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Van Nes, Jermo. "The Pastoral Epistles: Common Themes, Individual Compositions? An Introduction to the Quest for the Origin(s) of the Letters to Timothy and Titus."

In New Testament scholarship, the pseudonymity of the so-called Pastoral Epistles (1–2 Timothy and Titus) continues to be a majority position, partially because many scholars assume that they were originally designed as a tripartite letter corpus. Over the past decades, however, a growing group of scholars has started to challenge this corpus theory by pointing out the individual qualities of the letters to Timothy and Titus and their mutual differences. These research findings have brought a number of scholars to believe that the letters were composed by more than one author. When the arguments for plural authorship are compared to the traditional arguments for common authorship, it seems the pseudonymity of the Pastoral Epistles is by no means a foregone conclusion. Accordingly, the quest for the origin(s) of the letters to Timothy and Titus must be continued.

Herzer, Jens. "Narration, Genre, and Pseudonymity: Reconsidering the Individuality and the Literary Relationship of the Pastoral Epistles."

In the last two decades, the classical paradigm of the literary unity of the Pastoral Epistles as a three-part "Corpus Pastorale" has been challenged and defended in various ways. The discussion has accompanied a new discourse on pseudonymity and its relevance for New Testament writings. This article traces the development of the hypothesis of the Pastoral Epistles' pseudonymity and illuminates the problems this hypothesis entails. Focusing on narrative elements and genre (such as mandata or ancient letter novel), individual traits of each letter will be discussed exemplarily in order to reconsider their relationship. Highlighting the letters' individual profiles leads to a more refined interpretation beyond the old controversy between authenticity and pseudonymity. As a result (which cannot be a substantial part of this article), Titus and 2 Timothy can be interpreted as authentic letters of Paul, written in his last years, whereas 1 Timothy is best situated in the anti-heretic struggles of the second century AD.

Dulk, Matthijs Den. "Pauline Biography and the Letter to Titus: A Response to Jens Herzer."

This response critically analyzes Jens Herzer's interpretation of the Pastorals' "personal notes" (i.e., the references to personal circumstances, coworkers, and travel plans), which play a significant role in his essay in the present journal as well as in a number of his other recent publications. The response focuses on Herzer's proposal that the references to travel plans and place names in the letter to Titus indicate that this missive was composed during Paul's final journey to Rome (cf. Acts 27–28). I argue that a number of key exegetical decisions on which this hypothesis is based are debatable and that there are other, at least equally plausible, ways to explain the place names and travel plans mentioned in Titus. One possibility, which to the best of my knowledge has not been previously considered, is that the references to Crete (Titus 1:5) and Nicopolis (Titus 3:12) serve to address two "gaps" in the story of early Pauline Christianity: (1) the curious absence of any reference to Titus outside Galatians and 2 Corinthians, and (2) the lack of information about Paul's mission in Illyricum, which is mentioned only in passing in Rom 15:19.

Smit, Peter-Ben. "Supermen and Sissies: Masculinities in Titus and 1 Timothy."

This paper addresses the question of gender scripts in the Pastoral Epistles from the point of view of masculinities studies. Two of the Pastoral Epistles will be studied in particular, Titus and 1 Timothy, given their high degree of comparability when it comes to the questions of (a) Pauline self-presentation and (b) the outline of various roles in the communities addressed through these epistles. By analyzing key aspects of the gender (and more specifically, masculinity) scripts in play, it will be shown that the Pastoral Epistles espouse a view of masculinity that suited the (dominant) contemporary ideals of what a "real man" looked like. This, it will be suggested, is in fact an expression of what may well be called "precarious" masculinity: masculinity that feels threatened and therefore establishes control over others, attempting to safeguard its own position and standing. This may shed light on the provenance of the Pastoral Epistles: out of a marginal milieu. Also, it will be argued that the agreement in gender scripts among these two pastorals would suggest that they stem from the same social milieu and may well have been considered as a corpus from a very early stage onward. Finally, a hermeneutical observation will be made concerning the reception of the views on masculinity in these two pastorals (and the Pastorals at large).

Sierksma-Agteres, Suzan J. M. "Faithfulness as Subhegemonic Antidote to a Precarious Existence: A Response to Peter-Ben Smit."

In this response to Peter-Ben Smit's article in this volume, two questions are discussed. The first intends to review critically one of the main tenets of Peter-Ben Smit's contribution by asking exactly how fluid and discursive the construction of gender in the Pastoral Epistles was. The second question is whether hegemonic performance of masculinity is the best explanation for the manner of expressing authority in the Pastorals. As a mostly additional yet partly challenging perspective, a related interpretive frame is introduced: philosophical imitation in virtue. As authority is expressed in terms of imitation in virtuous living, it can be better understood as a form of, in Smit's vocabulary, "subhegemonic" masculinity: a critical rephrasing of the cultural hegemonic norm in terms of self-control that enables participation of "every body," male and female. Crucial to this philosophical ideal of masculinity is control over one's self (*sōphrosunē*) instead of the hegemonic ideal of control over the world outside. In addition to this virtue, it will be argued that in all three Pastoral Epistles the virtue of *pistis*, "trust" or "faithfulness," functions to create a reciprocal, inclusive, and divinely modeled network of imitation. Rather than supporting the author's masculine self-presentation, as Smit holds, *pistis* functions to balance hegemonically gendered power play.

Houwelingen, P. H. R. (Rob) van. "The Meaning of *ἐπιφάνεια* in the Pastoral Epistles."

The Greek feminine noun *ἐπιφάνεια*, "appearance, manifestation," occurs five times in the Pastoral Epistles, but nowhere else in the New Testament—except in 2 Thess 2:8. The use of *ἐπιφάνεια* instead of the more eschatological term *παρουσία*, "presence, arrival," is usually considered to be a feature of the Pastoral Epistles as a corpus. In case of individual compositions, this common theme could be elaborated in different but complementary ways. This article aims to investigate the meaning of *ἐπιφάνεια* in the three Pastoral Epistles separately by a close reading of all the pertinent passages. It will be argued that *ἐπιφάνεια* in 2 Timothy

always concerns the earthly appearing of Christ (not only in 2 Tim 1:10 but also, contrary to the opinion of most commentators, in 4:1 and 4:8 as well), whereas in 1 Timothy and Titus the word refers to his future appearing (in 1 Tim 6:14 and Titus 2:13). The difference between 1 Timothy and Titus on the one hand and 2 Timothy on the other can be explained by the testamentary character of 2 Timothy. The apostle Paul, finding himself in captivity, must take into account the possibility of an early death, which would prevent him from experiencing the parousia. So, when contemplating the ἐπιφάνεια of Christ, he rather highlights the importance of the incarnation in the proclamation of the Son of God.

Manomi, Dogara Ishaya. "Salvific, Ethical, and Consummative 'Appearances' in the Pastoral Epistles? A Response to Rob van Houwelingen."

In his article titled "The Meaning of ἐπιφάνεια in the Pastoral Epistles," Rob van Houwelingen argues and concludes that ἐπιφάνεια is used in 1 Timothy and Titus, on the one hand, to refer to the second coming of Christ, while it is used in 2 Timothy, on the other hand, to refer to the first coming of Christ. He further argues that the testamentary nature of 2 Timothy, unlike 1 Timothy and Titus, accounts for Paul's focus on the first epiphany of Christ therein. While van Houwelingen's article title and conclusion suggest an analysis that encompasses comprehensive lexical and conceptual elements, he, however, undertakes only a lexical study of the noun cognate ἐπιφάνεια, without justifying the exclusion of the verbal (and other) cognates. In response, this article undertakes a comprehensive analysis of all the cognates and concepts of ἐπιφάνεια in the Pastoral Epistles, focusing on their salvific, ethical, and consummative dimensions. It concludes that, in each of the three letters, depending on the context, ἐπιφάνεια as a concept is used both in reference to the first and second comings of Christ. The emphasis is, however, more on the first than the second epiphany. Moreover, both epiphanies share an ethical significance that connects them together.

Baum, Armin D. "Stylistic Diversity in the Corpus Ciceronianum and in the *Corpus Paulinum*: A Comparison and Some Conclusions."

The *Corpus Paulinum* can roughly be divided into four letter groups, the Thessalonian letters, the *Hauptbriefe*, the Prison Letters, and the Pastoral Letters. As New Testament style criticism has revealed, each of these letter groups displays a number of lexical, syntactical, and other stylistic peculiarities. In order to interpret this stylistic diversity in the Pauline corpus on a broader basis and to explore all possible explanations for the different stylistic phenomena, it proves helpful to take into account the scholarly explanations for similar style differences in the much larger oeuvre of Cicero. Cicero's writings confirm the prevalent observation that the same ancient author could write in very different styles. In addition, they demonstrate how different communication situations, different text genres, and different addressees could influence not only Cicero's but also Paul's style.

Percival, John. "Deciding What Counts: The Difficulties of Comparing Stylistic Diversity: A Response to Armin D. Baum."

This response to Armin Baum argues that he has asked an important question about the stylistic variation in Paul and Cicero but that his analysis lacks adequate statistical rigor. Cicero's writing certainly reveals a range of styles, depending on genre, chronology, and communicative

recipients. However, it is not straightforward to compare Cicero with Paul because of the narrower range of genre and shorter timespan for Paul, and also the differing methodologies for stylistic analysis in the existing literature. Baum's analysis of the Pauline material does not adequately handle statistical significance, dependent variables, the effects of lumping, or more-recent advances in multivariate analysis.

Porter, Stanley E. "The Pastoral Epistles: Common Themes, Individual Compositions, Concluding Reflections."

This article responds to the five major presenters at the ETF Pastoral Epistles Symposium along several lines. I begin by introducing the importance of discussion of the Pastoral Epistles within the context of Continental European scholarship. The article is then divided into three substantive sections. The first identifies various common themes found within the five articles. These are related especially to matters of authorship as they pertain to accounting for variation among the letters. This variation is usually correlated with authorship, but more recent discussion regarding genre/register is also considered. A second section offers a brief summary and critique of each of the five articles, attempting to put each contribution within the context of the wider discussion. A third section offers summative observations.