ERNST LOHMEYER found it striking that in the Pastoral Epistles the description of God as saviour and the mentioning of the manifestation of his grace for the deliverance of men are interspersed in a series of moral admonitions 1). That such moving Hellenistic descriptions, which had once served to express awe and gratitude to gods and kings, could so serve as mere embellishments of basically foreign material was evidence to him of Christianity's arrival to the position of a universal religion and her absorption of whatever she needed from the surrounding world. LOHMEYER thus did not ask, nor have his successors, if this form of praise and the ethical material had already been placed together in other spheres of thought.

In this essay we take up the quest of such a context. Two of the most significant passages to which LOHMEYER referred are under view,Tit. ii 10-14 and Tit. iii 3-7. As will be demonstrated, Philo of Alexandria, not only makes striking usage of ethical themes found in these verses, but he similarly combines them with those honorific descriptions of God which also are striking in these Titus passages. The question then becomes: Is the philosophical Judaism which Philo represents the source of the association of these two types of materials? Or have the Pastoral Epistles and Philo independently assimilated materials from Hellenistic ethics?

I. The Cardinal Virtues

Εὐεργήτης γὰρ ἡ χάρις τοῦ θεοῦ σωτήριος πᾶσιν ἀνθρώποις, παν-
δεύμοσα ἡμῶν, ἔνα ἀρνητικὸν τὴν ἀσέβειαν καὶ τὰς κοσμικὰς
ἐπιθυμίας σωφρόνως καὶ δικαιώς καὶ εὐσεβῶς ἥσσομεν ἐν τῷ νόμῳ
αἰώνιοι...

1) E. LOHMEYER, Christuskult und Kaiserkult, Sammlung gemeinver-
ständlicher Vorträge und Schriften aus dem Gebiet der Theologie und
Religionsgeschichte, 90 (Tübingen 1919) 32.
Several commentators have noted that σωφρόνος, δικαιός, and εὐσεβής in Tit. ii 12 represent three of the four “Cardinal” or “Platonic” virtues with only ἀνδρεῖα missing. Two objections might be raised against the theory that the standard principle virtues of Stoicism and the Platonic Academy are intended here: 1) Εὐσεβεία does not belong to the standard four; 2) only three of the four are listed.

(a) Εὐσεβεία as Cardinal Virtue

The four Platonic-Stoic principle virtues were ἡ δικαιοσύνη καὶ ἡ σωφροσύνη (Diog. Laert. 3, 80). Εὐσεβεία, however, was present in the earliest grouping of the four virtues. Aeschylus (early 5th c. B.C.), Sept. 610, a passage which demonstrates the existence of the fourfold canon for the late Archaic and early Classical period, includes εὐσεβής: σωφρον, δίκαιος, ἀγαθός, εὐσεβής ἀνήρ. DIHLE argues that ἀνδρεῖος is represented here by ἀγαθός, as in numberless inscriptions of those fallen in action which have the formula ἀγαθός γενόμενος ἀνέθετο (DIHLE, 17).

Piety recurs in Plato as one of four principle virtues previous to the later pattern of ethical thought which emerges in the Republic. Socrates discusses courage, piety, and self-control in the early dialogues—each in a separate work—and justice is discussed in the first book of the Republic, which is half-independent of the rest of the work, with a form most resembling the early “Socratic” dialogues. Courage, self-control, and piety are discussed in Laches,