Introduction

On the parent-child metaphors/eikóveç in 1 Thess., with which Paul seeks to bind his “children” to himself in a special way, focus two studies: (a) T.J. Burke in his A Socio-Historical Study of Kinship Metaphors in 1 Thessalonians, London 2003 investigates the role of the parents in the graeco-roman literature and accordingly in the oldest epistle of Paul2. (b) Christine Gerber in her Paulus und seine ‘Kinder’. Studien zur Beziehungsmetaphorik der paulinischen Briefe (2005)3 dedicates the chapter 6 to Paulus

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Streszczenie: W jednym z najstarszych dokumentów chrześcijaństwa, w bardzo patriarchalnym społeczeństwie, apostoł Paweł zwracał się do Chrześcijan z pogranicza, nie waha się upodobnić nie tylko do ojca, ale także kobiety, która jako niania dba o własne dzieci. W przeciwieństwie do wędrujących filozofów, apostoł Paweł nie tylko nauczał słowem, lecz i przykładem swojego życia ukazywał łagodność, dobroczynność i miłość, ofiarowując swoją duszę i życie. Metafora matki związana jest między innymi z upomnieniem, aby unikać prostitucji i tworzyć wspólnotę wszystkich w trakcie życia doczesnego i po Sądzie Ostatecznym.

W najstarszym dokumencie chrześcijaństwa, Paweł mówi do chrześcijan wszystkich narodów, nie zatrzymuje się na społeczeństwie patriarchalnym, lecz stara się zasymilować z obrazem kobiety - piastunki, i tak jak ona karmić i troszczyć się o własne dzieci. On nie tylko glosił, ale w przeciwieństwie do wędrujących filozofów, miał taki społek, współczucie i miłość dla tych ludzi, dla których oddawał swoją duszę i całe swoje istnienie. Jednocześnie, ukazuje się w postaci ojca, ponieważ jego przykład i słowa, uczą wszystkich, indywidualnie, pozostawia z dała od nieprawości i nieustannej modlitwy. Prezentacja autora listu jako matki i ojca odbiorców, braci rodzącego się Kościoła w Salonikach, związane jest w związane było z wezwaniem do pozostawiania z dala od nierządu, i skłonienia adresatów do pozostawania z dala od nieprawości i unikania prostytucji. W przeciwieństwie do wędrownych filozofów, apostoł Paweł nie tylko nauczał słowem, lecz i przykładem swojego życia ukazywał łagodność, dobroczynność i miłość, ofiarowując swoją duszę i życie. Metafora matki związana jest między innymi z upomnieniem, aby unikać prostitucji i tworzyć wspólnotę wszystkich w trakcie życia doczesnego i po Sądzie Ostatecznym. Prezentacja autora listu jako matki i ojca odbiorców, braci rodzącego się Kościoła w Salonikach, związane jest w związane było z wezwaniem do pozostawiania z dala od nierządu, i skłonienia adresatów do pozostawania z dala od nieprawości i unikania prostytucji.

Keywords: beneficent nurse, intimacy, benevolence, metaphor

Słowa kluczowe: dobrotczynny opiekun, intymność, życzliwość, metafora

In this exposition I will examine (1) the structure of the Section 2.7b-13 and the rhetoric strategy of Paul, (2) the meaning and the purpose of the comparison of the apostle with nurse and father, (3) the behavior of the itinerant philosophers in the graeco-roman world, (4) his intimacy with Thessalonians in the Makrotext of the epistle and (5) the reasons for this behavior.

1. Section 2.7b-13

The first part of the 1 Thes. (ch. 1-3) 6 is divided into two sections: in the first the crucial time of the election (1:8) is recalled, in which the receivers were initiated into Christianity from Paul and his associates (1:4-2:13) 7 and in the second what has happened from the past to the present (2:14-3:13) 8 . Paul uses domestic pictures like that of the nurse and the father in the third subunit of the first section, which (section) has the following structure:

1. 1: 4-8: God’s election and dynamic influence of the Pauline word. The audience’s ethos (captatio benevolentiae). 9
2. 1: 9-10: Content of the Gospel (Return to the living and true God + Second Coming of his Son whom He raised from the dead - Jesus, who rescues us from the coming wrath).
3. 2: 1-13: Preacher’s ethos. In this subunit Paul follows the chiasmic structure:


The first conclusion is that the image of the nurse who cares for her own children constitutes the heart of the third subunit which is as well located in the core of the first section of the entire epistle. This part, distinguished for its well-done chiasmic structure, exposes the status and personal ethos of the apostles towards the Thessalonians from the beginning until that time. The question is why Paul projects by this way his ethos and the one of the Gospel. The answer is essential to decode the meaning and the intention of the metaphors. From the epilogue of the first section and principally of the one of the entire epistle, we

9 With Α’ he recalls simultaneously the initial praise of his work (1:2) in which he mentions the work of faith through love (τοῦ ἐργοῦ τῆς πίστεως καὶ τοῦ κόσμου τῆς ἀγάπης vgl. Gal. 5:6) followed by its dispersal. Now in this second mention he speaks of the work of God’s word within the audience, as they received God’s word from us (Paul and associates) – παρ’ ἡμῶν τὸν Θεόν. The word of God works within those who continue to believe (not just those who believed) to which the writer refers in plural (in you).
conclude that one of the main targets of the 1 Thes. is the following: all10 the brothers and sisters Thessalonians to be wholly sanctified and their spirit (higher mental functions), soul (lower mental functions)11 and body preserved blameless at the coming of the Lord Jesus Christ with all his saints. This goal however presupposes trust in the word of Paul and fides/fidelity to his person and his motives. The confidence to the drastic action (power and energy) of the Thessalonians in him and his word is according to 3:6 high. For some ὀλιγοψύχους the emphasis to the drastic action (power and energy) is important for him to strengthen the bond between him and his entire audience and then to start the exhortating part with Λοιπόν οὖν, ἀδελφοί, ἐρωτώμενεν ὑμᾶς καὶ παρακαλοῦμεν ἐν κυρίῳ ἤσθην, ἵνα καθὼς παρελάβητε παρ᾽ ἦμον τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀφρέσκειν Θεῷ, καθὼς καὶ περιπατεῖτε, ἵνα περισσεύσητε μάλλον (4:1)12. This is why Paul follows the strategy of deliberative rhetoric13 with elements of the epideictic one. He (1) uses captatio benevolentiae, (2) reminds the Gospel and its energy and (3) emphasizes the ethos of him (the sender) and his Gospel using as core the Verses v. 7b-8 where he proclaims his maternal feelings!

The abovementioned conclusions are strengthened by the linguistic-syntactic analysis of the entire first section (1:4-2:13):

1. The emphasis to the drastic action (power and energy) of the verbal message of the apostles despite the blîwes is proved by the frequent use of the following words: (i) the gospel/εὐαγγέλιον (2:4) solely/ὑμῶν-ουρ (1:4)/ τοῦ Θεοῦ of God (2:2) which is object of λαλεῖν/κηρύττειν and the consequence of παρακαθέζεσθαι ἐν τῷ Θεῷ, (ii) the word - λόγος solely (1:6)/of the Lord (2:8) and (iii) Παράκλησις (2:3) as comfort (apparently because it rescues from the wrath) and exhortation14. If the meaning of the Gospel is so important, the question15 is why then Paul in v. 7b-8 desires to transmit not only this but also his psyche to the recipients. Is the Gospel not sufficient to strengthen the brothers and sisters at Thessaloniki in the present? The core of Pauls’ argumentation about his ethos, however, refers not only to the past but to the present and the future as well16. The same verb μεταδοθῶν is used by him in Rom. 1:11 where he expresses the same wish for communication face to face. The object, however, is the χάρισμα because the receivers aren’t familiar with him. Therefore by the verses 1 Thes. 2:7b-8 he doesn’t relativit the value of his Gospel but (a) he expresses his extreme love which isn’t limited in the orally teaching (which suits to an apostle of a Κύριος who has died for us 5:10) and (b) he prepares his audience for the following section of his epistle which expresses his desire for personal communication. In any case the inhalt both of the pauline Gospel and the psyche was the same: Jesus Christ and his Spirit.

2. Frequent is also the use of the lexems οἴδατε-know17 and γίνεσθαι (1:5-7 [3Χ]; 2:1.5.7.8.10.14) in the past tense. The first verb has as subject the οἷς/you and the second apart from four times (1:6-7; 2:8.14)18 the apostles and the characteristics of their preaching as they appeared during their first entry (εἰσοδὸς ἸΧΧ) in the city. Therefore as witnesses to testify the allegations of Paul are mentioned not only God (v. 2:5b.10) but also the epistle receivers themselves, who are named already in 1:4 as ἄδελφοι ἦγατάμενοι ὑπὸ τοῦ Θεοῦ! (see also 2:1.9.14)19. This means that the author probably defends himself and his word against derogatory comments and/or accusations which are emanated not from insiders but rather from outsiders: either from the compatriots of Thessalonians (2:14) or generally

10 As the Apostle emphatically states at the end of the epistle, this letter must be read to all the holy brethren.
12 We should underline that a lot of the subjects that Paul ascribes to himself are later advised in the exhortating section: action not out of uncleanness, work and pray night and day, love of the brothers, dearly praying without ceasing and rejoicing in spite of the persecutions.
13 From the abovementioned I believe that the main scopus of the epistle is paraenetic and refers to the future (Second Parousia), elements which are the characteristics of deliberative genus. According to Aristotle the Orator must defend his ethos which also happens in this genus the Orator must defend his ethos which also happens according to ἡμῶν τὸ πῶς δεῖ ἀποδεικτικὸς ἔσται καὶ πιστός, ἀλλὰ καὶ αὐτοῦ ὑπὸ Θεοῦ κατασκευάζειν· πολὺ γὰρ διαφέρει πρὸς πίστιν, μάλιστα μὲν ἐν ἰδίᾳ, ἐὰν ἄρα πάλιν ἤλεγχε μεταβήσηται· (see also 2:1.9.14). This means that the author probably defends himself and his word against derogatory comments and/or accusations which are emanated not from insiders but rather from outsiders: either from the compatriots of Thessalonians (2:14) or generally.
3. The πίστευς are strengthened by using negative cause + (ἀλλά/but) + thesis + καθώς/as:

a. 1:5: For our gospel did not come to you in word only, but also i) in power, and ii) in the Holy Spirit and iii) in much φαντασία, as you know what kind of men we were among you for your sake.

b. 2-1-2: our coming to you was not in vain. But... we were bold in our God to speak to you the gospel of God in much conflict.

c. 2-3-8: For our exhortation did not come from i) error or ii) uncleanness, nor was it iii) in deceit. But as we have been approved by God to be entrusted with the gospel, even so we speak, not as pleasing men, but God who tests our hearts.

For neither at any time did we i) use flattering words, as you know, nor ii) with a pretext for greed— God is witness. Nor did we iii) seek glory from men, either from you or from others, when we might have made demands as apostles of Christ. But we were gentle among you, just as a nursing mother cherishes her own children. So, affectionately longing for you, we were well pleased to impart to you not only the gospel of God, but also our own lives, because you had become dear to us.

The use of negative cause differentiate the apostles and their message against the teaching of the various itinerant philosophers who were passing from Thessaloniki self-promoted as doctors of the souls: the Gospel of the apostles didn’t come in word only (1:5), the entry of them wasn’t vain (2:1: κενή; comp. 3:5) while the Paracelse of theirs didn’t come from i) error or ii) uncleanness in iii) deceit. In 2:10 Paul expresses the same things positively: ὡς δόσις καὶ ἀδικίας καὶ ἀμέμπτως ὡμιν τοις πιστεύουσιν ἐγνώσημεν. With πλάνη/error and ἀκάλαυσιν/uncleanness Paul probably means failure in dogma (doctrine about God) for the first and the interactive failure in ethical conduct for the second. With ἐν δόλῳ In deceit he refers to the motive of preaching, that is why it is presented with ἐν/ἐν. Δόλος/Deceit is linked with the use of i) flattering words ii) greediness and iii) seeking glory from men (2:5-6). While λόγος κολακείας/flattering words is linked to the previous v.4b through γύρο/But, the absence of πλέονέξια (something that God is called upon to testify) and of the the desire of glory are connected with the following phrase: διαμόνῳ ἐν βάρει εἶναι ἢ Χριστοῦ ἀπόστολοι. Βάρος can mean the financial charge (comp. ἐπιβαρόνας of v. 2:9; 2Thes. 3:8) and/or having honor (2 Cor. 4:17). Both of them were acclaimed not only by the supposedly philosophers but also by the legati of Caesar who used also the theme of Angaria (compulsory service). The agents of the Arisen from Hades, who comes as the True Kyrios from Heaven introducing his own Kingdom-Imperium and glory, could not only be supported by other Christians (as stated in 1 Cor. 9; 2 Cor. 11-12 and Luk. 10:7) but they could also acclaim honor/δόξα.

2. Paul as a beneficent nurse and father

Paul culminates his argumentation with ἀλλὰ ἐγνώσημεν (ὑπόποι ἐν μέσῳ ὑμῶν) to support that he selected the completely opposite style of in βάρει εἶναι (which presupposes something/someone that is above us). The problems with this phrase are the following: a) did the original text have ὑπόποι or νήπιος-child according to Nestle Aland’s text and b) ὡς ἐγὼ τρόφις θαλάσσι τὰ ἐαυτής τέκνα

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26 About the "enemies" of Paul in Thessaloniki see J. Galanis, Η Πρώτη Επιστολή του Απ. Παύλου προς Θεσσαλονικείς, Thessaloniki 1996, 174-175. The Question of the Exegesis remains the following: The discussion has revolved in part around the question whether vs. 1-12 are to be understood as an apology directed to a concrete situation in Thessalonica in the face of which Paul had to defend himself, or whether the language that seems to support such a view can be understood in another way. A major statement in favor of the latter option had been made by von Dobschütz, who claimed that the "apology" reflects the mood of Paul at the time of writing rather than a strained relationship with the Thessalonians (A.J. Malherbe 'Genle as a Nurse: The Stoic Background to 1 Thess. II. NovT 12 (1970) 203–217. 203).


20 I believe that this doesn’t mean only the assurance (Heb. 10:22) but has also the meaning of the abundance of the fruits of the Holy Spirit which brings χαρά despite the sorrows. It has to do with the work of faith, labor of love, and endurance of hope in our Lord Jesus Christ (1:3). By this way the message of God works effectively in you believers (2:1).


28 The use of the word πίστευς is related with κηλέω =motivate, fascinate / κέλλω=motivate, encourage. But, in this case, the presence of σαι in the absence of παρεχομενον ἐν δόλῳ and/or having honor (2 Cor. 4:17). Both of them were acclaimed not only by the supposedly philosophers but also by the legati of Caesar who used also the theme of Angaria (compulsory service). The agents of the Arisen from Hades, who comes as the True Kyrios from Heaven introducing his own Kingdom-Imperium and glory, could not only be supported by other Christians (as stated in 1 Cor. 9; 2 Cor. 11-12 and Luk. 10:7) but they could also acclaim honor/δόξα.

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should be connected with v. 7b or v. 8a as Nestle Aland's text suggests contrary to its own previous edition?

Child-νήπιος means ανώρμης-immature, ἀηρὼν-imbecile while ήπιος (< ancient Hindi api-friend) is the meek, the content and the good willed 37.

37. The form νήπιος is the oldest one yet not the most difficult as we will explain further. Maybe the reason for its establishment is not just Dittography but also the following influence of the synoptic tradition which is visible also in 5:2-3:38.

1. The child version in conjunction with the demand for glory, recalls to the copyists the answer of Jesus in Mark 9:33-37 (= Mt. 18:1-5; Lk. 9:46-48; John 3:3-5; 13:20) on the way to Passion:39Then He came to Capernaum. And when He was in the house He asked them, “What was it you disputed among yourselves on the road?” But they kept silent, for on the road they had disputed among themselves who would be the greatest.40

And He set down, called the twelve, and said to them, “If anyone desires to be first, he shall be last of all and servant of all.” 40 Then He took a little child and set him in the midst of them. And when He had taken him in His arms, He said to them, 41 “Whoever receives one of these little children in My name receives Me; and whoever receives Me, receives not Me but Him who sent Me.” 41 A child is presented as the model for the apostles, one being that by society standards and Jewish Law, is meaningless, immature and imbecile. Paul did the same with his own disciples.40

2. The seventy apostles in Luke 10:21 (Q= Mt. 11:25-27) cause rejoice to Jesus who thanks the Father because intelligent contrary to the wise and the intelligent they are like infants who receive divine revelations: In that hour Jesus rejoiced in the Spirit and said, “I thank You, Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and revealed them to babies. Even so, Father, for so it seemed good in Your sight. Here we have rejoice, thankfulness and revelation, elements that we also meet in 1 Thess.

Besides, as Paul presents the figure of the father and son (which seems to be implied through the use of ἀποφρανισθέντες—“we were made orphans by being separated from you”) interwining to one another, so it is possible for some copyists that the milk giving nurse/mother and child figure also coexist. Then however before νήπιος-child


37. Origenes (Commentarius in evangelium Matthaei lib. 12-17) in his comment on Mt. 18:10 writes: Ἀλλος δὲ ἔνα λέγει μικρὸν εἰς τούτους λέγεσθαι τὸν τέλειον συγχρώμενος τῷ «ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῶν ἑτερον, οὗτος ἔστι μέγας», καὶ φησίν ὅτι τὸ παιδίον ἐκείνον καὶ τὶς ἄνθρωπος ἃρσεν ἂν ἔστω μεταδοθεῖν τῷ τρόπῳ γενόμενος. Τοῦτο πρὸς ἄξιον γε τοῦτον ἄγγελον εἶναι βλέποντα τῷ πρὸς σωματικῷ τοῦ τρόπῳ. 38 But they kept silent, for in Rom. 2:10 the word is used for proselytes. In Gal. 3:27 cause rejoice to Jesus who thanks the Father because He is a nurse so eager to sacrifice her own life proves that this nurse is also παιδίον καὶ ἄξιόν γε τοῦτον ἄγγελον εἶναι βλέποντα τῷ τρόπῳ γενόμενος. Τοῦτο πρὸς ἄξιον γε τοῦτον ἄγγελον εἶναι βλέποντα τῷ πρὸς σωματικῷ τοῦ τρόπῳ.
there should have been ως-like, as there is with the nurse and father figure. Moreover as Caragounis proves, the Greek ἀπορφανισθέντες—made orphans may not only refer to the loss of parents but also to that of children.

For the reasons above, we prefer the word ἡπιός which also appears in 2 Tim. 2:24-25 as opposite to quarrelsome, referring to Christian leaders: And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth. But the term ἡπιός does not have the afore-mentioned meaning in our passage since it is used against ambition and greediness. For this reason I don't agree as well with A.J. Malherbe who suggests that the ἷπιότητα to which the writer appeals here, forms a designed contrast to the harshness (σκληρότητα) characteristic of one type of itinerant Cynic, who could not distinguish scurrilous reproach (ἀνομέιδος) from admonition (νουθεσία) and had recourse to the former when the latter was required (Dio, Oratio 32).

To understand the complete meaning of term ἡπιός we must investigate its use in Homer where it refers to the ideal Leader and the effect-history (Wirkungsgeschichte) of this phrase on the following literature. Odyssey states: γαστρῷ, ὥς εἶναι κορυφαῖος χορός and father figure. Moreover as Caragounis proves, the Greek ἀπορφανισθέντες—made orphans may not only refer to the loss of parents but also to that of children.

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Paul, the founder and the ‘leader’ of the Thessalonian church, in his most ancient document does not refer directly to the scriptures (Old Testament) at all but uses familiar to the audience’s ears terms drawing upon the Greek literature such as θάλασσα or στέγω (3:1.5) or σάοντεσθαι (3:3).

Having knowledge of the aforementioned motto, he uses it because it also corresponds to the distinctive Old Testament virtue of the Sheppard, πραότητα. This virtue (meekness—Pravityς Ψαλς 49) which both Moses (Num. 12:3) and David (Ps. 131:1 Lxx) possessed, doesn’t only signify courteousness in manners but also humility and charity. Jesus himself fulfilled Zechariah’s prophecy (9:9; Mt.21:5; John 12:15) about the entrance of the meek king to Jerusalem and blessed the meek as well. In the Lxx the term meek stands for the Jewish term Anawim which defines the poor people of God that many Jewish sects had as model.

Obviously, Paul associates himself to the Lord as a father figure and feels that he embodies the virtue of πραότητα—which however ‘translates’ for his greek audience with the word ἡπιός.Yet in this context he portrays himself as a nurse, not as a father because he wants to present by a unique way in the ancient literature his extreme love and care in contrast to those who use flattering speech or had greedy motives or seek glory from people. Instead of using the above motto πατήρ ὡς ἡπιός—gentle father he was, he creates a new metaphor: ἡπιός ὡς ἐὰν τροφὸς διατήρητα τὰ ἀνευτὰ τέκνα—just as a nursing mother cherishes her own children. He surpasses Moses who says: μη ἐγὼ ἐν γαστρὶ ἐλαβόντα τὸν λαὸν τοῦ ἐγὼ ἐτεκνὸν αὐτοῦ.
of his...child" 94. In the Psalms, Paul uses the word "mother" in contrast with other instructors in Christ. For example, in Ps. 119:93, Paul refers to himself as a "father" when he says, "I am a father to the poor, a father to the orphans." This is a common theme in the New Testament, where the authorship of several epistles has been attributed to Paul. In Galatians 1:15, Paul describes his role as a "nurse" in the Christian community, saying, "So I was determined to preach the gospel, both to the Ephesians and to the Gentiles, for I was determined to preach the gospel to the Gentiles rather than to the Jews." This can be seen as an indication of the role of the author in the community, especially in light of the difficulties he faced in his ministry.

95. J. Chrysostom comments: "When a priest, seeking the path to the goal of life, is content to be a nurse, he is content to be a father to the poor, a father to the orphans." This is a fitting description of Paul's role in the community, as he seeks to be a father to those in need, both physically and spiritually.

96. Perhaps the most famous example of Paul's use of the term "mother" is in his letter to the Ephesians, where he writes, "So I was determined to preach the gospel, both to the Ephesians and to the Gentiles, for I was determined to preach the gospel to the Gentiles rather than to the Jews...." This can be seen as an indication of the role of the author in the community, especially in light of the difficulties he faced in his ministry.

97. So deeply do we care for you that we are determined to offer you not only the gospel of God but also our own selves, because you have become very dear to us.

98. See 2 Thess. 2:14, where the author writes, "But I, being also a father, I patiently taught you, as one who might be regarded as a nurse towards you, even as one who might be regarded as a father towards you." This can be seen as an indication of the role of the author in the community, especially in light of the difficulties he faced in his ministry.

99. See also 1 Cor. 4:19, where the author writes, "So I was determined to preach the gospel, both to the Ephesians and to the Gentiles, for I was determined to preach the gospel to the Gentiles rather than to the Jews...." This can be seen as an indication of the role of the author in the community, especially in light of the difficulties he faced in his ministry.

100. See also 1 Cor. 4:19, where the author writes, "So I was determined to preach the gospel, both to the Ephesians and to the Gentiles, for I was determined to preach the gospel to the Gentiles rather than to the Jews...." This can be seen as an indication of the role of the author in the community, especially in light of the difficulties he faced in his ministry.
The following two things are impressive: a) while past tenses dominate in this context, here the present tense is used18. The οὕτως ὁμειρόμενοι ὑμῶν εὐδοκοῦμεν metadοῦναι is linguistically and stylistically parallel to 2:17-18 which prefaces the second subunit (2:14-3:13) and describes the efforts of Paul personally (2:18: ἔγω ὁ Παύλος) to bridge the local gap between him and his audience from the past to the present, expressing the wish to meet face to face with them in Thessaloniki in the near future: ἰσόῤῥοπον ὄντα τῷ Παύλῳ τὸν ἑαυτῶν εἴ γε ὁμοῦ συνῆλθον, καὶ τὸν ἑαυτῶν ἀνεμίξαντο πόθον, ἃν ἰδόντες τὸν Κυρίου ἑαυτοῦ ἔγως ἐν τῇ αὐτῷ Παρουσίᾳ; Ἡμεῖς γὰρ ἐστε ἢ δόξα ἰσόῤῥοπον ἐν τῇ αὐτῷ Παρουσίᾳ. Ἡμεῖς γὰρ ἐστὶν ἡμῶν ἔλειπις ἢ χαρά ἢ στέφανος καυχήσεως—ἡ σοῦ ἢ ἐμοίς ἐμπροσθείς τοῦ Κυρίου ἑαυτοῦ ἔγως ἐν τῇ αὐτῷ Παρουσίᾳ. 

Διὸ τοῦτο ἐνταῦθα γυναικῶν ὄντα πάνυ διαθερμαινομένα τοῖς σπλάγχνοις ἐπιγινώσκετε τὰ ῥήματα ὑμῶν. ὥσπε ὡς ὁμοίως καὶ παρακαλισθήτω πάνω ἀξίως τοῦ Παύλου τὸν ἑαυτῶν πόθον (PG. 62.409). That means that the expression of the maternal feelings of Paul isn’t limited in v. 7b-8 but it is extended in v. 17-1819.

b) The reason why Paul desires to impart his life to the Thessalonians is not because he has begotten them through the gospel (1 Kor. 4:13) but because they have become very dear to the apostles. Using you have become, he turns back to the most crucial moment in the past and stresses their (the Thessalonians’) contribution to his abundant and justly (as it happens with παραγγέλομεν 2:3), Paul presents himself not as a mother who is responsible particularly for the first years of the human existence but as a father79 who undertakes according to Plutarch’s De amore prolis the ανταφή (= upbringi)22: You are witnesses, and God also, how devoutly (referring to faith in God) and justly (referring to the relationship with other people) and blamelessly (refers to the way they conducted) we behaved ourselves among you who believe; 42as you know how we (i) exorted, and (ii) comforted, and (iii) charged every one of you (parakaloμενοι ὑμάς καὶ παραμυθοῦμεν καὶ μαρτυρομένου, as a father does his own children,22) that you would walk worthily of God who calls you into His own kingdom and glory22. According to Gerber the ethical exhortation of the children was a Jewish custom par excellence22, I believe that the instruction was as well a custom for the Greek low classes (to which belong the recipients of the epistle) who didn’t have the financial opportunity (the tuchë according to Pseudo-Plutarch, Peri Paionw Agywos 8e) to employ a paidagogos. According to Burke in this verse Paul is employing a metaphor of unambiguous superiority22. The meaning however of a metaphor is also given from the context: Paul focuses here on his personal relationship with each one of his receivers while he emphasizes that his exhortation and encouragement didn’t aim to his own glory but that is worthy of God’s call to His Kingdom–Imperium and His Kabod/ Glory22. The verb parakaloμενοι ὑμᾶς in combination with καὶ παραμυθοῦμεν (which in 5:14 refers to ὀλυγοψύχους 77) which are used also in the parentaen section of 1 Thes.22 (and by this verse the audience is prepared for this), don’t declare the superiority (as it happens with παραγγέλωμεν 2 Thes. 3:6) but according to Chrysostom the άτυφος of the apostle29 and his love and his care for people who need con-

18 In some manuscripts the tense is ‘corrected’, that is turned back to past tense.

19 Πολλὰ ἐπιθυμίαν τῇ ἀγαπητῷ ἡμῶν ἐμπροσθείς τοῦ Κυρίου ἑαυτοῦ ἔγως ἐν τῇ αὐτῷ Παρουσίᾳ. 

20 According to the modern exegetes who consider that the Parents-Children metaphor continues in 2:17-20 see Gerber, Paulus und seine ‘Kinder’ 314 Anm. 287.

71 He has already done so by stating himself as an example to them in 1:6.
solation before the coming of the Ορφή and instruction how they must περιπατεῖν and ἀγαλίζειν themselves so as to be eternally with Κύριος in his own Kingdom (5:14). We have also seen that the maternal element dominates in the the pericopes which frame this vers.

It is clear that in the passage of 1 Thess. dominant is the authority of God while in the second the one of the sender. Paul's word in 1 Thess.2 was not accepted because the receiv- ers have recognized in the word of Paul the logos of God who in the passage 2:1-13 is mentioned 12 times! Καί διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ Θεῷ ἀδιάλειπτος, ὡς καὶ παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ Τοῦ Θεοῦ ἐδέξασθε οὖ λόγον ἀνθρώπων ἀλλὰ καθὼς ἐστίν ἀληθῶς λόγον Θεοῦ, ὡς καὶ ἑνεργεῖται ἐν ὑμῖν τοῖς ποιεῖσθαιν (2:13). Note that at the beginning of the exhortation the apostle will remark: οἴδατε γὰρ τίνας παραγγελίας ἐδακμένες ἡμῖν διὰ τοῦ κυρίου Ἰησοῦ (4:2) [...] τοιοῦτος ὁ ἄθετος ὡς ἀνθρώπων ἄθετει ἀλλὰ τὸν Θεὸν τὸν [καὶ] διδόντα τὸ Πνεῦμα αὐτοῦ τὸ Ἅγιον εἰς ὑμᾶς (4:8).

We conclude that the image of the mother/nurse and her beneficency-love (which stand in the core of the chias- mus in 2:1-12 but also in the prologue of the section 2:13-3:13) is called upon to show that Paul and his own assis- tants constantly yearn to impart the Thessalonians their own lives (and not only verbal admonitions), while the im- age of the father is used especially for the personal teach- ing in the past and comforting facing the Parousia of Jesus. Both express the opposite of seeking glory and profit and ing in the past and comforting facing the Parousia of Jesus.

3. Paul's intimacy with the audience in Context

Here we will show how Paul presents himself as father in 1 Thess. context: A. The author does not accompany his name neither with ἀπόστολος-apostle nor with δοῦλος-serv- ant. Apparently he wants them to feel comfortable with him (through avoiding the agitation that accompanies heavy duty titles) and his close attendants that accompanied him in his first travel to the West. He experiences the same aff- lictions with them and in the epilogue he requests for their prayers (5:25). At this point paradoxically are lacking the personal greetings of Paul and his associates.

B. He and his companions address τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ Πατρὶ καὶ κύριῳ Ἰησοῦ Χριστῷ χάρις ὑμῖν καὶ εἰρήνη81. God is called Father82 and Jesus Christ, the Lord perhaps in opposition to Zeus and the emperor (τὸν πατέρα πατρίδος καὶ κύριον Res Gestae Divi Augusti 37). The living and true God (1:9) is Father par ex- cellence because he has Son who has died for us (5:10) but God has raised him from the dead (1:10). As it is under- lined in the Praise which introduces and concludes the first part of the epistle (1:3; 3:13), God is Father of all the Chris- tians (ἡμῶν) so as Jesus is the Lord of us, because of the election83. Furthermore he has a special relationship with Paul and the other apostles of Jesus Christ (3:11) who are called συνεργοὶ τοῦ Θεοῦ ἐν τῷ εὐαγγέλῳ τοῦ Χριστοῦ (3:2) since they have been approved and are tested (2:8)84. This God will rescue us who await patiently His Second Com- ing from the coming wrath (1:10). All the believers, the be- loved of this Father, who have been orphans away from their compatriots and their families (2:14-17), although they are likely coming from the lower classes of the society, constitute the Ecclesia of the Thessalonians (1:1) with a different πολίτευμα from the equivalent politico-religious institution in the same city85. They are Ecclesia in God the Father and the Lord Jesus Christ which (phrase) Paul does not typical-

80 In 2:14 he speaks of the churches of God which are in Judea in Christ Jesus. Luke simply calls them Ἑλληνες/Ελληνίδες-Greeks (Act. 18:4) and Jesus Christ, the Lord perhaps in opposition to Zeus and the emperor (τὸν πατέρα πατρίδος καὶ κύριον Res Gestae Divi Augusti 37). The living and true God (1:9) is Father par excellence because he has Son who has died for us (5:10) but God has raised him from the dead (1:10). As it is underlined in the Praise which introduces and concludes the first part of the epistle (1:3; 3:13), God is Father of all the Christians (ἡμῶν) so as Jesus is the Lord of us, because of the election. Furthermore he has a special relationship with Paul and the other apostles of Jesus Christ (3:11) who are called συνεργοὶ τοῦ Θεοῦ ἐν τῷ εὐαγγέλῳ τοῦ Χριστοῦ since they have been approved and are tested. This God will rescue us who await patiently His Second Coming from the coming wrath. All the believers, the beloved of this Father, who have been orphans away from their compatriots and their families (2:14-17), although they are likely coming from the lower classes of the society, constitute the Ecclesia of the Thessalonians (1:1) with a different πολίτευμα from the equivalent politico-religious institution in the same city. They are Ecclesia in God the Father and the Lord Jesus Christ which (phrase) Paul does not typical-

81 3:1-4 ἡμῖν καὶ εἰρήνη ὑμῖν, διακόνησις ἡμῶν, εἰρήνης ἡμῶν, ὑμῶν, ἡμῶν εἰρήνης, ἡμῶν, ὑμῶν, ὑμῶν εἰρήνης, ὑμῶν, ὑμῶν εἰρήνης, ὑμῶν, ὑμῶν εἰρή

82 According to F. Graf (Zeus DDD 934-936) the Homeric and later epithet pater is closely paralleled by Roman lu-piter and Indian Dyaus pitar: his role as father must be already IE, not in a theogonical or anthropogonical sense (regardless of the frequent epic formula "Zeus, father of men and gods"), but as the Homeric variant Zeus anax, "Lord Zeus", proves, as having the power of a father in a patriarchal system. This role, which implies unrestrained power as well as its control by father-like benignity, continues as the fundamental role of Zeus in all antiquity and finds expression also in the standard iconography of a bearded but powerful man (934). In the biblical tradition in spite of the popularity of the epithet 'Father' in personal names, the epithet is not common in the texts. God can be addressed as 'My/Our Father' (Jer 3:14; Isa 63:16; 64:7[8]) and can be characterized as a father/creator, with Israel as his son/children (Exod 4:22; Deut 14:1; 32:6; Hos 2:1 [1:10]; 11:1; Isa 1:2; 45:10-12; Jer 31:9; Mai 1:6; 2:10; cf. Mum 11:12; Ps 68:6[5]). Another illustration is Jeremiah's accusation that some people address a piece of wood with "You are my father", or a bit of stone with "You gave birth to me" (Jer 2:27), using language that should be reserved for God only. In the texts, God is also identified as 'like a father' (Ps 103:13; Rom 8:29; 12:12), and, in keeping with the parental model, even as a 'mother' (Isa 44:14; 45:10; 49:15; 66:13), but various other metaphors are more frequently used. As 'father', the emphasis is on God as protective and compassionate, Israel was reluctant to describe God as a physical father, except in an ultimate sense. In particular, God is described as father of the Davidic king (2 Sam 7:14; 1 Chr 28:6; Ps 2:7; 89:27-28[26-27]; Isa 9:5[6]), who in turn may have the title 'Eternal Father' (Isa 9:5[6]). The emphasis, however, is on sonship via adoption: "This day have I given birth to you" (Ps 2:7). [...] In the NT the conception remains basically the same, but with well over 200 occurrences—more than 120 in the Johannine corpus alone—the epithet 'Father' virtually explodes in popularity. While remaining primarily an epithet, 'Father' is also used in direct address to God. The use of this title in the Aramaic-speaking circles of the early Christian community is retained in the double invocation "Abba. Father" in a Cesehamesane prayer by Jesus (Mark 14:36) and in the Spirit cry, cited by Paul (Rom 8:15; Gal 4:6). See H.B. Huffmon, Father, DDD 236-238.

83 In the pericopes which frame this vers.
ly use for the opening of an epistle\textsuperscript{86}. This (in...) could be linked to the church (1:1b) but also to Grace to you\textsuperscript{87} and peace-shalom\textsuperscript{88}. The Christians of Thessaloniki (who are not called in this epistle saints) constitute a Church, like the Hebrew Qahal and the Greek Ecclesia, because of the two Divine Personae's initiative (εκλογή v.4 Κλήσει v. 12b) to offer Grace (forgiveness of sins-annemistie) and Peace, one of different quality from that of of Paul Roman\textsuperscript{a} whose peace is fragile and susceptible to an end as he proclaims in 5:1. Ἐν- in could not only mean the medium, but also the place where the Church is existing and functioning as an entity-a family (comp. 2:14), especially since Paul already experiences being in the presence of God through prayer (1:3; 5:9). Through the final coming of Jesus and the raising of the dead, all Christian will be always σὺν Κυρίῳ (1:3; 5:9-10: οτι οὐκ ἐβεβέβην ἡμᾶς ὁ Θεός εἰς ὄργαν ἄλλα εἰς περιποίησιν σωτηρίας διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τοῦ ἀποστάντον ὑπὸ ἢμῶν, ἵνα εἴτε γρηγορούμεν εἴτε καθευδούμεν ἣμα σὺν αὐτῷ ξισωμεν). For this reason we must care for our sanctification (4:3) διότι ἐκδίκος Κύριος (4:6).

C. At the introductory Praise, the part that responds to Grace and covers three chapters\textsuperscript{89}, the words always and without ceasing about the Eucharist (thanksgiving) refer to all the holy brethren in the church\textsuperscript{90} and this is emphasized in the epilogue too: 

Greet all the brethren with a holy kiss. I charge you by the Lord that this epistle be read in the church and this is emphasized without ceasing.

D. In this frame, Paul, who in v. 2:18 through ἐγὼ distinguishes himself from his associates, devotes the second half of the first part of his epistle to underline his attempts from the past to present to maintain personal - bodily communion with the Thessalonians. Satan\textsuperscript{91} however blocked his way. Μηκέτι στέγων (< στέγω = no longer endure it [= the fact that he had not communion with the Thess.]) as he states twice, he did not hesitate to be left alone, sending his brother, Timothy\textsuperscript{92}. Paul considers the return of Timothy who brings news of the faith and love of the Thessalonians as well as the fact that they remember and long to see him, as a Gospel: But now that Timothy has now come to us from you, and brought us good news of your i) faith and ii) love, and that iii) you always have good remembrance of us, greatly desiring to see us, as we also to see you (3:6). These good news that Timothy brings soothes Paul and gives him life. At the end of the first part of his epistle, Paul continues to wish: now may our God and Father himself and our Lord Jesus direct our way to you (3:11) so that three goals may be accomplished: a) restoring whatever is lacking in their faith, b) the increase and abound in love for one another and for all c) the establishing of their hearts blameless in holiness before our God and Father at the coming of our Lord Jesus with all his saints (3: 12:13). Given what is said apart from the faith in God it is also the faith-trust (fides) in Paul that is being verified because, among others, his prophecies are fulfilled.

E. In the second part of the Epistle (ch. 4-5) it is clear that Paul wants to differentiate the Church (whose members are the sons of light and sons of the day-5:4:5) through its ethos-ethnic from the others who have no hope (4:13) and those who sleep and get drunk at night (5: 6.7). They are the Εὖθη who do not know God and live with lustful passion (4:5), destined for wrath and not to obtain salvation through our Lord Jesus Christ (5:9). All church members are brothers who make up a family-community that is different from the Gentle Ecclesia which worships Caesar as Lord and Father of the empire and the world. The Church of Jesus Christ is brought together through i) recognition (for) those who labor among you, and are over you in the Lord and admonish you, ii) be(ing) at peace among yourselves, warn(ing) those who are untruth, comfort(ing) the fainthearted, uphold(ing) the weak and iii) be(ing) patient with all (5:12-14). This Koinonia will be perfected in the future, for we will always be with the Lord.

It is clear of the aforementioned that particularly in the first section of his oldest epistle, Paul underlines the vertical communion of the audience, their relationship with the Living/True God who is Father to his Son who died for us (5: 10) and was resurrected from the dead. He comes back and save us from the coming wrath. Yet the Father is a father to us all. In fact he calls them beloved by God and brothers. That is very important for an audience which had been ostracized from their family and social circle because of their faith in Jesus. Apart from having a new Fa-

\textsuperscript{86} Comp. 2:14: ἐγὼ γὰρ μητηύ ἐγενήθη, ἄδελφοι, τῶν ἐκκλησίων τοῦ Θεοῦ τῶν σών ἐν τῇ Τουλάκεν ἐν Χριστῷ Ἰησοῦ; 1Co 1:1-2: τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ σύνεν ἐν Κορίνθῳ [...] Χάρις ἐμί καί εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καί Κυρίου Ἰησοῦ Χριστοῦ.

\textsuperscript{87} Instead of the usual Hebrew Εἷος=mercy (Gal. 6: 16) and χαρίζεται-Greetings (James 1: 1). The two last elements (grace and peace) are usually found in other epistles as coming from God our Father and the Lord Jesus Christ. 5:28: Η χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ’ ἐμών.

\textsuperscript{88} The same problem does exist in 1 Thes., with καθὼς οἴδατε οὐκ ἐγενήθησιν [ἐν] ἐμί δι’ ἐμών (1:5c) which can be read with the previous but also the following vers.\textsuperscript{89} According to Aristotle\textsuperscript{a} εἴδου ἐκείνους εὐπρεπον, ἐκείνους εἰς τὸ αὐτὸ (350a 35b) ὁ πατὴρ σαμαριτανῶν ἂν ἧπερ (351a 15b). The same thing is true of οἱ πιστοὶ καί σωτῆρες ἂν ἦν ἀλήθεια τῆς θείας φόρμας (351b 16b), ὁ πατὴρ οὐκ ἦν ἀλήθεια τῆς θείας φόρμας (351b 15b).

\textsuperscript{89} Comp. 5: 17: ἄδελφεσται, προσεύχεσθε ἐν παντι εὐφροσύνητε.

\textsuperscript{90} 1:2: ἐγενήθη τιμὴ τά πάντας περὶ πάντων ἐμῶν.


\textsuperscript{92} At closure he will ask of them: Brethren, pray for us (5:25).
ther they have a new Lord, not Caesar but Jesus Christ who was also persecuted and died for us. It is His Coming that will change-save the world and that is the Christian hope. Meanwhile he tries to strengthen the horizontal bond between him and his audience because, as the epilogical verses 3:12-13 indicates, this love functions as model in the relations of the members of the Church and as the main factor in how the Jews will change—save the world and that is the Christian hope.

Meanwhile he tries to strengthen the horizontal bond between him and his audience because, as the epilogical verses 3:12-13 indicates, this love functions as model in the relations of the members of the Church and as the main factor in how the Jews will change—save the world and that is the Christian hope.

4. The reasons for the Paul’s intimacy

In his next letters to the Churches, where he faces enemies inside the Ecclesia, Paul will demonstrate himself particularly as pater familias. The example of 1 Cor. where Paul tells that he fed the Corinthians with milk and not with solid food as to carnal, as to babes in Christ (3:14) is quite distinctive. At the end of the epistle first part (ch. 1-4), Paul separates himself from the instructors in Christ and instead projects the image of the father (also as an invitation for imitation) threatening them with the rod. In this context Timothy is also mentioned and is presented as beloved (the Corinthians too) and faithful: 14 I do not write these things to shame you, but as my beloved children I warn you. 15 For though you might have ten thousand instructors in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel. 16 Therefore I urge you, to imitate me. For this reason I have sent Timothy to you, who is my beloved and faithful son in the Lord, who will remind you of my ways in Christ, as I teach everywhere in every church. 17 Now some are puffed up, as though I were not coming to you. But I will come to you shortly, if the Lord wills, and I will know, not the word of those who are puffed up, but the power. 18 For the kingdom of God is not in word but in power. 19 What do you want? Shall I come to you with a rod, or in love and a spirit of gentleness? (1 Cor. 4:10-21).

In the Epistle to Galatians, which is according to Dunn also written from Corinth during his first visit, Paul uses the strong language of the advising father. Only after he forcefully accuses them as fools for falling prey to Judeo-Christian false brothers, he says: My little children, for whom I am again in the pain of childbirth until Christ is formed in you, 20 I wish I were present with you now and could change my tone, for I am perplexed about you (Gal 4:18-20).

While in every other epistle Paul presents himself as pater familias, it is in 1 Thess. that a loving mother ready to share her life and yearning for contact in person is being projected. We have seen that the fact that motherly love surpasses fatherly harshness can be verified through viewing 1 Thess. and 2 Thess. in parallel since in the later Paul acts rather fatherly dealing with problems inside of the Church.

Motherly elements are being shown in his private letter to Philemon. Self-presented as aged (since he was probably near his life’s end) Paul writes a warmhearted letter to Philemon for he believes that Onesimus has become a child of his during his imprisonment: yet for love’s sake I rather appeal to you—being such a one as Paul, the aged, and now also a prisoner of Jesus Christ— 22 I appeal to you for my son Onesimus, whom I have begotten while in my chains, 23 who once was unprofitable to you, but now is profitable to you and to me. 24 I am sending him back. You therefore receive him, that is, my own heart, 25 whom I wished to keep with me, that on your behalf he might minister to me in my chains for the gospel.

Why Paul shows such intimacy in the 1 Thess.? From what has been said and from the Data of the Acts (despite the fact that the book was written about 30 years later), we draw the following conclusions:

1. The book of Acts shows that during his stay in the city of Athens (17:18-33) Paul felt strongly the hands of loneliness upon him and the disappointment of the rejection of the Stoics and the Epicourians although he had adjusted his word and his strategy to the city’s mental climate. When he arrived in Corinth he confessed that he came in weakness, in fear, and in much trembling (1 Cor.2:3). Luke marks that Paul was filled by the Spirit the return of his associates from Thessaloniki. After Silas and Timothy had come from Macedonia, Paul was compelled by the Spirit (Acts 18:5). In I Thes. 3:7-8 he points out: διὰ τούτου παρεκλήθημεν, ἠδέλφων, ἐπ᾽ ἑαυτούν ἑαυτοῖς ὑμῖν ὡς τῷ τίθεμαι τῷ Θεῷ καὶ τῷ Πατρὶ ἡμῶν, τῷ Κυρίῳ ἡμῶν Ἰησοῦς μετὰ πάντων τῶν ἄγιων αὐτῶν.

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96 J.D.G. Dunn, Beginnings from Jerusalem, Michigan: Eerdmans 2009, 720.
East but the city also linked the North with the South. By this way the Gospel is preached to every part of the empire, a main presupposition for the coming of the Parousia (Rom. 10:16=Ps.19:4; Mk. 13:10; Mt.24:14): ἀν’ ὑμᾶς γὰρ ἐκχύνει ὁ λόγος τοῦ Κυρίου σοὶ μόνον ἐν τῇ Μακεδονίᾳ καὶ [ἐν τῇ] Ἀχαιᾳ, ἀλλ’ ἐν πνεύμα τούτῳ ἡ πίστις ὑμῶν ἢ πρὸς τὸν Θεόν ἐξελήλυθεν, ὥσπερ μὴ χρειάσαν ἔχειν ἡμᾶς λαλεῖν τι (1:8).

2. The Thessalonian church faces sorrows (θλίψεις), one could expect Paul to project the similar guiding authority of the father. As the problem of fornication is dealt with rather harshly in various Judaic texts (see Testament of Judges 6.45) they need to feel love/tenderly care and not an authority which impose his own will. Paul had to conduct according to the image of God the Father and the Lord who was persecuted and dies for us. On the other hand some of the outsiders enemies obviously compared Paul with the itinerant philosophers who through traveling and initiating authorities of the past gained gold and glamour from their preaching taking advantage of the hopes and fears of the people. For these reasons Paul, who during his days as a rabbi he must have been called father and teacher (Mt. 23:10)98, let his carefully cultivated father figure not to be distorted into the image of a patriarch100 even when he faces the problem of πορνεία. Yet we have seen from the very beginning he does not accompany his name with servant or apostle of Jesus. He speaks in plural form, not using I, while in the epilogue of the epistle he does not refer to any important members of the church. He admits to the worthiness of his audience and rejuvenates their self-esteem using you know repeatedly and the well-known captatio benevolaea of 1:3 but also saying to them that you have no need so that I should write to you, for you yourselves are taught by God to love one another (4:9). The audience themselves have become an example for all the world, as Paul and his associates have become for them (1:6-7). All in all the imitation process revolves around the living and true God, who is called Father and Jesus the Lord who has died for us: And you became followers of us and of the Lord (1:6). Timothy is not characterized as his child but as their brother and minister of God (3:2). That an ostracized people of God doesn’t need a new patriarch but a loving family is also seen in the last book of N.T., the Gospel of John where the authority of Peter is called in question. Van der Watt has proved in his Family of the King: dynamics of metaphor in the Gospel according to John (Leiden 2000) how the metaphor of family (with the elements of love, knowing each other, solicitude, protection) is the constitutive and the most essential imagery in a Gospel which is addressed to Christians expelled from the Synagogue and their families (John 9.16).

3. Paul’s feelings of paternal love and the unique bond he shares with the Thessalonians could be understood according to the fact that they were the firstborn among his children in Christ like the first chosen (by the Apostle himself) associate Timothy who is called his child in 1 Cor. (4:17). We should also remember that according to Acts (16:6-8) before Paul’s transition to Macedonia, the Holy Spirit had averted him from preaching in certain parts of Asia Minor and he had already crossed something like 600 miles without any impressive success. We also should not forget that during his visit in Philippi, the first stop he made in European ground, very few believed his word and most of those few were women. Yet with his repeated visits to the city, this Little Rome (probably with Luke’s aid who is connected to city of Philippi), he managed to form the Church that would later receive the epistle which is also characterized as a loving-tender one101. Paul however doesn’t characterize the recipients as ἁγιὰ in his first epistle as it happens in 2 Thes. 2:13102. So this fact is doubtful. On the contrary, Paul seems to be feeling heavily upon him that the coming of the Lord is at hand unlike the false prophets of Pax Romana (see Virgil, IV Eclog) which in various ways advertised Roma as aeterna and its system as the bearer of peace and security (5:3; comp. Rev. 13). In the light of the Coming of the resurrected Jesus, Paul, who was entrusted to preach to the Gentiles (Gal. 1:16), wants to present all the Christians who returned by his εἰσόδος not only ἁμέμπτους ἐν ἀγώναις (3:13)/διότελεῖς but also united as a family. So he wants that his letter be read to all the brothers, even those who might not want to really listen. He also invites everybody to kiss each other although he is not giving his own103 and in addition he neglects to mention anyone of the προϊσταμένους in particular. Through φιλαδελφία (whose visual sign was ἀσπασμοί) and the public reading of his epistle which maybe substitutes his holy kiss, they will experience the Grace of the Lord Jesus Christ. Note that it was the coming Caesar that was greeted in a triumphant manner by the crowned members of the local Ecclesia (Greek) often accompa-

98 Paulus und seine ‘Kinder’ 338-343.
99 Apparently these three names were quite loved by the Pharisees of the time.
100 As the problem of fornication is dealt with rather harshly in various Judaic texts (see Testament of the XII Patr.,) one could expect Paul to project the similar guiding authority of the father.
101 J. Karavidopoulos, Αποστόλον Παύλου Ἐπιστολή πρὸς Εφεσίους, Φιλιππισόιο, Κολοσσαεῖς, Φιλήμονα. Θεσσαλονίκη 1981, 244.
102 Ἡμεῖς δὲ ἀφελέοντας εὐφρατεῖν τῷ Θεῷ πάντοις περὶ ὕμας, ἀλλ᾽ ὑπὲρ ἡγαμημόνον ὑπὸ Κυρίου, ὅτι εἰλοκτό ήμαι δὲ Ἰησοῦς ἀπαρχή εἰς σωτηρίαν ἐν ἀγάμῳ πνεύματος καὶ πάσης ἀληθείας.
103 The fact that all Christians regardless of ethnicity, gender or status are all brothers sealed with a ritual kiss at the end of the epistle’s hearing (probably before the Eucharist where they experienced the union in one body), was a crucial element setting them apart from the other religious parties and Judaism where the term brother also appears but not nearly as vividly as in the Christian Church.
nied by the whole house (oikos) or school. In this frame Paul asks: τίς γὰρ ἡμῶν ἐλλίπει ἣ χαρὰ ἢ στέφωνος καιρός ἡμῶν, ὡς ἱδίων, ἡ σῶσι καὶ ἠμείς ἐμπροσθέν τοῦ κυρίου ἡμῶν Ἰησοῦ εἰν τῇ αὐτοῦ Παρουσίᾳ (2:19). Maybe Paul also wanted to shout with Isaiah (8:18): Here am I and the children whom the Lord has given me.

5. Because of the sentiment that the coming of the Lord is at hand, the epistle itself pictures an apocalyptic and also dualistic way of thought which also requires a powerful family bond so that the battle of the sons of light against the 'Temper-Satan' and his organs can be fought. Characteristic of this apocalyptic way of thought is the coexistence in chap. 2 of passages where it is expressed the extreme love of Paul for his own children with other where he expresses his extreme wrath for his compatriots who persecute him. In this apocalyptic frame Paul aches to make the ostracized Thessalonians understand that they are really his beloved ones. He is also deeply concerned about the sanctification especially of the bodies, an issue which he directly links with the brothers and sisters since ἡμῖν from the Synagogue, begins with the word Father'.


In the next epistles it feels that the Coming delays, his Churches must be organized and he must defend himself against the false brothers/tutors. So he appears himself as an authoritative pater familiae.

The second subunit of the first part of 1 Thes. starts with the contrast θυσία ἡς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ θεοῦ ἔφθασεν δὲ ἐπί τοῦ παρασκευής τῆς ἁγίασμας εἰς ἀλλήλους καὶ εἰς πάντας καθάπερ καὶ ἠμείς εἰς ἡμᾶς, ἐν τῇ Ἰορδάνῃ ἔμπροσθεν τοῦ Κυρίου (who is named as Πατὴρ ἡμῶν) depends on ἡμᾶς δὲ ὁ Κύριος πλοῦτικαὶ περισσεύσεις τῇ ἁγίᾳ εἰς ἀλλήλοις καὶ εἰς πάντας καθάπερ καὶ ἠμείς εἰς ἡμᾶς (2) the exhortation against porneia is escorted by the parainesis about the philadelphia. Paul knows that sexual abuses and the Hagiasmos especially of the body (which in second section attracts his concern) cannot be faced with prohibitions but when his brothers and sisters feel really beloved by a maternal way in the frame of their new family. This is why the apostle desires and prays without ceasing to have face to face communication with them and he presents himself not only as father who teaches with his word and example, but also as the mother who actually when ἐργάζεται, ὁμίλεται to see her children to transmit them her life. This intimacy and this familiarity will be perfect by the Parousia. This fact for the others means wrath, for the Christians however that they will be altogether (dead and live), οἰκολογίας (with body also) eternally σὺν Κυρίῳ as Paul four times stresses in ch. 4-5 (4:14:17; 5:10). This fact differentiates the Pauline eschatology from the other and this must be foreshowed in the Ecclesia which lives ἐν Θεῷ Πατρὶ καὶ Κυρίῳ Ἰησοῦ Χριστῷ.

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Bibliography


Rozmierz artykułu: 2,25 arkusza wydawniczego

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105 In the next epistles it feels that the Coming delays, his Churches must be organized and he must defend himself against the false brothers/tutors. So he appears himself as an authoritative pater familie.

106 The main prayer of the Christian community, the one that sets it apart from the Synagogue, begins with the word Father'.

107 The second subunit of the first part of 1 Thes. starts with the contrast θυσία ἡς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ θεοῦ ἔφθασεν δὲ ἐπί τοῦ παρασκευής τῆς ἁγίασμας εἰς ἀλλήλοις καὶ εἰς πάντας καθάπερ καὶ ἠμείς εἰς ἡμᾶς, ἐν τῇ Ἰορδάνῃ ἔμπροσθεν τοῦ Κυρίου (who is named as Πατὴρ ἡμῶν) depends on ἡμᾶς δὲ ὁ Κύριος πλοῦτικαὶ περισσεύσεις τῇ ἁγίᾳ εἰς ἀλλήλοις καὶ εἰς πάντας καθάπερ καὶ ἠμείς εἰς ἡμᾶς (2) the exhortation against porneia is escorted by the parainesis about the philadelphia. Paul knows that sexual abuses and the Hagiasmos especially of the body (which in second section attracts his concern) cannot be faced with prohibitions but when his brothers and sisters feel really beloved by a maternal way in the frame of their new family. This is why the apostle desires and prays without ceasing to have face to face communication with them and he presents himself not only as father who teaches with his word and example, but also as the mother who actually when ἐργάζεται, ὁμίλεται to see her children to transmit them her life. This intimacy and this familiarity will be perfect by the Parousia. This fact for the others means wrath, for the Christians however that they will be altogether (dead and live), οἰκολογίας (with body also) eternally σὺν Κυρίῳ as Paul four times stresses in ch. 4-5 (4:14:17; 5:10). This fact differentiates the Pauline eschatology from the other and this must be foreshowed in the Ecclesia which lives ἐν Θεῷ Πατρὶ καὶ Κυρίῳ Ἰησοῦ Χριστῷ.

108 With the exception of Musonius Rufus (XII.1-5), the other moralists thought of fornication as not a shameful act.