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THE PREACHING OF PAUL AND SILVANUS

"Jesus Christ whom we preached among you,
Silvanus, Timothy and I" - 2 Cor. 1:19

Dr. George K. Barr

Abstract
Contemporary scholarship tends to define 'Paul' in terms of a limited selection of the major Pauline epistles. These show one side of Paul, but they do not reveal the pastor and missionary with the common touch, whose preaching appealed to countless uneducated people, changing their lives and drawing them into the Christian community. In this article, the attempt is made to discover the themes and vocabulary which Paul and his companions used during their missionary journeys in making converts and in establishing and nurturing new Christian groups.

The team of preachers

In 2 Corinthians 1:19 Paul refers to the team of missionaries who worked with the congregation in Corinth - "Silvanus, Timothy and I". That team won many converts during their missionary journeys. On a first, often brief visit to a town, a nucleus of believing people was established. Later the missionaries returned to that town to find a flourishing congregation with new leaders of the Church emerging. The content of the preaching which met with such success was probably different from that of the doctrinal and ethical sections of Paul's more formal epistles which even established Christians found difficult to understand (2 Pet. 3:15f). This article tries to recover something of the thought and vocabulary which went into that preaching which ordinary people understood and accepted and allowed to change their lives. This is done through writings which may be attributed to members of the team. Unfortunately there are no writings extant which may be attributed

to Timothy, but that is not the case with regard to Paul and Silvanus. On this question, scalometric analysis throws new light.

Silvanus (or Silas) is first mentioned in Acts 15:22 as one of the group chosen by the apostles and elders to be sent to Antioch bearing the letter concerning rules for Gentile Christians. In Acts 15:32, Judas and Silas are described as "prophets, (who) exhorted the brethren with many words and strengthened them". Paul chose Silvanus as his missionary partner (Acts 15:37-40) after the dispute with Barnabas. Paul and Silvanus worked together in partnership probably for the best part of three years during Paul's second missionary journey. Silvanus is last mentioned in Acts 18:5. He was with Paul when he wrote 1 and 2 Thessalonians (1 Thess 1:1 and 2 Thess. 1:1). It is possible that thereafter Silvanus left Paul to join Peter, as his name appears in 1 Peter 5:12 - "By Silvanus...I have written briefly to you...." Silvanus, then, appears to have been a preacher of some ability who shared the missionary work with Paul for about three years. He may thereafter have acted as scribe for Peter during Peter's missionary journeys. Nothing further is known of his history, but some inferences may be drawn from his writings.

Firstly we must consider the extent of the writings of Paul and of Silvanus.

The writings of Paul

In a previous article[1] I identified the 'prime patterns' in the Pauline epistles. The characteristic graphs of the prime patterns take their form from the combination of two features. The first is the cyclic pattern of groups of longer and shorter sentences which is typical of Paul's rhythmic style. The second is the division of the text into two

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[1]   Barr, G.K. 'Scale and the Pauline Epistles', *Irish Biblical Studies,* 17, (Jan. 1995), p.32f. The prime patterns are Ro. 1-14; 1 Cor. 1:1-6:20; 2 Cor. 10:1-12:19a; Gal. 1:1-5:15; Eph. 1:1-5:33; Phil. 1:1-4:23; Col. 1:1-4:18; 1 Thess. 1:1-5:28; 2 Thess. 1:1-3:18; 1 Tim. 1:1-5:7 with 3:1-16 omitted; 2 Tim. 1:1-4:22 with 1:15-2:7 placed after 4:5; Tit. 1:1-3:15 with 1:7-9, 12-16 omitted; Philemon v.1-25.

sections - one a high-scale section with a comparatively long average sentence length and the other a low-scale section with a lower average sentence length. Sometimes, but not always, these correspond to doctrinal and ethical passages respectively. These patterns have pronounced characteristics. The two sections consistently have almost equal numbers of sentences but the average sentence length is very different reflecting a difference of scale between the sections. These patterns show differences in complexity but share a common structure. When these patterns are understood to represent the material which Paul had prepared in his mind in readiness for dictation, then the rest of the material may be very plausibly seen as afterthoughts added in further sessions of dictation.

There are two exceptions to the general pattern. Firstly, the Corinthian correspondence contains prime patterns at the beginning of 1 Cor. and at 2 Cor. 10:1 which marks the beginning of the Severe Letter. The rest of the Corinthian material consists of small independent topics with a small pattern to each topic.

Secondly, the Pastorals show some disruption. In 1 Timothy and Titus this is clearly caused by the insertion of the "Bishops" passages which have caused many scholars to attribute a late date to these epistles. These passages, however, are clearly insertions, and if they are removed, the evidence of an earlier stage in the development of church order may be detected. It has been suggested to me that at this point my argument may be circular, and that the removal of these passages provides the kind of pattern I wish to find. If only one epistle had been involved there might be some substance to that charge. But these two epistles provide patterns showing different degrees of complexity and with the disturbances occurring at quite different places and taking different forms. Yet the removal of the "Bishops" passages which have similar content restores in each case a plausible Pauline pattern. This cannot be accidental, and the most likely explanation is that these passages were marginal notes made by a bishop early in the second century and later incorporated within the text. I therefore reject the charge of circularity.

2 Timothy shows a different kind of disturbance and the text itself suggests that mention of Phygelus and Hermogenes in 1:15 would sit more comfortably towards the end of the epistle alongside the names of other defaulting colleagues. The advice to Timothy in 2:1-7 would also be more suitably placed at the end of the epistle. The effect of removing 1:15-2:7 to a point after 4:5 restores the prime pattern and leaves a continuous text. This corresponds roughly to moving one page from page 3 to page 7, or pages in that proportion. Again I would reject the charge of circularity as the motive for making the adjustment is found in the text itself.

The presence of these prime patterns in each of the Pauline epistles is not necessarily a proof of authorship but further consideration will be given to this point later.

The writings of Silvanus

In a previous article[2] I showed the common patterns which are found in Hebrews, 1 Peter 2:1-5:11 and 2 Peter. These provide prime patterns of a sort which are quite different from the Pauline prime patterns. The pattern in 1 Peter begins at Chapter 2; it is likely that after dictating Chapter 1 the epistle was laid aside. On resuming dictation, the author and his secretary were able to achieve continuity with regard to the content of the material, but in terms of structure a new beginning was made and the form of the beginning of Chapter 1 is repeated at the beginning of Chapter 2.

The prime patterns of these three works are also very distinctive. In each case the main thrust of the epistle is contained in a high-scale central portion (with a high average sentence length) which corresponds exactly to the major *inclusio*. Such an inclusion is marked by characteristic phrases and vocabulary at the opening and the closing of the inclusion which summarise the contents of the inclusion. While inclusions may be found in epistles by other authors, the correspondence between these inclusions and the

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[2]   Barr, G.K. 'The Structure of Hebrews and of 1st and 2nd Peter', *Irish Biblical Studies* 19, (Jan. 1997), pp. 17-31.

striking features seen in these graphs is most unusual. The graphs of these prime patterns are very similar and are scale-related, the same form appearing in works of different lengths.

Again the appearance of similar prime patterns in these epistles does not in itself necessarily constitute proof of authorship. In this, however, I am being much more cautious than many scholars following traditional disciplines who make claims regarding authorship on the basis of patterns of other types, statistical and linguistic.

The prime patterns do give some evidence of the common authorship of these three works. In the article cited I have given reasons for the differences in the quality of the Greek, and reasons for attributing the patterns to Silvanus[3].

A problem of verification

I have used these prime patterns to identify works which may reasonably be attributed to Paul and to Silvanus. There is, however, a problem of verification. To date, I am unaware of any scholar who has replicated my work in scalometric analysis. It is time-consuming work, but over some years I have been able to devote time to the examination of the graphs of a large number of ancient and modern works which may be compared with those of the writings which I now attribute to Paul and Silvanus. The reader does not have the benefit of these comparisons and may only be able to judge the matter using the tools of traditional critical methods. Unfortunately, these methods do not recognise the existence of scale differences in literature and treat all texts as if they were homogeneous with regard to scale. In that respect traditional

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[3]   In attributing the Petrine epistles to Silvanus I would not suggest that there was no input from Peter, but Silvanus seems to have been allowed to write out the material in his own way; hence the prime pattern is that of Silvanus. In the Paulines, the secretary did not enjoy that freedom, but followed Paul's dictation; hence the prime pattern is that of Paul.

methods are inadequate, as the existence of scale differences has been demonstrated in the papers cited.

In searching for similar prime patterns I have scrutinised the graphs of all the rest of the New Testament texts, the epistles of Ignatius, all the works of Isocrates, the forensic speeches of Isaeus, the 124 *Epistolae Morales* of Seneca, 1 and 2 Clement, Polycarp to Philippians, Didache, Barnabas, the Martyrdom of Polycarp and the Epistle to Diognetus. The graphs of a variety of modern works have also been scrutinised bringing the total text covered to over half a million words. Nowhere have I found patterns which relate to clearly defined textual units and which correspond to the prime patterns of the texts which I attribute to Paul and Silvanus. Experiment has shown how difficult it is to write a text which will produce such prime patterns, as the length of every sentence interacts with that of every other sentence in producing the pattern. They cannot be produced by imitating features which contribute to an author's style, for example by borrowing vocabulary or phrases or syntactical constructions. It is inconceivable that such patterns should be produced accidentally by unknown pseudonymous writers who had no knowledge of the existence of these patterns.

As this area is still subject to verification, however, I can only ask the reader to maintain an open mind in considering the hypothesis that these prime patterns which I have identified do indeed represent the writings of Paul and Silvanus. This will allow a fresh interpretation to be put on other well-known evidence.

Reviewing familiar evidence

The points of contact between the Paulines and the group comprising Hebrews and 1 and 2 Peter assume a new significance when these epistles are recognised as the works of Paul and Silvanus. The ideas which are common to the two groups may reflect the discussions which the two authors must have had on their missionary journey. The vocabulary which is found in these two groups and nowhere else in the New Testament may reflect the

vocabulary used in their preaching. These themes and vocabulary are worth examining in detail.

In this task, Young's Concordance and the AV have been used to identify points of contact. The work of P.N. Harrison[4] is useful in identifying the occurrences of particular words in the New Testament and in the writings of the Fathers and the Apologists. Unfortunately Harrison's graphical methods were faulty, and strong patterns which he claimed were to be found in New Testament epistles were in fact generated by his flawed graphical methodology. Nevertheless, his analysis of vocabulary was thorough and is very useful.

The points of contact between the two corpora are given in Tables 1-3 and a list of unusual words shared by the Pastorals and by Hebrews and 1 and 2 Peter is given in Table 4. The points of contact provide an indication of ideas and themes shared by Paul and Silvanus and these might well reflect their preaching during the time they were together. The words in Table 4 provide a vocabulary which is distinct from that used by Paul in his formal epistles and which might well reflect the more colloquial use of words in his preaching to uneducated people.

It is important to note that in these correspondences there is no question of one author being dependent upon the other in a literary sense. Literary dependence, in which one author copies or borrows from another, may exhibit signs through the clustering of references, through the use or non-use of synonyms, through the borrowing of vocabulary or of syntactical structures and strings[5]. The points of contact between the writings attributed to Paul and Silvanus fail to reveal these signs. Rather they appear to reflect shared discussion and possibly a common fund of preaching

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[4] P.N. Harrison, *The Problem of the Pastoral Epistles,* Oxford: Oxford University Press, 1921.
[5] See Barr, G.K. 'Literary Dependence in the New Testament Epistles', *Irish Biblical Studies,* 19 (Oct. 1997) 148-160.

SILVANUS AND PAUL - POINTS OF CONTACT BETWEEN 1 PETER AND PAULINES

1 PET 1:14	Do not be conformed to the passions..	RO 12:2	Do not be conformed to this world..
1:22	..love one another.. from the heart..	12:9f	..love one another with brotherly affection..
2:5	..yourselves..spiritual sacrifices acceptable to God..	12:1	..your bodies as a living sacrifice..acceptable to God..
2:6-8	..cornerstone..(Is.28:16, 8:14-15)	9:32-33	..stumblingstone..(Is. 28:16)
2:10	..no people..God's people (Hos.2:23)	9:25	..not my people..my beloved..(Hos.2:23)
2:11	..passions of the flesh..	7:23	..law of sin which dwells in my members..
2:13-14	Be subject.. to every human institution..	13:1-4	..be subject to the governing authorities..
3:9	Do not return evil for evil..but..bless..	12:17	Repay no one evil for evil, but take thought..
4:7-11	..be sober.. ..as each has received a gift, employ it..	12:3,6	..think with sober judgement.. ..having gifts that differ, let us use them..
2:1f	Like newborn babes, long for the pure spiritual milk..	1 COR 3:1f	..babes in Christ. 1 fed you with milk..
2:1f	..put away all malice..guile..insincerity..envy..slander..	COL 3:8	..put them all away: anger, wrath, malice, slander, foul talk..
1:5	..faith for a salvation ready to be revealed in last time	GAL 3:23	..under constraint until faith should be revealed..
2:16	Live as free men..without using freedom as pretext for evil, but live as servants of God.	5:13	..do not use your freedom as an opportunity for the flesh, but through love be servants of one another.
1:18-19	..ransomed from futile ways..with the precious blood..	TIT 2:14	..gave himself for us to redeem us from all iniquity..
2:1	..put away all malice..guile..insincerity..envy..slander.	3:3	..passing our days in malice and envy..
2:9	You are..God's own people..	2:14	..a people of his own..
2:11	..abstain from the passions of the flesh..	2:12	..renounce irreligion and worldly passions..
2:13	Be subject.. to every human institution..	3:1	..be submissive to rulers and authorities..
1:3,3:21	..born anew..baptism..thro' the resurrection of Jesus..	3:5	..washing of regeneration..in the Holy Spirit..through Jesus.

TABLE 1

SILVANUS AND PAUL - POINTS OF CONTACT BETWEEN 1 PETER AND EPHESIANS

1 PET 1:3	Blessed be the God and Father of our Lord Jesus Christ.	EPH 1:3	Blessed be the God and Father of our Lord Jesus Christ..
1:3-5	..born anew to a living hope..and to an inheritance..	1:5-15	..we who first hoped in Christ have been destined..
1:10-12	..the prophets..not serving themselves but you.. ..good news to you through the Holy Spirit..	3:5,10	..manifold wisdom of God now made known.. ..revealed to his holy apostles and prophets by the Spirit..
1:13	..gird up your minds..	6:14	..stand therefore, having girded your loins with truth..
1:13-15	..do not be conformed to the passions of your former ig.	2:3	..we all once lived in the passions of our flesh..
1:18	..you were ransomed from the futile ways..	4:17	..you must no longer live..in the futility of their minds..
1:20	He was destined before the foundation of the world..	1:4,9	..he chose us in him before the foundation of the world..
1:23	..born anew..through the living and abiding word of God	1:13	..heard the word of truth..and have believed.. were sealed..
2:1-2	So put away all malice, guile, insincerity, envy, slander.. ..grow up to salvation..	4:22-25	Put off your old nature..falsehood.. ..be renewed..put on the new nature..
2:6	I am laying in Zion a ..cornerstone (Is.28:16)	2:20	..Jesus Christ himself being the cornerstone..
2:4-6	..in God's sight chosen and precious.. ..a spiritual house.. a holy priesthood..	2:18-20, 21-22	access to the Father..members of the household of God.. ..a holy temple in the Lord..
2:13	Be subject to every human institution..	5:21	Be subject to one another..
2:18	Servants be submissive to your masters..	6:5	Slaves be obedient to..your earthly masters..
3:1,5	..wives be submissive to your husbands..	5:22	Wives be subject to your husbands..
3:4	..the hidden person of the heart..	3:16	..his Spirit in the inner man..
3:7	..husbands, live considerately with your wives..	5:25	Husbands, love your wives as Christ loved the church..
3:19	..preached to the spirits in prison..	4:8-9	descended into the lower parts of the earth..
3:22	..Jesus Christ, who has gone into heaven..at right hand of God..angels, authorities and powers subject to him.	1:20-22	..sit at his right hand in heavenly places...far above all rule and authority and power and dominion..
4:2-3	..live..in the flesh no longer by human passions..	2:3f	..we all once lived in the passions of our flesh..
4:10	As each has received a gift..employ it as good stewards..	3:2	..the stewardship of God's grace..given to me for you..

TABLE 2

SILVANUS AND PAUL - POINTS OF CONTACT BETWEEN HEBREWS AND PAULINES

HEB 10:30	Vengeance is mine, I will repay..(Deut 32:35)	RO 12:19	Vengeance is mine, I will repay..(Deut 32:35)
10:38	..my righteous one shall live by faith..(Hab 2:4)	1:17	He who through faith is righteous shall live..(Hab 2:4)
11:11,12,19	(God's promise to Abraham)	4:17-21	(God's promise to Abraham)
12:14	Strive for peace with all men..	14:19	..pursue what makes for peace and...mutual upbuilding..
13:9	Do not be led away by diverse and strange teachings.	14:2f	Let not him who eats despise him who abstains..
13:20	(Benediction - expanded)	15:33	(Benediction)
2:4	..gifts of the Holy Spirit distributed according to his own will.	1 COR 12:11	the same Spirit, who apportions to each one individually as he wills.
2:8	.. everything in subjection under his feet.. (Ps 8:6)	15:27	..put all things in subjection under his feet.. (Ps 8:6)
2:14	..that through death he might destroy him who has the power of death..	15:26	The last enemy to be destroyed is death.
5:11-14	..about this we have much to say which is hard to explain..solid food is for the mature..	2:6,3:2	..among the mature we do impart wisdom..I fed you with milk, not solid food..
6:10	..the love which you showed for his sake in serving the saints..	2 COR 8:4	..the favour of taking part in the relief of the saints..
10:28	..at the testimony of two or three witnesses..	13:1	..by the evidence of two or three witnesses..
13:18-19	Pray for us..	1:11-12	You also must help us by prayer..
2:2	..the message declared by angels..	Gal 3:19	..it was ordained by angels..
6:6	..if they then commit apostasy.. ..they crucify the Son of God..	3:1	Who has bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified?
12:22	But you have come to Mount Zion..the heavenly Jerusalem	4:25	Hagar is Mount Sinai..she corresponds to the present Jerusalem..but the Jerusalem above is free..
1:4	..having become as much superior to the angels..	PHIL 2:9f	..every knee should bow, in heaven..
13:16	..do good and share what you have..	4:15,18	..partnership..in giving and receiving..
13:24	Greet.. all the saints.. ..those from Italy send you greetings..	4:21-22	Greet every saint in Christ Jesus.. ..all..greet you, especially those of Caesar's household..

TABLE 3

UNUSUAL WORDS SHARED BY PASTORALS AND BY HEBREWS/1 AND 2 PETER

αἰτία	2 Tim. 1:12	For which <u>cause</u> I also suffer	Heb. 2:11	For which <u>cause</u> he is not ashamed
ἀμελέω	1 Tim. 4:14	<u>Neglect</u> not the gift that is in thee	Heb. 2:3	How shall we escape if we <u>neglect</u>
			2 Pet. 1:12	I will not <u>be negligent</u> to put you in r.
ἀνωφελής	Tit. 3:9	questions...for they are <u>unprofitable</u>	Heb. 7:18	for the weakness and <u>unprofitableness</u>
ἀνυπότακος	1 Tim. 1:9	for the lawless and <u>disobedient</u>	Heb. 2:8	he left nothing that is <u>not put under</u> him
	Tit. 1:6	faithful children...not <u>unruly</u>		
ἀφιλάργυρος	1 Tim. 3:3	<u>not greedy for filthy lucre</u>	Heb. 13:5	let conversation be <u>without covetousness</u>
ἀπολείπω	2 Tim. 4:13	the cloak I <u>left</u> at Troas	Heb. 4:9	there <u>remaineth</u> a rest to thee
ἀπόλαυσις	1 Tim. 6:17	giveth us richly all things to <u>enjoy</u>	Heb. 11:25	then to <u>enjoy</u> the pleasures of sin
ἀργός	1 Tim. 5:13	they learn to be <u>idle</u>	2 Peter 1:8	neither <u>barren</u> nor unfruitful
ἀρνέομαι	2 Tim. 2 :12	if we <u>deny</u> him	2 Pet. 2:1	<u>denying</u> the Lord
	Tit. 1:16	in works they <u>deny</u> him		
ἄσπιλος	1 Tim. 6:14	this commandment <u>without spot</u>	1 Pet. 1:19	a lamb...<u>without spot</u>
			2 Pet. 3:14	found of him in peace, <u>without spot</u>
αὐθάδης	Tit. 1:7	not <u>self-willed</u>	2 Pet. 2:10	presumptious (are they) <u>self-willed</u>
βέβηλος	1 Tim. 1:9	unholy and <u>profane</u>	Heb. 12:16	<u>profane</u> person, as Esau
	1 Tim. 4:7	refuse <u>profane</u> and old wives' tales		
βλασφημος	1 Tim. 1:13	who was before a <u>blasphemer</u>	2 Pet. 2:11	bring not <u>railing</u> accusation against them
βραδύνω	1 Tim. 3:15	if I <u>tarry long</u>	2 Peter 3:9	The Lord is not <u>slack</u>
βρέφος	2 Tim. 3:15	that from a <u>child</u> thou hast known	1 Pet. 2:2	as new-born <u>babes</u>
χείρων	2 Tim. 3:13	seducers shall wax <u>worse</u>	2 Pet. 2:20	latter end is <u>worse</u>
			Heb. 10:29	much <u>sorer</u> punishment
χρύσεος	2 Tim. 4:20	vessels <u>of gold</u>	Heb. 9:4	which had the <u>golden</u> censer
δεσπότης	1 Tim. 6:2	have believing <u>masters</u>	1 Peter 2:18	be subject to your <u>masters</u>
	Tit. 2:9	obedient unto their own <u>masters</u>		
εἰσφέρω	1 Tim. 6:7	we <u>brought</u> nothing <u>into</u> this world	Heb. 13:11	blood is <u>brought into</u> the sanctuary

TABLE 4/1

ἐκτρέπομαι	2 Tim. 4:4	shall be turned into fables	Heb. 12:13	lest that which is lame be turned out of the way
	1 Tim. 5:15	some are already turned aside		
ἐμπίπτω	1 Tim. 3:7	lest he fall into reproach	Heb. 10:31	fearful thing to fall into the hands
	1 Tim. 6:9	rich fall into temptation		
ἐμπλέκω	2 Tim. 2:4	man that warreth entangleth himself	2 Pet. 2:20	they are again entangled
ἐπακολουθέω	1 Tim. 5:10	diligently followed every good work	1 Pet. 2:21	that ye should follow his steps
ἐπιλαμβάνομαι	1 Tim. 6:12	lay hold on eternal life	Heb. 2:16	he took not on him the nature of angels
				he took on him the seed of Abraham
ἐπίσταμαι	1 Tim. 6:4	he is proud knowing nothing	Heb. 11:8	not knowing whither he went
ἐπίθεσις	1 Tim. 4:14	with the laying on of hands	Heb. 6:2	baptisms, and laying on of hands
εὐσέβεια	1 Tim. 2:2	in all godliness and honesty	2 Pet. 1:3	pertain unto life and godliness
	Tit. 1:1	the truth which is after godliness		
γυμνάζω	1 Tim. 4:7	exercise thyself unto godliness	Heb. 5:14	exercised to discern both good and evil
			2 Pet. 2:14	exercised with covetous practices
ἡδονή	Tit. 3:3	serving divers lusts and pleasures	2 Pet. 2:13	they that count it pleasure to riot
ἡσύχιος	1 Tim. 2:2	a quiet and peaceable life	1 Pet. 3:4	a meek and quiet spirit
ὅσιος	Tit. 1:8	good men, sober, just, holy	Heb. 7:26	holy, harmless, undefiled
ὑπόμνησις	2 Tim. 1:5	call to remembrance	2 Pet. 1:13	putting you in remembrance
ὑπομινήσκω	2 Tim. 2:14	of these...put them in remembrance	2 Pet. 1:12	to put you in remembrance of these things
καταφθείρω	2 Tim. 3:8	men of corrupt minds	2 Pet. 2:12	shall utterly perish in their corruption
καταστροφή	2 Tim. 2:14	to the subverting of the hearers	2 Pet. 2:6	condemned them with an overthrow
κήρυξ	1 Tim. 2:7	I am ordained a preacher	2 Pet. 2:5	a preacher of righteousness
κοσμέω	1 Tim. 2:9	women adorn themselves	1 Pet. 3:5	holy women...adorned themselves
	Tit. 2:10	may adorn the doctrine of God		
κοσμικός	Tit. 2:12	denying...worldly lusts	Heb. 9:1	a worldly sanctuary
κριτής	2 Tim. 4:8	the Lord, the righteous judge	Heb. 12:23	to God the judge of all
λέων	2 Tim. 4:17	out of the mouth of the lion	Heb. 11:33	stopped the mouths of lions

TABLE 4/2

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λοιδορία	1 Tim. 5:14	to speak reproachfully	1 Pet. 3:9	or railing for railing
λυτρόω	Tit. 2:14	he might redeem us from...iniquity	1 Pet. 1:18	ye were not redeemed with corruptible things
μήποτε	2 Tim. 2:25	God peradventure will give you rep.	Heb. 3:2	lest any of you be hardened
μεταλαμβάνω	2 Tim. 2:6	husbandman must be first partaker	Heb. 12:10	might be partakers of his holiness
μιαίνω	Tit. 1:15	them that are defiled	Heb. 12:15	and thereby many be defiled
μῦθος	1 Tim. 1:4	neither give heed to fables	2 Pet. 1:16	not following cunningly devised fables
	Tit. 1:14	not giving heed to Jewish fables		
νεώτερος	1 Tim. 5:1	younger men as brothers	1 Pet. 5:5	ye younger submit yourselves
ὀρέγω	1 Tim. 6:10	which...some coveted after	Heb. 11:16	they desire a better country
παραδέχομαι	1 Tim. 5:19	receive not an accusation	Heb. 12:6	scourgeth every son whom he receiveth
παραιτέομαι	1 Tim. 4:7	refuse old wives' fables	Heb. 12:25	refuse not him that speaketh
	2 Tim. 2:23	unlearned questions avoid		
περιέρχομαι	1 Tim. 5:13	wandering about from house to h.	Heb. 11:37	they wandered about in sheep skins
φιλόξενος	1 Tim. 3:2	given to hospitality	1 Pet. 4:9	use hospitality one to another
	Tit. 1:8	a lover of hospitality		
ποικίλος	2 Tim. 3:6	led away with divers lusts	Heb. 13:9	be not carried about with divers doctrines
			1 Pet. 1:6	through manifold temptations
πολυτελής	1 Tim. 2:9	pearls...or costly array	1 Pet. 3:4	which is in the sight of God of great price
πρεσβύτερος	1 Tim. 5:2	the elder women as mothers	1 Pet. 5:5	younger submit to the elder
	1 Tim. 5:17	the elders that rule	1 Pet. 5:1	the elders among you
προάγω	1 Tim. 1:18	the prophecies which went before	Heb. 7:18	the commandment going before
πρόδηλος	1 Tim. 5:25	good works..are manifest beforehand	Heb. 7:14	it is evident our Lord sprang out of Judah
προσέχω	1 Tim. 4:13	give attention to reading	2 Pet. 1:19	do well that you take heed
	Tit. 1:4	neither give heed to fables		
προσέρχομαι	1 Tim. 6:3	consents not (draws not near)	Heb. 4:16	Let us come boldly (draw near)
σοφίζω	2 Tim. 3:15	able to make thee wise	2 Pet. 1:16	not followed cunningly devised fables
στεφανόω	2 Tim. 2:5	yet is he not crowned	Heb. 2:9	we see Jesus crowned
στερεός	2 Tim. 2:19	foundation of God standeth sure	1 Pet. 5:9	stedfast in the faith

TABLE 4/3

material including the use of the same Old Testament texts in illustrations.

Points of contact and the preaching themes of Paul and Silvanus

In all these points of contact given in Tables 1-3, each author expresses himself in his own way. There are no signs of literary dependence. In Table 3 it is notable that each author makes use of the same four Old Testament quotations from Genesis, Deuteronomy, Psalms and Habakkuk (three of them in Romans). At any point, either of the two authors may offer the richer expression. Each author is a scholar in his own right, fluent in expression and capable of original thought. It is very unlikely that the author of Hebrews had five different Pauline epistles before him and that in copying these ideas he was careful to express himself differently in every case.

Table 1 gives the points of contact between 1 Peter and the Paulines (other than Ephesians). The themes are those which might very well be found in a common store of preaching material and may be listed under the following headings;
> Passions of the flesh
> Brotherly love versus evil attitudes
> Christian social responsibility
> Commitment in faith
> Salvation history and the revelation of God's plan, with quotations from Isaiah and Hosea
> The Gospel - the blood of Christ, baptism, resurrection, freedom in Christ.

Table 2 gives the points of contact between 1 Peter and Ephesians. These mostly fall into the same categories but there are added:
> The formula at 1 Peter 1:3 and Eph. 1:3
> The Household Code
> References to spirits in prison
> Reference to stewardship.

These points in Tables 1 and 2 may provide some insight into the preaching of Paul and Silvanus during their years together. Reference to the "holy priesthood" in 1 Peter 2:4-6 is an indication of Silvanus's particular interest which is elaborated in Hebrews.

The points in Table 3 between Hebrews and the Paulines do not reflect preaching material in quite the same way, as the purpose of Hebrews was not simply pastoral. 1 and 2 Peter were written to meet situations involving suffering and false teaching which were afflicting particular congregations. Hebrews is not related to a specific pastoral situation but is an attempt to show the significance of Jesus as the fulfilment of Jewish religion. It would appear, however, that some of the vocabulary and illustrations from the common store of preaching material has found its way into the more formal work.

Vocabulary used by Paul and Silvanus in preaching

Table 4 lists sixty two unusual words which appear in the Pastorals and which are also found in Hebrews or in 1 or 2 Peter. A selection, but not all of the occurrences, is given. In Table 4 the key words are underlined in the phrases in which they occur, and a glance at the underlined words shows that in one sense they are very ordinary words indeed. There is hardly one theologically loaded word among them. They are all words which would be readily understood by ordinary members of the church. Statistically, the Pastorals have a richer vocabulary than the other Paulines, and it is suggested that this is because the Pastorals reflect a more colloquial style. It would not be surprising to find that the Pastorals and 1 and 2 Peter shared those traits, as they are similar in genre. It is, perhaps, a little surprising that so many of these words should have found their way into Hebrews; Silvanus does not appear to have made the distinction between formal and informal writing which is found in other ancient writers.

One of the signs of colloquial usage is found in the employment of prefixes to verbs. Most Greek verbal prefixes indicate direction, but a few indicate a degree of emphasis. The use of emphatic prefixes is

more common in colloquial usage than in formal use, although one would not wish to lay too much stress upon this. Academic terminology tends to be precise and favours the simple verb; colloquialisms are, often more emphatic and may make greater use of emphatic and compound prefixes. Examples of emphatic prefixes are found in ἐκτρέπομαι, καταφθείρω, καταστροφή and ἐπιλαμβάνομαι.

The very ordinariness of these words which are not found in Paul's writings outside the Pastorals is an indication that they were used in preaching to ordinary people. The subject matter confirms this; they are largely concerned with the behaviour of Christians in a difficult environment. They refer to obedience, living a life worthy of Christians, proper speech, a healthy attitude to wealth, the use of God's gifts, honesty, living peaceably, remembering their faith, not submitting to lusts, giving hospitality etc.

The list also reflects the false teaching which troubled the Early Church. This was not a developed heresy, but a rag-bag of half-believed and half-understood philosophical and religious maxims which constituted folk lore, categorised as "old wives' tales" and "fables" involving temptation and corruption.

The points of contact between the works of Paul and Silvanus suggest preaching themes used by the group of missionaries; the list of unusual words suggests the vocabulary they used in preaching to ordinary people. This reveals another side to Paul which is not apparent in his formal epistles which were addressed to congregations rather than to individual colleagues; it shows the preacher with the common touch who could win converts and deal effectively with their teething troubles at their own level.

Conclusion

Scalometric analysis allows us to attribute the works described above to Paul and to Silvanus. The points of contact and the absence of signs of literary dependence suggest that the correspondences arise from shared discussion and from the experience of preaching

together over a period of years. They suggest themes which may have been part of a store of common preaching material.

The words occurring in the two corpora but not elsewhere in the New Testament point to the vocabulary of colloquial intercourse shared by Paul and Silvanus. It is a different vocabulary from that used by Paul in his formal epistles and may reflect his method of preaching to people whose education was limited.

P.N. Harrison and others have tended to push the origin of the Pastorals into the second century. This is unlikely to be a correct conclusion. The prime patterns link the Pastorals strongly to the mid-first century epistles. The "Bishops" passages are late insertions which give a false impression and when they are removed the earlier stage of church order is apparent. The colloquialisms of the Pastorals and of the works of Silvanus constitute a new genre which appeared with the earliest of Christian preaching - a pastoral genre. It continued after the time of Paul and Silvanus as a living voice and was inherited by the Fathers and the Apologists of the second century. Consequently many of these words appear in second century texts by Fathers and Apologists who were mainly pastors rather than academic authors. These words were not, however, coined in the second century.

This was the nature of the preaching which won uneducated people. It was down to earth material, geared to the ability of ordinary members and related to problems which troubled them. It took the folk lore of the day, showed it to consist of "godless chatter, superstitions, senseless controversies, godless and silly myths" and compared with it the themes of the *kerugma* which gave ordinary people a vision of a risen, living Lord and Saviour. In their response to that vision they became committed Christians, formed house churches, survived against great pressures in a pagan world, and in a remarkably short time some of them became leaders of the emerging Church.

"Jesus Christ whom we preached among you, Silvanus, Timothy and I" - 2 Cor. 1:19.