸⁸⁵ ET: ‘Having promise for the life now and the one that is to come.’

The borrowed words are introduced with the phrase πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος (‘faithful is the word and worthy of all acceptance’, 1 Tim 4:9), making the words that follow highly prominent. Given the verbal parallels and the apparent familiarity of both Psalm 21 and Isaiah 25 in the early church, it is possible that this πιστὸς ὁ λόγος is derived from one or both of these texts.

1 Tim 4:16

ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ, ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν
καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.⁸⁸⁶

Variations of the expression ‘to save yourself’ (σώζω or ῥύομαι together with σεαυτοῦ) occur just four times in the Septuagint and only one of these, Ezek 3:21, is in the context of teaching or warning others:

σὺ δὲ ἐὰν διαστείλῃ τῷ δικαίῳ τοῦ μὴ ἁμαρτεῖν, καὶ αὐτὸς μὴ ἁμάρτη, **ὁ δίκαιος ζωὴ ζήσεται, ὅτι διεστείλω αὐτῷ, καὶ σὺ τὴν σεαυτοῦ ψυχὴν ῥύσῃ.**⁸⁸⁷ (Ezek 3:21; cf. Ezek 3:19)

Just as Timothy is appointed to guard the house of God, Ezekiel is appointed to guard the house of Israel (Υἱὲ ἀνθρώπου, σκοπὸν δέδωκά σε τῷ οἴκῳ Ἰσραὴλ⁸⁸⁸ – Ezek 3:17; cf. 1 Tim 1:3-4) and is given the task of conveying the Lord’s message to those who may or may not listen:

ἐρεῖς πρὸς αὐτούς· Τάδε λέγει κύριος, ἐὰν ἄρα **ἀκούσωσιν**, ἐὰν ἄρα ἐνδῶσιν⁸⁸⁹ (Ezek 3:11; cf. Ezek 2:5, 3:7-8; 1 Tim 4:16).

⁸⁸⁶ ET: ‘Guard yourself and the teaching, remain in them; for in doing this you will save both yourself and the ones who listen to you.’

⁸⁸⁷ ET: ‘But if you command the righteous man to not sin, and he does not sin, the righteous man will live, because I [i.e. God] commanded him, and you will save the life of yourself.’

⁸⁸⁸ ET: ‘Son of man, I appoint you watchman for the house of Israel.’

⁸⁸⁹ ET: ‘And you will say to them, “Thus says the Lord,” whether they listen or refuse to.’

Furthermore, since there does not appear to be anything in the surrounding context that Timothy needs to be saved from, a literal reading of the matching words (σεαυτὸν σώσεις [...]) appears somewhat out of place in the Epistle. In this regard, an allusion to the task required of an overseer in Ezek 3:19 might make better sense. An allusion to the passage would also reinforce Timothy's obligation to speak out against false teaching (cf. 1 Tim 1:3).

However, although there is a possible allusion to Ezek 3:1-3 in Rev 10:9-10 and Titus 2:14 appears to allude to Ezek 37:23, there are no clear references to indicate that Ezek 3 was a familiar passage.

1 Tim 5:1-3

Πρεσβυτέρω μὴ ἐπιπλήξης ἀλλὰ παρακάλει ὡς πατέρα, νεωτέρους ὡς ἀδελφούς, **πρεσβυτέρας** ὡς μητέρας, νεωτέρας ὡς ἀδελφὰς ἐν πάσῃ ἀγνείᾳ. Χήρας **τίμα** τὰς ὄντως χήρας⁸⁹⁰

The words πρεσβύτερος and τιμάω (or their lexical alternatives) occur together in three passages of the Septuagint, but only one of these, Leviticus 19, deals with giving honour to the elderly:

ἀπὸ προσώπου πολιοῦ ἐξαναστήση καὶ **τιμήσεις** πρόσωπον **πρεσβυτέρου** καὶ φοβηθήση τὸν θεόν σου· ἐγὼ εἰμι κύριος ὁ θεὸς ὑμῶν.⁸⁹¹ (Lev 19:32)

This chapter of the Epistle begins with a similar exhortation about respecting one's elders (1 Tim 5:1-2), which is then followed by instructions for proper care for widows (1 Tim 5:3ff), especially those over sixty (1 Tim 5:9). If these verses of the Epistle are in response to present failings by leaders of the church to uphold these principles, then the subsequent exhortation to rebuke the leaders who do not amend

⁸⁹⁰ ET: 'Do not speak harshly to an older man, but speak to him as your father, to younger men as brothers, to older women as mothers, to younger women as sisters, with all purity. Honour widows who are really widows.'

⁸⁹¹ ET: 'You shall rise before the aged, honour the old, and fear your God; I am the Lord your God.'

their ways – Τοὺς ἀμαρτάνοντας ἐνώπιον πάντων ἔλεγγε, ἵνα καὶ οἱ λοιποὶ **φόβον** ἔχωσιν⁸⁹² (1 Tim 5:20) – may reflect an influence of the command, **φοβηθήση** τὸν θεόν σου, in Lev 19:32.

1 Tim 5:4

εἰ δέ τις **χήρα** τέκνα ἢ ἔκγονα ἔχει, **μανθανέτωσαν** πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις· τοῦτο γάρ ἐστιν ἀπόδεκτον ἐνώπιον τοῦ θεοῦ.⁸⁹³

While proper care of widows is a recurring theme in the Septuagint⁸⁹⁴ and failure to meet this obligation is often portrayed as a benchmark of moral corruption,⁸⁹⁵ Isa 1:17 is the only place where the noun *χήρα* is found together with *μανθάνω*. In this verse, taking care of widows is listed among the good practices that God's people must learn to do again:

μάθετε καλὸν ποιεῖν, ἐκζητήσατε κρίσιν, ῥύσασθε ἀδικούμενον, κρίνατε ὀρφανῶ καὶ δικαιώσατε **χήραν**⁸⁹⁶ (Isa 1:17).

A few verses later, the leaders' desire for money is identified as one of the causes of their failure to care for widows:

⁸⁹² ET: 'the ones who continue to sin, rebuke them in the presence of all, in order that the others will also be afraid.'

⁸⁹³ ET: 'But if a certain widow has children or grandchildren, they should first learn to be religious to their own house and make repayment to their parents; for this is pleasing before God.'

⁸⁹⁴ For passages that deal with care for widows, see Exod 22:22; Deut 10:18; 14:29; 24:17-21; 26:12-13; and 27:19; cf. Ruth.

⁸⁹⁵ See, for example, Jer 5:28 and Ezek 22:7 (cf. James 1:27 – 2:4).

⁸⁹⁶ ET: 'Learn to do good, seek justice, rescue the ones being harmed, judge for the orphan, justify the widow.'

οἱ ἄρχοντές σου ἀπειθοῦσιν, κοινωνοὶ κλεπτῶν, ἀγαπῶντες δῶρα,
διώκοντες ἀνταπόδομα, ὀρφανοῖς οὐ κρίνοντες καὶ κρίσιν χρηρῶν
οὐ προσέχοντες⁸⁹⁷ (Isa 1:23).

Likewise, the Epistle mentions leaders who are βουλόμενοι πλουτεῖν (‘desiring to be rich’, 1 Tim 6:9). In contrast, elders who do manage the church ‘well’ (Οἱ καλῶς προεστῶτες πρεσβύτεροι, 1 Tim 5:17; cf. Isa 1:17 - μάθετε καλὸν ποιεῖν) would be expected to ensure that all widows are taken care of (1 Tim 5:3-16; cf. Acts 6:1-6).

This section of Isaiah also appears to be familiar to the early church, with a citation of Isa 1:9 in Rom 9:29 and an apparent allusion to Isa 1:15 in John 9:31.⁸⁹⁸ Therefore, an appeal to Isaiah 1 would seem to benefit the Epistle by providing the basis to the claim that proper care of widows is ἀπόδεκτον ἐνώπιον τοῦ θεοῦ (‘pleasing before God’, 1 Tim 5:4).

1 Tim 5:5

ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπικεν ἐπὶ θεός⁸⁹⁹

The only place in the Septuagint where χήρα and ἐλπίζω (or their lexical alternatives) occur together is in Jer 30. Within this passage, God declares:

ὕπολείπεσθαι ὀρφανόν σου, ἵνα ζήσηται· καὶ ἐγὼ ζήσομαι, καὶ
χήραι ἐπ’ ἐμὲ πεποίθασιν⁹⁰⁰ (Jer 30:5b; MT Jer 49:11b).

This verse is in the context of God’s judgment on Edom. Apart from the verbal similarity with 1 Tim 5:5, the dire circumstances of the surviving widows (see Jer

⁸⁹⁷ ET: ‘Your rulers are unfaithful, companions of thieves, lovers of gifts, pursuing repayment, not defending the orphan, and not paying attention to the rights of widows.’

⁸⁹⁸ See McLean, *Citations and Allusions*, 102.

⁸⁹⁹ ET: ‘But the true widow, being left alone, hopes upon God.’

⁹⁰⁰ ET: ‘Leave your orphans, I will keep them alive, and let widows trust in me.’

Thompson claims that this is not God speaking but by ‘a kindly survivor promising to help widows.’ J. A. Thompson, *The Book of Jeremiah*, p. 721.

30:4) is analogous to the widow who is μεμονωμένη ('truly alone') in 1 Tim 5:5. Since God is the savior of the widows in Jer 30, a reference to this passage would seem to offer the same hope of salvation to the widows in the church.

1 Tim 5:10

ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενόδοχησεν, εἰ ἁγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησεν.⁹⁰¹

In Prov 31, a virtuous wife is said to be of great value to her husband:

ἐνεργεῖ γὰρ τῷ ἀνδρὶ ἀγαθὰ πάντα⁹⁰² (Prov 31:12), and

καλόν ἐστὶν τὸ ἐργάζεσθαι⁹⁰³ (Prov 31:18).

These two verses are the only places in the Septuagint where a person's 'works' (ἔργον or its lexical alternatives) are described as 'good' (either καλός or ἀγαθός or their lexical alternatives). The surrounding verses also contain a number of parallels with the Epistle. For example, the virtuous woman of Proverbs 31 takes care of her children (Prov 31:28; cf. ἐτεκνοτρόφησεν, 'she has brought up children', 1 Tim 5:10), cares for the needy (Prov 31:20; cf. θλιβομένοις ἐπήρκεσεν, 'helps the afflicted', 1 Tim 5:10), and has a good reputation (Prov 31:28-31; cf. ἐν ἔργοις καλοῖς μαρτυρουμένη, 'attested by good works', 1 Tim 5:10).

The parallels suggest that Prov 31 might have been used to determine whether a widow is eligible to receive support from the church (1 Tim 5:9).

⁹⁰¹ ET: 'Being attested by good works, as one who has brought up children, shown hospitality, washed the feet of saints, helped the afflicted, having followed every good work.'

⁹⁰² ET: 'For she works every good thing for [her] husband.'

⁹⁰³ ET: 'The works [she] does are good.'

1 Tim 5:10

εἰ ἁγίων **πόδας ἔνιψεν**⁹⁰⁴

Although washing of one's own feet is mentioned eight times in the Septuagint, the only reference to performing this act on another person occurs in 1 Samuel 25. Here, Abigail declares to David's messengers:

Ἴδου ἡ δούλη σου εἰς παιδίσκην **νίψαι πόδας** τῶν παίδων σου.⁹⁰⁵ (1 Sam 25:41)

Interestingly, Abigail makes this statement just after her husband has died, making her a natural example for the widows in the Epistle. Her subsequent marriage to the future king of Israel, together with his praise of her character (1 Sam 25:33), would seem to raise Abigail's profile in the Septuagint and lend weight to her example in the Epistle.⁹⁰⁶

1 Tim 5:14

Βούλομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ **λοιδορίας** χάριν.⁹⁰⁷

The noun *λοιδορία* occurs just seven times in the Septuagint, two of which occur in passages relating to the rebellion of the Israelites at Massah (Exod 17:7 and Num 20:24).⁹⁰⁸ Significantly, in the second of these, *λοιδορία* is used as a keyword to identify the original incident.

καὶ ἐπωνόμασεν τὸ ὄνομα τοῦ τόπου ἐκείνου Πειρασμός καὶ **Λοιδόρησις** διὰ τὴν **λοιδορίαν** τῶν υἱῶν Ἰσραὴλ καὶ διὰ τὸ

⁹⁰⁴ ET: 'If she has washed the feet of the saints.'

⁹⁰⁵ ET: 'Behold, your servant is your slave to wash the feet of your children/servants.'

⁹⁰⁶ The virtue of washing feet could also be derived from Jn 13:12-17.

⁹⁰⁷ ET: 'Therefore I desire younger [widows] to marry, to have children, to manage their households, so as to give no opportunity to the adversary for/because of slander.'

⁹⁰⁸ The noun also appears twice in Proverbs and three times in Sirach.

πειράζειν κύριον λέγοντας Εἰ ἔστιν κύριος ἐν ἡμῖν ἢ οὐ;⁹⁰⁹ (Exod 17:7)

Προστεθήτω Ααρων πρὸς τὸν λαὸν αὐτοῦ, ὅτι οὐ μὴ εἰσέλθῃτε εἰς τὴν γῆν, ἣν δέδωκα τοῖς υἱοῖς Ισραὴλ, διότι παρωξύνάτέ με ἐπὶ τοῦ ὕδατος τῆς **λοιδορίας**.⁹¹⁰ (Num 20:24)

In addition, five of the seven occurrences of the verb λοιδορέω also appear in the relation to the same incident, including twice in Exodus 17 and twice in Numbers 20.⁹¹¹ These are listed below:

καὶ **ἐλοιδορεῖτο** ὁ λαὸς πρὸς Μωυσῆν λέγοντες Δὸς ἡμῖν ὕδωρ, ἵνα πίωμεν. καὶ εἶπεν αὐτοῖς Μωυσῆς Τί **λοιδορεῖσθέ** μοι, καὶ τί πειράζετε κύριον;⁹¹² (Exod 17:2)

καὶ **ἐλοιδορεῖτο** ὁ λαὸς πρὸς Μωυσῆν λέγοντες Ὅφελον ἀπεθάνομεν ἐν τῇ ἀπωλείᾳ τῶν ἀδελφῶν ἡμῶν ἔναντι κυρίου.⁹¹³ (Num 20:3)

τοῦτο ὕδωρ ἀντιλογίας, ὅτι **ἐλοιδορήθησαν** οἱ υἱοὶ Ισραὴλ ἔναντι κυρίου καὶ ἡγιάσθη ἐν αὐτοῖς.⁹¹⁴ (Num 20:13)

⁹⁰⁹ ET: ‘And he [i.e. Moses] called the name of that place Temptation and Slander, because of the slander of the sons of Israel, and because they tested the Lord, saying, “Is the Lord among us or not?”’

⁹¹⁰ ET: ‘Let Aaron be gathered to his people, because he will certainly not enter into the land which I have given to the sons of Israel, because he provoked me at the waters of slander.’

⁹¹¹ The other occurrence of λοιδορέω that is in the context of this incident is in Deut 33:8.

⁹¹² ET: ‘The people slandered Moses saying, “Give us water, that we may drink”. And Moses said to them, “Why do you slander me, and why do you test the Lord?”’

⁹¹³ ET: ‘And the people slandered Moses, saying, “We wish we had died in the destruction of our brothers before the Lord.”’

⁹¹⁴ ET: ‘These [are] the waters of slander, because the sons of Israel slandered before the Lord, and he sanctified himself among them.’

This incident at Massah appears to be well known within the early church, including references in Matt 4:7, Luke 4:12, 1 Cor 10:4 and Heb 3:8. Given this apparent familiarity, together with the close association of λοιδορία and λοιδορέω with these two passages (i.e. Exodus 17 and Numbers 20), it is possible that the noun λοιδορία in 1 Tim 5:14 might be a keyword to this incident.

This possible reference is usually obscured by many modern English translations, since they give the preposition χάριν a telic force.⁹¹⁵ As such, the clause ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν is usually translated as ‘an opportunity to be given to an adversary *for slander* [about the widows].’ However, χάριν can also carry a causal force,⁹¹⁶ such that the same clause might be understood as ‘an opportunity to be given to the adversary [perhaps Satan] *because of slander* [by the widows].’ This reading would fit with the previous verse where widows are described as λαλοῦσαι τὰ μὴ δέοντα (‘saying things which are not necessary’, 1 Tim 5:13). Since this would make them similar to the Israelites in Exodus 17, an allusion to God’s previous judgement of slanderers would dissuade such inappropriate talk in the church.⁹¹⁷

This reading would also explain the reference to Satan in the following verse. After, his temptation by Satan in the wilderness (Matt 4:7 and Luke 4:12), Jesus quotes from the first half of Deut 6:16 – ‘You shall not put your God to the test.’ The second half of this verse says, ‘as you tested him at Massah.’ Therefore, the implication of 1 Tim 5:15 (ἤδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ σατανᾶ, ‘for some have already wandered away after Satan’) might be that ‘some widows have repeated the pattern of the Israelites rather than following the example of Jesus.’

In addition, the incident at Massah is significant in the Septuagint in that it describes the reason why both Moses and Aaron are prohibited from entering the Promised Land (Num 20:12). Given that the following section of the Epistle deals with the judgement of elders (1 Tim 5:17-20), a reference to Numbers 20 would have the

⁹¹⁵ Translations which adopt a telic reading include the ASV, ESV, NIV and RSV.

⁹¹⁶ See the entry for χάριν in BDAG.

⁹¹⁷ Such an allusion would not be surprising since Heb 3:8 also appears to refer to the incident with the same intent. Interestingly, it does this by citing Psalms 94:6-8 (MT Psalms 95:6-8), which also makes a similar allusion.

benefit of warning leaders in the early church not to make the same mistake (ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν, ‘so that the rest might have fear’, 1 Tim 5:20).

1 Tim 5:18a

λέγει γὰρ ἡ γραφή· **βοῦν ἀλοῶντα οὐ φιμώσεις**,⁹¹⁸

This first half of 1 Tim 5:18 contains an apparent citation from Deut 25:4 – **Οὐ φιμώσεις βοῦν ἀλοῶντα**. Notably, each of the four words cited in the Epistle is the same as its counterpart in the Septuagint. The varying word order does not alter the basic meaning of the sentence and can be explained by the author either quoting from memory or a different Greek translation of the Hebrew, or rearranging for emphasis, or both.

The four matching words only appear together in this verse of the Septuagint, giving the potential reference perfect singularity. In fact, a shorter quotation would also have been sufficient, since Deut 25:4 is the only place in the Septuagint where βοῦς is found together with either ἀλοάω or φιμώω, which are themselves both rare and potential keywords on their own.⁹¹⁹

This apparent citation of Deut 25:4 has the benefit of supplying authoritative weight to the subsequent statement in the Epistle about a worker being worthy of his reward. Significantly, the same verse is cited in 1 Cor 9:9 to make a similar point.

1 Tim 5:18b

καὶ ἄξιός ἐστι **ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ**.⁹²⁰

The pairing of ἐργάτης and μισθός (or their lexical alternatives) occur together in nine passages of the Septuagint, but only one of these, Jer 22:13, expresses a similar idea

⁹¹⁸ ET: ‘For the Scripture says, “Do not muzzle an ox while it threshes.”’

⁹¹⁹ The verb ἀλοάω (to thresh/tread) occurs in just six verses of the Septuagint, of which only Deut 25:4 has a similar context to the Epistle. The verb φιμώω (to silence/muzzle) is even rarer, occurring in just three verses of the Septuagint.

⁹²⁰ ET: ‘And, “The labourer is worthy of his wages.”’

to 1 Tim 5:18b. In this verse, Jeremiah rebukes King Shallum of Judah for not paying wages to his neighbour:

πλησίον αὐτοῦ **ἐργᾶται** δωρεὰν καὶ **τὸν μισθὸν αὐτοῦ** οὐ μὴ
ἀποδώσει αὐτῷ⁹²¹ (Jer 22:13)

The surrounding verses in both passages deal with judgment of leaders (Jer 22:1-12 and 1 Tim 5:19-20). In addition, proper care of widows, which is given detailed treatment in 1 Tim 5, is also briefly mentioned in Jer 22:3.

The benefit of a reference to Jeremiah 22 would be to sound a note of warning to readers of the Epistle that, as for King Shallum (Jer 22:1-12), God would not tolerate such mistreatment on his people.

1 Tim 5:18b could also be a quotation of Luke 10:7 (cf. Matt 10:10). In which case, Luke 10:7 might be dependent on Jer 22:3:

ἐν αὐτῇ δὲ τῇ οἰκίᾳ μένετε ἐσθίοντες καὶ πίνοντες τὰ παρ' αὐτῶν·
ἄξιός γάρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ μεταβαίνετε ἐξ οἰκίας
εἰς οἰκίαν.⁹²² (Luke 10:7)

The καί that introduces 1 Tim 5:18b connects it to the citation formula, λέγει γὰρ ἡ γραφή, at the start of the verse. Therefore this potential reference is also prominent.

1 Tim 5:19

κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ **ἐπὶ δύο ἢ τριῶν μαρτύρων**.⁹²³

The words δύο, τρεῖς and μάρτυς (or their lexical alternatives) occur together just twice in the Septuagint. The first occurrence is in Deuteronomy 13, which prescribes the punishment for an Israelite who is found to be worshipping other gods and teaching others to do the same. Such a person is to be stoned to death. The apparent

⁹²¹ ET: 'His neighbour works freely and he does not give to him his wages.'

⁹²² ET: 'Remain in the same house, eating and drinking things from them, for the worker is worthy of his reward. Do not leave the house for [another] house.'

⁹²³ ET: 'Do not bring a charge against an elder, unless it is by two or three witnesses.'

goal of this public punishment is to remove the present evil (Deut 13:6 – ἀφανιεῖς τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν, ‘so shall you purge the evil from among you’) and to deter similar evil in the future (Deut 13:12 – πᾶς Ἰσραὴλ ἀκούσας φοβηθήσεται, ‘all Israel shall hear and be afraid’; cf. Deut 17:13). Perhaps owing to the seriousness and consequences of this particular sin,⁹²⁴ Deuteronomy 17 then deals with the evidence that is required (i.e. not just one but two or three witnesses) to convict someone of such an offence:

ἐπὶ δυσὶν μάρτυσιν ἢ ἐπὶ τρισὶν μάρτυσιν ἀποθανεῖται ὁ ἀποθνήσκων· οὐκ ἀποθανεῖται ἐφ’ ἐνὶ μάρτυρι⁹²⁵ (Deut 17:6)

The obvious benefit of appealing to Deuteronomy 17 would be to sound a clear warning about the consequences of worshipping other gods. Since love of money was also referred as idolatry in the early church (Col 3:5; cf. Matt 6:24), an allusion to Deuteronomy 17 would be especially pertinent to the leaders of the church who thought πορισμὸν εἶναι τὴν εὐσέβειαν (‘religion was for financial gain’, 1 Tim 6:3-10; cf. 1 Tim 3:2-3 – δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι [...] ἀφιλάργυρον, ‘therefore it is necessary for an overseer to be blameless [...] not a lover of money’).

Like the goal of the punishment in Deut 13:12, the discipline of these errant leaders would warn others to fear the same treatment. Notably, this very point is brought out in the following verse of the Epistle: οὓς ἀμαρτάνοντας ἐνώπιον πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ **φόβον** ἔχωσιν (‘rebuke the ones sinning in front of all, in order that the other might be afraid’, 1 Tim 5:20; cf. Deut 13:12 – πᾶς Ἰσραὴλ ἀκούσας **φοβηθήσεται**, ‘all Israel shall hear and be afraid’).

Deuteronomy 17 also appears to have been familiar to the early church, with Deut 17:6 being cited in Heb 10:28 (ἀθετήσας τις νόμον Μωϋσέως χωρὶς οἰκτιρμῶν **ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν ἀποθνήσκει**)⁹²⁶ to again highlight the seriousness of sin. There is also an apparent quotation of Deut 17:7 in 1 Cor 5:13.

⁹²⁴ See for example, Deut 5:6-10, 6:4-5 and 30:17-20.

⁹²⁵ ET: ‘Upon two witnesses or upon three witnesses the one who is to die shall be killed; he shall not be killed upon one witness.’

⁹²⁶ ET: ‘Someone who sets aside the Law of Moses without mercy is killed on the evidence of two or three witnesses.’

The second occurrence of the three words – δύο, τρεῖς and μάρτυς - is also in Deuteronomy:

Οὐκ ἔμμενεῖ μάρτυς εἷς μαρτυρῆσαι κατὰ ἀνθρώπου [...]· **ἐπὶ**
στόματος **δύο μαρτύρων** καὶ **ἐπὶ** στόματος **τριῶν μαρτύρων**
σταθήσεται πᾶν ῥῆμα⁹²⁷ (Deut 19:15).

In this passage, the requirement of two or three witnesses to prevent a single μάρτυς ἄδικος ('false witness') from bringing an accusation against an innocent person (Deut 19:16,18; cf. Deut 5:20). Protection of the innocent also appears to be a concern of the Epistle (κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων, 'do not accept an accusation against an elder, unless it is by two or three witnesses', 1 Tim 5:19). Since the false witness is punished with the same punishment that the accused would have received under the Law (Deut 19:19,21), the benefit of appealing to Deuteronomy 19 would be to sound a warning to those who might be slandering others. In the context of the Epistle, this could be directed at either the βλασφημίαι ('blasphemers') of 1 Tim 6:4, or the young widows who were described as λαλοῦσαι τὰ μὴ δέοντα ('saying what is not necessary') in 1 Tim 5:13.

A second potential benefit can be seen in the way Deut 19 is used in 2 Cor 13. Following the obvious quotation of Deut 19:15 in 2 Cor 13:1,⁹²⁸ the next verse gives a warning of judgment to sinners in general:

προεῖρηκα καὶ προλέγω [...] **τοῖς προημαρτηκόσιν** καὶ **τοῖς λοιποῖς** πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν οὐ φείσομαι⁹²⁹ (2 Cor 13:2)

This is very similar to the warning found in the Epistle:

Τοὺς ἁμαρτάνοντας ἐνώπιον πάντων ἔλεγχε, ἵνα καὶ **οἱ λοιποὶ φόβον** ἔχωσιν⁹³⁰ (1 Tim 5:20)

⁹²⁷ ET: 'One witness shall not stand against a man [...]; upon the testimony of two witnesses and upon the testimony of three witnesses shall any charge stand.'

⁹²⁸ 2 Cor 13:1b – **ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα**.

⁹²⁹ ET: 'I have warned and foretold [...] to the ones who sinned previously and to all the others, that if I come again I will not spare.'

As such, both these passages seem to appeal to the context of Deut 19:15, namely that:

οἱ ἐπίλοιποι ἀκούσαντες φοβηθήσονται⁹³¹ (Deut 19:20).

Deut 19:15 also appears to have been familiar to the early church. Apart from the quotation in 2 Cor 13:1 mentioned above, Matt 18:16 also applies this verse to church discipline.⁹³² There is also an apparent reference to Deut 19:15 in John 8:17.

1 Tim 6:1

Ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπότας πάσης τιμῆς
ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ θεοῦ καὶ ἡ διδασκαλία
βλασφημῇται.⁹³³

The verb βλασφημέω only occurs seven times in the Septuagint. One of these occurrences, Isaiah 52, also has the noun ὄνομα. In this passage, God declares:

δι' ὑμᾶς διὰ παντὸς τὸ ὄνομά μου βλασφημεῖται ἐν τοῖς ἔθνεσιν⁹³⁴
(Isa 52:5)

This chapter of Isaiah is used several times in the New Testament, including a citation of the same verse in Rom 2:24 where it is used to explain why someone who 'boasts in the Law' (Rom 2:23) blasphemes the name of God when he/she subsequently disobeys that same Law:

⁹³⁰ ET: 'Rebuke the ones who are sinning before all, in order that the others will have fear.'

⁹³¹ ET: 'The others who hear will be afraid.'

⁹³² Matt 18:16b – ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα. Note the differences in this potential quotation compared to the Septuagint: the καὶ has been changed to ἢ (as in 1 Tim 5:19) and the second μαρτύρων has been dropped (as in 2 Cor 13:1 and 1 Tim 5:19).

⁹³³ ET: 'Let those under the yoke of slavery consider their own masters worthy of respect, in order that the name of God and the teaching is not blasphemed.'

⁹³⁴ ET: 'Because of you, always my name is blasphemed among the nations.'

ὁ γὰρ ὄνομα τοῦ θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσιν,
καθὼς γέγραπται⁹³⁵ (Rom 2:24).

Like the potential paraphrase in the Epistle, the citation in Rom 2:24 differs from Isa 52:5 in that it uses θεοῦ in place of μου and omits the prepositional phrase διὰ παντός.⁹³⁶

The additional phrase - καὶ ἡ διδασκαλία – that is in 1 Tim 6:1 but not Isa 52:5 might reflect the involvement of false teachers who encourage servants to disobey their masters (and thus blaspheme the name of God). This appears to be what is addressed in the following context:

Ταῦτα δίδασκε καὶ παρακάλει. εἴ τις ἑτεροδιδασκαλεῖ καὶ μὴ
προσέρχεται ὑγιαίνουσιν λόγοις τοῖς τοῦ κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ, τετύφωται⁹³⁷ (1 Tim
6:2b-4a)

⁹³⁵ ET: 'For because of you, the name of God is blasphemed among the nations.'

⁹³⁶ The phrase διὰ παντός ('always/continually') appears to be a translation of the Hebrew text: כָּל־יְמֵי.

⁹³⁷ ET: 'These things teach and exhort. If someone teaches contrary and does not hold to the sound words of our Lord Jesus Christ and to the teaching of godliness, he is conceited.'

1 Tim 6:8-9

ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα, τούτοις ἄρκεσθησόμεθα. οἱ
δὲ βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα καὶ
ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς, αἵτινες βυθίζουσιν τοὺς
ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν.⁹³⁸

The words ἀρκέω and πλουτέω (or their lexical alternatives) occur together just twice in the Septuagint. One of these passages, Proverbs 30, also talks about the dangers of having too much (or too little) money:

πλουτον δὲ καὶ πενίαν μή μοι δῶς, σύνταξον δέ μοι τὰ δέοντα καὶ τὰ αὐτάρκη, ἵνα μὴ πλησθῆις ψευδῆς γένωμαι καὶ εἶπω Τίς με ὀρᾷ; ἢ πενηθεὶς κλέψω καὶ ὁμόσω τὸ ὄνομα τοῦ θεοῦ⁹³⁹ (Prov 30:8b-9)

In the Epistle, the virtue of εὐσέβεια μετὰ **αὐταρκειάς** (‘godliness with contentment’, 1 Tim 6:6) is extolled as the right balance to strive for. Subsequently, the danger of φιλαργυρία (‘love of money’, 1 Tim 6:10) is illustrated by citing the example of those who have ‘wandered away from the faith’ (ἀπεπλανήθησαν ἀπὸ τῆς πίστεως, 1 Tim 6:10) because of a desire to be rich.

Therefore, a reference to Prov 30, with its similar warning that riches can lead to apostasy,⁹⁴⁰ would benefit the Epistle by reinforcing the importance of contentment.

⁹³⁸ ET: ‘But if we have food and clothing, with these things we will be content. But those who desire to be rich will fall into temptation, into a trap, into many senseless and harmful desires that plunge people into ruin and destruction.’

⁹³⁹ ET: ‘Give me neither wealth nor poverty. Appoint for me the things that I need and contentment, in order that I not be wealthy and I become false and say “Who will see me?” or I be poor and steal and dishonor the name of God.’

⁹⁴⁰ This apostasy is clearer in the MT compared to the Septuagint where the slightly obscure sentence, ψευδῆς γένωμαι καὶ εἶπω Τίς με ὁρᾷ (ET: ‘I might become false and say, “Who will see me?”’) stands in place of וְאֶמַר מִי יִהְיֶה רֹכַחַשְׁתִּי וְאֶמַר מִי יִהְיֶה רֹכַחַשְׁתִּי (ET: ‘And I deny you and I say, “Who [is] Yahweh?”’).

1 Tim 6:9

οἱ δὲ βουλόμενοι **πλουτεῖν ἐμπίπτουσιν** εἰς πειρασμὸν καὶ παγίδα
καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβεράς⁹⁴¹

The words πλουτέω and ἐμπίπτω (or their lexical alternatives) occur together in just two passages of the Septuagint. One of these is similar to the Epistle:

ὁ πεποιθὼς ἐπὶ **πλούτῳ**, οὗτος **πесеῖται**⁹⁴² (Prov 11:28)

A reference to this passage would benefit the Epistle by providing the basis of the subsequent appeal in 1 Tim 6:17 – μηδὲ ἡλπιέειν **ἐπὶ πλούτῳ**.⁹⁴³ However, the verbal similarity is relatively small (only two words) and these do not appear to be highlighted in the Epistle.

1 Tim 6:14b-15

μέχρι τῆς **ἐπιφανείας** τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
ἣν καιροῖς ἰδίῳις **δείξει**
ὁ μακάριος καὶ **μόνος δυνάστης**,
ὁ **βασιλεὺς τῶν βασιλευόντων**
καὶ **κύριος τῶν κυριευόντων**⁹⁴⁴

The words μόνος and δυνάστης (or their lexical alternatives) appear together eight times in the Septuagint. Among these, only Dan 2 refers to God's sovereignty:

καὶ ἐκφωνήσας ὁ βασιλεὺς πρὸς τὸν Δανιηλ εἶπεν Ἐπ' ἀληθείας
ἐστὶν ὁ θεὸς ὑμῶν **θεὸς τῶν θεῶν** καὶ **κύριος τῶν βασιλέων** ὁ

⁹⁴¹ ET: 'But those who desire to be rich will fall into temptation, into a trap, into many senseless and harmful desires.'

⁹⁴² ET: 'The one who trusts in riches, he will fall.'

⁹⁴³ ET: 'And not to put hope in riches.'

⁹⁴⁴ ET: 'Until the appearance of our Lord Jesus Christ, which will be revealed in his own time, the blessed and only sovereign, the king of kings and lord of lords.'

ἐκφαίνων μυστήρια κρυπτὰ μόνος, ὅτι ἐδυνάσθης δηλῶσαι τὸ μυστήριον τοῦτο⁹⁴⁵ (Dan 2:47).

This chapter of Daniel centers on King Nebuchadnezzar's vision of 'that which is necessary to be in the last days' (ὅσα δεῖ γενέσθαι ἐπ' ἐσχάτων τῶν ἡμερῶν, Dan 2:29). Notably, this vision culminates with a 'stone' (λίθος) that crushes the kingdoms of the world (Dan 2:34) and then becomes the foundation of God's eternal kingdom (Dan 2:44).

Jesus appears to identify himself as this stone in Matt 21:24 when he warns religious leaders of the consequences of their opposition (λίθον [...] ἐφ' ὃν δ' ἂν πέσῃ λικμήσει αὐτόν, 'a stone [...] upon whomever it falls it will crush him'). Given that the Epistle is also concerned with warning wayward leaders (e.g. 1 Tim 1:3), a reference to Dan 2 would seem to reinforce the dangers of wandering away from the faith (1 Tim 6:10).

There is also a possible reference to the same verse in 1 Tim 3:15-16.

1 Tim 6:16

φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων οὐδὲ ἰδεῖν δύναται.⁹⁴⁶

The words ἀνθρώπος, ὁράω and δύναμαι appear together three times in the Septuagint. One of these passages, Exod 33:20, speaks of men not being able to see God:

καὶ εἶπεν Οὐ δυνήσῃ ἰδεῖν μου τὸ πρόσωπον· οὐ γὰρ μὴ ἴδῃ ἄνθρωπος τὸ πρόσωπόν μου καὶ ζήσεται⁹⁴⁷ (Exod 33:20).

⁹⁴⁵ ET: 'And calling out to Daniel, the king said, "Truly, your god is the god of gods and the ruler of kings, who alone is the revealer of hidden mysteries, for you have shown this mystery.'"

⁹⁴⁶ ET: 'Dwelling in unapproachable light, whom no man has seen or is able to see.'

⁹⁴⁷ ET: 'And he [i.e. God] said, "You [i.e. Moses] are not able to see my face, for no man may see my face and live.'"

This example of Moses' encounter with God could provide the basis for the generalized statement in the Epistle (ὃν εἶδεν οὐδείς ἀνθρώπων οὐδὲ ἰδεῖν δύναται, 'whom no man has seen or is able to see', 1 Tim 6:16). In addition, Exod 33:19 is cited in Rom 9:15, suggesting that the passage may have been familiar one in the early church.

1 Tim 6:17

μηδὲ ἐλπικέναι ἐπὶ πλούτου ἀδηλόγητι ἀλλ' ἐπὶ θεῷ τῷ παρέχοντι
ἡμῖν πάντα πλουσίως εἰς ἀπόλαυσιν⁹⁴⁸

The three words ἐλπίζω, θεός and πλουσίως (or their lexical alternatives) occur together only once in the Septuagint:

ἐλπισον ἐπὶ κύριον καὶ ποίει χρηστότητα καὶ κατασκήνου τὴν γῆν,
καὶ ποιμανθήσῃ ἐπὶ τῷ πλούτῳ αὐτῆς·
κατατρύφῃσιν τοῦ κυρίου, καὶ δώσει σοι τὰ αἰτήματα τῆς καρδίας
σου⁹⁴⁹ (Ps 36:3-4; MT Ps 37:3-4).

Interestingly, a similar idea of trusting in God's provision also appears in the Sermon on the Mount, leading both the UBS⁵ and NA²⁸ to note a possible reference to Ps 36:4 (MT Ps 37:4) at Matt 6:33, even though there is only one shared word:

ζητεῖτε δὲ πρῶτον τὴν βασιλείαν [τοῦ θεοῦ] καὶ τὴν δικαιοσύνην
αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν⁹⁵⁰ (Matt 6:33)

⁹⁴⁸ ET: 'Nor to hope upon uncertain riches but upon God, who gives to you all things richly for enjoyment.'

⁹⁴⁹ ET: 'Hope upon the Lord and do good; and you will dwell in the land and you will be fed by its wealth; delight upon the Lord and he will give you the desires of your heart.'

⁹⁵⁰ ET: 'Seek first the kingdom [of God] and his righteousness, and all these things will be given to you.' The NA²⁸ also suggests the influence of Ps 36:25 where the word δίκαιος appears.

If the Psalm had already influenced the New Testament in this way, another reference here in the Epistle (where there are three shared words) would not be surprising.

1 Tim 6:17-18

μηδὲ ἠλπιέειν ἐπὶ πλούτου ἀδηλόγητι ἀλλ' [...] ἀγαθοεργεῖν,
πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικοῦς⁹⁵¹

The words ἐλπίζω and πλοῦτος (or their lexical alternatives) occur together six times in the Septuagint. Two of these occurrences, in Jer 30:20 (MT 49:4) and Bar 3:17, may be potential influences on the Epistle since they are both found in the context of judgment on those who trust in wealth:

θύγατερ ἀτιμίας ἢ πεποιθυῖα ἐπὶ θησαυροῖς αὐτῆς⁹⁵² (Jer 30:20)

οἱ [...] τὸ ἀργύριον θησαυρίζοντες καὶ τὸ χρυσίον, ὧ
ἐπεποίθειςαν ἄνθρωποι⁹⁵³ (Bar 3:17)

A third passage, Proverbs 11, is particularly interesting in that it, like the Epistle, also directs the reader to be generous and to do good works:

ὁ συνέχων σῖτον ὑπολίποιο αὐτὸν τοῖς ἔθνεσιν,
εὐλογία δὲ εἰς κεφαλὴν τοῦ μεταδιδόντος.
τεκταινόμενος ἀγαθὰ ζητεῖ χάριν ἀγαθὴν·
ἐκζητοῦντα δὲ κακά, καταλήμψεται αὐτόν.

⁹⁵¹ ET: 'Nor to hope upon uncertain riches but [...] to do good, to be rich in good works, to be generous, sharing.'

⁹⁵² ET: 'Dishonourable daughter who trusts upon her treasures.'

⁹⁵³ ET: 'The ones who store up silver and gold, men who have put their trust upon these.'

ὁ πεποιθὼς ἐπὶ πλούτῳ, οὗτος πεσεῖται·

ὁ δὲ ἀντιλαμβανόμενος δικαίων, οὗτος ἀνατελεῖ⁹⁵⁴ (Prov 11:26-28).

Along with these additional shared ideas, there is another potential influence from these same verses in 1 Tim 6:9, making a potential reference to this passage appear more likely than one to either Jeremiah or Baruch.

⁹⁵⁴ ET: ‘The one who hoards grain shall leave it to the nations, but a blessing [will be] on the head of the one who gives. The one who plans good things seeks good favour; and the one who seeks out evil things, it will overtake him. The one who trusts upon wealth, he will fall; but the one who helps the righteous will rise up.’

2 Timothy

2 Tim 1:3

ὥς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ **μνηΐαν** ἐν ταῖς **δεήσεσίν** μου
νυκτὸς καὶ **ἡμέρας**⁹⁵⁵

Only two passages of the Septuagint contain the word δέησις (or its lexical alternatives) in the context of νύξ and ἡμέρα.⁹⁵⁶ While the first of these appears to be unrelated to the Epistle, the second, 1 Kgs 8, may have been an influence. This chapter describes King Solomon's dedication of the temple⁹⁵⁷ on behalf of Israel, including his entreaty to God to be attentive to their prayers:

τοῦ εἶναι ὀφθαλμούς σου ἠνεωγμένους εἰς τὸν οἶκον τοῦτον **ἡμέρας**
καὶ νυκτὸς, εἰς τὸν τόπον, ὃν εἶπας Ἔσται τὸ ὄνομά μου ἐκεῖ, ἧς
προσεύχεται ὁ δοῦλός σου εἰς τὸν τόπον τοῦτον **ἡμέρας καὶ**
νυκτὸς. καὶ εἰσακούσῃ τῆς **δεήσεως** τοῦ δούλου σου καὶ τοῦ λαοῦ
σου Ἰσραὴλ⁹⁵⁸ (1 Kgs 8:29-30a)

Notably, the Pastoral Epistles refer to the church as the new οἶκος θεοῦ ('house of God') in 1 Tim 3:15. The implication that God's ὀφθαλμούς ('eyes' – 1 Kgs 8:29) are now always upon his church would explain why prayers, made both night and day, are expected to be heard (2 Tim 1:3).

Another combination of words, μνηΐα (or its lexical alternatives) and νύξ and ἡμέρα, occur together just three times in the Septuagint, of which only Isa 62 has a similar

⁹⁵⁵ ET: 'As unceasingly I have remembrance for you in my petitions, night and day.'

⁹⁵⁶ The words νύξ and ἡμέρα do not have any lexical alternatives in this study. See Appendix A.

⁹⁵⁷ Described as τὸν οἶκον τοῦτον ('this house') in the following quotation.

⁹⁵⁸ ET: 'That your eyes may be open towards this house, day and night, towards this place which you said, "My name shall be there," that your servant prays towards this place day and night, and you might hear the petition of your servant and your people Israel.'

context of entreating God. This passage describes φύλακες ('guards') who are given the task of reminding the Lord of his promise to bring 'vindication' (δικαιοσύνη) and 'salvation' (σωτήριον) to his people:

κατέστησα φύλακας ὅλην τὴν **ἡμέραν** καὶ ὅλην τὴν **νύκτα**, οἱ διὰ
τέλους οὐ σιωπήσονται **μνησκόμενοι** κυρίου⁹⁵⁹ (Isa 62:6; cf. Isa
62:1)

Interestingly, the one who appoints the φύλακες in Isa 62:6 is also the one who says Πνεῦμα κυρίου ἐπ' ἐμέ ('the Spirit of the Lord is upon me' – Isa 61:1) in the previous chapter. Since Jesus identifies himself as this figure (Luke 4:18-19), it is possible that Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ ('Paul, apostle of Christ Jesus', 2 Tim 1:1) could be considered as one of these φύλαξα, thereby taking on a similar intercessory role (2 Tim 1:3) and commissioning others to do the same (cf. 2 Tim 1:14 - τὴν καλὴν παραθήκην **φύλαξον**, 'Guard the good deposit').

2 Tim 1:6-7

Δι' ἣν αἰτίαν ἀναμιμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ θεοῦ, ὃ
ἐστὶν ἐν σοὶ διὰ τῆς **ἐπιθέσεως τῶν χειρῶν** μου. οὐ γὰρ ἔδωκεν
ἡμῖν ὁ θεὸς **πνεῦμα** δειλίας ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ
σωφρονισμοῦ.⁹⁶⁰

The idea of 'laying on hands' is relatively common in the Septuagint, with ἐπίθεσις/ἐπιτίθημι and χεῖρ occurring together 36 times. However, only two of those occurrences are also in the context of πνεῦμα. Interestingly, both passages refer to Moses laying his hands upon Joshua:

⁹⁵⁹ ET: 'I have appointed guards the whole day and the whole night, who shall never cease making mention of the Lord.'

⁹⁶⁰ ET: 'Because of this I remind you to fan into flame the gift of God which is in you through the laying on of my hands, for God did not give you a spirit of cowardice, but [a spirit] of power and love and self-control.'

καὶ ἐλάλησεν κύριος πρὸς Μωυσῆν λέγων Λαβὲ πρὸς σεαυτὸν τὸν
Ἰησοῦν υἱὸν Ναυη, ἄνθρωπον, ὃς ἔχει **πνεῦμα** ἐν ἑαυτῷ, καὶ
ἐπιθήσεις τὰς χεῖράς σου ἐπ’ αὐτὸν⁹⁶¹ (Num 27:18)

καὶ Ἰησοῦς υἱὸς Ναυη ἐνεπλήσθη **πνεύματος** συνέσεως, **ἐπέθηκεν**
γὰρ Μωυσῆς τὰς **χεῖρας** αὐτοῦ ἐπ’ αὐτόν· καὶ εἰσήκουσαν αὐτοῦ οἱ
υἱοὶ Ἰσραὴλ καὶ ἐποίησαν καθότι ἐνετείλατο κύριος τῷ Μωυσῇ.⁹⁶²
(Deut 34:9)

The first passage, Num 27, describes the commissioning of Joshua as Moses’ successor. Here, the laying on of hands (vv. 18 & 23) is done in front of all the Israelites (v. 19) so that they might recognize Joshua’s authority (v. 20) as their new shepherd/pastor (ποιμήν, v. 17; cf. 1 Peter 5:1-2; Eph 4:11). Subsequently, after the death of Moses, Joshua is told:

μὴ **δειλιάσης** μηδὲ φοβηθῆς, ὅτι μετὰ σοῦ κύριος ὁ θεός σου εἰς
πάντα, οὗ ἂν πορεύῃ.⁹⁶³ (Josh 1:9; cf. vv. 6, 7; 8:1; 10:25)

In the Epistle, after being reminded of his own commissioning through the laying on of hands, Timothy is told that he was not given a πνεῦμα **δειλίας** (‘spirit of cowardice’, 2 Tim 1:6). Consequently, like Joshua, Timothy should continue in the confidence of God’s presence (διὰ πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν, ‘through the Holy Spirit who dwells in us’, 2 Tim 1:14; cf. Josh 1:9).

The commissioning of Joshua is also recorded in Deut 34. In this passage, the ‘laying on of hands’ is given as the means by which Joshua was ἐνεπλήσθη πνεύματος **συνέσεως** (‘filled with a spirit of understanding’, Deut 34:9). Likewise, the Epistle also refers a spiritual gift: τὸ χάρισμα τοῦ θεοῦ, ὃ ἐστὶν ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου (‘the spiritual gift of God, which is in you through the placement of my

⁹⁶¹ ET: ‘And the Lord said to Moses, ‘Take to yourself Joshua son of Nun, a man who has the spirit within him, and place your hands upon him.’’

⁹⁶² ET: ‘And Joshua son of Nun was filled with the spirit of understanding, for Moses placed his hands upon him.’

⁹⁶³ ET: ‘Do not be cowardly nor be afraid, because the Lord your God is with you always, wherever you go.’

hands', 2 Tim 1:6). Notably, in the following chapter of the Epistle, Paul expects that Timothy will have **σύνεσιν** ἐν πᾶσιν ('understanding in all things', 2 Tim 2:7). The closeness of this parallel, together with the fact Deut 34 directly precedes Joshua 1 in the Septuagint (thereby also having the potential benefit of this passage),⁹⁶⁴ would seem to make Deut 34 the more likely influence.

2 Tim 1:10

φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν
Χριστοῦ Ἰησοῦ, καταργήσαντος μὲν τὸν **θάνατον φωτίσαντος** δὲ
ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου⁹⁶⁵

Within the Septuagint, Isa 9:1 is the only place where the words θάνατος and φωτίζω (or their lexical alternatives) appear together in close proximity. Like in the Epistle, the light in Isa brings release from darkness/death:

ὁ λαὸς ὁ πορευόμενος ἐν σκότει, ἴδετε **φῶς** μέγα· οἱ κατοικοῦντες
ἐν χώρα καὶ σκιᾷ **θανάτου, φῶς** λάμπει ἐφ' ὑμᾶς.⁹⁶⁶ (Isa 9:1)

This same verse is cited in Matthew's Gospel at the beginning of Jesus' ministry in Galilee:

[Jesus] ἀνεχώρησεν εἰς τὴν Γαλιλαίαν [...] ἵνα πληρωθῇ τὸ ῥηθὲν
διὰ Ἡσαΐου τοῦ προφήτου [...] Γαλιλαία τῶν ἐθνῶν, **ὁ λαὸς** ὁ
καθήμενος **ἐν σκότει φῶς εἶδεν μέγα**, καὶ τοῖς καθημένοις **ἐν χώρα**
καὶ σκιᾷ θανάτου φῶς ἀνέτειλεν αὐτοῖς.⁹⁶⁷ (Matt 4:12-16)

⁹⁶⁴ See the above potential benefit from Josh 1 in the discussion of Num 27.

⁹⁶⁵ ET: 'And has now been revealed through the appearance of our savior Christ Jesus, who abolished death and brought to light life and immortality through the gospel.'

⁹⁶⁶ ET: 'People walking in darkness, behold a great light; inhabitants of the region and shadow of death, a light shines upon you.'

⁹⁶⁷ ET: '[Jesus] went into Galilee [...] in order to fulfill the word through Isaiah the prophet, '[...] Galilee of the gentiles, the people seated in darkness have seen a great

Notably, in this citation the appearance of the φῶς ('light', Isa 9) is equated with the arrival/preaching of Jesus. Subsequently, when Matthew gives a summary of Jesus' ministry in Galilee, he explains that Jesus was κηρύσσων τὸ **εὐαγγέλιον** τῆς βασιλείας ('preaching the gospel of the kingdom', Matt 4:23; cf. 4:17).

Likewise, the Epistle also refers to the φῶς being revealed 'through the appearance of our savior Christ Jesus' (διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν, 2 Tim 1:10) and that it is received 'through [hearing] the gospel' (διὰ τοῦ **εὐαγγελίου**, 2 Tim 1:10). Thus, given this similar context as Matt 4, there may be another reference to Isa 9 here in 2 Tim 1:10.

There is another reference to Isa 9:1 in the opening chapter of Luke's Gospel:

καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων ἀπ' αἰῶνος προφητῶν
αὐτοῦ [...] ἐπισκέπεται ἡμᾶς ἀνατολὴ ἐξ ὕψους, **ἐπιφᾶναι** τοῖς **ἐν**
σκότει καὶ **σκιᾷ θανάτου** καθημένοις⁹⁶⁸ (Luke 1:70-79a).

Interestingly, in his paraphrase of Isa, Luke uses the word ἐπιφᾶναι ('to reveal/appear') instead of φῶς λάμπει ('a light shines', Isa 9:1) when he describes the dawning light of salvation. This replacement could explain why the Epistle uses words from that same root when introducing the light - φανερωθεῖσαν δὲ νῦν διὰ τῆς **ἐπιφανείας** τοῦ σωτῆρος ἡμῶν ('having been revealed now through the appearance of our savior', 2 Tim 1:10).⁹⁶⁹

Therefore, since Isa 9:1 is used in a similar manner in both Matthew and Luke, there may be another reference to this verse here in the Epistle.

light, and to the ones seated in the region and shadow of death, a light has dawned to them.'

⁹⁶⁸ ET: 'Just as he spoke through the mouth of his holy prophets long ago, "[...] the dawn from on high will break upon us, to give light to those who sit in darkness and in the shadow of death.'"

⁹⁶⁹ That is, the Epistle may be influenced by Luke's Gospel at this point. This appears entirely possible given the subsequent statement, Λουκᾶς ἐστὶν μόνος μετ' ἐμοῦ ('only Luke is with me', 2 Tim 4:11a).

2 Tim 1:12

δι' ἣν αἰτίαν καὶ ταῦτα πάσχω· ἀλλ' **οὐκ ἐπαισχύνομαι**, οἶδα γὰρ ὃ **πεπίστευκα** καὶ πέπεισμαι ὅτι δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.⁹⁷⁰

The words ἐπαισχύνομαι and πιστεύω (or their lexical alternatives) are found together just three times in the Septuagint. One of these occurrences, Isa 28:16, conveys the same meaning as the Epistle:

διὰ τοῦτο οὕτως λέγει κύριος Ἰδοὺ ἐγὼ ἐμβαλῶ εἰς τὰ θεμέλια Σιων λίθον πολυτελῆ ἐκλεκτὸν ἀκρογωνιαῖον ἔντιμον εἰς τὰ θεμέλια αὐτῆς, καὶ ὁ **πιστεύων** ἐπ' αὐτῷ **οὐ μὴ καταισχυνηθῇ**.⁹⁷¹ (Isa 28:16)

This idea of 'being ashamed'⁹⁷² is a theme that runs through the book of Isaiah, beginning in the opening chapter where the prophet announces judgment on those who worship false gods:

διότι **αἰσχυνηθήσονται** ἐπὶ τοῖς εἰδώλοις αὐτῶν, ἃ αὐτοὶ ἠβούλοντο, καὶ **ἐπησχύνησαν** ἐπὶ τοῖς κήποις αὐτῶν, ἃ ἐπεθύμησαν.⁹⁷³ (Isa 1:29)

A similar denunciation occurs in Isa 42:

⁹⁷⁰ ET: 'Because of this I also suffer these things, but I am not ashamed, for I know whom I have believed and I am convinced that he is able to guard my deposit until that day.'

⁹⁷¹ ET: 'Therefore thus says the Lord, 'I myself am laying for the foundations of Zion, an expensive stone, a chosen precious cornerstone for its foundations, and the one who believes upon it will certainly not be ashamed.'

⁹⁷² The idea of 'being ashamed' is a translation of αἰσχύνομαι and its lexical alternatives, including ἐπαισχύνομαι (2 Tim 2:14 and Isa 1:29) and καταισχύνομαι (Isa 28:16).

⁹⁷³ ET: 'Therefore they shall be put to shame by their idols which they desired, and be put to shame by their gardens which they coveted.'

αὐτοὶ δὲ ἀπεστράφησαν εἰς τὰ ὀπίσω· **αἰσχύνθητε αἰσχύνην**, οἱ **πεποιθότες** ἐπὶ τοῖς γλυπτοῖς οἱ λέγοντες τοῖς χωνευτοῖς Ὑμεῖς ἐστε θεοὶ ἡμῶν.⁹⁷⁴ (Isa 42:17)

Subsequently, God announces that he will send a servant (Isa 43:10; cf. Isa 42:1-4; identified as Jesus in Matt 12:18-21) so that his people might cast aside their deaf and blind idols (Isa 42:18) and believe in the one who is able to save them:

ὁ παῖς, ὃν ἐξελεξάμην, ἵνα **γνῶτε** καὶ **πιστεύσητε** καὶ συνῆτε ὅτι ἐγὼ εἰμι, ἔμπροσθέν μου οὐκ ἐγένετο ἄλλος θεὸς καὶ μετ’ ἐμὲ οὐκ ἔσται· ἐγὼ ὁ θεός, καὶ οὐκ ἔστιν πάρεξ ἐμοῦ σῳζών. [...] οὐκ ἔστιν ὁ ἐκ τῶν χειρῶν μου ἐξαιρούμενος.⁹⁷⁵ (Isa 43:10b-13a)

A reference to Isa 28, together with this wider context of ‘knowing’ and ‘believing’ in God and his servant, would explain why 2 Tim 1:12 refers to being unashamed and confident of God’s protection.

Isa 28:16 appears to have been a familiar verse in the early church, being cited in 1 Pet 2:6, Rom 9:33 and 10:11. There are also two other possible references to it in the Epistles (in 1 Tim 1:16 and 2 Tim 2:18-19). Therefore, another reference to Isa 28:16 here would not be surprising.

⁹⁷⁴ ET: ‘But they will be turned back to the things before; they will be utterly ashamed, the ones who trust in carved images, the ones who say to cast images, “You are our gods.”’

⁹⁷⁵ ET: ‘And the servant, whom I have chosen, in order that you might know and believe and understand that I am he, before me there was no other God, and after me there shall be none. I am God and besides me there is no savior [...] there is none that can remove [you] out of my hands.’

2 Tim 1:16

δῶῃ ἔλεος ὁ **κύριος** τῷ Ὀνησιφόρου οἴκῳ, ὅτι πολλάκις με
ἀνέψυξεν καὶ τὴν ἄλυσίν μου οὐκ ἐπαισχύνθη⁹⁷⁶

Within the Septuagint, the three words δίδωμι, ἔλεος and κύριος (or their lexical alternatives) are found together just three times. Of these occurrences, only Psalm 61 (M.T. Psalm 62) refers to ‘the Lord/God giving mercy.’ Notably, the Psalm also speaks of God repaying people ‘according to their works’:

ὅτι τὸ κράτος τοῦ **θεοῦ**, καὶ σοί, **κύριε**, τὸ **ἔλεος**, ὅτι σὺ **ἀποδώσεις**
ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ.⁹⁷⁷ (Ps 61:13, M.T. Ps 62:12)

A reference to this Psalm would explain the expectation that God will give mercy to the household of Onesiphorus (2 Tim 1:16).

There is another possible reference to the same verse of the Psalm in 2 Tim 4:14. In addition, Jesus appears to quote from the verse in Matt 16:27 and then again in Rev 2:23. Likewise, Paul quotes the verse in Rom 2:6.

⁹⁷⁶ ET: ‘May the Lord give mercy to the household of Onesiphorus, because many times he refreshed me and was not ashamed of my chains.’

⁹⁷⁷ ET: ‘That power [is] of God, and mercy is yours, Lord, for you yourself will repay to each according to their works.’

2 Tim 2:7

νόει ὃ λέγω· δώσει γάρ σοι ὁ κύριος σύνεσιν ἐν πᾶσιν.⁹⁷⁸

Within the Septuagint, the combination of κύριος, σύνεσις and πᾶς occurs just three times. Among these occurrences, only one mentions the Lord giving complete understanding:

ἄνδρες κακοὶ οὐ νοήσουσιν κρίμα,
οἱ δὲ ζητοῦντες τὸν κύριον συνήσουσιν ἐν παντί.⁹⁷⁹ (Prov 28:5)

This proverb encourages those who make decisions (cf. κρίμα, ‘justice/judgments’) to seek the Lord, whereby they will receive the wisdom/understanding to enable them to govern well. This is very similar to the Epistle where a series of proverbs on persevering in Christian leadership (2 Tim 2:3-6) culminates with the assurance that the Lord will give Timothy complete understanding of what he is to do (2 Tim 2:7). Thus an appeal to Prov 28 would explain why this verse expresses confidence that this will indeed happen.

Another combination of words from this verse – δίδωμι, κύριος and σύνεσις – are found together in four passages of the Septuagint, three of which are of interest. The first of these, 1 Chr 22:11-12a, contains David’s instructions to Solomon prior to his own death. David says:

καὶ νῦν, υἱέ μου, ἔσται μετὰ σοῦ κύριος, καὶ ἐνδοδώσει καὶ
οἰκοδομήσεις οἶκον τῷ κυρίῳ θεῷ σου, ὡς ἐλάλησεν περὶ σοῦ. ἀλλ’
ἢ δῶή σοι σοφίαν καὶ σύνεσιν κύριος.⁹⁸⁰ (1 Chr 22:11-12a)

⁹⁷⁸ ET: ‘Think about what I say; for the Lord will give you understanding in all things.’

⁹⁷⁹ ET: ‘Evil men do not understand justice, but the ones who seeks the Lord will have complete understanding.’ The other two verses that contain the three words are 1 Chr 25:7 and Ps 110:10. In both of these, πᾶς modifies people (i.e. everyone) rather than σύνεσις (‘understanding’).

Since Παῦλος (‘Paul’, 2 Tim 1:1) is also facing imminent death in this Epistle (2 Tim 4:6) and regards Timothy as his own child (Τιμοθέω ἀγαπητῷ τέκνῳ, 2 Tim 1:2; cf. υἱέ μου, ‘my son’, 1 Chr 22:11), a reference to 1 Chr 22 would explain why he believes that Timothy, like Solomon, might also receive the σύνεσιν he needs in the new house of God, the church (ἐν οἴκῳ θεοῦ [...] ἥτις ἐστὶν ἐκκλησία, 1 Tim 3:14; cf. οἶκον τῷ κυρίῳ θεῷ, 1 Chr 22:11).

The second passage containing the words δίδωμι, κύριος and σύνεσις is Prov 2. Like the Epistle, here the Lord is the one who gives understanding:

τότε **συνήσεις** φόβον κυρίου
καὶ ἐπίγνωσιν θεοῦ εὐρήσεις.
ὅτι **κύριος δίδωσιν** σοφίαν,
καὶ ἀπὸ προσώπου αὐτοῦ γνώσεις καὶ **σύνεσις**.⁹⁸¹ (Prov 2:5-6)

In the context of Proverbs, this God-given σύνεσις protects a person from evil and enables him/her to follow the path of the Lord (Prov 2:9-22). Such benefits suit the context of the Epistle in that Timothy is also being encouraged to persevere through trial (2 Tim 2:3-6).

The same benefits could be obtained from a reference Dan 1, which also contains the three words δίδωμι, κύριος and σύνεσις. Here, God is said to have given σύνεσις to those whose faith is about to be tested (Dan 2-6):

καὶ τοῖς νεανίσκοις **ἔδωκεν ὁ κύριος** ἐπιστήμην καὶ **σύνεσιν** καὶ
φρόνησιν **ἐν πάσῃ** γραμματικῇ τέχνῃ· καὶ τῷ Δανιηλ **ἔδωκε**

⁹⁸⁰ ET: ‘And now, my son, the Lord will be with you and he will help you and you will build the house of the Lord your God, as he said to me. But may the Lord give you wisdom and understanding.’

⁹⁸¹ ET: ‘Then you will understand the fear of the Lord and you will find knowledge of God. Because the Lord gives wisdom, and from his mouth [he gives] knowledge and understanding.’

σύνεσιν ἐν παντί ῥήματι καὶ ὁράματι καὶ ἐνυπνίοις καὶ ἐν πάσῃ
σοφίᾳ.⁹⁸² (Dan 1:17)

2 Tim 2:8

Μνημόνευε Ἰησοῦν Χριστὸν ἐγῆγερμένον ἐκ νεκρῶν, ἐκ
σπέρματος Δαυίδ, κατὰ τὸ εὐαγγέλιόν μου,⁹⁸³

The phrase σπέρματος Δαυίδ ('of/from the seed of David') does not appear in the Septuagint, but the two words do occur together five times. Of these, four refer to David's seed:

μεγαλύνων [τὰς]⁹⁸⁴ σωτηρίας βασιλέως αὐτοῦ
καὶ ποιῶν ἔλεος τῷ χριστῷ αὐτοῦ,
τῷ Δαυίδ καὶ τῷ σπέρματι αὐτοῦ ἕως αἰῶνος.⁹⁸⁵ (2 Sam 22:51 and
Ps 17:51)

καὶ τῷ Δαυίδ καὶ τῷ σπέρματι αὐτοῦ καὶ τῷ οἴκῳ αὐτοῦ καὶ τῷ
θρόνῳ αὐτοῦ γένοιτο εἰρήνη ἕως αἰῶνος παρὰ κυρίου.⁹⁸⁶ (1 Kgs
2:33b)

⁹⁸² ET: 'To the young men, the Lord gave knowledge and understanding in every aspect of literature and wisdom; and to Daniel he gave understanding in every word and vision and dream and in all wisdom.'

⁹⁸³ ET: 'Remember Jesus Christ who has been raised from the dead, from the seed of David, according to my gospel.'

⁹⁸⁴ Note that Ps 17:51 and 2 Sam 22:51 are identical except that the former has the definite article (τὰς) here but the latter does not. There is no real difference in meaning.

⁹⁸⁵ ET: 'Magnifying [the] salvation of his king and making mercy for his anointed, to David and his seed forever.'

⁹⁸⁶ ET: 'And to David and his seed and his house and his throne be peace forever from the Lord.'

ἅπαξ ὥμοσα ἐν τῷ ἁγίῳ μου, εἰ τῷ **Δαυίδ** ψεύσομαι
Τὸ **σπέρμα** αὐτοῦ εἰς τὸν αἰῶνα_μενεῖ
καὶ ὁ θρόνος αὐτοῦ ὡς ὁ ἥλιος ἐναντίον μου⁹⁸⁷ (Ps 88:36-37).

All four passages are similar and appear to be dependent on upon the tradition contained within 2 Sam 7 where, in speaking to David, the Lord refers to his σπέρμα ('seed'):

ἀναστήσω τὸ **σπέρμα** σου μετὰ σέ [...] καὶ ἀνορθώσω **τὸν θρόνον αὐτοῦ ἕως εἰς τὸν αἰῶνα**⁹⁸⁸ (2 Sam 7:12-13)

In the New Testament, the phrase phrase ἐκ σπέρματος Δαυίδ ('from the seed of David', 2 Tim 2:9) occur in two other passages, John 7 and Romans 1. The second of these is especially notable in that it is also Pauline and describes the phrase ἐκ σπέρματος Δαυίδ as an element of the εὐαγγέλιον ('gospel'; cf. κατὰ τὸ εὐαγγέλιόν μου, 'according to my gospel', 2 Tim 2:8):

οὐχ **ἡ γραφή** εἶπεν ὅτι **ἐκ** τοῦ **σπέρματος Δαυίδ** καὶ ἀπὸ Βηθλέεμ τῆς κώμης ὅπου ἦν Δαυίδ ἔρχεται ὁ **χριστός**;⁹⁸⁹ (John 7:42)

εἰς **εὐαγγέλιον** θεοῦ, ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ **ἐν γραφαῖς ἁγίαις** περὶ τοῦ υἱοῦ αὐτοῦ τοῦ γενομένου **ἐκ σπέρματος Δαυίδ** κατὰ σάρκα,⁹⁹⁰ (Rom 1:1b-3)

Therefore, since the two other New Testament occurrences of the same phrase explicitly mention a dependency on written 'Scripture' (γραφὴ),⁹⁹¹ there could be

⁹⁸⁷ ET: 'Once for all I have sworn by my holiness [the] salvation of his king and making mercy for his anointed, to David and his seed forever.'

⁹⁸⁸ ET: 'I will set up your seed after you [...] and I will make straight [or establish] his throne forever.'

⁹⁸⁹ ET: 'Do not the Scriptures say that the Christ [is] from the seed of David and comes from Bethlehem, the town where David was [from]?'

⁹⁹⁰ ET: 'For the gospel of God, which was promised beforehand through the prophets in the Holy Scriptures, concerning his son who was from the seed of David according to the flesh.'

another allusion to these same texts in 2 Tim 2:8. Furthermore, since there is no other Δαβίδ ('David') mentioned in the Epistle, it seems reasonable to assume that the Δαβίδ of 2 Tim 2:8 is the one mentioned in the Septuagint (i.e. a reference is preferred).

2 Tim 2:15

σπούδασον σεαυτὸν δόκιμον **παραστήσαι τῷ θεῷ**, ἐργάτην
ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν **λόγον** τῆς **ἀληθείας**.⁹⁹²

The words *παρίστημι* and *θεός* are found together just seven times in the Septuagint and three of these occurrences appear to be similar to 2 Tim 2:15. The first two, Deut 18:5 and Deut 21:5, are similar to the Epistle in that they describe the Levitical priests who, like Timothy, are commissioned to 'stand' (*παρίστημι*) 'in the house of God' (ἐν οἴκῳ θεοῦ, 1 Tim 3:15). However, the third passage, 1 Kgs 17:1, appears to be even more beneficial since, as well as mentioning 'standing before God', the wider context also refers to the faithful proclamation of God's word:

Καὶ εἶπεν Ἡλίου ὁ προφήτης ὁ Θεσβίτης ἐκ Θεσβων τῆς Γαλααδ
πρὸς Ἀχααβ Ζῆ κύριος **ὁ θεός** τῶν δυνάμεων ὁ θεὸς Ἰσραὴλ, ὃς
παρέστην ἐνώπιον αὐτοῦ, εἰ ἔσται τὰ ἔτη ταῦτα δρόσος καὶ ὑετὸς
ὅτι εἰ μὴ διὰ στόματος **λόγου** μου.⁹⁹³ (1 Kgs 17:1)

⁹⁹¹ Interestingly, although both the NA²⁸ and the UBS⁵ note possible references to 2 Sam 7 and Ps 88 (MT Ps 89) for John 7:42, they do not have any potential references to the Septuagint for either Rom 1:3 or 2 Tim 2:8. This observation highlights the need for a less subjective method for detecting references, such as the one adopted by this study.

⁹⁹² ET: 'Do your best to present yourself worthy to God, a worker unashamed, correctly handling the word of truth.'

⁹⁹³ ET: 'And Elijah the prophet, the Tishbite of Tishbe in Gilead, said to Ahab, 'As the Lord the God of Israel lives, before whom I stand, there shall be neither dew nor rain these years, except by my word.''

Notably, in the following narrative after Elijah brings a child back to life, the child's mother proclaims:

Ἰδοὺ ἔγνωνκα ὅτι **ἄνθρωπος θεοῦ** εἶ σὺ καὶ **ῥῆμα κυρίου** ἐν στόματί σου **ἀληθινόν**.⁹⁹⁴ (1 Kgs 17:24; cf. 2 Tim 2:15 & 3:16-4:2)

Likewise, the Epistle refers to ὁ τοῦ **θεοῦ ἄνθρωπος** ('the man of God', 2 Tim 3:16) for whom πᾶν ἔργον ἀγαθὸν ('every good work', 2 Tim 3:16; cf. ἐργάτην ἀνεπαίσχυντον, 'a worker unashamed', 2 Tim 2:15) involves faithful proclamation of God's word (2 Tim 4:1-5; cf. ὀρθοτομοῦντα τὸν **λόγον** τῆς **ἀληθείας**, 'correctly handling the word of truth', 2 Tim 2:15). Thus, it is possible that these instructions to Timothy have been influenced by example of Elijah who also stood in God's presence (2 Tim 2:15 and 1 Kgs 17:1).

Another combination of words from 2 Tim 2:15 – λόγος and ἀλήθεια – occur together nine times in the Septuagint. One of these occurrences, Jer 23:28, may have influenced the Epistle:

ὁ προφήτης [...] ἐν ᾧ ὁ **λόγος** μου πρὸς αὐτόν, διηγησάσθω τὸν **λόγον** μου ἐπ' **ἀληθείας**.⁹⁹⁵ (Jer 23:28)

Like 1 Kgs 17, this passage would benefit the Epistle by explaining the importance of ὀρθοτομοῦντα τὸν **λόγον** τῆς **ἀληθείας** ('correctly handling the word of truth', 2 Tim 2:15). In addition, since Elijah and Jeremiah both faced persecution (see for example, 1 Kgs 19:10 and Jer 38:6; cf. Matt 5:12), this might also explain the expectation that Timothy would be persecuted for proclaiming this word (eg. 2 Tim 2:3 & 3:12).

⁹⁹⁴ ET: 'I know that you are a man of God and that the word of the Lord in your mouth is true.'

⁹⁹⁵ ET: 'The prophet [...] when my word [comes] to him, let him speak my word faithfully.'

2 Tim 2:18c-19a

καὶ ἀνατρέπουσιν τὴν τινῶν **πίστιν**. ὁ μόντοι στερεὸς **θεμέλιος** τοῦ **θεοῦ** ἔστηκεν,⁹⁹⁶

The words θεμέλιος and πίστις (or their lexical alternatives) are found together just twice in the Septuagint and only one of these, Isa 28, refers to God's foundation:

διὰ τοῦτο οὕτως λέγει **κύριος** Ἴδου ἐγὼ ἐμβαλῶ εἰς τὰ **θεμέλια**
Σιών λίθον πολυτελῆ ἐκλεκτὸν ἀκρογωνιαῖον ἔντιμον εἰς τὰ
θεμέλια αὐτῆς, καὶ ὁ **πιστεύων** ἐπ' αὐτῷ οὐ μὴ καταισχυνηθῇ.⁹⁹⁷ (Isa
28:16)

In the context of Isa 28, God gives these θεμέλια as a refuge for the faithful during the time when he brings judgment on those who have abandoned him, including each wayward ἱερεὺς καὶ προφήτης ('priest and prophet', Isa 28:7). This context fits well with the Epistle where certain teachers have led others astray (ἀνατρέπουσιν τὴν τινῶν πίστιν, 2 Tim 2:18). An allusion to Isa 28 would therefore encourage Timothy and others to remain faithful, as well as warning those who have gone astray to repent (cf. 2 Tim 2:19 & 2:25).

Elsewhere in the New Testament, Isa 28:16 is cited in 1 Peter 2:6, Rom 9:33 and 10:11, suggesting that it might be a well-known verse. Moreover, there also two other possible references to the same verse in 1 Tim 1:16 and 2 Tim 1:12, making the chance of a reference here appear more likely.

⁹⁹⁶ ET: 'And they overturn the faith of some. But the firm foundation of God stands.'

⁹⁹⁷ ET: 'On account of this, thus says the Lord, 'Behold I am laying a foundation in Zion, as costly stone, a chosen precious cornerstone for its foundation, and the one who believes on it will not be put to shame.''

2 Tim 2:19c

ἔχων τὴν σφραγίδα ταύτην· *ἔγνω κύριος τοὺς ὄντας αὐτοῦ*,⁹⁹⁸

The three words γινώσκω, κύριος and εἶμι (or their lexical alternatives) are found together in close proximity⁹⁹⁹ nine times in the Septuagint. Five of these occurrences have the three words in the same order as 2 Tim 2:19, but only one carries the same meaning as the Epistle:

καὶ [Μωυσῆς] ἐλάλησεν πρὸς Κορε καὶ πρὸς πᾶσαν αὐτοῦ τὴν συναγωγὴν λέγων Ἐπέσκεπται καὶ *ἔγνω ὁ θεὸς τοὺς ὄντας αὐτοῦ* καὶ τοὺς ἁγίους καὶ προσηγάγετο πρὸς ἑαυτόν, καὶ οὓς ἐξελέξατο ἑαυτῷ, προσηγάγετο πρὸς ἑαυτόν.¹⁰⁰⁰ (Num 16:5)

The verbal similarity between this verse and the Epistle appears close enough to suggest a likely quotation, since the only variation is the substitution of κύριος in the Epistle for ὁ θεός in Num 16.

Within its original context, Num 16:5 stands as Moses's initial response to Korah and his followers after they rebelled against his leadership and the priesthood of Aaron. Specifically, these rebels had claimed, ὅτι πᾶσα ἡ συναγωγὴ πάντες *ἅγιοι* καὶ ἐν αὐτοῖς κύριος ('that the whole congregation are all *holy* and the Lord is with them', Num 16:3; cf. ἔγνω ὁ θεὸς τοὺς ὄντας αὐτοῦ καὶ τοὺς *ἁγίους*, Num 16:5). Moses then goes on to say that these rebels ought not 'seek to be made priests' (ζητεῖτε ἱερατεῦειν, Num 16:10) and warns the rest of the congregation to keep away from them lest they be included in their impending judgment (Num 16:26).

⁹⁹⁸ ET: 'Having this inscription, 'The Lord knows the ones who are his'.' The NA²⁸ puts the clause *ἔγνω κύριος τοὺς ὄντας αὐτοῦ* in italics according to its usual practice of highlighting what appears to be a quotation. The UBS⁵ makes a similar claim about the words by using bold font.

⁹⁹⁹ In this case, 'close proximity' means within two words of each other, which is the criteria defined in Chapter 2 for detecting quotations.

¹⁰⁰⁰ ET: 'And [Moses] said to Korah and all his company, 'God has visited and knows the one who is his, and who is holy, and has brought them to himself; the ones he has chosen for himself, he has brought to himself.''

An allusion to this episode would benefit the Epistle in at least two ways. Firstly, the immediate context of false teachers, including Hymenaeus and Philetus (2 Tim 2:17-18), is analogous with the rebels of Num 16 who asserted themselves as leaders of the people. The subsequent judgment of rebels in Num 16 (who were swallowed up by the ground beneath them) would serve both as a warning to these false teachers to repent as well as an encouragement to Timothy that God would likewise defend his rightful leadership of the congregation, just as he had done for Moses and Aaron.

Secondly, the allusion would also serve to warn the members of the church in Ephesus to avoid such false teachers lest they suffer the same fate. In this regard, the warning in the second half of 2 Tim 2:19 – ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου (‘Let everyone who names the name of the Lord turn away from wickedness’) could also be influenced by Moses’ call for the Israelites to flee from tents of the rebels prior to their judgment (Num 16:26).¹⁰⁰¹

In other parts of the New Testament, there is a clear allusion to Num 16 in Jude 11 (τῇ ἀντιλογίᾳ τοῦ Κόρε ἀπώλοντο, ‘they perished in the rebellion of Korah’), suggesting that the incident was familiar to the Early Church.

The words ἔχων τὴν σφραγίδα ταύτην (‘having this inscription’) give the words that follow a degree of prominence. A reference to Num 16 also appears to make better sense compared with a literal reading of the matching words if there wasn’t an allusion.

2 Tim 2:19d

καί· *ἀποστήτω ἀπὸ ἀδικίας* πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου.¹⁰⁰²

¹⁰⁰¹ Note that the UBS⁵ suggests that this is the case.

¹⁰⁰² ET: ‘And let everyone who names the name of the Lord stay away from unrighteousness.’ The italics in this verse are from the NA²⁸ as per its usual manner of indicating a quotation. In this case, it notes a quotation of Sir 17:26 in the first half of the verse (*ἀποστήτω ἀπὸ ἀδικίας*) and a quotation of Isa 26:13 in the second part (*ὀνομάζων τὸ ὄνομα κυρίου*).

The words ἀφίστημι and ἀδικία (or their lexical alternatives) are found together in close proximity¹⁰⁰³ five times in the Septuagint, including two very similar verses in the book of Sirach:

ἀπόστηθι ἀπὸ ἀδίκου, καὶ ἐκκλινεῖ ἀπὸ σοῦ.¹⁰⁰⁴ (Sir 7:2)

εὐδοκία κυρίου ἀποστήναι ἀπὸ πονηρίας,
καὶ ἐξιλασμός ἀποστήναι ἀπὸ ἀδικίας.¹⁰⁰⁵ (Sir 35:3)

Interestingly, the three matching words in Sir 7:2 are part of a command, making the words virtually identical in meaning to the Epistle.¹⁰⁰⁶ Likewise, although the words in Sir 35:3 form part of a proverb, the implication is that they be acted upon. In addition, both verses explicitly mention a reason for following the instruction, meaning that they would each benefit the Epistle by providing incentive for the wayward to repent (cf. 2 Tim 2:16-18).

In the Septuagint, there are two other passages that also contain commands to ‘stay away from unrighteousness’ but using lexical alternatives for ἀφίστημι:

ἀλλὰ τοῦ δικαίου εἰσακούσεται·
καὶ εἶπεν ὅτι ἐπιστραφήσονται ἐξ ἀδικίας.¹⁰⁰⁷ (Job 36:10)

¹⁰⁰³ In this case, ‘close proximity’ means that the matching words are within two words of each other and they are in the same order as the Epistle. These are the two specific criteria for detecting quotations, as defined in Chapter 2.

¹⁰⁰⁴ ET: ‘Stay away from unrighteousness, and it will turn away from you.’

¹⁰⁰⁵ ET: ‘[It is] pleasing to the Lord to stay away from evil, and [it is] an atonement to stay away from unrighteousness.’

¹⁰⁰⁶ There are only two minor differences. Firstly, in Sirach the verb ἀφίστημι is a 2nd person singular aorist active imperative (i.e. ἀπόστηθι), while in the Epistle the same verb is a 3rd person singular aorist active imperative (i.e. ἀποστήτω). And secondly, Sirach has the adjective ἄδικος (though it is used as a noun/substantive), while the Epistle has the noun ἀδικία.

¹⁰⁰⁷ ET: ‘He will listen to the righteous; and he has said that they shall turn back from unrighteousness.’

ἐπάναγε ἐπὶ ὕψιστον καὶ ἀπόστρεφε ἀπὸ ἀδικίας
καὶ σφόδρα μίσησον βδέλυγμα.¹⁰⁰⁸ (Sir 17:26)

Notably, both passages also share the Epistle's context of judgment (cf. Job 36:12; Sir 17:23). This context would benefit the Epistle by reinforcing the importance of heeding the command.

Finally, Mal 2 also expresses a similar idea to the Epistle. This passage rebukes wayward leaders who have themselves 'turned aside from the right path' (ὁμεῖς δὲ ἐξεκλίνετε ἐκ τῆς ὁδοῦ, Mal 2:8; cf. περὶ τὴν ἀλήθειαν ἡστόχησαν, 'they have wandered away from the truth', 2 Tim 2:18) and have caused others to stumble (πολλοὺς ἡσθενήσατε, 'many have been weakened', Mal 2:8; cf. ἀνατρέπουσιν τὴν τινῶν πίστιν, 'overturning the faith of some', 2 Tim 2:18). In rebuking these leaders, Malachi reminds them that they ought to have been like Levi, in that:

νόμος ἀληθείας ἦν ἐν τῷ στόματι αὐτοῦ, καὶ ἀδικία οὐχ εὗρέθη ἐν
χεῖλεσιν αὐτοῦ· ἐν εἰρήνῃ κατευθύνων ἐπορεύθη μετ' ἐμοῦ καὶ
πολλοὺς ἐπέστρεψεν ἀπὸ ἀδικίας.¹⁰⁰⁹ (Mal 2:6)

Therefore, along with the warning for wayward leaders (2 Tim 2:16-18), this passage would benefit the Epistle by encouraging Timothy to follow the example of Levi by faithfully proclaiming τὸν λόγον τῆς ἀληθείας ('the word of truth', 2 Tim 2:15; cf. νόμος ἀληθείας, 'law of truth', Mal 2:6).

2 Tim 2:19e

καὶ· ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου.¹⁰¹⁰

¹⁰⁰⁸ ET: 'Return to the most high and turn away from unrighteousness.'

¹⁰⁰⁹ ET: 'The law of truth was in his mouth, and unrighteousness was not found on his lips; he walked before me directing himself in peace and he turned away many from unrighteousness.'

¹⁰¹⁰ ET: 'And let everyone who names the name of the Lord stay away from unrighteousness.'

The words *πᾶς* and *ὀνομάζω* (or their lexical alternatives) are found together in close proximity nine times in the Septuagint. Among these occurrences, Zeph 3 appears to express a similar idea to the Epistle:

ὅτι τότε μεταστρέψω ἐπὶ λαοὺς γλῶσσαν εἰς γενεὰν αὐτῆς **τοῦ**
ἐπικαλεῖσθαι πάντα τὸ ὄνομα κυρίου τοῦ δουλεύειν αὐτῷ ὑπὸ
ζυγὸν ἓνα¹⁰¹¹ (Zeph 3:9)

This verse is set within the context of God’s judgment upon the whole earth (Zeph 1:2), including those who claim to be part of God’s people yet have strayed into idolatry (Zeph 1:4). In the midst of this judgment, Zeph 3:9 is a promise that God will establish a faithful people who will ‘all call upon the name of the Lord’. This context would benefit the Epistle by encouraging *πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου* (‘everyone who names the name of the Lord’, 2 Tim 2:19) to maintain their faith in God (cf. the context of 2 Tim 2:18 - ἀνατρέπουσιν τὴν τινῶν πίστιν, ‘they are overturning the faith of some’).

The introductory phrase (ἔχων τὴν σφραγίδα ταύτην, ‘having this inscription’) and the apparent quotation from Num 16:5 that precedes these words (note the conjoining καί), suggest that there is another reference here.

Elsewhere in the Septuagint, the words *ὀνομάζω* and *ὄνομα* are found in the context of *γινώσκω* (or its lexical alternatives) in two passages. One of these, Isa 26:13, refers to ‘naming the name’ of the Lord:

κύριε ὁ θεὸς ἡμῶν, κτῆσαι ἡμᾶς· **κύριε**, ἐκτὸς σοῦ ἄλλον οὐκ
οἶδαμεν, τὸ **ὄνομα** σου **ὀνομάζομεν**.¹⁰¹² (Isa 26:13)

In the immediate context of this verse, the prophet refers to judgment on ὁ ἀσεβής (‘the ungodly’, Isa 26:10; see also v. 11) and deliverance for God’s people (Isa 26:12). This context would therefore benefit the Epistle in that it would warn the false

¹⁰¹¹ ET: ‘Then, I will turn for the people a language for her generation, that all may call upon the name of the Lord, to serve him under one yoke.’

¹⁰¹² ET: ‘Lord our God, you have acquired us; Lord we do not know another apart from you, we name your name.’

teachers who were leading others towards ἀσεβείας ('ungodliness', 2 Tim 2:16), as well as giving comfort to Timothy and others who remain faithful.

Interestingly, the NA²⁸ places the verbal phrase *ὀνομάζων τὸ ὄνομα κυρίου* (2 Tim 2:19) in italics and indicates a quotation from Isa 26:3 (in the margin), even though the matching words occur in a different order. However, there are three passages that do contain the combination of ὀνομάζω, ὄνομα and κύριος in the same order as the Epistle:

ὀνομάζων δὲ τὸ ὄνομα κυρίου θανάτῳ θανατούσθω· λίθοις
λιθοβολεῖτω αὐτὸν πᾶσα συναγωγὴ Ἰσραὴλ· ἐάν τε προσήλυτος ἐάν
τε αὐτόχθων, ἐν τῷ ὀνομάσαι αὐτὸν τὸ ὄνομα κυρίου
τελευτάτω.¹⁰¹³ (Lev 24:16)

καὶ ἐρεῖ Οὐκέτι· καὶ ἐρεῖ Σίγα, ἕνεκα τοῦ μὴ ὀνομάσαι τὸ ὄνομα
κυρίου.¹⁰¹⁴ (Amos 6:10b)

καὶ εἶπα Οὐ μὴ ὀνομάσω τὸ ὄνομα κυρίου καὶ οὐ μὴ λαλήσω ἔτι
ἐπὶ τῷ ὀνόματι αὐτοῦ· καὶ ἐγένετο ὡς πῦρ καιόμενον φλέγον ἐν τοῖς
ὀστέοις μου, καὶ παρεῖμαι πάντοθεν καὶ οὐ δύναμαι φέρειν.¹⁰¹⁵ (Jer
20:9)

The first of these potential source texts, Lev 24, describes the punishment for anyone who names the name of the Lord in a blasphemous manner. A reference to this passage and the severity of this punishment (namely, that the blasphemer is put to death) would serve as a warning to those false teachers who were likewise profaning the name of the Lord through their teaching (2 Tim 2:16-17; ἐπὶ πλεῖον γὰρ

¹⁰¹³ ET: 'The one who names the name of the Lord, let him be put to death; let all the congregation of Israel stone him with stones. Whether he be a stranger or a native, let him come to an end for naming the name of the Lord.'

¹⁰¹⁴ ET: 'And he will say 'No longer', and he will say, 'Be silent, we must not mention the name of the Lord.'

¹⁰¹⁵ ET: 'When I said, 'I will certainly not name the name of the Lord, I will no more speak his name', then it became like a burning fire flaming in my bones, and I was weak on all sides and unable to bear it.'

προκόψουσιν ἀσεβείας, ‘for they lead [people] into more ungodliness’, v.16). In addition, a reference to Lev 24 would also reinforce the importance of handling the word of God correctly, in order to prevent others from falling away (2 Tim 2:14-15).

The second passage, Amos 6, could potentially have the same benefits as Lev 24 in that it shares a similar context of judgment. However, here it is those who are hiding from this judgment who do not want to utter the name of the Lord, which gives the verbal phrase a slightly different meaning to the Epistle.

In the third passage, Jer 20, the prophet is being persecuted for announcing the Lord’s message of judgment (described as λόγος κυρίου, ‘[the] word of the Lord’, v. 8).

Under the weight of this persecution, Jeremiah considers keeping silent, but the fire within him compels him to continue to ‘name the name of the Lord’ (v. 9). This passage therefore would seem to benefit the Epistle in that would encourage Timothy, who is also in the midst of persecution (Συγκακοπάθησον ὡς καλὸς στρατιώτης Χριστοῦ Ἰησοῦ, ‘Share in the sufferings as a good soldier of Christ Jesus’, 2 Tim 2:3; cf. 2 Tim 3:12), to also faithfully proclaim the word of the Lord (ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας, ‘correctly handling the word of truth’, 2 Tim 2:15; cf. 2 Tim 4:1-2).

There is an allusion to Lev 24:16 in John 10:33 and an allusion to Jer 20:9 in 1 Cor 9:16, indicating that these were familiar verses.

2 Tim 3:7

πάντοτε μανθάνοντα καὶ μηδέποτε εἰς **ἐπίγνωσιν ἀληθείας** ἐλθεῖν
δυνάμενα.¹⁰¹⁶

The noun ἐπίγνωσις is relatively rare in the Septuagint, being found just seven times. Almost half of these occurrences (i.e. three of the seven), are found in the book of Hosea:

διότι οὐκ ἔστιν **ἀλήθεια** οὐδὲ ἔλεος οὐδὲ **ἐπίγνωσις** θεοῦ ἐπὶ τῆς
γῆς.¹⁰¹⁷ (Hos 4:1b)

¹⁰¹⁶ ET: ‘Always learning and never able to come into recognition of the truth.’

ὁμοιώθη ὁ λαός μου ὡς οὐκ ἔχων γνῶσιν· ὅτι σὺ **ἐπίγνωσιν**
ἀπόσω, κἀγὼ ἀπόσομαι σὲ τοῦ μὴ ἱερατεύειν μοι.¹⁰¹⁸ (Hos 4:6a)

διότι ἔλεος θέλω καὶ οὐ θυσίαν καὶ **ἐπίγνωσιν** θεοῦ ἢ
ὀλοκαυτώματα.¹⁰¹⁹ (Hos 6:6)

Two of these verses, Hos 4:1 and 6:6, are similar in that they both emphasize the importance of ἔλεος (‘mercy’) over mere religious practice. The other, Hos 4:6, criticizes religious leaders for their lack of ἐπίγνωσις (cf. 2 Tim 3:7).

Elsewhere in the New Testament, a religious leader appears to allude to Hos 6:6 when responding to Jesus in Mark 12:33.

καὶ τὸ ἀγαπᾶν αὐτὸν ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως
καὶ ἐξ ὅλης τῆς ἰσχύος καὶ τὸ ἀγαπᾶν τὸν πλησίον ὡς ἑαυτὸν
περισσότερόν ἐστιν πάντων τῶν **ὀλοκαυτωμάτων** καὶ **θυσιῶν**¹⁰²⁰
(Mark 12:33; cf. Hos 6:6)

In Matthew, Jesus quotes from the first half of Hos 6:6 on two separate occasions in order to correct the religious leaders (cf. Hos 4:6) after they criticized him for showing mercy:

πορευθέντες δὲ **μάθετε** τί ἐστίν· *ἔλεος θέλω καὶ οὐ θυσίαν*.¹⁰²¹ (Matt 9:13)

εἰ δὲ **ἐγνώκειτε** τί ἐστίν· *ἔλεος θέλω καὶ οὐ θυσίαν*,¹⁰²² (Matt 12:7)

¹⁰¹⁷ ET: ‘Because there is no truth or mercy or recognition of God in the land.’

¹⁰¹⁸ ET: ‘My people are like ones not having knowledge; because you have rejected recognition of God, I reject you from being a priest to me.’

¹⁰¹⁹ ET: ‘Because I desire mercy and not sacrifice and recognition of God and not whole burnt offering.’

¹⁰²⁰ ET: ‘And to love him with all [i.e. their whole] heart and with all understanding and with all strength, and to love one’s neighbor as oneself, they are better than all of the burnt offerings and sacrifices.’

¹⁰²¹ ET: ‘But when you go, learn why it is, ‘I desire mercy and not sacrifice.’’

¹⁰²² ET: ‘But if you knew what this is, ‘I desire mercy and not sacrifice.’’

Therefore, given that the Epistle has a similar context of people who have not shown mercy (2 Tim 1:15-18), as well as religious leaders who ‘have the appearance of religion but deny its power’ (ἔχοντες μόρφωσιν εὐσεβείας τὴν δὲ δύναμιν αὐτῆς ἡρνημένοι, 2 Tim 3:5), a reference to Hosea would benefit the Epistle by highlighting the waywardness of these leaders.

2 Tim 3:8

ὁν τρόπον δὲ Ἰάννης καὶ Ἰαμβρῆς **ἀντέστησαν Μωϋσεῖ**, οὕτως καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν.¹⁰²³

The combination of ἀνθίστημι and Μωϋσῆς (or their lexical alternatives) appear together in close proximity just five times in the Septuagint. Among these occurrences, only Exod 9:11 refers to people standing against Moses:

καὶ οὐκ ἠδύναντο οἱ φαρμάκοις **στῆναι** ἐναντίον **Μουσεῖ** διὰ τὰ ἔλκη¹⁰²⁴ (Exod 9:11)

This verse is placed within the account of the Exod from Egypt, and in particular, within the description of the ten plagues (Exod 7-9). Interestingly, both the NA²⁸ and the UBS⁵ suggest that 2 Tim 3:8 contains a reference to Exod 7:11,22 where the οἱ φαρμάκοις (‘the magicians’, also Exod 9:11) are first introduced, but these verses do not contain any shared words with the Epistle. The verse that was detected by the method, Exod 9:11, is the last time that οἱ φαρμάκοις are mentioned in the narrative and is effectively a summary of their failure (i.e. their inability to stand against Moses).

In the Epistle, these magicians are said to be like Timothy’s opponents in that they οὕτως ἀνθίστανται τῇ ἀληθείᾳ (‘likewise stand against the truth’, 2 Tim 3:8). In the

¹⁰²³ ET: ‘And as Jannes and Jambres stood against Moses, likewise they also stand against truth, men of corrupt mind, disqualified concerning the faith.’

¹⁰²⁴ ET: ‘But the magicians were unable to stand before Moses on account of the boils.’

context of Exod, the ‘truth’ that the magicians opposed was the identity/sovereignty of the God, which they eventually come to acknowledge in Exod 8:15 (MT 8:19) – Δάκτυλος θεοῦ ἐστὶν τοῦτο, (‘this is the finger of God’). This acknowledgement becomes the first fulfillment of God’s earlier prediction that, γνώσονται πάντες οἱ Αἰγύπτιοι ὅτι ἐγώ εἰμι κύριος (‘all of Egypt will know that I am the Lord’, Exod 7:5a).

Given this context, an appeal to the Exodus narrative would benefit the Epistle by re-affirming the identity/sovereignty of God. This in turn would provide hope of deliverance for those, like Timothy, who are currently facing opposition (cf. καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ διωχθήσονται, ‘indeed everyone who desires to live in a godly way in Christ Jesus will be persecuted’, 2 Tim 3:12).

Since Moses (Μωϋσῆς, 2 Tim 3:8) is such a prominent figure in the Jewish Scriptures, simply mentioning his name is probably enough to signal the allusion.

2 Tim 3:11

οἷους **διωγμοὺς** ὑπήνεγκα καὶ **ἐκ πάντων με ἐρρύσατο ὁ κύριος**.¹⁰²⁵

The word διωγμός (or its lexical alternatives) is found in the context of πᾶς and ῥύομαι (or their lexical alternatives) just once in the Septuagint, in Ps 7. In the opening verse of this Psalm, David asks the Lord to save him from all his persecutors:

Κύριε ὁ θεός μου, ἐπὶ σοὶ ἤλπισα·
σῶσόν με ἐκ **πάντων** τῶν **διωκόντων** με καὶ **ῥῦσαί με**,¹⁰²⁶ (Ps 7:2)

These persecutors are likened to a lion that tears apart his prey (Ps 7:3), but David is confident that the Lord will rescue him (Ps 7:6-11) and bring judgment upon those who refuse to repent (Ps 7:12-17).

¹⁰²⁵ ET: ‘Such persecutions I have endured, and the Lord rescued me from them all.’

¹⁰²⁶ ET: ‘Lord, my God, I hoped upon you; save me from all the ones persecuting me, and rescue me.’

This context is similar to the Epistle where the Lord is said to rescue Paul (Παῦλος, 2 Tim 1:1) from both past (2 Tim 3:11) and future (2 Tim 4:18) persecutions, including saving him from the lion's mouth (2 Tim 4:17). Therefore, a reference to Ps 7 would benefit the Epistle by giving assurance that the Lord would also bring judgment on Timothy's opponents if they too failed to repent (cf. ἐν πραΰτητι παιδεύοντα τοὺς ἀντιδιατιθεμένους, μήποτε δώῃ αὐτοῖς ὁ θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, 'with gentleness teaching opponents, perhaps God might give to the repentance for recognition of the truth', 2 Tim 2:25). This would then make the meaning of this allusion similar to the possible reference to Ps 7:13 in Luke 13:3, which is noted by both the UBS⁵ and the NA²⁸:

ἐὰν μὴ μετανοήτε πάντες ὁμοίως ἀπολεῖσθε.¹⁰²⁷ (Luke 13:3b)

ἐὰν μὴ ἐπιστραφήτε, τὴν ῥομφαίαν αὐτοῦ στιλβώσει· τὸ τόξον αὐτοῦ ἐνέτεινεν καὶ ἡτοίμασεν αὐτὸ¹⁰²⁸ (Ps 7:13)

The high level of verbal similarity makes the potential reference prominent.

Another combination of words from 2 Tim 3:11, namely πᾶς, ῥύομαι and κύριος, are found together in four different Septuagint passages. All of these passages express a similar idea to the Epistle, but only two, Ps 33 and Ps 53 (MT Ps 34 and Ps 54) appear to benefit the Epistle. The first of these is Ps 33:18-20

ἐκέκραξαν οἱ δίκαιοι, καὶ **ὁ κύριος** εἰσήκουσεν αὐτῶν
καὶ **ἐκ πασῶν τῶν θλίψεων** αὐτῶν **ἐρρύσατο** αὐτούς.
[...]

πολλὰ αἱ **θλίψεις** τῶν δικαίων,
καὶ **ἐκ πασῶν** αὐτῶν **ῥύσεται** αὐτούς.¹⁰²⁹ (Ps 33:18-20, MT Ps 34:17-19)

¹⁰²⁷ ET: 'Unless you repent, you will all perish the same way.'

¹⁰²⁸ ET: 'Unless you repent, God will polish his sword; he has tightened his bow and he has readied it.'

¹⁰²⁹ ET: 'The righteous cry out and the Lord hears them and out of all their afflictions he rescues them [...] many are the afflictions of the righteous and out of them all he rescues them.'

Ps 33 is especially interesting in that there are several other obvious references to it in the New Testament. These include the citation of Ps 33:20 (MT Ps 34:21) in John 19:36 and the extended quotation of Ps 33:13-17 (MT Ps 34:12-16) in 1 Pet 3:10-12. The first of these is shown below:¹⁰³⁰

κύριος φυλάσσει πάντα τὰ ὅστᾱ αὐτῶν, ἐν ἐξ αὐτῶν οὐ συντριβήσεται¹⁰³¹ (Ps 33:20, MT Ps 34:21)

ἐγένετο γὰρ ταῦτα ἵνα ἡ γραφὴ πληρωθῇ· ὅστουν οὐ συντριβήσεται αὐτοῦ¹⁰³² (John 19:36)

The effect of the second reference (in 1 Pet 3:10-12) is to explicitly apply the Psalm to the New Testament church (the first reference applies the Psalm to Jesus, which indirectly also applies the Psalm to the church cf. 1 Pet 3:18). In particular, the application is to encourage the church to continue in good works despite the persecution (εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι, ‘even if you suffer on account of righteousness, you are blessed’, 1 Pet 3:14a). This is also how the Psalm appears to be applied in the following verses of the Epistle (αἱ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ διωχθήσονται [...] Σὺ δὲ μένε [...], ‘everyone who desires to live in a godly way will be persecuted [...] but you remain [...]’, 2 Tim 3:12-14).

The combination of *πάς*, *ρύομαι* and *κύριος* is also found in Ps 53:9.

ὅτι ἐκ πάσης θλίψεως ἐρρύσω με,¹⁰³³ (Ps 53:9a, MT Ps 54:7a)

¹⁰³⁰ The second potential reference is not listed because of the size of the quotation.

¹⁰³¹ ET: ‘The Lord guards all their bones, not one of them will be broken.’

¹⁰³² ET: ‘For these things happened in order that the Scripture might be fulfilled, ‘A bone of him will not be broken.’’

¹⁰³³ ET: ‘Out of every affliction he rescues me.’

This psalm could benefit the Epistle by reinforcing the Lord's deliverance/salvation of his people.

2 Tim 3:15

καὶ ὅτι ἀπὸ βρέφους [τὰ] ἱερὰ γράμματα οἶδας, τὰ δυνάμενά σε
σοφίσαι εἰς **σωτηρίαν** διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ.¹⁰³⁴

The combination of σωτηρία and πίστις (or their lexical alternatives) occurs just eight times in the Septuagint. Two of these occurrences may have influenced the Epistle:

Καὶ ἐρεῖς ἐν τῇ ἡμέρᾳ ἐκείνῃ [...]
ἰδοὺ ὁ θεὸς μου σωτὴρ μου κύριος, πεποιθὼς ἔσομαι ἐπ' αὐτῷ καὶ
σωθήσομαι ἐν αὐτῷ καὶ οὐ φοβηθήσομαι,¹⁰³⁵ (Isa 12:1-2a)

Ἰδοὺ ἡμέραι ἔρχονται, λέγει κύριος, καὶ ἀναστήσω τῷ Δαυὶδ
ἀνατολὴν δικαίαν, καὶ βασιλεύσει βασιλεὺς καὶ συνήσει καὶ
ποιήσει κρίμα καὶ δικαιοσύνην ἐπὶ τῆς γῆς.
ἐν ταῖς ἡμέραις αὐτοῦ **σωθήσεται** Ἰουδας, καὶ Ἰσραὴλ
κατασκηνώσει πεποιθὼς¹⁰³⁶ (Jer 23:5-6)

Notably, the context of each passage is explicitly prophetic (ἐν τῇ ἡμέρᾳ ἐκείνῃ, 'on that day', Isa 12:1; and ἡμέραι ἔρχονται, 'days are coming', Jer 23:5). In particular, both foretell the coming of a Davidic king (Isa 11:1ff. and Jer 23:5; cf. ἐν Χριστῷ 'in Christ', 2 Tim 3:7) who will bring justice and righteousness upon the earth (Isa 11:2-4 and Jer 23:5; cf. 2 Tim 4:1 and 2

¹⁰³⁴ ET: 'And from infancy you have known the holy writings that are able to make you wise for salvation through faith in Christ Jesus.'

¹⁰³⁵ ET: 'And you will say in that day [...] 'Behold the Lord God is my savior, I will trust in him and be saved by him and I will not be afraid.'

¹⁰³⁶ ET: "'Behold, the days are coming', says the Lord, 'when I will rise up for David a righteous dawn, a king will reign and he will understand and bring justice and righteousness upon the land. In his days, Judah will be saved and Israel will dwell in confidence.'"

Tim 3:16). Therefore, these two passages could represent the *ιερά γράμματα* ('holy writings', 2 Tim 3:7) that are mentioned here in the Epistle.

The middle clause of Isa 12:2 is quoted in Heb 2:13.

2 Tim 4:8

λοιπὸν ἀπόκειται μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, **ὁ δίκαιος κριτής**, οὐ μόνον δὲ ἐμοὶ ἀλλὰ καὶ πᾶσιν τοῖς ἡγαπηκόσιν τὴν ἐπιφάνειαν αὐτοῦ.¹⁰³⁷

The words *δίκαιος* and *κριτής* occur together just twice in the Septuagint. In the first source text, 2 Macc 12:6, the words form the same phrase as they do in the Epistle, but the surrounding context is very different – 2 Tim 4:8 speaks of waiting for the righteous judge to appear, whereas 2 Macc 12:6 refers to inflicting revenge upon those who have done wrong:

[Ιουδας] ἐπικαλεσάμενος **τὸν δίκαιον κριτὴν** θεὸν παρεγένετο ἐπὶ τοὺς μαιφόνους τῶν ἀδελφῶν¹⁰³⁸ (2 Macc 12:6a)

In the second source text, Ps 7:12, God is described as a righteous judge who is slow to punish:

ὁ θεὸς **κριτὴς δίκαιος** καὶ ἰσχυρὸς καὶ μακρόθυμος μὴ ὀργὴν ἐπάγων καθ' ἐκάστην ἡμέραν¹⁰³⁹ (Ps 7:12, MT Ps 7:11)

In the surrounding verses, the psalmist speaks of God's protection for the 'upright of heart' (Ps 7:10) and punishment of evildoers who do not repentant (Ps 7:13). A reference to Ps 7 would therefore benefit the Epistle by assuring those who are

¹⁰³⁷ ET: 'What remains in store for me is the crown of righteousness, which the Lord, the righteous judge, will give to me on that day, but not only to me but to all who have longed for his appearance.'

¹⁰³⁸ ET: '[Judas], having called upon the name of God, the righteous judge, attacked the murderers of his countrymen.'

¹⁰³⁹ ET: 'God [is] a righteous judge, strong and patient, not bringing wrath each day.'

presently suffering injustice that God is not indifferent to their cause (cf. 2 Tim 4:14).

There are two other possible references to this Psalm in 2 Tim 3:11 and 2 Tim 4:17, suggesting that it may have been influential in this section of the Epistle.

2 Tim 4:14

Ἀλέξανδρος ὁ χαλκεὺς πολλὰ μοι κακὰ ἐνεδείξατο· ἀποδώσει αὐτῷ ὁ κύριος κατὰ τὰ ἔργα αὐτοῦ.¹⁰⁴⁰

The second clause of 2 Tim 4:14 may be a quotation/paraphrase of six different passages in the Septuagint, each of which refer to the Lord judging evildoers according to their works. The first such passage is Ps 27 (MT Ps 28), which is one of only two places in the Septuagint where the words ἀποδίδωμι and ἔργον (or their lexical alternatives) are found in the context of κακός (or its alternatives):

κακὰ δὲ ἐν ταῖς καρδίαις αὐτῶν.

δὸς αὐτοῖς κατὰ τὰ ἔργα αὐτῶν

καὶ κατὰ τὴν πονηρίαν τῶν ἐπιτηδεύματων αὐτῶν·

κατὰ τὰ ἔργα τῶν χειρῶν αὐτῶν δὸς αὐτοῖς,

ἀπόδος τὸ ἀνταπόδομα αὐτῶν αὐτοῖς.¹⁰⁴¹ (Ps 27:3d-4, MT Ps 28:3d-4)

The relatively high number of shared words that appear together in consecutive order (i.e. as a quotation) makes these potential references prominent.

A similar idea is also conveyed in each of Ps 61 (MT Ps 62), Prov 24, Isa 65 and Lam 3. These four passages are the only places in the Septuagint where the words ἀποδίδωμι and ἔργον are found together. The first two are very similar:

¹⁰⁴⁰ ET: ‘Alexander the copper worker did me great harm; the Lord will repay him for his deeds.’

¹⁰⁴¹ ET: ‘But evil things are in their hearts. Give to them according to their works and according to the evil of their devices; according to the works of their hands give to them, repay their recompense to them.’

ὅτι τὸ κράτος τοῦ θεοῦ, καὶ σοί, **κύριε**, τὸ ἔλεος,
ὅτι σὺ **ἀποδώσεις ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ**.¹⁰⁴² (Ps 61:13, MT
Ps 62:12)

καὶ ὁ πλάσας πνοὴν πᾶσιν αὐτὸς οἶδεν πάντα, ὃς **ἀποδίδωσιν
ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ**.¹⁰⁴³ (Prov 24:12b)

One (or both) of these verses is quoted three times in the New Testament, in Matt 16:2, Rom 2:6 and Rev 2:23. In each quotation, the emphasis is on the final judgment on the unrepentant:

μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς
αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ, καὶ τότε **ἀποδώσει ἑκάστῳ κατὰ
τὴν πράξιν αὐτοῦ**.¹⁰⁴⁴ (Matt 16:27)

κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις
σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ
θεοῦ ὃς **ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ**.¹⁰⁴⁵ (Rom 2:6)

ἐγὼ εἰμι ὁ ἐραυνῶν νεφροὺς καὶ καρδίας, καὶ **δώσω ὑμῖν ἑκάστῳ
κατὰ τὰ ἔργα ὑμῶν**.¹⁰⁴⁶ (Rev 2:23b; cf. Prov 24:12b)

¹⁰⁴² ET: ‘That power is of God and mercy is yours, Lord; for you will repay everyone according to their works.’

¹⁰⁴³ ET: ‘Does not he who keeps watch over your soul know, the one who repays each person according to his works.’

¹⁰⁴⁴ ET: ‘For the Son of Man is about to come in the glory of his father with all the angels, and then he will give to each according to his deeds.’ The italics come from the NA²⁸, which it adds to indicate a quotation from both of the source texts in this verse. The UBS⁵ does not put the words in bold (its usual way of indicating a quotation) but does list the source texts as potential references.

¹⁰⁴⁵ ET: ‘According to your hard and unrepentant heart, you store up for yourself wrath on the day of wrath and the revelation of God’s righteous judgment, when he gives to each according to their works.’ The italics come from the NA²⁸, which it adds to indicate a quotation from both of the source texts in this verse. The UBS⁵ does not put the words in bold but does list the source texts as potential references.

Given these other references to either Ps 61 or Prov 24 (or both), another reference to these source texts here in 2 Tim 4:14 would not be unusual. The use of αὐτῷ ('to him', 2 Tim 4:14) in place of ἐκάστῳ ('to each one', Ps 61:13 and Prov 24:12) is understandable given that a particular perpetrator (i.e. Ἀλέξανδρος ὁ χαλκεὺς, 'Alexander the coppersmith', 2 Tim 4:14) is in view. The insertion of ὁ κύριος ('the Lord', 2 Tim 4:14) simply makes the subject of ἀποδώσει ('he will repay', 2 Tim 4:14) explicit, which is needed when the borrowed words are placed in their new setting in the Epistle.

The relatively high number of shared words that appear together in consecutive order (i.e. as a quotation) makes these potential references prominent.

The other two verses that contain ἀποδίδωμι and ἔργον express the same meaning as the Epistle but with a different arrangement of words:

ἀποδώσω τὰ ἔργα αὐτῶν εἰς τὸν κόλπον αὐτῶν¹⁰⁴⁷ (Isa 65:7c)

Ἀποδώσεις αὐτοῖς ἀνταπόδομα, **κύριε, κατὰ τὰ ἔργα** τῶν χειρῶν **αὐτῶν**.¹⁰⁴⁸ (Lam 3:64)

Both of these verses describe judgment of the habitually wicked (Isa 65:3a – λαὸς οὗτος ὁ παροξύνων με ἐναντίον ἐμοῦ διὰ παντός, 'These people who are provocative before me continually'; and Lam 3:60 – εἶδες πᾶσαν τὴν ἐκδίκησιν αὐτῶν εἰς πάντας διαλογισμοὺς αὐτῶν ἐν ἐμοί, 'you have seen all their vengeance in all their scheming against me'). As such, those judged are like Alexander, of whom it is said that, πολλὰ μοι κακὰ ἐνεδείξατο ('he did to me much evil', 2 Tim 4:14).

Finally, the idea of God repaying people according to their works is also expressed in Jer 27 (MT Jer 59). This passage uses ἀνταποδίδωμι instead of ἀποδίδωμι, but there is

¹⁰⁴⁶ ET: 'I am the one who searches minds and hearts, I and I will give to each of you according to your works.'

¹⁰⁴⁷ ET: 'I will repay their works into their laps.'

¹⁰⁴⁸ ET: 'Repay to them recompense, Lord, according to the works of their hands.'

little difference in meaning.¹⁰⁴⁹ Like the Epistle, it also speaks of judgment on those who oppose God through their many evil acts:

ἀνταπόδοτε αὐτῇ [i.e. Βαβυλῶνα] κατὰ τὰ ἔργα αὐτῆς, κατὰ πάντα ὅσα ἐποίησεν ποιήσατε αὐτῇ, ὅτι πρὸς τὸν κύριον ἀντέστη θεὸν ἅγιον τοῦ Ἰσραὴλ.¹⁰⁵⁰ (Jer 27:29b, MT Jer 50:29b)

In summary, there are as many as six passages in the Septuagint that might lie behind the assurance of God's justice in 2 Tim 4:14. Each has a relatively high level of verbal similarity with the Epistle (3-6 matching root words), making it difficult to choose one source text over the others, so perhaps a combination of several, or all, of the passages is in view.

2 Tim 4:17

ὁ δὲ κύριός μοι παρέστη καὶ ἐνεδυνάμωσέν με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ καὶ ἀκούσωσιν πάντα τὰ ἔθνη, καὶ ἐρρύσθην ἐκ στόματος λέοντος.¹⁰⁵¹

The combination of ῥύομαι, στόμα and λέων (or their lexical alternatives) occurs only twice in the Septuagint, in 1 Macc 2 and Ps 21 (MT Ps 22). Both of these passages express the same idea as the Epistle:

Δανιὴλ ἐν τῇ ἀπλότητι αὐτοῦ ἐρρύσθη ἐκ στόματος λεόντων.¹⁰⁵²
(1 Macc 2:60)

¹⁰⁴⁹ This passage was detected as one of only six passages that contain the combination of ἔργον and ἀντίστημι. It is also the only place in the Septuagint where the words ἀνταποδίδωμι and ἔργον are found together.

¹⁰⁵⁰ ET: 'Repay her [i.e. Babylon] according to her works, according to all that she did, do to her, because she opposed the Lord, the holy God of Israel.'

¹⁰⁵¹ ET: 'But the Lord stood beside me and strengthened me, so that through me the proclamation might be fulfilled and every nation might hear, and I was rescued from the lion's mouth.'

¹⁰⁵² ET: 'Daniel, by his sincerity, was rescued out of the mouth of lions.'

σῶσόν με ἐκ στόματος λέοντος¹⁰⁵³ (Ps 21:22, MT Ps 22:21)

The first of these verses is found at the end of a list of Jewish heroes in 1 Macc 2. Each hero is described as having displayed a different virtue; in Daniel's case, this virtue is 'integrity' (ἀπλότης). These heroes are then used to justify the subsequent claim that, πάντες οἱ ἐλπίζοντες ἐπ' αὐτὸν οὐκ ἀσθενήσουσιν ('all who hope upon him [i.e the Lord] will not lack strength', 1 Macc 2:61). This may have influenced the statement in the Epistle that ὁ δὲ κύριός μοι παρέστη καὶ ἐνεδυνάμωσέν με ('but the Lord stood with me and strengthened me', 2 Tim 4:17a).

The second verse, Ps 21:22, comes from a Psalm that was apparently very familiar to the early church.¹⁰⁵⁴ In the preceding verses, David's enemies are described as opening their mouths like a lion ready to devour him (Ps 21:14, MT Ps 22:13), which explains the cry for help in verse 22. Then, after his deliverance, David foretells that the nations will worship the Lord (Ps 21:28, MT Ps 22:27) and the Lord's righteousness will be proclaimed to those not yet born (Ps 21:32, MT Ps 22:28). This context would benefit the Epistle by explaining how the statements in the first half of the verse, τὸ κήρυγμα πληροφορηθῇ καὶ ἀκούσωσιν πάντα τὰ ἔθνη ('the proclamation might be fulfilled and all the nations might hear', 2 Tim 4:17b) are linked to the subsequent statement of being saved from the lion's mouth (2 Tim 4:17c).

Another combination of words from this verse of the Epistle, ῥύομαι and λέων (or their lexical alternatives), are found together in Ps 7 and Dan 6. Like the Epistle, both of these passages also refer to the faithful being rescued from danger, either from actual lions (Dan 6) or enemies with similar ferocity (Ps 7):¹⁰⁵⁵

¹⁰⁵³ ET: 'Save me from the lion's mouth.'

¹⁰⁵⁴ Evidence of this familiarity is can be seen through the various references in the Gospels, including being quoted by Jesus on the cross in Matt 27:46 and Mark 15:34, and the quotation of the Psalm in Heb 2:12.

¹⁰⁵⁵ The words ῥύομαι and λέων (or their lexical alternatives) are only found four times in the Septuagint: in the two passages mentioned here (i.e. Psalm 7 and Daniel 6) and the two mentioned above that also contain στόμα (i.e. 1 Maccabees 2 and Psalm 21).

σῶσόν με ἐκ πάντων τῶν διωκόντων με καὶ ῥῦσαί με,
μήποτε ἀρπάσῃ ὡς λέων τὴν ψυχὴν μου¹⁰⁵⁶ (Ps 7:2b-3a)

Ὡ Δανιηλ, εἰ ἄρα ζῆς, καὶ ὁ θεός σου, ὃ λατρεύεις ἐνδελεχῶς,
σέσωκέ σε ἀπὸ τῶν λεόντων, καὶ οὐκ ἠχρείωκάν σε,¹⁰⁵⁷ (Dan
6:21b)

Notably, there are two other possible references to Ps 7 in 2 Tim 3:11 and 2 Tim 4:18, making another reference here appear more likely. There are allusions to Dan 6 in Heb 11:33 (ἔφραξαν στόματα λεόντων, ‘they stopped the mouths of lions’) and in 1 Macc 2:60 (see above).

Finally, the reference to being saved from a lion (2 Tim 4:17) may also allude to the two prophets in 1 Kgs 13 and 21 who were each killed by a lion because they did not obey the word of the Lord. These two chapters are among the nine Septuagint passages where the words ἀκούω and λέων are found together:

καὶ εἶπεν πρὸς τὸν ἄνθρωπον τοῦ θεοῦ [...] οὐκ ἐφύλαξας τὴν
ἐντολήν, ἣν ἐνετείλατό σοι κύριος ὁ θεός σου,
[...] καὶ ἀπῆλθεν, καὶ εὗρεν αὐτὸν λέων ἐν τῇ ὁδῷ καὶ ἐθανάτωσεν
αὐτόν¹⁰⁵⁸ (1 Kgs 13:21-24)

καὶ εἶπεν πρὸς αὐτόν Ἀνθ’ ὧν οὐκ ἤκουσας τῆς φωνῆς κυρίου,
ἰδοὺ σὺ ἀποτρέχεις ἀπ’ ἐμοῦ, καὶ πατάξει σε λέων· καὶ ἀπῆλθεν ἀπ’

¹⁰⁵⁶ ET: ‘Save me from all who persecute me and rescue me, lest he might snatch my soul like a lion.’

¹⁰⁵⁷ ET: ‘O Daniel, are you alive and has your God whom you serve continually saved you from the lions, and not damaged you?’

¹⁰⁵⁸ ET: ‘And he said to the man of God, ‘[...] because you did not keep the command that the Lord your God commanded you [...]’, and having departed, lion found him on the road and killed him.’ The verb ἀκούω appears in the following verse which is not included in this shortened citation.

αὐτοῦ, καὶ εὕρισκει αὐτὸν **λέων** καὶ ἐπάταξεν αὐτόν.¹⁰⁵⁹ (1 Kgs 21:36, MT 1 Kgs 20:36)

In the Epistle, the clause ἐρρύσθην ἐκ στόματος λέοντος ('I was rescued from the lion's mouth', 2 Tim 4:17) might allude to the fact that, unlike these two 'men of God' (ἄνθρωπον τοῦ θεοῦ, 1 Kgs 13:21; ὁ τοῦ θεοῦ ἄνθρωπος, 2 Tim 3:16), Paul did obey the Lord's command (cf. Acts 22:21 – ἐγὼ εἰς ἔθνη μακρὰν ἐξαποστελῶ σε, 'I am sending you far away to the nations'; and 2 Tim 4:17 - δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ καὶ ἀκούσωσιν πάντα τὰ ἔθνη, '[so that] through me the message might be fully proclaimed and all the nations might hear').

Titus

Titus 1:2

ἐπ' ἐλπίδι **ζωῆς αἰωνίου**, ἣν ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰώνων¹⁰⁶⁰

The words ζωή and αἰώνιος are found together three times in the Septuagint, two of which refer to eternal life. The first of these, in 2 Macc 7, contains the final words of a man who is about to be killed for refusing to break the Law:

ἐν ἐσχάτῃ δὲ πνοῇ γενόμενος εἶπεν Σὺ μὲν, ἀλάστωρ, ἐκ τοῦ παρόντος ἡμᾶς ζῆν ἀπολύεις, ὁ δὲ τοῦ κόσμου βασιλεὺς

¹⁰⁵⁹ ET: 'And he said to him, 'Because you have not listened to the voice of the Lord, behold, when you run away from me, a lion will strike you', and he departed from him and a lion found him and struck him.'

¹⁰⁶⁰ ET: 'Upon the hope of eternal life, which the God who does not lie promised in ages past.'

ἀποθανόντας ἡμᾶς ὑπὲρ τῶν αὐτοῦ νόμων εἰς **αἰώνιον** ἀναβίωσιν
ζωῆς ἡμᾶς ἀναστήσει.¹⁰⁶¹ (2 Macc 7:9)

Unlike in 2 Timothy where there are several warnings to expect physical persecution (e.g. 2 Tim 3:11-12, 2 Tim 4:5-6), the opponents facing Titus appear to be less hostile (cf. Titus 2:8), meaning that there does not appear to be any immediate threat on his life (or on Paul's life, as in 2 Timothy). Thus, a reference to 2 Macc 7 would seem to be less beneficial in this Epistle.

The second reference to eternal life is in Daniel 12 where the prophet receives a revelation of what will happen in the συντέλειαν ἡμερῶν ('end of days', Dan 12:13; cf. 12:4):

καὶ πολλοὶ τῶν καθευδόντων ἐν τῷ πλάτει τῆς γῆς ἀναστήσονται, οἱ μὲν εἰς **ζωὴν αἰώνιον**, οἱ δὲ εἰς ὄνειδισμόν, οἱ δὲ εἰς διασποράν καὶ αἰσχύνην αἰώνιον.¹⁰⁶² (Dan 12:2)

The prophetic nature of this verse fits well with the description of eternal life in Titus 1:2 as a future 'hope' (ἐπ' ἐλπίδι ζωῆς αἰωνίου, 'upon the hope of eternal life') that God had previously 'promised' (ἦν ἐπηγγείλατο ὁ ἀψευδὴς θεός, 'which the God who does not lie promised').

Elsewhere in the New Testament, there are other possible references to Dan 12:2 in John 5:29, Matt 25:46, and Acts 24:15. Notably, the last of these is part of a speech by Paul in which he also describes eternal life as his 'hope':

ἐλπίδα ἔχων εἰς τὸν θεὸν ἦν καὶ αὐτοὶ οὗτοι προσδέχονται,
ἀνάστασιν μέλλειν ἔσεσθαι δικαίων τε καὶ ἀδίκων.¹⁰⁶³ (Acts 24:15)

¹⁰⁶¹ ET: 'And when he was at his last breath, he said, "You accursed wretch, you dismiss us from this present life, but the king of the world, because we have died for his laws, will raise us to the resurrection of eternal life."' "

¹⁰⁶² ET: 'And many who are seated in the dust of the earth will rise, some to eternal life, and some to shame and everlasting contempt.'

¹⁰⁶³ ET: 'Having hope in God, just as they are also waiting for, that there is about to be a resurrection of both the righteous and unrighteous.'

Thus, since words in Titus are verbally similar to Dan 12:2 (i.e. a possible quotation) and the verse appears to have been influential in the early church, there may also be another reference here in the Epistle.

Titus 1:5

Τούτου χάριν ἀπέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ καὶ **καταστήσῃς κατὰ πόλιν** πρεσβυτέρους, ὡς ἐγὼ σοι διαταξάμην.¹⁰⁶⁴

The words καθίστημι and πόλις are found together six times in the Septuagint. Two of these occurrences express a similar idea to the Epistle in that they also refer to appointing leaders in every city:

Κριτὰς καὶ γραμματοεισαγωγεῖς **καταστήσεις** σεαυτῷ ἐν πάσαις ταῖς **πόλεσίν** σου, αἷς κύριος ὁ θεός σου δίδωσίν σοι, **κατὰ** φυλάς, καὶ κρινοῦσιν τὸν λαὸν κρίσιν δικαίαν.¹⁰⁶⁵ (Deut 16:18)

καὶ **κατέστησεν** κριτὰς ἐν πάσαις ταῖς **πόλεσιν** Ιουδα ταῖς ὀχυραῖς ἐν **πόλει** καὶ **πόλει**¹⁰⁶⁶ (2 Chr 19:5)

In both passages, the ‘judges’ (κριτάς) are appointed in order to ensure that justice is not perverted (Deut 16:19; 2 Chr 19:7).

Justice was also a concern for the early church, with 1 Cor 6:1-6 suggesting that it is better for legal matters to be resolved by the church rather than by the secular courts. Such decisions may have been the responsibility of elders, since they are described as performing judicial roles in several passages of the New Testament (e.g. Acts 15:2,6; Matt 26:3). In which case, the appointment of judges in every city (Deut 16:8; 2 Chr

¹⁰⁶⁴ ET: ‘For this reason I left you in Crete, in order that you might put in order the things remaining and appoint elders for each city, just as I commanded you.’

¹⁰⁶⁵ ET: ‘You shall appoint for yourself judges and officials in all of your cities, which the Lord your God has given you, according to tribes, and they will judge the people with righteous judgments.’

¹⁰⁶⁶ ET: ‘He appointed judges in all the fortified cities of Judah, city by city.’

19:5) may have been the basis for the similar appointment of elders in the early church.

Titus 1:6

εἴ τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ ἄσωτίας ἢ ἀνυπότακτα.¹⁰⁶⁷

The noun ἄσωτία only occurs twice in the Septuagint, in 2 Macc 6 and Prov 28. The second of these could have influenced the Epistle in that it also describes how wayward children can bring dishonor to a father:

φυλάσσει νόμον υἱὸς συνετός·
ὃς δὲ ποιμαίνει ἄσωτιαν, ἀτιμάζει πατέρα.¹⁰⁶⁸ (Prov 28:7)

There is also an apparent reference to Prov 28:5 in 2 Tim 2:7, suggesting that this passage may have been familiar.

Titus 1:6-7a

εἴ τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ ἄσωτίας ἢ ἀνυπότακτα. δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι ὡς θεοῦ οἰκονόμον.¹⁰⁶⁹

The words ἀνέγκλητος and πιστός (or their lexical alternatives) are found together six times in the Septuagint, but only one of these passages, Psalm 100, appears to be

¹⁰⁶⁷ ET: ‘If someone is blameless, a husband of one wife, children having faithfulness, not in the accusation of recklessness or insubordination.’

¹⁰⁶⁸ ET: ‘A wise son keeps the law, but the one practicing recklessness, he dishonors [his] father.’

¹⁰⁶⁹ ET: ‘If someone is blameless, a husband of one wife, children having faithfulness, not in the accusation of recklessness or insubordination. For it is necessary for the overseer to be blameless as a steward of God’s house.’

related to the Epistle. Here the psalmist chooses those who will minister in his ‘house’ (οἰκία, Ps 100:7; cf. οικονόμος, ‘manager of a household’, Titus 1:7):

οἱ ὀφθαλμοί μου ἐπὶ τοὺς **πιστοὺς** τῆς γῆς τοῦ συγκαθῆσθαι αὐτοὺς
μετ’ ἐμοῦ· πορευόμενος ἐν ὁδῷ **ἁμώμῳ**, οὗτός μοι ἐλειτουργεῖ. οὐ
κατῴκει ἐν μέσῳ τῆς **οἰκίας** μου ποιῶν ὑπερηφανίαν,¹⁰⁷⁰ (Ps 100:6-
7a; MT Ps 101:6-7a)

Notably, only those who walk blamelessly (πορευόμενος [...] ἁμώμῳ, Ps 100:6) are eligible for service (‘he/she will serve me’, οὗτός μοι ἐλειτουργεῖ, Ps 100:6) in the household. The same requirement is also found in Ps 14, where the type of service rendered is explicitly religious:

Κύριε, τίς **παροικῇ** ἐν τῷ σκηνώματί σου
καὶ τίς κατασκηνώσει ἐν τῷ ὄρει τῷ ἁγίῳ σου;
πορευόμενος ἁμώμος καὶ ἐργαζόμενος δικαιοσύνην,¹⁰⁷¹ (Ps 14:1-
2a; MT Ps 15:1-2a)

Thus, the requirement for ‘the manager of God’s household’ (θεοῦ οικονόμον, Titus 1:7) to be ‘blameless’ (ἀνέγκλητος, Titus 1:6; ἁμώμος, Pss 14:2 & 100:7) may have been derived from the similar requirement in these two Psalms.

Titus 1:14-15a

μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις καὶ **ἐντολαῖς ἀνθρώπων**
ἀποστρεφόμενων τὴν ἀλήθειαν. πάντα καθαρὰ τοῖς καθαροῖς.¹⁰⁷²

¹⁰⁷⁰ ET: ‘My eyes [are] upon the faithful of the land, in that they might be seated together with me; the one who walks in the way of blamelessness; he will minister to me. The one who practices deceit shall not dwell in my house.’

¹⁰⁷¹ ET: ‘Lord, who may dwell in your tabernacle and who shall worship on your holy hill; the one who walks blamelessly and works righteousness.’

¹⁰⁷² ET: ‘Not holding on to Jewish myths and the commands of men who have wandered away from the truth. Everything is clean to the clean.’

The words ἐντολή and ἄνθρωπος (or their lexical alternatives) are found together in close proximity (i.e. as a potential quotation) nine times in the Septuagint. Among these occurrences, only one refers to commands that are given by men:

Καὶ εἶπεν κύριος Ἐγγίξει μοι ὁ λαὸς οὗτος τοῖς χεῖλεσιν αὐτῶν
τιμῶσίν με, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ’ ἐμοῦ, μάτην δὲ
σέβονται με διδάσκοντες **ἐντάλματα ἀνθρώπων** καὶ
διδασκαλίας.¹⁰⁷³ (Isa 29:13)

Although Titus 1:14 contains ἐντολή instead of the less common ἔνταλμα,¹⁰⁷⁴ both nouns are based on the same root word (i.e. from ἐντέλλω). Furthermore, the underlying Hebrew word **פִּקְדָּה** (‘commandment’, which is translated as ἔνταλμα here in Isa 29:13) is frequently translated as ἐντολή in the Septuagint (eg. in Isa 48:18).¹⁰⁷⁵ Thus, a similar substitution in the Epistle would not be unusual.

Isa 29:15 appears to have been a familiar verse in the early church, being cited in Matt 15:8-9 and Mark 7:6-7, as well as being paraphrased in Col 2:22. All three references refer to Isa 29:13 to refute opponents who falsely demand obedience to Jewish customs. In Col 2:16-22, the customs include judgments about ‘food’ (βρωσις):

Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει καὶ ἐν πόσει ἢ ἐν μέρει ἑορτῆς
ἢ νεομηνίας ἢ σαββάτων· [...] τί ὡς ζῶντες ἐν κόσμῳ
δογματίζεσθε; μὴ ἄψῃ μηδὲ γεύσῃ μηδὲ θίγῃς, ἃ ἐστὶν πάντα εἰς
φθορὰν τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν

¹⁰⁷³ ET: ‘And the Lord said, “These people draw near to me to honor me with their lips, but their heart is far from me, vainly they worship me, teaching the commands of men and teachings.”’

¹⁰⁷⁴ The noun ἔνταλμα occurs only four times in the Septuagint and three times in the New Testament.

¹⁰⁷⁵ The Septuagint translates **פִּקְדָּה** as ἐντολή over 150 times and as ἔνταλμα just four times.

ἀνθρώπων¹⁰⁷⁶ (Col 2:16-22; cf. διδάσκοντες ἐντάλματα ἀνθρώπων
καὶ διδασκαλίας, Isa 29:13)

Likewise, Isa 29:13 is cited by Jesus in Matt 15:8-9 and the parallel verses in Mark 7:7-8 in response to the Pharisees and scribes questioning why his disciples do follow the traditions of the elders by purifying their hands before they eat (Matt 15:2; Mark 7:5). Interestingly, in the following verses, Mark summarizes Jesus' teaching using similar wording to the Epistle:

καθαρίζων πάντα τὰ βρώματα¹⁰⁷⁷ (Mark 7:19; cf. **πάντα καθαρά**
τοῖς καθαροῖς, Titus 1:15a).

Given these other New Testament uses of Isa 29:13, another reference here in the Epistle would not be surprising. Such a reference would benefit the Epistle the same way the reference does in these other passages, by reinforcing the judgment on rebellious teachers. These teachers are mentioned in the surrounding context of the Epistle, in both Titus 1:15b (τοῖς δὲ μεμιαμμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν, 'but to the defiled and unbelieving, nothing is clean') and Titus 1:10 (Εἰσὶν γὰρ πολλοὶ [καὶ] ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ τῆς περιτομῆς, 'for there are many rebellious people, idle talkers and deceivers, especially those from the circumcision [group]').

Titus 2:11

Ἐπεφάνη γὰρ ἡ χάρις τοῦ **θεοῦ σωτήριος** πᾶσιν ἀνθρώποις,¹⁰⁷⁸

There are three passages in the Septuagint that may have influenced this verse of the Epistle. The first of these, Psalm 79 (MT Psalm 80), is one of only four places in the

¹⁰⁷⁶ ET: 'Therefore let no one judge you by food and drink or in regard to festivals or new moons or Sabbaths [...] Why as one living in the world do you teach regulations? Do not handle and do not taste and do not touch, these are all perishing as they are used, according to the commands and teachings of men.'

¹⁰⁷⁷ ET: 'All foods being clean'.

¹⁰⁷⁸ ET: 'For the grace of God is revealed, bringing salvation to all people.'

Septuagint where the words ἐπιφαίνω and θεός are found together. In this Psalm, God's people are described as a vine that has been burnt and cut down by their enemies (Ps 79:15-17; MT Ps 80:14-16). In the midst of this distress, the psalmist beseeches God, saying: **ἐμφάνηθι** ('appear/shine forth', Ps 79:2), and, **ἐλθε** εἰς τὸ **σῶσαι** ἡμᾶς ('come in order to save us', Ps 79:3). This plea is then echoed in the following verse, as well as in the climax of the Psalm:

ὁ **θεός**, ἐπίστρεψον ἡμᾶς
καὶ **ἐπίφανον** τὸ πρόσωπόν σου, καὶ **σωθησόμεθα**.¹⁰⁷⁹ (Ps 79:4; MT Ps 80:3)

κύριε ὁ **θεός** τῶν δυνάμεων, ἐπίστρεψον ἡμᾶς
καὶ **ἐπίφανον** τὸ πρόσωπόν σου, καὶ **σωθησόμεθα**.¹⁰⁸⁰ (Ps 79:20; MT Ps 80:19)

There is another potential reference to Ps 79:3 in 1 Tim 1:15 where Jesus takes the role of God as the one who 'came to save' (Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς **σῶσαι**¹⁰⁸¹). This potential use of the Psalm is consistent with Titus in that Jesus is described as 'our savior' (τοῦ σωτῆρος ἡμῶν) in the following verse (Titus 2:13; cf. Titus 1:4).

The words ἐπιφαίνω and θεός are also found together in Psalm 117 (MT Psalm 118). Like the previous Psalm, a reference to Psalm 117 would benefit the Epistle by associating salvation with the 'appearance' (ἐπιφαίνω) of God:

ὦ κύριε, **σῶσον** δὴ, ὦ κύριε, εὐδόωσον δὴ.
εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου·
εὐλογήκαμεν ὑμᾶς ἐξ οἴκου κυρίου.

¹⁰⁷⁹ ET: 'God, return to us and reveal your face, and we will be saved.'

¹⁰⁸⁰ ET: 'Lord, God of hosts, return to us and reveal your face, and we will be saved.'

¹⁰⁸¹ ET: 'Christ Jesus came into the world to save sinners.'

θεὸς κύριος καὶ **ἐπέφανεν** ἡμῖν.¹⁰⁸² (Ps 117:25-27a; MT Ps 118:25-27a)

This Psalm appears to have been exegetically significant within the Early Church, with Ps 117:26 (εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι κυρίου, ‘blessed be the one who comes in the name of the Lord’) being quoted in reference to Jesus in Matt 21:9 & 23:39; Mark 11:9; Luke 13:35 & 19:38; and John 12:13. The effect of these references is to link the ministry of Jesus with God’s appearance to save and to bless (σῶσον [...] εὐδόωσον, Ps 117:25; cf. Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ σωτήριος, ‘for the grace of God our savior has appeared’, Titus 2:11).

Another combination of words from this verse of the Epistle, ἐπιφαίνω and κύριος, are only found together just five times in the Septuagint. One of these occurrences, 2 Maccabees 3, may also have influenced the Epistle:

οἱ δὲ τὸν κύριον εὐλόγουν τὸν παραδοξάζοντα τὸν ἑαυτοῦ τόπον,
καὶ τὸ μικρῷ πρότερον δέους καὶ ταραχῆς γέμον ἱερὸν τοῦ
παντοκράτορος **ἐπιφανέντος κυρίου** χαρᾶς καὶ εὐφροσύνης
ἐπεπλήρωτο.¹⁰⁸³ (2 Macc 3:30)

¹⁰⁸² ET: ‘O Lord, save now, O Lord, give success now. Blessed is the one who comes in the name of the Lord; we will bless you from the house of the Lord. The Lord [is] God, and he appeared to us.’

¹⁰⁸³ ET: ‘But they praised the Lord who had honored his own place. And the temple, which a little while before was full of fear and disturbance, after the Lord appeared, was filled with joy and gladness.’

In the preceding context, God reveals his glory in order to prevent the king's envoy, Heliodorus, from violating the sanctity of the temple. Subsequently, an angel informs Heliodorus that his life had been spared through God's grace (σοι **κεχάρισται** τὸ ζῆν ὁ κύριος, 'the Lord has been gracious for you to live', 2 Macc 3:33). Knowledge of this context would therefore reinforce the Epistle's statement that Ἐπεφάνη γὰρ ἡ **χάρις** τοῦ θεοῦ ('the grace of God has appeared', Titus 2:11).

Titus 2:13a

προσδεχόμενοι τὴν **μακαρίαν ἐλπίδα** καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου **θεοῦ** καὶ σωτῆρος ἡμῶν Ἰησοῦ **Χριστοῦ**¹⁰⁸⁴

Among the seven passages in the Septuagint that contain both μακάριος and ἐλπίς (or their lexical alternatives), four refer to a 'hope' that is 'blessed' (cf. Titus 2:13). In the first of these, Psalm 2, the psalmist (probably David; cf. Ps 2:7, Acts 4:25) begins by celebrating God's commitment to 'his anointed one' (τοῦ χριστοῦ αὐτοῦ, Ps 2:2). Then, after beseeching all rulers of the earth to submit to this chosen king (Ps 2:10-11), the Psalm closes with an encouragement to God's people:

μακάριοι πάντες οἱ **πεποιθότες ἐπ' αὐτῷ**.¹⁰⁸⁵ (Ps 2:12c)

Within the New Testament, Psalm 2 is applied to Jesus (as God's anointed king) in four separate passages, including the citations in Acts 4:25-26 and Acts 13:3 (ἐν τῷ ψαλμῷ γέγραπται τῷ δευτέρῳ, 'it is written in the second Psalm') and the quotations in Heb 1:5 and Heb 5:5 (there are also possible allusions to Psalm 2 in Matt 3:17; Luke 3:22; and John 1:49). Furthermore, the common appellation of Jesus as the 'Christ' (χριστός, cf. Ps 2:2)¹⁰⁸⁶ may also have been influenced by this Psalm (cf. Matt 16:16 – σὺ εἶ ὁ **χριστός** ὁ **υἱὸς** τοῦ θεοῦ τοῦ ζῶντος, 'You are the christ, the son of the living God'; and Ps 2:7a – Κύριος εἶπεν πρὸς με **Υἱός** μου εἶ σύ, 'The Lord said to me, 'You are my son'').

¹⁰⁸⁴ ET: 'While waiting for the blessed hope, the appearance of the glory of our great God and savior, Jesus Christ.'

¹⁰⁸⁵ ET: 'Everyone who trusts in him [is] blessed.'

¹⁰⁸⁶ The term χριστός is applied to Jesus 499 times in the New Testament.

Therefore, a reference to Psalm 2 would explain why the coming appearance of ‘Jesus Christ’ (Ἰησοῦ Χριστοῦ, Titus 2:13b) is described as ‘the blessed hope’ (τὴν μακαρίαν ἐλπίδα, Titus 2:13a; cf. μακάριοι πάντες οἱ πεποιθότες ἐπ’ αὐτῷ, Ps 2:12c) of God’s people.

There are three other occurrences of μακάριος and ἐλπίς (or their lexical alternatives) in the Psalms that may have influenced the Epistle. The first two, Ps 33 and Ps 39 (MT Ps 40), are similar:

γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ **κύριος**·
μακάριος ἀνὴρ, ὃς **ἐλπίζει** ἐπ’ αὐτόν.¹⁰⁸⁷ (Ps 33:9; MT Ps 34:8)

ὄψονται πολλοὶ καὶ φοβηθήσονται
καὶ **ἐλπιούσιν** ἐπὶ κύριον.
μακάριος ἀνὴρ, οὗ ἔστιν τὸ ὄνομα **κυρίου ἐλπίς** αὐτοῦ¹⁰⁸⁸ (Ps
39:4b-5a; MT Ps 40:3b-4a)

In both of these Psalms, the ‘blessed hope’ refers to the belief that God will save his people from their adversaries (Ps 33:7, 17-22; Ps 39:1-3, 9-10, 13, 16-17). This is similar to the Epistle’s hope for the appearance of ‘our savior’ (σωτὴρ ἡμῶν, Titus 2:13).

There are other clear references to these Psalms in the New Testament, including a quotation of Ps 33:13-17 in 1 Peter 3:10-12, and a quotation of Ps 39:7-9 in Heb 10:5-7.

Lastly, μακάριος and ἐλπίς (or their lexical alternatives) are also found together in Ps 83 (MT Ps 84):

κύριε τῶν δυνάμεων, **μακάριος** ἄνθρωπος ὁ **ἐλπίζων** ἐπὶ σέ.¹⁰⁸⁹ (Ps
83:13; MT Ps 84:12)

¹⁰⁸⁷ ET: ‘Taste and see that the Lord is good; blessed [is] the man who hopes upon him.’

¹⁰⁸⁸ ET: ‘Many will see and be afraid and put their hope upon the Lord; blessed [is] the man of whom his hope is the name of the Lord.’

¹⁰⁸⁹ ET: ‘Lord of hosts, blessed [is] the man who hopes upon you.’

In this Psalm, the hope refers to being in God's presence (μακάριοι οἱ κατοικοῦντες ἐν τῷ οἴκῳ σου, εἰς τοὺς αἰῶνας τῶν αἰώνων αἰνέσουσίν σε, 'blessed are the ones who dwell in your house, forever and ever they will praise you'. Ps 83:5; see also Ps 83:11). This fits well with the Epistle where the hope is for the hope for the presence/appearance (ἐπιφάνεια, Titus 2:13) of the one who is both God and Christ (Titus 2:13).

Titus 2:13b

προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου **θεοῦ** καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,¹⁰⁹⁰

The words ἐπιφάνεια and δόξα (or their lexical alternatives) are found together four times in the Septuagint but only one of these occurrences, Ezekiel 43, refers to the appearance of God's glory:

καὶ ἰδοὺ **δόξα θεοῦ** Ἰσραὴλ **ἦρχετο** κατὰ τὴν ὁδὸν τῆς πύλης τῆς βλεπούσης πρὸς ἀνατολάς, καὶ φωνὴ τῆς παρεμβολῆς ὡς φωνὴ διπλασιαζόντων πολλῶν, καὶ ἡ γῆ ἐξέλαμπεν ὡς φέγγος ἀπὸ τῆς **δόξης** κυκλόθεν.¹⁰⁹¹ (Ezek 43:2)

This passage has a similar context to the Epistle in that both refer to God dwelling with his people at the culmination of history (Ezek 43:7; Titus 2:13).

There appears to be a quotation of Ezek 43:2 in Rev 1:15 (**ὡς φωνὴ ὑδάτων πολλῶν**, 'as the sound of many waters'). Like the Epistle, this passage also describes the glorious appearance of Jesus (Rev 1:6-7; Titus 2:13). Thus, given the apparent familiarity with Ezek 43:2, together with its rare vocabulary and similar context, a reference to this verse here in the Epistle appears likely.

¹⁰⁹⁰ ET: 'While waiting for the blessed hope, the appearance of the glory of our great God and savior, Jesus Christ.'

¹⁰⁹¹ ET: 'And behold, the glory of the God of Israel came by the eastern way; and there was the sound of an army as the sound of the doubling of many, and the earth was shining as light from the glory around.'

Titus 2:14a

ὃς **ἔδωκεν** ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα **λυτρώσῃται** ἡμᾶς **ἀπὸ πάσης ἀνομίας** καὶ **καθαρίσῃ** ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.¹⁰⁹²

The words *πάς* and *ἀνομία* are found in the context of *δίδωμι* seven times in the Septuagint. One of these occurrences, Ezekiel 11, appears to be related to the Epistle in that mentions a cleansing from ‘all lawlessness’:

καὶ εἰσελεύσονται ἐκεῖ καὶ ἐξαροῦσιν πάντα τὰ βδελύγματα αὐτῆς καὶ **πάσας** τὰς **ἀνομίας** αὐτῆς ἐξ αὐτῆς. καὶ **δώσω** αὐτοῖς καρδίαν ἑτέραν καὶ πνεῦμα καινὸν **δώσω** ἐν αὐτοῖς καὶ ἐκσπάσω τὴν καρδίαν τὴν λιθίνην ἐκ τῆς σαρκὸς αὐτῶν καὶ **δώσω** αὐτοῖς καρδίαν σαρκίνην,¹⁰⁹³ (Ezek 11:18-19)

The promise of a ‘new spirit’ (πνεῦμα καινὸν, Ezek 11:18) that is mentioned in these verses is repeated three more time times in the book of Ezekiel, in 18:31, 36:26-27 and 37:7,10,14. In these last two passages, after the spirit is given there is also a cleansing from lawlessness:

τάδε λέγει κύριος Ἐν ἡμέρᾳ, ἣ **καθαριῶ** ὑμᾶς ἐκ **πασῶν** τῶν **ἀνομιῶν** ὑμῶν, καὶ κατοικιῶ τὰς πόλεις, καὶ οἰκοδομηθήσονται αἱ ἔρημοι.¹⁰⁹⁴ (Ezek 36:33)

¹⁰⁹² ET: ‘He who gave himself for us, in order to redeem us from all unlawfulness and cleanse for himself a special people, eager for good works.’

¹⁰⁹³ ET: ‘And they will enter there and they will take away all of its abominable things and all of its unlawfulness from it, and I will give to them a different heart and I will give a new spirit in them and I will take out the heart of stone from their flesh and I will give to them a heart of flesh.’

¹⁰⁹⁴ ET: ‘Thus says the Lord, ‘In the day that I cleanse you from all of your unlawfulness, and I cause the cities to be inhabited, and cause the wildernesses to be built upon.’

καὶ ῥύσονται αὐτοὺς ἀπὸ πασῶν τῶν ἀνομιῶν αὐτῶν, ὧν
ἡμάρτοσαν ἐν αὐταῖς, καὶ καθαριῶ αὐτούς, καὶ ἔσονται μοι εἰς
λαόν, καὶ ἐγὼ κύριος ἔσομαι αὐτοῖς εἰς θεόν.¹⁰⁹⁵ (Ezek 37:23b)

In Ezekiel, this ‘new spirit’ also empowers God’s people to follow his commands (Ezek 11:20; 36:27; and 37:23-24). Thus, a reference to these passages would benefit the Epistle by explaining why those who are ‘cleansed’ become ‘zealous for good works’ (ζηλωτὴν καλῶν ἔργων, Titus 2:14).

Another combination of words from this verse of the Epistle, λυτρόω, πᾶς and ἀνομία, are found together just twice in the Septuagint. One of these occurrences, Psalm 129 (MT Psalm 130), is very similar to the Epistle. This Psalm begins with an appeal for forgiveness for the psalmist’s own iniquities/lawlessness (ἀνομίας, Ps 129:3). Then, after expressing confidence in the Lord’s mercy (ἔλεος, Ps 129:7; cf. Titus 3:5 – κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς, ‘according to his mercy he saved us’), the Psalm culminates with the promise of redemption for all of God’s people:

καὶ αὐτὸς λυτρώσεται τὸν Ἰσραὴλ
ἐκ πασῶν τῶν ἀνομιῶν αὐτοῦ.¹⁰⁹⁶ (Ps 129:8; MT Ps 130:8)

cf. ἵνα λυτρώσῃται ἡμᾶς
ἀπὸ πάσης ἀνομίας,¹⁰⁹⁷ (Titus 2:14)

¹⁰⁹⁵ ET: ‘And I will rescue them from all of their unlawfulness, which they sinned by them, and I will cleanse them, and they will be for me a people, and I the Lord will be for them God.’

¹⁰⁹⁶ ET: ‘And he will redeem Israel from all of its unlawfulness.’

¹⁰⁹⁷ ET: ‘In order to redeem us from all unlawfulness.’

The verbal similarity between these two verses suggests a possible dependency. The benefit of the referring to the Psalm would be to give ‘us’ (ἡμᾶς, i.e. ‘the church’, Titus 2:14), who stand in place of ‘Israel’ (Ισραηλ, Ps 129:8), a similar assurance of God’s mercy/redemption.

Titus 2:14b

ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθάρῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.¹⁰⁹⁸

The adjective περιούσιος (‘special’) only occurs five times in the Septuagint (Titus 2:14 is the only place that it occurs in the New Testament). Notably, in all of these occurrences, περιούσιος qualifies λαός to denote a ‘special people’ that is dedicated to God. Thus, each occurrence is identical to the Epistle, suggesting a likely quotation from one (or all) of these passages.

The first two potential source texts, Exod 19 and Exod 23, are similar in that they both exhort God’s people to hear/obey his voice:

καὶ νῦν ἐὰν ἀκοῇ ἀκούσητε τῆς ἐμῆς φωνῆς καὶ φυλάξῃτε τὴν διαθήκην μου, ἔσεσθέ μοι λαὸς περιούσιος ἀπὸ πάντων τῶν ἐθνῶν· ἐμὴ γὰρ ἐστὶν πᾶσα ἡ γῆ.¹⁰⁹⁹ (Exod 19:5)

ἐὰν ἀκοῇ ἀκούσητε τῆς ἐμῆς φωνῆς καὶ ποιήσῃς πάντα, ὅσα ἂν ἐντείλωμαί σοι, καὶ φυλάξῃτε τὴν διαθήκην μου, ἔσεσθέ μοι λαὸς

¹⁰⁹⁸ ET: ‘He who gave himself for us, in order to redeem us from all unlawfulness and cleanse for himself a special people, zealous for good works.’

¹⁰⁹⁹ ET: ‘And now if you obey the sound of my voice and do these things, which I have commanded you, and you keep my covenant, you will be for me a special people from among the nations; for the whole earth is mine.’

περιούσιος ἀπὸ πάντων τῶν ἐθνῶν· ἐμὴ γάρ ἐστιν πᾶσα ἡ γῆ,¹¹⁰⁰
(Exod 23:22)

Since the matching words appear as a quotation, the potential references have a degree of prominence. A reference to these two passages would benefit the Epistle by explaining why members of the church are ‘zealous for good works’ (ζηλωτὴν καλῶν ἔργων, Titus 2:14). This observation, combined with the rarity of **περιούσιος**, would seem to make a reference preferable to a literal reading.

These source texts also appear to be familiar to the early church, with an apparent reference in 1 Pet 2:9:

ὕμεῖς δὲ γένος ἐκλεκτόν, βασιλείον ἱεράτευμα, **ἔθνος ἅγιον, λαὸς**
εἰς **περιποίησιν**, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς
καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φωτός¹¹⁰¹ (1 Pet 2:9)

The other three occurrences of **περιούσιος** are in the book of Deuteronomy:

ὅτι λαὸς ἅγιος εἶ κυρίῳ τῷ θεῷ σου, καὶ σὲ προεῖλατο κύριος ὁ θεός
σου **εἶναί σε αὐτῷ λαὸν περιούσιον** παρὰ πάντα τὰ ἔθνη, ὅσα ἐπὶ
προσώπου τῆς γῆς.¹¹⁰² (Deut 7:6)

ὅτι λαὸς ἅγιος εἶ κυρίῳ τῷ θεῷ σου, καὶ σὲ ἐξελέξατο κύριος ὁ θεός
σου **γενέσθαι σε αὐτῷ λαὸν περιούσιον** ἀπὸ πάντων τῶν ἐθνῶν
τῶν ἐπὶ προσώπου τῆς γῆς.¹¹⁰³ (Deut 14:2)

¹¹⁰⁰ ET: ‘And now if you obey the sound of my voice and keep my covenant, you will be for me a special people from among the nations; for the whole earth is mine.’

¹¹⁰¹ ET: ‘But you are a chosen race, a kingdom of priests, a holy nation, a people of his own, that you may declare the praises of him who called you out of darkness into his wonderful light.’

¹¹⁰² ET: ‘Because you are a holy people to the Lord your God, and the Lord your God chose you to be for him a special people from all the nations, which are upon the face of the earth.’

καὶ κύριος εἵλατό σε σήμερον γενέσθαι σε αὐτῷ λαὸν περιούσιον,
καθάπερ εἶπέν σοι, φυλάσσειν πάσας τὰς ἐντολὰς αὐτοῦ¹¹⁰⁴ (Deut
26:18)

Each of these is also in the context of obedience to the Law and so would provide the same benefit as the two passages in Exodus. In addition, Deut 7 describes God's 'special people' as those who were redeemed (λυτρόω, Deut 7:8) out of slavery. This context would reinforce what is said in the first half of Titus 2:14 (ἵνα λυτρώσῃται ἡμᾶς, 'so that he might redeem us').

The above-mentioned reference in 1 Pet 2:9 could equally refer to these source texts. The same also applies to their prominence and that they are preferred to a literal reading.

Titus 3:4

ὅτε δὲ ἡ χρηστότης καὶ ἡ φιланθρωπία ἐπεφάνη τοῦ σωτήρος ἡμῶν
θεοῦ¹¹⁰⁵

The words ἐπιφαίνω and θεός are also found in Titus 2:11 in a similar context of salvation (Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ σωτήριος πᾶσιν ἀνθρώποις, 'for the grace of God has appeared to bring salvation to all people'). As such, the three potential source texts that were noted for that verse (i.e. Ps 79, Ps 117 and 2 Macc 3) are equally beneficial here.

¹¹⁰³ ET: 'Because you are a holy people to the Lord your God, and the Lord your God chose you to be for him a special people from all the nations, which are upon the face of the earth.'

¹¹⁰⁴ ET: 'And the Lord chose you today to be for him a special people, just as he said to you, that you might keep all of his commands.'

¹¹⁰⁵ ET: 'But when the generosity and kindness of God our savior appeared.'

Titus 3:4-5a

ὅτε δὲ ἡ **χρηστότης** καὶ ἡ φιλανθρωπία **ἐπεφάνη** τοῦ **σωτήρος**
ἡμῶν **θεοῦ** οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν ἡμεῖς
ἀλλὰ **κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς**¹¹⁰⁶

The words ἔλεος and σώζω are found together just eight times in the Septuagint. Four of these occurrences are similar to the Epistle:

σῶσόν με ἕνεκεν τοῦ ἑλέους σου.¹¹⁰⁷ (Ps 6:5b; MT Ps 6:4b)

ἐπίφανον τὸ πρόσωπόν σου ἐπὶ τὸν δοῦλόν σου,

σῶσόν με ἐν τῷ **ἐλέει σου**

[...] ὥς πολὺ τὸ πλῆθος τῆς **χρηστότητός** σου, κύριε¹¹⁰⁸ (Ps 30:17,20; MT Ps 31:16,19)

καὶ σύ, κύριε κύριε, ποιήσον μετ' ἐμοῦ **ἔλεος** ἕνεκεν τοῦ ὀνόματός σου, ὅτι **χρηστὸν** τὸ **ἑλέος** σου

[...] **σῶσόν με κατὰ τὸ ἑλέος σου**¹¹⁰⁹ (Ps 108:21,26; MT Ps 109:21,26)

καὶ νῦν κλίνω γόνυ καρδίας δεόμενος τῆς παρὰ σοῦ **χρηστότητος**

[...] καὶ ἐν ἐμοὶ δείξῃς τὴν ἀγαθωσύνην σου· ὅτι ἀνάξιον ὄντα

σώσεις με κατὰ τὸ πολὺ ἑλέος σου,¹¹¹⁰ (Pr. Man. 11, 14)

¹¹⁰⁶ ET: 'But when the generosity and kindness of God our savior appeared, he saved us, not from works of righteousness that we have done but according to his mercy.'

¹¹⁰⁷ ET: 'Save me on account of your mercy.'

¹¹⁰⁸ ET: 'Let your face shine upon your servant, save me in your mercy [...] How abundant is the multitude of your generosity, Lord.'

¹¹⁰⁹ ET: 'And you, Lord, Lord, do with me mercifully for your name's sake. Because your mercy is generous [...] Save me according to your mercy.'

¹¹¹⁰ ET: 'And now I bend the knee of [my] heart, beseeching from your generosity [...] and in me demonstrate your goodness; that, being unworthy, you will save me according to the multitude of your mercy.'

In each of these passages, the person addressing God is in a position of helplessness. For the three Psalms, the danger is from adversaries who are plotting to kill the psalmist (Ps 6:5; Ps 30:14; and Ps 108:9). For the Prayer of Manasseh, the problem is self-inflicted, arising from Manasseh's own sinfulness (PrMan 10-13). Thus, an appeal to this prayer would be especially beneficial, given that salvation in the Epistle is also contrary to what is deserved (Ἡμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, [...], 'For then we ourselves were also foolish, disobedient [...]', Titus 3:3).

Titus 3:5b

ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως
πνεύματος ἁγίου,¹¹¹¹

The words ἀνακαινώσις and πνεῦμα (or their lexical alternatives) occur together just four times in the Septuagint. Three of these occurrences (Ezek 11:19, 18:31 and 36:26) appear to be related to each other in that they each promise a 'new spirit' (πνεῦμα καινόν) that will help those who struggle with disobedience. Since this same problem is being addressed in the Epistle (Titus 3:3), a reference to any of these passages would be beneficial.

καὶ δώσω αὐτοῖς καρδίαν ἑτέραν καὶ πνεῦμα καινόν δώσω ἐν
αὐτοῖς καὶ ἐκσπάσω τὴν καρδίαν τὴν λιθίνην ἐκ τῆς σαρκὸς αὐτῶν
καὶ δώσω αὐτοῖς καρδίαν σαρκίνην¹¹¹² (Ezek 11:19)

ἀπορρίψατε ἀπὸ ἐαυτῶν πάσας τὰς ἀσεβείας ὑμῶν, ὡς ἡσεβήσατε
εἰς ἐμέ, καὶ ποιήσατε ἑαυτοῖς καρδίαν καινὴν καὶ πνεῦμα καινόν·
καὶ ἵνα τί ἀποθνήσκετε, οἶκος Ἰσραὴλ¹¹¹³ (Ezek 18:31)

¹¹¹¹ ET: 'He saved us through the washing of new birth and renewal of the Holy Spirit.'

¹¹¹² ET: 'I will give them another heart, and I will give to them a new spirit within them; I will remove the heart of stone from their flesh and give them a heart of flesh.'

καὶ ῥανθῶ ἐφ’ ὑμᾶς ὕδωρ καθαρὸν, καὶ καθαρισθήσεσθε ἀπὸ πασῶν τῶν ἀκαθαρσιῶν ὑμῶν καὶ ἀπὸ πάντων τῶν εἰδώλων ὑμῶν, καὶ καθαριῶ ὑμᾶς. καὶ δώσω ὑμῖν καρδίαν καινὴν καὶ πνεῦμα καινὸν δώσω ἐν ὑμῖν καὶ ἀφελῶ τὴν καρδίαν τὴν λιθίνην ἐκ τῆς σαρκὸς ὑμῶν καὶ δώσω ὑμῖν καρδίαν σαρκίνην.¹¹¹⁴ (Ezek 36:25-26).

Ezek 36 is interesting in that it also appears to refer to the water of purification (ὕδωρ ῥαντισμοῦ· ἁγνισμῶ ἐστίν, ‘water of sprinkling, it is a purification’, Num 19:9), thereby fitting with the Epistle’s context of διὰ λουτροῦ παλιγγενεσίας, ‘through the washing of regeneration’, Titus 3:5).

These passages appear to be familiar to the early church, including a paraphrase of Ezek 36:25 in Heb 10:22 (ῥεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουσμένοι τὸ σῶμα ὕδατι καθαρῷ, ‘having our hearts sprinkled clean from an evil conscience and bodies washed by clean water’).¹¹¹⁵ There also appears to be a paraphrase of one (or all) of these three passages in 2 Cor 3:3 (ἐγγεγραμμένη οὐ μέλανι ἀλλὰ πνεύματι θεοῦ ζῶντος, οὐκ ἐν πλαξὶν λιθίναις ἀλλ’ ἐν πλαξὶν καρδαίαις σαρκίναίς, ‘written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts’).¹¹¹⁶ In addition to these, there are other potential references to Ezek 11 and Ezek 36 in Titus 2:14.

¹¹¹³ ET: ‘Cast away from you all the transgressions that you have committed against me, and get yourselves a new heart and a new spirit! Why will you die, O house of Israel?’

¹¹¹⁴ ET: ‘And I will sprinkle upon you clean water, and you will be cleansed from all your uncleanness and from all your idols, I will cleanse you. And I will give you a new heart and I will give a new spirit in you and I will take away the heart of stone from your flesh and I will give to you a heart of flesh.’

¹¹¹⁵ This potential reference is noted by both the UBS⁵ and the NA²⁸.

¹¹¹⁶ Likewise, this potential reference is noted by both the UBS⁵ and the NA²⁸.

Titus 3:5b-6

πνεύματος ἁγίου, οὗ **ἐξέχεεν** ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ
Χριστοῦ τοῦ σωτῆρος ἡμῶν.¹¹¹⁷

Within the Septuagint, the verb ἐκχέω is used in the context of πνεῦμα in five different passages, but only two of these mention a 'spirit' being 'poured out'. The first passage, Joel 3, is cited in Acts 2 after the outpouring of the Holy Spirit at Pentecost:

Καὶ ἔσται μετὰ ταῦτα καὶ **ἐκχεῶ** ἀπὸ τοῦ **πνεύματός** μου ἐπὶ πᾶσαν
σάρκα, καὶ προφητεύσουσιν οἱ υἱοὶ ὑμῶν καὶ αἱ θυγατέρες ὑμῶν,
καὶ οἱ πρεσβύτεροι ὑμῶν ἐνύπνια ἐνυπνιασθήσονται, καὶ οἱ
νεανίσκοι ὑμῶν ὀράσεις ὄψονται· καὶ ἐπὶ τοὺς δούλους καὶ ἐπὶ τὰς
δούλας ἐν ταῖς ἡμέραις ἐκείναις **ἐκχεῶ** ἀπὸ τοῦ **πνεύματός** μου.¹¹¹⁸
(Joel 3:1-2; ET Joel 2:28-29; Acts 2:17-18)

The citation in Acts continues to Joel 3:5a (καὶ ἔσται πᾶς, ὃς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου, σωθήσεται, 'and it will be that everyone, who calls upon the name of the Lord, will be saved'; Acts 2:21), thereby linking 'salvation' with the 'outpouring' of the 'Spirit'. Then, in the subsequent verses of Acts, 'Jesus' is described as the one who 'pours out' the 'Spirit':

τοῦτον τὸν **Ἰησοῦν** ἀνέστησεν ὁ θεός, οὗ πάντες ἡμεῖς ἐσμεν
μάρτυρες· τῇ δεξιᾷ οὖν τοῦ θεοῦ ὑψωθεὶς, τὴν τε ἐπαγγελίαν τοῦ

¹¹¹⁷ ET: 'Of the Holy Spirit, whom he poured out upon us richly through Jesus Christ our savior.'

¹¹¹⁸ ET: 'And I will be with them and I will pour out from my spirit upon all flesh, and your sons and daughters will prophesize, and your older men will dream dreams and your younger men will see visions; and upon your manservants and upon your maidservants in that day I will pour out from my spirit.'

πνεύματος τοῦ **ἁγίου** λαβὼν παρὰ τοῦ πατρὸς, **ἐξέχεεν** τοῦτο ὃ ὑμεῖς [καὶ] βλέπετε καὶ ἀκούετε.¹¹¹⁹ (Acts 2:32-33)

cf. also εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν καὶ λήμψεσθε τὴν δωρεὰν τοῦ **ἁγίου πνεύματος**. ὑμῖν γάρ ἐστιν ἡ ἐπαγγελία¹¹²⁰ (Acts 2:38b-40)

Notably, both the purpose of the outpouring (i.e. salvation) and the means by which it occurs (i.e. Jesus) are captured in the second half of Titus 3:6 (διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν, ‘through Jesus our savior’). Given these similarities, another reference to Joel here in the Epistle seems likely.

The second passage that refers to the outpouring of a spirit (ἐκχέω and πνεῦμα) is Zech 12. While the surrounding context mentions the forgiveness of sins (Zech 13:1ff;¹¹²¹ cf. Joel 3 and Acts 2), the verse itself highlights the contrition that follows the outpouring of the spirit/Spirit:

καὶ **ἐκχεῶ** ἐπὶ τὸν οἶκον Δαυὶδ καὶ ἐπὶ τοὺς κατοικοῦντας Ἱερουσαλὴμ **πνεῦμα χάριτος** καὶ οἰκτιρμοῦ, καὶ ἐπιβλέψονται πρὸς με ἄνθ’ ὧν κατωρχήσαντο καὶ κόψονται ἐπ’ αὐτὸν κοπετὸν ὡς ἐπ’ ἀγαπητὸν καὶ ὀδυνηθήσονται ὀδύνην ὡς ἐπὶ πρωτοτόκῳ.¹¹²² (Zech 12:10)

¹¹¹⁹ ET: ‘God raised this Jesus, of which we are all witnesses; therefore, having been exalted to the right hand of God, and having received from the Father the promised Holy Spirit, this he poured out, which you yourselves have also seen and heard.’

¹¹²⁰ ET: ‘For the forgiveness of your sins and you will receive the gift of the Holy Spirit. Because the promise is for you.’

¹¹²¹ Note that the MT includes the clause **וְלִנְדָּתָם מִכָּל טִמְאָתָם** (‘to cleanse them from sin and uncleanness’) at the end of Zech 13:1. This clause is omitted from the Septuagint.

¹¹²² ET: ‘And I will pour out a spirit of grace and compassion upon the house of David and the inhabitants of Jerusalem, and they shall look to me instead of whom they have mocked, and they shall mourn upon him mourning as for a beloved, and they shall weep weeping as upon a first-born.’

Elsewhere in the New Testament, contrition is the work of the Holy Spirit in John 16:7-8 (ὁ παράκλητος [...] ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως, ‘the Paraclete [...] he will convict the world concerning sin and righteousness and judgment’). Notably, Zech 12:10 is then cited in John 19:37 during the crucifixion of Jesus (καὶ πάλιν ἑτέρα γραφὴ λέγει· **ὄψονται** εἰς ὃν **ἐξεκέντησαν**, ‘and again another Scripture says, “They will look upon the one whom they pierced”’).¹¹²³ Similarly, the theme of contrition is evident in the quotation of Zech 12:10 in Rev 1:7 (οἵτινες αὐτὸν **ἐξεκέντησαν**, **καὶ κόψονται ἐπ’ αὐτόν**, ‘the ones who pierced him, even they will mourn over him’).

A reference to Zech 12:10 (and the implied contrition) would benefit the Epistle by providing the reason for the abandonment of sin in the previous verses of the Epistle (Ἦμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι [...] ὅτε δὲ [...], ‘for then we ourselves were also ignorant, disobedient, deceived [...] but when [...]’, Titus 3:3-4). Furthermore, Zechariah’s description of the spirit as πνεῦμα χάριτος καὶ οἰκτιρμοῦ (‘a spirit of grace and compassion’) may lie behind the reference to ‘grace’ in the following verse (δικαιωθέντες τῇ ἐκείνου χάριτι, ‘having been justified by this grace’, Titus 3:7).

Titus 3:7

ἵνα **δικαιωθέντες** τῇ ἐκείνου χάριτι **κληρονόμοι** γενηθῶμεν κατ’ ἐλπίδα **ζωῆς αἰωνίου**.¹¹²⁴

¹¹²³ There are two lexical differences in this citation. Firstly, in place of the Septuagint’s ἐπιβλέψονται (from ἐπιβλέπω, ‘I look upon’), John has ὄψονται (from ὁράω, ‘I see’). Secondly, in place of the Septuagint’s κατορχήσαντο (from καθορχέομαι, ‘I mock’), John has ἐξεκέντησαν (from ἐκκεντέω, ‘I pierce’). The first change is insignificant, while the second is perhaps a better translation of the Hebrew קָרָךְ (‘to pierce’) in the MT. Interestingly, Rev 1:7 also uses ἐκκεντέω in its quotation of Zech 12:10.

¹¹²⁴ ET: ‘In order that, having been justified by his grace, we might become inheritors of the hope of eternal life.’

There are four passages that may have influenced this verse of the Epistle. The first two, Ps 36 and Isa 60, contain both κληρονόμος and αἰώνιος (or their lexical alternatives) in the context of δικαίω (or its alternatives).¹¹²⁵ A third passage, Wis 12, contains both ζωή and αἰώνιος (or their lexical alternatives) in the context of δικαίω (or its alternatives).¹¹²⁶ These three source texts could benefit the Epistle by reinforcing the link between being righteous (δικαιωθέντες, ‘having been justified/made righteous’, Titus 3:7) and inheriting eternal life:

δίκαιοι δὲ κληρονομήσουσι γῆν καὶ κατασκηνώσουσιν εἰς αἰῶνα αἰῶνος ἐπ’ αὐτῇ.¹¹²⁷ (Ps 36:29; MT Ps 37:29)

καὶ ὁ λαός σου πᾶς δίκαιος, καὶ δι’ αἰῶνος κληρονομήσουσιν τὴν γῆν,¹¹²⁸ (Isa 60:21a)

Δίκαιοι δὲ εἰς τὸν αἰῶνα ζῶσιν, καὶ ἐν κυρίῳ ὁ μισθὸς αὐτῶν, καὶ ἡ φροντίς αὐτῶν παρὰ ὑψίστῳ.¹¹²⁹ (Wis 5:15)

A fourth passage, Dan 12, contains a possible two-word quotation of the words ζωή and αἰώνιος. The same phrase also appeared in Titus 1:2.

καὶ πολλοὶ τῶν καθευδόντων ἐν τῷ πλάτει τῆς γῆς ἀναστήσονται, οἱ μὲν εἰς ζωὴν αἰώνιον, οἱ δὲ εἰς ὀνειδισμόν, οἱ δὲ εἰς διασπορὰν καὶ αἰσχύνην αἰώνιον.¹¹³⁰ (Dan 12:2)

¹¹²⁵ There are only four passages in the Septuagint that contain this combination of words.

¹¹²⁶ There are only four passages in the Septuagint that contain this combination of words.

¹¹²⁷ ET: ‘The righteous will inherit the land and live forever in it.’

¹¹²⁸ ET: ‘All your people [shall be] righteous, and forever they will inherit the land.’

¹¹²⁹ ET: ‘But the righteous live forever, and their reward [is] with the Lord, and their care is from the Most High.’

¹¹³⁰ ET: ‘Many of the ones who sleep in the dust of the earth shall rise up, some to eternal life, and some to shame and everlasting contempt.’