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**PAUL'S TEACHING OF
PASTORAL THEOLOGY
IN HIS
FIRST LETTER TO TIMOTHY**

By

Wayne F. Steury

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

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Abstract

This dissertation examines the Pastoral Theology of the apostle Paul in his first letter to Timothy. It seeks to answer the question, "What principles of Pastoral Theology is Paul teaching to the pastors of our generation in his letter to the young preacher Timothy?"

This question needs a Biblical answer because pastors face a very difficult challenge today. There is much Satanic opposition causing distraction from Spirit-filled ministry. Many Pastors are frustrated and facing burn out. Others are spiritually defeated and being manipulated by Satan. The answer for the church lies within the covers of the Bible. Paul is the apostle for this church age. His letter is important for study.

In pursuing this goal the researcher has examined the general themes of pastoral theology in relationship to Pauline doctrine. The relevant literature was reviewed and the background of First Timothy was examined in relation to this design.

The text of Paul's letter to Timothy was studied and translated from the original Greek. The background, history and linquistical significances were considered in the interpretation of the text. The investigator followed the basic outline of Paul's text to bring out its intended meanings. Commentaries and word studies were researched to explore the rich definitions of the text.

This interpretation was explained in relationship to practical needs in pastoral ministry.

The main body of the paper deals with Paul's application of theology to pastors. Paul warns against false doctrine and exhorts ministers to proclaim Christ as the theme of preaching. Worship in the church centers on the importance of prayer, the sound doctrine of the Scriptures and discipline. The pastor himself is to be an example of godliness to his congregation. He must continually guard against false teachers with their divisive doctrines. He has a great responsibility in dealing with various groups within the church. Special instruction is given for the care of widows.

The final message for the pastor concerns the end times and patience until the return of Christ. The servant of the Lord must be content and committed. With false teachers seeking to undermine the church the Pastor is commissioned to earnestly contend for the faith.

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Vita

The author of this paper, Wayne Franklin Steury, is married to Carla Donn Boyd and has four children, Stacy (Pierce), Becky, Samuel and Emily. Wayne and Carla are presently pastoring the Trinity Church of the Nazarene in Corpus Christi, Texas.

Wayne attended and graduated (1969-72) from Kentucky Mountain Bible College, Vancleve, KY with an associate degree in Bible. He earned a Bachelor of Theology degree from God's Bible School College in 1974 with a summa cum laude academic recognition as the valedictorian of the Theology department. His graduate work includes a Master of Arts degree in Biblical studies (1991) from Luther Rice Seminary, Jacksonville, FL. with additional graduate studies through Olivet Nazarene University and Trinity Theological Seminary. He received a Doctor of Ministry degree from LAEL Bible College and Graduate School, St. Louis in June of 1996.

Wayne has pastored churches in Coshocton, Ohio; Upland, California; Peoria, Illinois, and Bloomington, Illinois. Presently he is Pastor of the Trinity Church of the Nazarene in Corpus Christi, Texas. Dr. Steury is also adjunct professor at Park College at the Corpus Christi Naval Air Station.

He is an amateur radio operator (N9EGT), enjoys gardening, golf and reading his Greek new Testament.

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Dedication

My wife, Carla, has been a genuine moral and academic support throughout this exhausting but rewarding study. I can think of no other to dedicate this paper. She continually encourages me to be a Scriptural pastor and minister of the sound doctrine of Christ. My children deserve my best appreciation. Many times they excused dad as he left to work more on the dissertation.

This work was written for the glory of God. My desire is to show myself approved of God, a workman that does not need to be ashamed. God has called me to give myself entirely to His work that my progress may be evident to all (1Ti 4:15).

I want to express my sincere appreciation to the Fairway Knolls Church of the Nazarene in Bloomington, Illinois. They supported their pastor in his year long research and became the audience for sharing many ideas of learning. Likewise, I love and appreciate my parents who are so supportive. It was my goal to have "Dr. Steury" as their son in the ministry.

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CHAPTER I
Introduction

The problem examined in this research concerns pastoral theology and biblical teaching. This paper is an action research. The desire of the researcher is to present from the Scriptures God's evaluation of how the Christian pastor should live, preach, manage the church and promote worship. Pastoral theology is a varied subject within the church world. With many views and philosophies there are many pastoral lifestyles. Bernard M. Bass (1990) writes in his book on leadership: "There are almost as many different definitions of leadership as there are persons who have attempted to define the concept" (p. 10). In examining the apostle Paul's letter to the younger minister Timothy, this paper seeks to set forth a biblical framework for pastoral theology.

This subject is important because ministers should make it their goal to model divine principles. Paul is an example for every minister. His writings are model theology both because of his success in the early church and because of their inspiration by God (2Pe 3:15-16, 2Ti 3:16-17). In this research the author hopes to outline pastoral theology as taught by the apostle Paul in his first letter to Timothy and to present a critical commentary upon the text of the original language.

The Research Question

This dissertation seeks to answer the question, "What principles of Pastoral Theology is the apostle Paul teaching to the pastors of our generation in his first letter to the young preacher Timothy?" In answering this question other areas of inquiry are explored. These include:

1. In what areas of ministry does Paul advise pastors?
2. What is the critical interpretation of Paul's message in his first letter to Timothy?
3. How does this interpretation teach pastoral theology?
4. What practical lessons can pastors gain from an in depth study of Paul's letter?
5. What conclusions can pastors make for their daily lives and ministry from this letter to Timothy?

Terms

For this research, the following terms are defined. These definitions are usual explanations in this area of study.

Pastor: The pastor is the title of the Christian leader who oversees the local congregation of a church. He is called of God to this ministry and seeks to lead his people in the scriptural ways of God.

Pastoral Theology: This area of theology deals with the pastor in relationship to his calling, character, and work in church ministry. The work of the ministry has to do with doctrine, worship, discipline and public relationships.

Paul: The man Paul was a Holy Spirit filled leader in the first century Christian church. His credentials are very authoritative because he wrote the churches letters which were considered inspired by God.

Letter: *The First Epistle of Paul the Apostle to Timothy* is the letter which is the source of this paper. It is an authoritative, God-inspired message to the pastors of the Christian church.

Timothy: Timothy was a convert of the apostle Paul who was called of God to pastor Christian churches. At the time of this letter he was overseeing the congregation(s) at Ephesus in Asia Minor.

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CHAPTER II
Review of Relevant Literature

There are many excellent books on Pastoral Theology and its correlations. In this research I am limiting my scope to Pauline theology; especially, as outlined in Paul's first letter to Timothy. Books on Pastoral Theology will help determine the boundaries of this study but Paul's letter itself will define the details of emphasis.

The Practice of Biblical Ministry by Marvin Powers presents a biblical overview on the work of the pastor. Powers divides the subject into the minister's personal, prophetic, pastoral, pedagogical and presiding pursuits. He considers the entire Bible's teaching in these important areas. The writer appreciates this emphasis on having a Biblical ministry! Many areas of his research complement the subject.

The essential overview of this subject is outlined in books on Pastoral Theology. The researcher has consulted *The Making of a Leader* by Damazio, *The New Testament Image of the Ministry* by Purkiser, *Pastoring the Smaller Church* by Thiessen, *The Ministry of Shepherdning* by Stowe, *Principles of Pastoral Success* by Taylor and *Overseers of the Flock* by Williamson. These works guided the writer's thinking in the general definitions of this theology. Their studies present relationships between the subject and Pauline directives.

In the exposition of First Timothy various commentaries have played a prominent role. From the resources of early church history, the writings of the Church Fathers gave a primitive and singular interpretation of Paul's writings. Chrysostom, who lived in the fifth century, was a very able expositor of the grammatical-historical school. His homilies on this book are a primary foundation for exegetical comparison. Since he was a very able leader of pastors his comments bring out the focused emphasis. Many other commentators quote from him.

Studies within the early Wesleyan era include John Wesley's *Explanatory Notes on the New Testament*, and Adam Clarke's *Commentary and Critical Notes*. These scholars were not only well read and proficient in the original languages but they were Holy Spirit filled ministers of the Gospel.

Wesley wrote brief comments on First Timothy in his *Explanatory Notes upon the New Testament*. These notes are condensed but aid in further understanding of key phrases in the text. He believes the book instructs Timothy how to behave at Ephesus. This begins with the sum of the gospel as opposed to false use of the law. In particular it addresses prayer, the requites of a bishop, what Timothy should teach to various groups and reproof of false teachers.

Adam Clarke has rather exhaustive comments and brings out examples of interpretation from various other sources in the ancient languages. Clarke aided the researcher in his effective use of language abilities and historical backgrounds.

One of the classic Reformed commentators on the Pastorals is Martin Luther. In his *Lectures on 1 Timothy*, he speaks as a pastor himself in explaining the message of the letter. Often he mentions the "papists" and

"Enthusiasts" who confronted the faithful Lutherans of his day. These lectures provide exposition as well as practical applications of this Pauline theology.

More recent commentators have had an excellent contribution in these studies. Homer A. Kent, Jr., president of Grace Theological Seminary, writes an exceptional exposition of the "Pastoral Epistles" in his book by this name. This book was based on his own doctrinal dissertation. He writes with an understanding that this letter of Paul "deals with church problems from an administrative" viewpoint (Kent, 1982, p. 9). Concerning background, his book presents a careful defense of the authenticity of the Pauline authorship as demonstrated by historical quotation from the earliest church fathers. Also he presents a solution to criticisms about the time and circumstances of the Pastorals.

Kent outlines First Timothy as "charges" concerning pastoral ministry. Paul writes to Timothy concerning sound doctrine, public worship, church officers, false teachers, various members with their needs and the minister himself. This outlined structure complements the researcher's theory that First Timothy is a treatise on principles of pastoral theology.

Dr. John MacArthur, Jr., in *The MacArthur New Testament Commentary* on 1 Timothy, presents this biblical study in the light of its context and meaning. His emphasis is on the senior pastor (Paul) instructing the younger pastor concerning various areas of the work. MacArthur sees this letter teaching "practical matters of church life and organization" (MacArthur, 1995, ix). MacArthur divides the book into applications of practical instruction. Often he sermonizes these applications with thoughts from other portions of the Bible.

Both of these above named authors explore the Greek word meanings and seek to bring serious exegesis to the reader.

In a class with the two above authors is Dr. Warren Wiersbe (1988). His many volumes on the "Be" series have instructed and inspired many. Concerning the Pastoral Epistles he says:

The Pastoral Epistles are guidebooks for conduct of a local church. Scores of books have been published in recent years, purporting to tell us how to start, build, and increase a local church; and some of them contain good counsel. However, the best counsel for managing a local church is found in these three inspired letters. The young pastor in his first church, as well as the seasoned veteran in the ministry, should saturate himself with the teachings Paul shared with Timothy and Titus. (p. 47)

William Barclay is a superior commentator who makes interesting applications of truth using language and background information. In exploring the false doctrine against which Paul writes, Barclay lists cognate characteristics of Gnosticism. He further researches into Roman culture and the setting of its readers. This commentary presents a balance of critical remarks and pragmatic application.

Walter Lock's commentary on the Pastorals was used. Lock is considered one of the best critical exegetes of the Greek text in relationship to comparative usages in the classical writers, the Septuagint and the early Fathers. Easton (1947) comments that Lock is "the most learned commentary in English" (pp. 33-34) and that the Pastoral Epistles were the special study of his long life.

The Expositor's Bible Commentary on Timothy by Ralph Earle is a good contemporary exposition using the New International Version (NIV) English translation. Earle presents a brief but sufficient introduction of the book. His comments on the biblical text are to the point with excellent references to the Greek text and relevant Jewish backgrounds. Because Earle was a noted leader in the Church of the Nazarene, his theology is especially significant to the writer of this paper.

Charles R. Erdman (1966) in his commentary defines the Pastoral Epistles as "the inspired manual for the order of the Christian church" (p. 15). Throughout his exposition he relates *First Timothy* to the ministries of the preacher. He believes that these letters appeal to Christian pastors and especially to those serving as missionaries in charge of primitive churches.

As in other theological considerations there are commentators and scholars who do not share evangelical and fundamentalist viewpoints. Some of these studies were selectively researched for their contributions. The *Interpreter's Bible*, *Bible Guides* by Enslin, the *Augsburg Commentary*, *The Pastoral Epistles* by Easton, *The Pastoral Letters* by Hanson, and David Verner's *The Household of God* gave the researcher some other interesting and notable thoughts about Paul's letter.

This paper also focused on the interpretation of the text as amplified through its translation and linquistical background. Helpful resources for this research included classic works like: Vincent's *Word Studies of the New Testament*, Bengel's *New Testament Word Studies*, Alford's *Greek Testament*, Robertson's *Word Pictures in the New Testament*, Wuest's *Word Studies in the Greek New Testament* and Nicoll's *Expositor's Greek New Testament*.

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CHAPTER III
Procedure and Methodology

In order to define the theological background of Pastoral Theology, the researcher reviewed several important textbooks on this general subject. *The Making of a Leader* by Frank Damazio presents a rather exhaustive Biblical study of the pastoral leader in his many roles. To form the conceptual environment of the Pastorals this theology was reviewed in other texts, including those by Powers, Stowe, Taylor, Thiessen, and Williamson.

For a platform of the study of First Timothy it's background was researched. Most commentaries begin with information about the human author, to whom it was written, the circumstances, occasion and date. This added some interesting context because of the question Pauline authorship has posed in the past two centuries. References and quotations from many of the early church Fathers verified the historicity of this piece of ancient literature. The investigation into linguistics and style helped the researcher gain a deeper insight into the form of the writing.

In this research the author examined Paul's first letter to Timothy and laid out the natural outline of the principles taught. This outline forms the main chapters of the dissertation's research. Subdivisions represent the divisions of Paul's letter with its natural breakdown. This lay out came through readings of the English and the Greek texts. With prayerful note taking the writer decided on the main divisions which compose the outline. The outline

was later revised in keeping with knowledge of new insights and research. The writer constantly sought to make the themes of the letter relevant to Pastoral Theology and yet to share the intent of the biblical author.

The interpretation of Paul's letter was examined in several steps. First, the Greek text was translated into English. The researcher used the Textus Receptus as edited by Dr. F. H. A. Scrivener, printed by the Trinitarian Bible Society. This is the Greek text from which the King James Version of the Bible was translated. After a rough draft of the translation, the text was more critically considered using the lexicon of the Online Bible computer program. As commentaries and various studies were consulted for the exposition of the text, the translation was revised according to the new insights gained. This translation is the text printed in bold type before each study section.

Next, the text was researched in relation to the teachings of pastoral theology and the true intent of the biblical author. Research from various biblical commentators added to the richness of insight. Notes were taken on each verse of First Timothy. As each resource was studied the interpretation opened up into exciting and rich perceptions. Expository comments from Clarke, Earle, Erdman, Guthrie, Kelly, Kent, MacArthur, Wesley, Wiersbe and others brought a wealth of biblical scholarship to the attention of the researcher. Along with this, insights into the Greek text with its background came through selective study of resources like Alford, Bengel, Berry, Dibelius, Lock, Robertson, Trench and Vincent.

Applications from the biblical text in reference to the work of the minister were presented. These applications were interpreted in a genuine hermeneutical manner and yet in relationship to twentieth century ministry. Throughout the study the writer added sermon outlines and helps as a practical application of this biblical study.

The work closes with several appendices which map out some of the themes of the letter with practical applications.

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CHAPTER IV
Introduction to First Timothy

A Pastoral letter

The letters of Paul to Timothy and Titus form the Pastoral Letters. Obviously they are termed so because they "are addressed to chief pastors and are largely concerned with their duties" (Kelly, 1963, p. 1). Barclay (1975) quotes Tertullian that Paul wrote "two letters to Timothy and one to Titus, which were composed concerning the state of the church" (p. 1). Easton (1947) writes that:

these letters were written by a Pastor for the instruction of pastors. They deal with a pastor's varied duties, whether in his defense of the faith, the organization and care of his flock or his own Christian life; even the passages relating Paul's personal experiences are so worded as to present him as the ideal Pastor, the model for all others. (p. 1)

These three letters were first conventionally called "Pastoral" by Paul Anton of Halle in 1726 (Easton, 1947, p. 1). Thomas Aquinas described First Timothy as a "pastoral textbook" (Hanson, 1966, p. 1). Enslin (1963) refers to the Pastorals as "little treatises on elementary church-law, or primitive church-manuals" (p. 36). It is the conviction of this researcher that the Pastoral Letters would make an excellent resource for instruction in

ministerial preparation. In order to facilitate such preparation, appendix A contains a 60 question study on the basic content of *First Timothy*.

Although the Pastoral Letters may not be complete *textbooks* on Pastoral Theology, they do deal with key pastoral themes. There are three dominant pastoral issues presented in First Timothy. First, Paul instructs Timothy to teach "sound doctrine." This is doctrine that is in agreement to the "message of our Lord Jesus Christ, and according to the teaching of godliness" (1Ti 6:3). Second, the letter was written for guidance in church behavior and discipline (1Ti 3:14). There are various guidelines set for prayer, the woman's place in worship, ethics of the leadership, ministry of the pastor, relations within the church, the enrollment of widows, and the use of money. Finally, Paul gives pointed warning against false teachers and the attitude the pastor should have towards them (1Ti 1:3-4, 19-20, 4:1-8, 6:3-5). The main emphasis of this paper will deal with these pastoral issues.

Timothy, the Pastor

Before we examine Paul's letter to Timothy at Ephesus, it is beneficial to learn about Timothy as a person.

His Conversion

Timothy (**Τιμοθεος**, "honoring God") had a rich religious heritage according to what Paul wrote in his second letter:

Continue in the things which you were taught and were persuaded of, knowing from whom you were taught, and that from an infant

you have known the Holy Scriptures, which are able to make you wise unto salvation through faith which is Christ Jesus. (2Ti 3:14-15)

This reference demonstrates that Timothy was taught the Word of God at an early age. His mother and grandmother were known to Paul as women of sincere (αὐτοκριτου) faith (2Ti 1:5). There is nothing written about his father except that he was a Greek. His father was probably not a believer in the Scriptures because he did not have his son circumcised (Ac 16:3).

Most scholars believe that Timothy was converted through Paul's preaching in the first missionary journey. According to Acts 14:8-20, when Paul and Barnabas entered Lystra of Lycaonia, in the province of Galatia, they found a crippled man who had faith to be healed. The healing of this man caused the people to reverence Paul and Barnabas as Jupiter and Mercury. To halt this false conclusion, Paul cried out for them to stop and hear about the true God who created all things. This restrained the people. But later because of prodding from the rebellious Jews of Antioch and Iconium the people tried to kill Paul. He was left outside the city as dead. Another miracle took place as the disciples gathered around the presumed dead body of Paul. He arose (ἀναστὰς) and returned to the city (Ac 14:20). It could well have been Timothy in that group of disciples who witnessed Paul's revival. In the second letter to Timothy, Paul reminded him of "persecutions, sufferings, such as happened to me in Antioch, in Iconium, in Lystra, such persecutions I bore; and out of them all the Lord rescued me" (2Ti 3:11). Ralph Earle (1968) suggests that maybe that night Paul stayed in Timothy's house "where he observed the deep piety of the young man's mother and grandmother (II Tim. 1:5)" (p. 421).

His Calling

As Paul passed through Timothy's city on his second missionary journey, he desired Timothy to be his helper in ministry. Timothy's youth (1Ti 4:12) did not hinder Paul from choosing him even though he had only known Timothy for a short time. Timothy was chosen by Paul because he had a testimony of good standing before the other Christians there (Ac 16:2). Timothy's call to ministry was further confirmed through ordination by the church elders (1Ti 4:14). It was the early missionary's practice to establish the new churches by "appointing elders" (Ac 14:23). This was done in Lystra. One wonders if Paul laid hands on Timothy at that time. He later exhorted Timothy to "fire up again the gift of God, which is in you through the laying on of my hands" (2Ti 1:6). More will be said later about the importance of God's calling to a pastor and ordination by the Church.

His Character

Timothy proved to be a reliable and genuine Christian worker. He was faithful and loyal. In writing to the Corinthians, Paul referred to Timothy as "my beloved child, and faithful in the Lord, who shall remind you of my ways in Christ, as I teach every where in every church" (1Co 4:17). Timothy was caring and unselfish in his ministry. Paul wrote to the Philippians hoping to:

send Timothy shortly to you, that I also may be of good comfort, when I know your situation. For I have no man likeminded, who will genuinely care for your situation. For all seek their own, not the things of Christ Jesus. But you know the proof of him, that as a son with the father, he has served with me in the gospel. (Php 2:19-22)

Timothy traveled with Paul as his right hand man and became a close companion. The record of Acts presents the itinerary of Paul with Timothy.

Acts 16:1-3 - Paul took Timothy on his second missionary journey. Before they left Timothy was circumcised because of the Jews to whom they ministered. Their journey included the regions of Galatia, Mysia, and Macedonia. In Macedonia they evangelized in Philippi (Ac 16:12-40), Thessalonica (Ac 17:1-9) and Berea (Ac 17:10-15).

Acts 17:14-15 - Timothy remained with Silas in Berea while Paul was sent to Athens, Greece. When Paul reached Athens he sent for them to quickly come to him. While at Athens, Paul sent Timothy on a returned mission to Thessalonica (1Th 3:2). After ministry at Athens, Paul journeyed to Corinth.

Acts 18:5 - Timothy and Silas arrived at Corinth from Thessalonica in Macedonia. Timothy was with Paul in Corinth as he wrote his two letters to the Thessalonians (1Th 1:1, 2Th 1:1) and his letter to the Romans (Ro 16:21). From Corinth, Paul journeyed to Ephesus and left Aquila and Priscilla (Ac 18:19). Paul sailed for Syria and went to Caesarea, Antioch and Jerusalem (Ac 18:21-23). On his third missionary journey, Paul ministered in parts of Galatia and came down to Ephesus in Phrygia. Here Paul pastored for about three years (Ac 19:1-41). While in Ephesus, Paul wrote his first letter to the Corinthians and mentioned Timothy coming as his emissary (1Co 4:17, 16:8-10).

Acts 19:22 - After Paul had seen revival in Ephesus he sent Timothy and Erastus into Macedonia. "So he sent into Macedonia, &c.] To Philippi, or Thessalonica, or Berea, or some of the places there, to let them know of his coming, and to prepare for him:" (Gill, Ac 19:22). Following the uproar which later occurred at Ephesus, Paul journeyed into Macedonia to encourage

the churches (Ac 20:1-2). During this time in Macedonia Paul probably wrote his second letter to the Corinthians (Clarke, 1832, p. 304). Timothy was present with him at that time (2Co 1:1, 19). Then he came into Greece and stayed for three months (Ac 20:3). Because of a plot against him by the Jews, Paul decided to return to Macedonia.

Acts 20:4 - Timothy was sent ahead of Paul to Troas with five others. Sopater of Berea accompanied Paul to Philippi and then to Troas. This reference is the last clear indication about Timothy and his ministry with Paul until he was at Rome. Paul wrote to the Philippians, Colossians and Philemon together with Timothy from imprisonment in Rome. Later Timothy was released from prison (Heb 13:23) and assigned by Paul to minister as pastor to the Ephesians (1Ti 1:3). The letter of Paul to Timothy at Ephesus is the object of our research.

Timothy was like a senior pastor at the Church. Some would refer to him as "the monarchical pastor (bishop) of the churches about Ephesus" (Enslin, 1963, p. 34). Kent (1982) believes he was more like an "apostolic representative" (p. 19) who assisted and oversaw the officials of the Church. He was a young minister, being "perhaps in his middle or late thirties" (Kelly, 1963, p. 2).

Paul, The Writer of the Letter

Throughout church history Bible believing scholars have always accepted the traditional understanding that Paul's letters to Timothy were genuine and authentic. An honest and thorough examination of the letters will demonstrate the theology, style and burden of the Apostle.

External Evidence supporting Pauline Authorship

This first letter to Timothy claims to be written by the apostle Paul (1Ti 1:1). First Timothy as Scripture is firmly supported by the external evidence of the early church writings. First Timothy 6:10 and 6:7 are loosely quoted by Polycarp (d. 156) in his letter to the Philippians: "But the love of money is the root of all evils. Knowing, therefore, that as we brought nothing into the world, so we can carry nothing out" (Roberts & Donaldson, eds., 1981, p.34). Irenaeus (d. 202) quotes "from every one of the thirteen chapters of the Pastorals with the exception of Titus 1" (Easton, 1947, p. 31). First Timothy is further attested from the second century by Theophilus of Antioch, Tertullian, the Muratorian Canon and Clement of Alexandria. Clement and Tertullian specially quote First Timothy scriptures as from the apostle Paul (Kent, 1982, pp. 30-32). Furthermore, in compiling this research the writer has used Saint Chrysostom's (d. 407) exceptional commentary on Paul's letter to Timothy.

The Gnostics Marcion and Valentinus made no reference to this letter probably because of Paul's strong warning against false doctrine (Kelly, 1963, p. 4). Gnostic heretics, Basilides and Tatian rejected Paul's letters to Timothy according to Saint Jerome (Kent, 1982, p. 34-35).

History clearly demonstrates that the orthodox early church fathers accepted First Timothy as written by "Paul, an apostle of Jesus Christ" (1Ti 1:1).

Differences Refuted

Some scholars doubt Paul's authorship because the chronology of Acts seems to contradict statements from the Timothy letters. This will be discussed in the section dealing with the date of authorship.

Many scholars in the liberal school do not accept the simple statement of First Timothy verse one or the beliefs of the early church Fathers. They support the idea that the letter is "orthodox" but not "inspired" (Enslin, 1963, p. 35). This skepticism of the Pauline authorship began with the attack of J. E. C. Schmidt and Schliermacher in the early nineteenth century. It was later enlarged by Eichhorn and DeWette and then by F. C. Baur (Kent, 1982, p. 36). Up to this time the orthodox Christian Church religiously accepted the Pastorals as Holy Scripture written by the apostle Paul.

Argument is made for pseudonymity, the practice of publishing one's writings under a revered person's name (Kelly, 1963, p. 5). Some say that the author was probably a great admirer of the apostle Paul and penned the epistle in his name. They esteem it as a handbook for the local churches with helpful Pauline like counsel but not as Paul's inspired letter (Hanson, 1966, p. 5). Enslin (1963) refers to the writer as the "unnamed second-century churchman writing in passionate concern to his fellow Christians to play the man and to hold fast to the precious truth" (p. 48).

However, regardless of the critic's claims the apostle Paul himself wrote against forgeries of his letters. In Second Thessalonians he cautioned the saints not to be disturbed "by word or by letter (επιστολης), as if from us" that the day of Christ had come. Then he closes the letter with his own hand written salutation "which is a sign in every letter (επιστολη)" (2Th 3:17). Tertullian writes of a "presbyter who composed" a writing because of his

"love of Paul" who was "removed from his office" (Roberts & Donaldson, eds., 1980, III, p. 677). MacArthur (1995, p. xiv) quotes Carson, Moo and Morris as stating that the orthodox early church never wrote and approved any letters in a name not their own.

Kelly (1976, pp. 22-23) cites various unique characteristics about the vocabulary in Paul's first letter to Timothy. It has many hapax legomena (words used only once in the New Testament). Many Pauline expressions are lacking with some of his common words having different meanings than in the other Pauline letters. There is an absence of some of Paul's unique ways of expressing himself including his use of various particles, prepositions, and pronouns; his use of the definite article with infinities; and his use of $\omega\varsigma$. There are many new words in First Timothy that Paul did not use elsewhere. Word length is allegedly different.

These differences between the pastoral letters and the other letters need not be occasion for discrediting Pauline authorship. There were reasons for alleged differences. Paul was writing to a fellow pastor, not a church. He was older and in a changed expectancy about the future. His travels in the West taught him new vocabulary (including speaking Latin). A strong argument allowing for such differences considers Paul's secretary (amanuensis). The one who penned the pastorals after Paul was in bonds necessarily was a different person than the penman of the other letters. This makes very possible the higher koine and variations of vocabulary (Kelly, 1976, pp. 25-27). Some suggest that his post-Rome secretary was Luke (Earle, 1978, p. 343).

Guthrie (1994, pp. 53-55, 224-240) does a thorough examination of the linguistic particularities as cited by the critics. His scholarly conclusion is that the apostle Paul wrote the Pastorals and that there is a sensible reason for

the differences in vocabulary and style. Kelly (1976, p. 32) concludes his introduction being completely convinced that the Pastoral letters are indeed Pauline. They read like "real letters" and demonstrate this because of their personal and detailed information. Very moving passages come from Paul's heart in exhortation to Timothy.

Date of Composition

There is strong evidence to believe that First Timothy and the other pastorals were written between the time of Paul's first Roman imprisonment (Ac 28) and his second imprisonment with its execution.

Luke leads one to understand that Paul was not under tight security and confinement during his two years of lodging in his Roman imprisonment. "Paul remained two whole years in his own rented dwelling, and was receiving all who came unto him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ, with all confidence, without hindrance" (Ac 28:30-31). During these restricted months in Rome Paul wrote Philippians, Philemon, Colossians and Ephesians. While in his confinement Paul had assurance that he would be released. This is reasonable to assume because of the lack of evidence against Paul (Ac 28:21). "Indeed, the leniency of the detention ... is more suggestive of release than martyrdom" (Guthrie, 1994, p. 27). Eusebius (Williamson, 1975) wrote in the fourth century that "it was not during the stay in Rome described by Luke that Paul's martyrdom was accomplished" (p. 98). In writing Philemon, Paul expressed this strong hope. "And at the same time prepare for me a room; for

I hope through your prayers to be given to you" (Phm 22). To the Philippians he expressed this hope:

And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith; that your rejoicing for me may be more abundant in Jesus Christ by my coming to you again ... But I trust in the Lord that I also myself shall come shortly. (Php 1:25- 26, 2:24)

The post-apostolic church records that Paul was released from the bonds of Rome and did further missionary ministry. Clement of Rome (d. 100) in his letter to the Corinthians stated that Paul preached in the east and "to the extreme limit of the west" (Roberts & Donaldson, eds., 1981, I, p. 6). Kent (1982, p. 45-46) uses strong argument and historical evidence to demonstrate that "extreme limit" points to the Spanish Peninsula. This ministry in Spain was doubtlessly done between the two Roman imprisonments. Paul had previously expressed his goal of ministry in Spain when he wrote to the Roman church (Ro 15:24, 28).

Eusebius (Williamson, 1975), the fourth century historian, records that Paul was set free from his first Roman imprisonment and "again set out on the ministry of preaching" (p. 97).

During this time of renewed ministry, probably while in Macedonia, Paul wrote this first letter to Timothy in AD 62. Homer Kent (1982, pp. 47-49) proposes the following itinerary of Paul:

60 AD - Paul reaches Rome (Ac 28:16)

60-62 AD - Paul is detained two years (Ac 28:30)

62-63 AD - Paul visits the East. His travels included Colosse (Phm 22); Ephesus; Macedonia; Philippi (Php 1:25); Crete (Tit 1:5)
64-67 AD - Trip to Spain; return to Greece and Asia Minor; Miletus (2Ti 4:20); Troas (2Ti 4:13); Corinth (2Ti 4:13); Rome (2Ti 1:16-17).

Occasion of First Timothy

Paul states his purpose in writing this letter in chapter three verse fifteen - "I am writing these things to you, hoping to come to you shortly, but if I delay, that you may know how it is necessary to behave in the house of God, which is the church of the living God, pillar and foundation of the truth." Thayer (1983) suggests that "it is necessary"_(**δευ**) means moral obligation, "denoting that constrain which arises from divine appointment" (p. 126). To behave (**αναστρεφεισθαι**) mean literally "to turn about" and has the idea of conducting one's self or going about in one's ways. Thus the apostle was writing important principles about church discipline. Paul was writing this pastor a treatise on how the church should conduct itself in various important areas. The exposition of this letter will define its conduct in regard to sound teaching, discipline of members, prayer, women's dress and authority, ethics of leaders, relationships among the people, respect for elders, the use of money and patience in the last days. Warren Wiersbe (1988) summarized the purpose as "to encourage Timothy, to explain how the local church should be managed, and to enforce his own authority as a servant of God" (p. 13).

In particular the theme of Timothy centers around "sound doctrine." Paul began his letter by urging Timothy to teach no other doctrine but that which is according to "love out of a cleansed heart and out of a good conscience and of sincere faith" (1Ti 1:5). This doctrine is according to the glorious gospel of God; the message (**λογους**) of our Lord Jesus Christ (1Ti 1:11, 6:3). It is

the doctrine of godliness (1Ti 4:7-8, 6:3,11). The teaching of the apostles was sound because it was holy - it brought people to live godly lives!

In the second letter, Paul urged Timothy to "hold fast (εχε) the pattern (ὑγιαίνοντων) of sound words (λογων) which you heard from me" (2Ti 1:13). The writings of the apostle were a model to ensue. The instructions and traditions given were to be closely followed and obeyed. Timothy was to "preach the word" because the last days would produce those who would not endure sound doctrine (2Ti 4:2-3). Timothy was to carefully guard this trust which was committed to him (1Ti 6:20).

**Paul's Teaching Of Pastoral Theology
In His First Letter To Timothy**
by
WAYNE F. STEURY

Outlines of First Timothy

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**Paul's Teaching Of Pastoral Theology
In His First Letter To Timothy**
by
WAYNE F. STEURY

Sound Doctrine in Teaching

Paul's Greeting to Timothy

"Paul, an apostle of Jesus Christ, according to the commandment of God our Savior, and Lord Jesus Christ our hope, to Timothy a genuine child in the faith: Grace, mercy, peace from God our Father and Jesus Christ our Lord." (1Ti 1:1-2)

The Serious Call of the Ministry

First things first! In opening this letter to the young preacher Timothy, Paul stressed the seriousness of a Minister's call. Paul, as a example, testified to his own calling. It was according to the command (**επιταγήν**) of God. As recorded in Acts 13:2, God called Paul as a missionary (Ac 13:2, 22:21). His appointment and his message was divinely given to him from God (Gal 1:11-17).

The word for commandment (**επιταγήν**) has the connotation of a royal mandate. It was used "for the injunctions which some inviolable law lays on a man; for the royal command which comes to a man from the king" (Barclay, 1975, p. 17). Christ, the King of all Kings, had mandated Paul to proclaim His royal message! Note the authority of Gospel preaching as set forth in the letter to the Romans where Paul uses the same Greek word (**επιταγήν**):

Now to Him who is able to establish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which has been kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment (ἐπιταγήν) of the everlasting God, made known to all nations for the obedience of faith. (Ro 16:25-26)

In Titus 1:3, Paul mentions his calling through the commandment to preach: God "has manifested in His own time His word through preaching which was entrusted to me according to the commandment (ἐπιταγήν) of God our Savior." Furthermore, the minister is to preach God's word with all "authority" (Tit 2:15).

Pastoral Theology must begin with God's call to the Christian. Truly the ministry "is the greatest task ever committed to human hands. There is nothing higher, harder, or holier among men than to minister the unsearchable riches of Christ" (Purkiser, 1969, p. 27).

Paul had this position of being an apostle according to God's calling (Ro 1:1), God's will (1Co 1:1) and God's appointment (1Ti 2:7). Paul was a chosen vessel (Ac 9:15) whom Christ had made a "minister and a witness" (Ac 26:16). Apostle (ἀποστολος) means "an envoy, an ambassador, one who is sent out to represent his country and his king" (Barclay, 1975, p. 17). In a very real sense every Christian is an ambassador (2Co 5:20) but especially pastors. Pastors represent Christ to their people and carry His message of peace.

The Resources of the Ministry

The apostle encouraged Timothy by writing that pastors have God as their Savior and Christ as their Hope. In all the difficulties of life we have God, not man as our Savior! "Our Savior is not weak, for He is God, and whatever be our dangers they will not overcome us; nor is our hope made ashamed, for it is Christ" (Chrysostom, 1979, p. 409). Paul wrote to the Colossians that Christ in them was "the hope of glory" (Col 1:27). Guthrie (1994, p. 66) writes that *hope* conveys absolute certainty; a meaning which is not expressed in our English word.

The word "savior" is used ten times in the Pastorals. While it is used only twice in other Pauline literature, Peter uses it five times in his second letter. To the Jews the title was a claim of the promised Messiah. This title of God had a rich heritage in other cultures. Also, in the Greek Mystery Religions, it was used to refer to god as a giver of new life and saving knowledge. The Roman culture looked to their Emperor as Savior, "the upholder of order and good government" (Hanson, 1966, p. 21).

Timothy was like a spiritual son to Paul. "Timothy was his son not in the flesh but by the Spirit, for Paul had fathered him in the Holy Spirit through the Word" (Luther, 1973, p. 219). Paul emphasizes that he was a "genuine" son ([γνησιω_τεκνω](#)) in the faith. This Greek word denotes that he was *a legitimately* born child and not spurious. Maybe Paul addressed Timothy as such because of the spurious teachers whom they faced. He had been converted on Paul's first missionary journey at Lystra and commissioned on his second journey. Timothy had been Paul's faithful companion for fifteen years (MacArthur, 1995, p. 6). There was nothing counterfeit about Timothy's Christian experience.

Paul greeted Timothy with his usual "grace" and "peace" introduction. Unlike typical letters of the first century which opened with greetings (**χαίρειν**), Paul wrote "grace" (**χαρις**) (Hultgren, 1984, p. 51). Grace comes from Calvary bringing our salvation and peace is the result of that grace!

Maybe Paul mentioned "mercy" in his greeting as a mark of increased affection. "Teachers indeed stand more in need of mercy" (Chrysostom, 1979, p. 409). Timothy, as a pastor, surely needed all the spiritual graces. A tradition, recorded by Eusebius, says that Timothy became a martyr in Ephesus because he protested the immorality of the worship system of Diana (Kent, 1982, p. 75).

Every minister possesses these resources! He has a Savior God and Christ the hope of glory. He rejoices in legitimate sonship through Christ. This has come to him through God's grace which has produced salvation's mercy resulting in spiritual peace.

Paul's Exhortation to Sound Teaching

Paul's first and important message to Timothy is about the sound doctrine he is to teach. He begins by warning him to avoid false doctrine. Then he defines the essence of true doctrine and explains it experientially from his own life.

Unsound Doctrine to avoid

"Just as I admonished you to stay in Ephesus, while going into Macedonia, in order that you may charge certain ones not to teach other doctrine, neither to pay attention to myths and endless genealogies,

which generate questioning rather than godly edification in faith." (1Ti 1:3-4).

The apostle Paul, as superintendent of churches, gave Timothy strong admonition to "stay put" (**προσμεῖναι**) at Ephesus to flush out false teaching and proclaim sound doctrine. According to Charles Erdman (1966, p. 26), after the Minister's call, the second important question is his message. Paul's first exhortation here involved one of the foremost duties of pastors. Overseers of the flock are called to be protective shepherds. Shepherding involves keeping away the wolves and feeding the sheep. Prior to this Paul had exhorted the Ephesian elders a similar warning. This letter to Timothy follows up on this prophecy:

Therefore take heed to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers, to shepherd the church of God, which He purchased through His own blood. For I know this, that after my departure ruthless wolves shall come unto you, not sparing the flock; and men from among your own selves shall rise up speaking distorted things, to draw away disciples after them. (Ac 20:28-30)

Timothy was to charge certain ones (**τις**) not to teach false doctrines. The word *charge* means "to give strict orders from a superior officer" (Wiersbe, 1988, p. 14). It is used eight times in his two letters to Timothy. This strong order was probably given concerning some teaching elders who were going astray (Ac 20:30). MacArthur (1995, p. 16) believes that these "certain ones" were elders because they presumed to be teachers (1:7), two others had been excommunicated by Paul (1:20), elder's qualifications were given in detail (3:1-7) and Paul gave direction about "sinning" elders (5:19-22).

These were teaching a "different" (ετεροδιδασκαλειν) doctrine. The prefix "ετερο" means a different kind or type, not the same. Paul brings out this distinction in Galatians 1:6-7. It was another of a different kind, not of the same kind. This doctrine must have been the false gospel of the Judaizers who mixed grace with the law. They were "teachers of the law" but not with a true understanding of it (1Ti 1:6-10). "There were in that city certain false apostles of the Jews, who wished to oblige the faithful to observe the Jewish law, a fault he is everywhere noticing in his Epistles" (Chrysostom, 1979, p. 410). Their further confusion is stated in verse four.

Timothy was not to pay attention (προσεχειν) to myths and endless genealogies. "Pay attention to" (give heed to, KJV) can mean "to bring to, bring near" as in bringing a ship to land (Thayer, 1983, p. 546). Paul did not want Timothy wasting his time with those teachings which would distract from the message of Christ. These false teachings would bring the ship "to land" in the wrong harbor!

Likewise today, even evangelical pastors are tempted to *major* on questionable details of religious life that are a matter of people's speculations rather than God's gospel! Some churches have been split apart because of prejudice about certain kinds of dress and hair styles, a form of traditional worship style, or varying interpretations about baptism, church membership, and versions of the Bible.

These unworthy doctrines were termed "myths" (μυθοις). Paul refers to "Jewish" myths in Titus (1:14). The Jews have added numerous fables to the law. Their stories are recorded in the Talmud (Kent, 78). "By fables he does not mean the law; far from it; but inventions and forgeries and counterfeit doctrines" (Chrysostom, 1979, p. 410). The Jews have woven many stories into their amplified genealogical records. Chrysostom, (1979) comments:

Why does he call them endless? It is because they had no end, or none of any use, or none easy for us to apprehend. Mark how he disapproves of questioning. For where faith exists, there is no need of question. (p. 410)

Barclay (1975, pp. 4-8) after enumerating some of the characteristics which Paul details concerning this heresy concludes that it was a form of early Gnosticism. Other scholars might title it a form of Jewish Gnosticism. The doctrine contained elements of mythological stories (1:4, 4:7), misconceptions about law (1:7), deception by spirits (4:1-2), false asceticism (4:3), disputes over words (6:4), monetary abuse of religious life (6:5), and falsely called knowledge (6:20-21). Kelly (1976) supports the idea that this false doctrine was a form of pseudo-Judaism:

The clear implication of the last point is that the background of the false teaching was Jewish. It has therefore been suggested that the fables and genealogies must have had to do with allegorical or legendary interpretations of the O.T. centering on the pedigrees of the patriarchs. Much of the rabbinical Haggadah consisted of just such a fanciful rewriting of Scripture; the Book of Jubilees and Pseudo-Philo's *Liber antiquitatum biblicarum*, with its mania for family-trees, are apt examples. It has also been shown that in post-exilic Judaism there was a keen interest in family-trees, and that these played a part in controversies between Jews and Jewish Christians. Viewed in this light the errorists are Judaizers who concentrate on far-fetched minutiae of rabbinical exegesis to the detriment of the gospel. (pp. 44-45)

Hultgren (1984) refers to this false teaching as "a strain of unorthodox, speculative Christianity which makes use of the Old Testament and Jewish

tradition" (p. 55). Plummer (1903, p. 33) concurs with this by noting that a similar form of false doctrine was dealt with in Paul's letter to the Colossians which was before the Pastorals and then through Ignatius' letters which were written afterwards.

Those who brought in such "novelties" (Kelly, 1976, p. 44) were hindering the church and ultimately causing apostasy (4:1). Certainly these ideas caused debates, questioning and controversy (ζητησεις). In contrast the sound doctrine of the Gospel edifies the believer unto godliness (6:3). Pastor, does your teaching edify or cause questions and doubts?

Textual Note: The text of the King James Version (KJV) and Greek Textus Receptus contain the word "edification" (οικοδομιαν) along with MSS D, the Latin, Syriac, and Gothic versions, and the church Fathers Irenaeus and Origen. Most modern translations (except the New King James Version, NKJV) accept the Greek word οικονομιαν translated "administration" or "stewardship."

The Sound Doctrine of God

"But the purpose of the charge is love out of a cleansed heart and of a good conscience and of sincere faith" (1Ti 1:5)

The "purpose" (τελος end, goal; - like in a telescope, to see the end, or distance) of the charge is αγαπη love! The idea of this word carries the meaning of coming to it's completion or designed purpose. As in ... "He that endures to the *end* shall be saved" (Mt 10:22); "for the *end* of those things is death" (Ro 6:21); "For Christ is the *end* of the law for righteousness to every

one that believes" (Ro 10:4). White (1983) says that only here in Paul's letters does **τελος** mean "the final cause" (p. 93).

This "charge" (**παραγγελιας**) might mean the law of commandments (1:8-11) or the message of the Gospel (1:18). Either way, the end of God's law is love (Mt 22:37) and the end of the Gospel is love (Jo 3:16). Both are fulfilled in divine love! Wesley (1966a) wrote of this kind of divine love as Christian Perfection:

It is nothing higher and nothing lower than this, - the pure love of God and man; the loving God with all our heart and soul, and our neighbor as ourselves. It is love governing the heart and life, running through all our tempers, words, and actions. (p. 55)

Similarly, Chrysostom (1979) wrote of this fulfillment of the law through love - "The end of medicine is health, but where there is health, there is no need to make much ado; so where there is love, there is no need of much commanding" (p. 412). Charles Erdman (1966) speaks this with choice words:

Paul never identifies religion with shallow sentiment. The love of which he speaks must have its source and its spring in "a pure heart," that is, one free from all unholy desires and evil motives; it must come from "a good conscience," that is one which has been delivered from the sense of guilt, from the consciousness of weakness and from all unwillingness to respond to the claims of moral obligation; above all, it must have its origin in "faith unfeigned," a faith which is no empty profession, no simple, easy assent to formulas, but a vital principle uniting one to a living

Christ, and manifested in a life "according to the gospel of the glory of the blessed God." (p. 29)

Paul's exhortation to preachers is that they must proclaim the central theme of divine doctrine. This doctrine is heart holiness which demonstrates God's divine love. This love shows itself in the form of a cleansed (καθαρός) heart, a morally good (αγαθής) conscience and a genuine faith (πιστεως_ανυποκριτου) in God! White (1983) sees heart, conscience and faith as "stages in the evolution of the inner life of a man" (p. 93).

The Purpose of God's Law

The Minister must know how to use the Law as well as grace in his sermons. Paul gives several reasons for the law. It is to amplify and show one his sin (Ro 7:7-9). Furthermore, the Law of the Old Covenant was like a guide to bring us to Christ and His Gospel (Ga 3:24). Paul writes to Timothy that the Law is for sinners. In this section of First Timothy, Paul warns against wrong use of the Law and its proper purpose.

Wrong use of the law.

"From which certain ones, having erred, have turned aside unto an empty message, desiring to be teachers of law (but) understanding neither what they say nor concerning what things they are affirming."
(1Ti 1:6-7)

Paul warns about some who had turned away from the sound doctrine unto one which was empty. Satan is just as happy to keep a preacher speaking if he is not proclaiming the Gospel truth! Pastor, beware of being sidetracked to such a message! "Having erred" is from the Greek words "not" and "an

aim." Thus it means to miss the mark or aim. It is used in Paul's second letter to Timothy to warn against Hymenaeus and Philetus who had erred from the faith "saying that the resurrection has already taken place" (2Ti 2:18). Paul warns again with this word in the last verse of this letter (1Ti 6:21).

"Turned aside" (turn + out of, **εξετραπησαν**) was sometimes used as a medical term describing a dislocated limb. So these false teachers did not walk straight because of their twisted doctrines! "Empty message" (**ματαιολογια**) is similar to "vain talk" (**κενοφωνια**) used in 1Ti 6:20. **Ματαια**-words imply "what is against the norm, unexpected, offending what ought to be" while **κενο**-words mean "worthless, because without content." **ματαιος** is worthless because "deceptive or ineffectual" (Kittel, 1979, Vol. 4, p. 519). These false teachers had empty words which led to deception!

When one misses the mark (or end) of God's law he turns aside to an empty message. The end of the charge is love through Christ and to miss this results in empty preaching.

Another fruit of this false doctrine is ignorance. These people desired to be teachers but did not understand (**οοουντες**) what they were saying or affirming (**διαβεβαιουνται**, to assert confidently). False teachers become dogmatic and narrow-minded in their theology. Many times Satan blinds false teachers into thinking that they proclaim some new and mysterious truth when they are totally deceived. Paul further describes them as "in hypocrisy speaking lies, their conscience being seared" (1Ti 4:2).

"Teachers of the law" is one word in Greek (**νομοδιδασκαλοι**) which is the title of the learned Rabbis of Judaism. It is used in Luke 5:17 and Ac

5:34. Gamaliel was such a respected teacher. These false teachers probably desired to obtain such prestige and to be known as knowledgeable teachers. This is the opposite of what a godly leader's motive ought to be (MacArthur, 1995, p. 19). "Here we see another cause of evil, the love of power" (Chrysostom, 1979, p. 413). John warned about "Diotrephes who loves to be first (φιλοπρωτευων) among them who is not accepting us" (3Jo 9). James wrote his congregation not to become a "teacher" unless one is willing to receive a stricter judgment (Ja 3:1).

Right use of the law.

"But we know that the law is good, if anyone use it rightly, knowing this, that the law is not made for *the* righteous, but for lawless and unruly, impious and sinners, unholy and profane, strikers of fathers and strikers of mothers, murderers, fornicators, homosexuals, kidnappers, liars, oath breakers, and any other thing which is against sound doctrine, according to the glorious gospel of the blessed God, which I was entrusted." (1Ti 1:8-11)

The law has a good purpose. The Law of God was given for the conviction of evil doers. It shows them their sin, brings judgment and pronounces the sentence. To use it lawfully (αυτω_νομιμως_χρηται) means to use it as a law, not as gospel (Lock, 1959, p. 11). The law is good (καλος) in the sense of usefulness because it reflects God's will (MacArthur, 1995, p. 21).

Chrysostom expounds on several ways to observe the law properly. One may fulfill it in actions, allow it to send one to Christ, keep it as not to require instruction and fulfill it "from a virtuous inclination ... For to live above the law is to use it lawfully" (Chrysostom, 1979, p. 413). With this same

thought, Erdman (1966) writes that the law is not for a righteous man "who fulfills the will of God in free obedience" but to "rebuke and restrain" (p. 28) those in rebellion against God's commandments and gospel.

Various commentators see Paul's list of evil doers in the framework of the Ten Commandments. Hultgren (1984, p. 57) lists the Decalogue along with Paul's list. The researcher has enlarged upon his listing.

1. The lawless ([ανωμαλοις](#)) and disobedient ([ανυποτακοις](#)) disregard the commandments of God and do not honor Him as the only Lord (Ex 20:2-3).

2. The ungodly ([ασεβεσι](#)) and sinners ([ἁμαρτωλοις](#)) make idols of materialistic things (Ex 20:3-6). Barclay (1975) teaches that [ασεβεσι](#) means "positive and active irreligion, the spirit which defiantly withholds from God that which is His right" (p. 37).

3. - 4. The unholy ([ανοσιοις](#)) and profane ([βεβηλοις](#)) do not keep the commandments concerning God's name or God's day (Ex 20:7-11). The [βεβηλοις](#) "acts contumeliously towards recognized expressions or forms of reverence to God" (White, 1983, p. 95).

5. The strikers (murderers) of fathers and mothers certainly do not keep the commandment concerning honoring one's parents (Ex 20:12). One may injure his parents through rebellious and unkind words (Pr 10:1, 17:25, 28:7). [πατραλwaiς](#) comes from "to smite, (or) to thresh" and "father."

6. Manslayers ([ανδροφονοις](#)) do not live by the commandment against murder (Ex 20:13).

7. The immoral (πορνοῖς) and homosexuals (αρσενοκοῖταις, literally, male + bed) do not keep the commandment against adultery (Ex 20:14). This may be interpreted in reference to sexual morality in general.

8. The kidnappers (ἀνδραποδισταίς) are the worst of thieves (Ex 20:15). ἀνδραποδισταίς include all who exploit other men and women for their own selfish ends, including all improper sexual relations (White, 1983, p. 95)

9. Liars (ψευδοί) and oath breakers (ἐπιόρκοις) always bear false witness and therefore can not be trusted (Ex 20:16).

10. Those who are covetous live contrary (ἀντικείμενοι) to the sound doctrine of the glorious gospel of the blessed God (Ex 20:17). Paul taught that the Gospel was according to godliness with contentment (1Ti 6:3-6).

Paul includes every other sin with his conditional statement - "and if (there is) any other thing which is against sound doctrine, according to the glorious gospel of the blessed God, which I was entrusted." From the word for "sound" (ὑγιαινουση) we get our English word "hygiene" (MacArthur, 1995, p. 22). God's teaching is always healthy and wholesome truth that leads one in the best life. "Christianity, if it is real, is health-giving; it is the moral antiseptic which alone can cleanse life" (Barclay, 1975, p. 40).

Paul's Testimony of Sound Teaching

Doctrine would be vain talk without a life to back it up. Maybe because of the false teachers and their unethical manners (1Ti 4:1-7), Paul gives his testimony. If a pastor can't declare his personal faith he can never minister the Gospel.

Paul's Call to Ministry

"And I thank Christ Jesus our Lord who empowered me, that He considered me faithful, having placed *me* into ministry," (1Ti 1:12)

Paul used a strong idea for "thank" in his Greek compound phrase "I have grace" (χαριν_εχω). Paul often wrote his letters with testimony and doxology to God's grace! Here is how Paul entered the ministry - Christ put him into it and then enabled him. Paul was thanking "the One who enabled me" Christ Jesus (τω_ενδυναμωσαντι_με_Χριστω_Ιησου) who put him into ministry! Elsewhere Paul wrote, "I can do all things through Christ who strengthens me" or more literally, *in Christ who empowers me* (εν_τω_ενδυναμουντι_με_χριστω)" (Php 4:13). Paul thanks God for four things: He chose him, He trusted him, He appointed him and He empowered him (Barclay, 1975, pp. 42-43).

Every true Minister of the Gospel has a definite call from God. This call is the assurance that he is in the will of God and the reassurance that in difficult times God will be with him! A pastor needs to continually remind himself of his calling.

Paul's former Life

"Who formerly was a blasphemer and a persecutor and insolent; but I received mercy, because I did *it* ignorantly in unbelief." (1Ti 1:13)

Every minister has a former, forgiven past. This reminds him of the life which can be totally changed through the message preached. Paul especially had a great and gracious testimony! Blasphemer is from the words βλαξ (stupid) and φημη (speech) or from βλαπτω (to injure), according to

Robertson (1931, p. 563). It means evil and injurious speech. Paul blasphemed the name of God by rejecting the deity of Jesus the Christ. Being a "persecutor" (**διωκτην**), Paul had persecuted God's people. Paul testified, "And I persecuted this way unto the death, binding and delivering into prisons both men and women" (Ac 22:4). "Insolent" (**ὕβριστην**) means outrageous, violently arrogant. Wiersbe (1988) thinks this word is equivalent to a bully or "a haughty man throwing his weight around in violence" (p. 17).

His ignorance was in unbelief because he had not yet been confronted by the Christ. If he would have rejected Christ on the road to Damascus, then his sin would have been knowingly and volitional! In the Old Testament, there is a marked distinction between sinning ignorantly and sinning willfully ("with a high hand", ASV). See Nu 15:27-31. Sinning presumptuously can lead to the sin against the Holy Spirit for which there is no forgiveness. Compare also Heb 10:26-29.

There are definite benefits in remembering "the pit from whence one was dug." Barclay (1975) comments that this recalling keeps the preacher from pride, keeps gratitude aflame, urges greater effort and encourages others to seek deliverance. He further quotes an old Puritan who wrote his son:

When I was threatening to become cold in my ministry, and when I felt Sabbath morning coming and my heart not filled with amazement at the grace of God, or when I was making ready to dispense the Lord's Supper, do you know what I used to do? I used to take a turn up and down among the sins of my past life, and I always came down again with a broken and a contrite heart, ready to preach, as it was preached in the beginning, the forgiveness of sins. I do not think ... I ever went up the pulpit stair that I did not stop for a moment at the foot of it and take a

turn up and down among the sins of my past years. I do not think that I ever planned a sermon that I did not take a turn round my study table and look back at the sins of my youth and of all my life down to the present; and many a Sabbath morning, when my soul had been cold and dry, for the lack of prayer during the week, a turn up and down in my past life before I went into the pulpit always broke my hard heart and made me close with the gospel for my own soul before I began to preach. (pp. 46-47)

Paul's Testimony of Salvation

"And the grace of our Lord increased to overflowing with faith and love which is in Christ Jesus. Faithful is the word and of all acceptance worthy, that Christ Jesus came into the world to save sinners, of whom I am first; but on account of this I received mercy, that in me first Jesus Christ might show all long-suffering, for a pattern to those about to believe in Him unto eternal life." (1Ti 1:14-16)

"Grace" is what changed Paul's life. The law could not make him righteous. It could only show and intensify sin (Ro 7:7-12). This grace was super-overflowing (**ὑπερεπλεονασε**). The prefix in this Greek word means "over, beyond, more than" while the root word means "to make increase, abound." From the prefix we get our English words "super" and "hyper." Thus this grace is super abounding! Paul uses this word in other letters to express God's abounding goodness. He writes of super abounding *grace* (Ro 5:20, Eph 2:7), victory (Ro 8:37), power within the believer (2Co 4:7, Eph 1:19), love (1Co 12:31, Eph 3:19), peace (Php 4:7) and knowledge of Christ (Php 3:8). This is the great theme of Scriptural preaching! The minister is himself saved by grace and proclaims the overflowing grace to others.

This grace is closely connected (μετα) with faith and love. Paul urged Timothy to hold fast the doctrine "in faith and love which are in Christ Jesus" (2Ti 1:13). One may not have God's grace without faith (Eph 2:8). Love becomes the result of grace that comes through faith (Ro 5:2-5). Wesley (1966b, p. 773) comments that these two attributes are the opposite of what Paul was in the past (1Ti 1:13). From ignorance in unbelief (απιστια) he came to faith, and from being a blasphemer, persecutor, and violent man he came to love! The minister must faithfully proclaim this grace that not only forgives but changes people's lives (Tit 2:11-12, 3:4-6).

The formula "faithful is the word" (πιστος_ο_λογος) is used five times in the pastoral letters (1Ti 1:15, 3:1, 4:9, 2Ti 2:11, Tit 3:8). Kent (1982) believes that during the latter half of the first century, this formula was generally used to emphasize truths among the Christian churches. These sayings were "summaries of key doctrines" (p. 88) and indications of well thought out theology. Paul writes as if they were common knowledge (MacArthur, 1995, p. 32). A similar statement of saying is in Revelation 21:5 and 22:6.

That Jesus came to save sinners is the basic theme of the Gospel. This is why God gave His Son (Jo 3:16) and the proclaimed ministry of the Son's coming (Lu 19:10). Paul felt that he was the "first" in rank or "chief" (πρωτος) of sinners to be saved. "He is the greatest sinner we can find in Christianity" (Luther, 1973, p. 243). With a similar emphasis of humility Paul testified that he was the "least" of the apostles (1Co 15:9) and of the saints (Eph 3:8).

Mercy made the dramatic difference in Paul's life. "The grace of God turned the persecutor into a preacher, and the murderer into a minister" (Wiersbe, 1988, p. 18). The word pattern (υποτυπωσιν) means an outline,

sketch, example or pattern. It was a model that was used to be copied (Kent, 1982, p. 89). Thus Paul's example is a model for all the world. If God can save the chief of sinners, then He can save anyone!

Probably no truer preparation can come to a minister of Christ than that of realizing his own absolute unworthiness and of believing that it is the infinite mercy of his Lord which called him from sin to holiness and from the service of self to the ministry of the gospel. (Erdman, 1966, p. 32).

With this in mind, Paul goes into a doxology of praise.

Paul's Doxology of Praise

"And to the eternal King, immortal, invisible, only wise God, *be* honor and glory forever and ever. Amen." (1Ti 1:17)

Paul was accustomed to making doxologies to God when he was inspired in his writings. He exalts God through praise in Galatians 1:5, Romans 11:36, 16:27, Philippians 4:20, Ephesians 3:21 and Hebrews 13:21. Hanson (1966, p. 28) believes that this verse was a set phrase or "liturgical formula" used in early worship services. Hultgren (1984) understands this doxology is from Hellenistic Jewish worship because "these attributes of God are found in Hellenistic Jewish sources" (p. 59).

As a pastor, Paul probably developed his liturgical worship style from his rich Jewish background, his study of the Hebrew and Greek Scriptures along with his experiential encounters with God through the Holy Spirit.

Paul's Charge to Sound Teaching

Paul admonishes (ταυτην_την_παραγγελιαν_παραιτιθελαι) Timothy with a reminder of his calling and ordination into the ministry. This vision must be maintained with genuine faith and a good conscience. Then he warns him through the example of two who were put out of their ministry. Preachers, hear Paul's words!

The Charge to Good Warfare

"This charge I entrust to you, child Timothy, according to the prophecies which preceded concerning you, that you might fight in them the good fight, having faith and a good conscience," (1Ti 1:18-19a)

The prophecies concerning Timothy probably refer to the prayers and discernment of older Christians for him. Paul wrote further, "Neglect not the gift that is in you, which was given to you through prophecy with the laying on of the hands of the elders" (1Ti 4:14). The saints laid their hands on this young preacher and he was anointed by the Holy Spirit to preach the Word. "The RSV interpretation, 'inspired by them,' draws attention to the inspirational effect of the prophetic words concerning Timothy. Timothy would be able to gain strength from the fact that his calling was of God" (Guthrie, 1994, p. 78). A minister's ordination "is an appointment to office in recognition of appropriate gifts" (Erdman, 1966, p. 33). During easy as well as hard times the preacher needs to review his calling with its divine seal. These prophecies and assurances strengthen us to be an effective soldier (στρατευη) in times of battle (την_καλην_στρατειαν). The writer has a special love for this letter to Timothy because his own personal call to preach at age 16 was confirmed by reading First Timothy 4:12-16 while having family devotions!

The word "commit" (*παρατιθεμαι*) means to deposit and is a banking term when used in the middle voice (Kent, 1982, p. 91). God has deposited the greatest message in the universe at the hands of His ministers. After the confession of Peter, Jesus commissioned him with the serious charge of using the keys of the kingdom (Mt 16:16-19). These keys represent the Gospel message which frees souls from sin and death. It is an awesome trust which God has given His elders! Charles Wesley sensed this responsibility when he penned his hymn:

A Charge to keep I have, A God to glorify;
A never-dying soul to save, And fit it for the sky.
To serve the present age, My calling to fulfill;
O may it all my powers engage, To do my Master's will!
(Sing to the Lord, 1993, Hymn 536)

Two Examples of False Teaching

"Which certain ones having pushed away, concerning the faith have shipwrecked; of whom is Hymenaeus and Alexander, whom I delivered over to Satan, that they may be disciplined not to blaspheme." (1Ti 1:19b-20)

Paul sternly warns the ministry about two men who had *pushed away* (*απωσαμνοι*) from their faith and made shipwreck. This word "implies violent effort, a kicking against the pricks" (Lock, 1959, p. 19). "And some turn aside from the faith, who seek out everything by reasoning; for reasoning produces shipwreck, while faith is as a safe ship" (Chrysostom, 1979, 424).

Hymenaeus is referred to in 2 Timothy 2:17 as teaching that the resurrection was already past. Kent thinks that he spiritualized the doctrine

of the resurrection by relating it to conversion and then denied any literal resurrection of the body (Kent, 1982, p. 93).

Alexander was a common name and so it is not clear who was meant. Paul referred to "Alexander the coppersmith did me much evil: the Lord reward him according to his works" (2Ti 4:14).

These men who taught false doctrine were delivered over to Satan so that they would be taught not to blaspheme. "Disciplined" ([παιδεύωσι](#)) means to train children, to be instructed or taught, chastise by words or even scourge (Thayer, 1983, p. 473). This is similar to what Paul commanded concerning the immoral man of the Corinthian Church (1Co 5:5, 13). This meant excommunication from the Lord's table and the fellowship of the believers. Barclay (1975) teaches that this delivering over was for some kind of punishment so that the guilty might come to repentance. "The idea is that the Church should pray for some physical chastisement to fall on that man so that by the pain of his body, he might be brought to the senses of his mind" (p. 54).

There are times when the pastor of the church must act with courage to discipline those who openly sin or teach false doctrine. Paul warned the Thessalonians to "note" ([σημειουσθε](#)) those who disobey apostolic doctrine and to disassociate fellowship with them that they may feel ashamed (2Th 3:14-15). These were not to be considered as an enemy but admonished ([νουθετετε](#)) as a brother.

**Paul's Teaching Of Pastoral Theology
In His First Letter To Timothy**
by
WAYNE F. STEURY

Sound Doctrine in Worship

Prayer in Worship

In this chapter Erdman (1966, pp. 35-36) sees a progression of ministerial instruction. The minister having been instructed in sound doctrine, testifying to an experience of saving grace and ordained by the Church is now confronted with the parts of public worship. This includes prayer, praise (through the Eucharist and hymn singing) and preaching entrusted to men.

Four Types of Prayer

"Therefore I exhort first of all *that* petitions, prayers, appeals, *and* thanksgiving be made in behalf of all men" (1Ti 2:1)

The use of "therefore" (**ouv**) implies a reference or inference from what was said. Because of false teachings there was a great need for prayer with holy hands without anger or debating. Also there is an emphasis for prayer in behalf of "all men." The false teachers were "promoting an elitist or exclusivist mentality among their followers" (Fee, 1995, p. 62). Fred Gealy (1955, p. 397) sees the emphasis on the universality of prayers because of the churches' struggle with Judaism and paganism, and the temptation to withdraw within the church because of persecution.

Prayer is a divine power! Men will never know the world-wide results of the power of prayer within the church. E. M. Bounds (n.d.) has a tremendous challenge in his book on *Power through Prayer*: "What the preacher is in prayer to God, for himself, for his people, so is his power for real good to men, so is his true fruitfulness, his true fidelity to God, to man, for time and eternity" (p. 30). Every preacher is tempted to neglect his prayer time. Maybe because of such a temptation Paul exhorted this as "first of all!"

This is the first of a series ([πρωτον_παντων](#)) of exhortations which Paul gives to Timothy. Here are 4 kinds of prayers:

1. Petitions or entreaties ([δεησεις](#)) - are expressions of needs. "Prayer begins with a sense of need. It begins with the conviction that we cannot deal with life ourselves" (Barclay, 1975, p. 57). This Greek noun is from the verb which means "to need" ([δεομαι](#)). It is used in Ac 1:14, Php 4:6, 1Ti 5:5, Ja 5:16.

2. Prayers - ([προσευχας](#)) is the general word for prayer to God. This word is only used in reference to God and so has the idea of worship and reverence (Kent, 1982, p. 95). It is used in Mt 17:21, 21:13, 21:22, Ac 1:14, 2:42, 3:1, 10:4.

3. Appeals or intercessions ([εντευξεις](#))- Kent (1982) believes that this word is better translated "petitions." The cognate verb form ([εντυγχανειν](#)) means "to fall in with a person, to draw near so as to converse, familiarly" (p. 96). Thus the approach to God is one of confidence and assurance. See also 1Ti 4:5.

4. Giving of thanks (ευχαριστίας)- Thanksgiving should be in every prayer! The word Eucharist (ευχαριστια) means the greatest giving of thanks to God for His supreme love in Christ's sacrifice. The early Church was careful to follow the teaching of Christ in observing the holy communion celebration. "Day by day continuing faithfully in one accord in the temple, breaking bread in each house, they were sharing food in much joy and simplicity of heart" (Ac 2:46). Trench mentions that in heaven this will be the only kind of prayer. In God's presence the saints will give their highest and greatest praise for all He has done (Trench, 1983, p. 191). This word is used in 1Co 14:16, Eph 5:4, Php 4:6, Col 4:2, Rev 4:9, 7:12.

Focuses of Prayer

"In behalf of kings and all who are being in authority, that we may lead a peaceable and quiet life in all godliness and seriousness. For this is good and pleasing before God our Savior, who desires all men to be saved and to come to the clear knowledge of truth." (1Ti 2:2-4)

Even though the church was being persecuted by the government authorities, Paul exhorted that prayer ascend for them. Christ tells us to "Bless them that curse you, and pray for them which despitefully use you" (Lu 6:28). Prayer is the antidote for hatred (Kent, 1982, p. 97).

Certainly God did not lead the rulers to persecute the church but He did ordain their authority (Ro 13:1-7). The early Church continued in respectful prayers for the governments. They wanted to show the selfless love of Christ even for their enemies. Prayer for rulers became a part of the Church's liturgy. Clement of Rome, as cited in Lightfoot (1980), wrote the Corinthians to pray:

Thou, Lord and Master, hast given them the power of sovereignty through Thine excellent and unspeakable might, that we knowing the glory and honour which Thou hast given them may submit ourselves unto them, in nothing resisting Thy will. Grant unto them therefore, Lord, health, peace, concord, stability, that they may administer the government which Thou hast given them without failure For Thou, O heavenly Master, King of the ages, givest to the sons of men glory and honour and power over all things that are upon the earth. Do Thou, Lord, direct their counsel according to that which is good and well-pleasing in Thy sight, that, administering in peace and gentleness with godliness the power which Thou hast given them, they may obtain Thy favour. O Thou, who alone art able to do these things and things far more exceeding good than these for us, we praise Thee through the High-priest and Guardian of our souls, Jesus Christ, through whom be the glory and the majesty unto Thee both now and for all generations and for ever and ever. Amen. (p. 39-40)

So pastors ought to be leaders of the Church in support of the government through their prayers and godly example. Such support will help produce peace and happiness in society. God's Church is never called to be needlessly antagonistic against authority. Only when government violates the life and ministry of the Gospel should Christians oppose authority (Ac 5:29).

The purpose of our prayers for civic leaders is that (ἡσυχία) we may lead a peaceable and quiet life in all godliness and seriousness. Vincent distinguishes peaceable and quiet: ἡρεμὸς denotes quiet arising from the absence of outward disturbance while ἡσυχίος means "tranquillity arising from within" (Vincent, 1969, IV, p. 217). Thus the prayers of God's people can bring inward and outward peace. Even though the blood of the martyrs

is the seed of the church, God wants us to have peace on earth and goodwill toward men!

Godliness (**ευσεβεια**) denotes "the true reverence towards God which comes from knowledge" while "seriousness" (**σεμνοτητι**) means "the demeanour of the **ευσεβης** towards men" (Lock, 1959, p.26). Vincent (1969) comments that "seriousness" (**σεμνοτητι**) has the idea of "dignity which arises from moral elevation, and thus invites reverence" (IV, p. 217). Furthermore, ministers of the gospel are to have "dignity" within their home (1Ti 3:4). In the Septuagint (LXX) this word is used to characterize the name of God. The import of these ideas can be connected to Paul's warning against the idle talk and disruptions of the false teachers.

God the Savior has opened the door of prayer that all men might have fellowship with Him! It is good and pleasing before God who desires that all men be saved. "Who desires" (**θελει**) denotes a desire springing from the emotions or inclinations in comparison with (**βουλομαι**) desire out of deliberation and the intellect (Kent, 1982, p. 98-99; Berry, 1979, p. 25). Kent suggests that the passive voice of saved (**σωθηναι**) may mean that God wills all men to experience salvation, not that He is merely desiring to save all men. Lock (1959) asserts that "His will to save is as wide as His will to create and to protect" (p. 27).

Επιγνωσιν means clear knowledge or "full knowledge" (Fausett, 1948, p. 484). Kent (1982, p. 99) comments that this knowledge is the result of concentrating the attention upon (**επι**) a matter. Maybe Paul used this word to emphasize that God wanted men to have the genuine truth and not the false knowledge of the Gnostics (see 1Ti 1:4-8, 6:20).

This passage has been called "the charter of missionary work" (Barclay, 1975, p. 55). The preacher must reflect God's desire to save the world. This is mirrored through one's prayer and preaching!

Christ, Our Mediator

"For there is one God, and one Mediator of God and men, *the* man Christ Jesus, who gave Himself a ransom in behalf of all, the witness in His own time, unto which I was appointed a preacher and apostle (I say *the* truth in Christ, I am not lying), a teacher of Gentiles in faith and truth." (1Ti 2:5-7)

Gealy (1955, p. 399) sees in verses five and six, 5 compact, and rhythmical liturgical clauses that could have been part of a baptismal confession. Indeed the church confesses one God, one mediator, one man Christ Jesus, one ransom for sin and one witness in His own time. This is a fundamental basis for prayer and a confession of unity in the universal church.

"One God" echoes the *Shema* of Deuteronomy 6:4-9. The mediator is a man to intercede for men! He is Christ (the Messiah) and Jesus (the Savior). The only mediator is Jesus - not Moses, any High Priest, an angel, any being in the mysteries nor Gnostic aeon. He is "one mediator able to represent both God and man entirely" (Lock, 1959, pp. 26-27).

The word "ransom" has the prefix (**αvτι**) which means "instead of" and has the idea of substitution (Kent, 1982, p. 101). "Christ is pictured as an 'exchange price' on behalf of and in the place of all, on the grounds of which freedom may be granted" (Guthrie, 1994, p. 82). Compare this to Mark 10:45, "For even the Son of man did not come to be served but to serve and to give his life a ransom (**λυτρον_αvτι**) in behalf of many."

Christ and His ransom is a testimony in His own time (το_μαρτυριον_καιροις_ιδιοις). This may refer to the decisive moment in history which God chose for the accomplishment of His saving purpose as in Ga 4:4 and Ro 5:6 (Kelly, 1963, p. 64) or times of bearing witness to the Gospel message as in Ac 3:19. It is connected to Paul's commission to preach. "Now that redemption has been accomplished, and until all have heard its message, these are the 'times' for this 'testimony to be borne'" (Erdman, 1966, p. 38).

To preach and teach the mystery of salvation was Paul's ordained calling. This Gospel was committed to him (ο_επιστευθην_εγω, 1Ti 1:11) and to preach he was appointed (εις_ο_ετεθην). He was appointed a preacher (κηρυξ), an apostle (αποστολος) and a teacher (διδασκαλος). This mission statement of Paul furnishes a three point outline of every Minister's calling - to preach, evangelize and teach.

Even though Timothy had been his companion many years, Paul emphasizes his own calling to encourage his fellow preacher. I speak truth, I am not lying! This emphasis can be understood in the context of the threatening false teachers with their accusations. They would debate Paul's authority. But Paul's ministry was to teach gentiles faith and truth! These are the two purposes of God's gospel: faith in salvation and the knowledge of Him (Lock, 1959, p. 29).

Men who Pray

"Therefore I want the men to pray in every place, lifting up holy hands, without wrath and doubting." (1Ti 2:8)

Paul continues with his instruction for the public worship service. The pastor of the congregation would pray and also the other men (τους_ανδρας). Women did not pray in Jewish services but in Christian worship they were permitted with restrictions (1Co 11:5-16).

Therefore (because we have such a mediator for such a cause), I desire men to pray in every place. "I want" (βουλομαι) in Hellenistic Judaism conveyed a note of authoritative command (Kelly, 1963, p. 65). The position of and the present tense of "to pray" emphasize that prayer is important. It is to be done by all "men" (not just clergy) and is a part of the worship of the church. Note that the Greek word for man is not the generic term ανθρωπος but the word ανδρας which means male. Paul is instructing the men to pray and the women to be presentable for worship (Kent, 1982, pp. 101-102).

The lifting up of holy hands was the position of many prayers in the scriptures (1Ki 8:22, Ps 28:2, 63:4, 134:2). This symbolizes a clean heart before God (Ps 24:4, Ja 4:8). Clement of Rome (Lightfoot, 1980) wrote the Corinthian believers, "Let us therefore approach Him in holiness of soul, lifting up pure and undefiled hands unto Him, with love towards our gentle and compassionate Father who made us an elect portion unto Himself" (p. 25). Clement of Alexandria saw lifted hands as the body eager with the spirit in yearning for heavenly things. Tertullian suggested that the stretched out hands were like the crucifixion but only slightly raised so as in a more humble position (Plummer, 1903, p. 98).

"Without wrath and doubting" tells us to have a proper attitude in prayer. Even during the reign of Nero the Emperor, the Christians were to pray with patience and love. The word for doubting (διαλογισμος) means to debate and argue. One who is thus doubtful in prayers will have little power with

God (Ja 1:6). Contextually, doubting may suggest the idea of debate within the congregation. The false teachers fostered a contentious spirit but this was never to be in the place of prayer! The Didache (Lightfoot, 1980) describes this peaceful prayer:

And on the Lord's own day gather yourselves together and break bread and give thanks, first confessing your transgressions, that your sacrifice may be pure. And let no man, having his dispute with his fellow, join your assembly until they have been reconciled, that your sacrifice may not be defiled. (p.128)

Justin Martyr (Roberts & Donaldson, eds., 1981) described a second century worship service:

And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons. (p. 186)

Women's Conduct in Worship
Women's Adornment

"In like manner also, *that* the women adorn themselves in proper deportment, with modesty and sound thinking, not with plaiting *of the hair*, or gold, or pearls, or expensive clothing, but (which is fitting for women professing godliness) through good works." (1Ti 2:9-10)

The public worship service is still being discussed (ὡσαύτως) and Paul instructs the women concerning dress. Their apparel is to be κοσμίῳι which means "well-arranged" or in good taste (Kent, 1982, p. 105). This is "worldly" (from cosmos) in the sense that the universe is arranged in perfect and properly arranged order!

The guidelines of this good, godly taste are: (1) reverent, respectful modesty (αἰδους), (2) well-balanced, "sound-in-thinking" modesty (σωφροσύνης), (3) not like the materialistic world with braided hair (elaborate hair styles), or gold or pearls or costly clothing.

Vincent (1969) writes that σωφροσύνης carries the idea of "entire command of the passions and desires; a self-control which holds the rein over these" (p. 224). Peter instructs the ladies on dress in his first letter. His emphasis is that Christian women should not be known for expensive adornment but for the inward man of the heart. Their lives should demonstrate a meek and quiet (ἡσυχίου) spirit (1Pe 3:3-4).

Chrysostom (1979) of the fifth century wrote:

But what is this "modest apparel"? Such attire as covers them completely and decently, not with superfluous ornaments, for the

one is becoming, the other is not. What? Do you approach God to pray with broided hair and ornaments of gold? Are you come to a dance? to a marriage? to a gay procession? There such a broidery, such costly garments had been seasonable, here not one of them is wanted. You are come to pray, to supplicate for pardon of your sins, to plead your offenses, beseeching the Lord and hoping to render Him propitious to you. (p. 433)

The ornament of a godly woman in the worship service is good works (εργων_αγαθων)! She comes to worship God not to impress man. Examples of women with good works include Phoebe who had helped many (Ro 16:1-2), Lydia the woman at Philippi who showed hospitality to Paul (Ac 16:14-15) and Dorcas the seamstress (Ac 9:36-39). "Good deeds" may refer to bringing up children (1Ti 5:10). The emphasis is on good deeds because the false teachers tended to separate doctrine from practice (Guthrie, 1994, p. 85).

Pastors and their wives must set the standard of modesty and motive in worship. The minister's wife will often be viewed as the paradigm of how the others should dress. Through example and tactful teaching the atmosphere of worship should be defined as Paul advises. God's people come to worship their Lord, not to make a fashion show!

Women's Authority

"Let a woman learn in silence in all submission. And I do not allow a woman to teach, or to domineer over a man, but to be in silence. For Adam was first formed, then Eve; and Adam was not deceived, but the woman was deceived in transgression; but she shall be saved through

child-bearing, if they remain in faith and love and holiness with sound-thinking." (1Ti 2:11-15)

One must consider the Jewish background when interpreting this passage. In the synagogue women were not allowed to speak. Barclay (1975) observes:

She was forbidden to learn the law; to instruct a woman in the law was to cast pearls before swine. Women had no part in the synagogue service; they were shut apart in a section of the synagogue, or in a gallery, where they could not be seen. A man came to the synagogue to *learn*; but, at the most, a woman came to *hear*. In the synagogue the lesson from Scripture was read by members of the congregation; but not by women, for that would have been to lessen "the honour of the congregation." It was absolutely forbidden for a woman to teach in a school; she might not even teach the youngest children. (p. 66)

In the Greek culture the women only participated as immoral priestesses and prostitutes in the pagan worship system. "The fact is that if in a Greek town Christian women had taken an active and speaking part in its work, the Church would inevitably have gained the reputation of being the resort of loose women" (Barclay, 1975, p. 67).

Another reason for this instruction to the women concerned the false teachers threatening the congregation. Fee (1988, p. 70, 72) suggests that these false workers were finding their best hearing among women, referred to as "weak-willed" (2Ti 3:6) and those who lived in pleasure and gossip (1Ti 5:6, 13-15). There was a problem among younger widows who were going from house to house speaking things they should not (1Ti 5:13). This was

probably referring to houses where the congregations gathered. Guthrie (1994, p. 85) understands this exhortation of silence to curb newly saved women from abusing new freedom in the assembly.

"Learn" is in the present imperative tense which carries the idea that the women are to be learning disciples. Thayer (1983) defines "quietness" as "a description of the life of one who stays at home doing his own work, and does not officiously meddle with the affairs of others" (p. 281). Paul told the Thessalonians not to meddle in the affairs of others but rather to work in quietness (2Th 3:12).

It is believed that there was a problem with some of the women of the church seeking to domineer over the men. Maybe they interrupted the services with questions (1Co 14:34-35). In the Corinthian letter Paul on the one hand mentioned women that pray or prophesy (1Co 11:5,13) in the church but also commanded that they remain silent under the authority of the male leaders (1Co 14:33-37). "It was lawful for men in public assemblies to ask questions, or even interrupt the speaker when there was any matter in his speech which they did not understand; but this liberty was not granted to women" (Clarke, 1832, p. 593). Fausset (1948, p. 486) believes that Paul probably wrote this Pastoral letter from Corinth and was concerned with such problems.

Thayer (1983) says that the word "have authority over" (αυθεντειν) refers to "one who acts on his own authority, autocratic ... an absolute master ... to govern one, exercise dominion over one" (p. 84). Thus this verse teaches that a woman is never to domineer over the male leaders of the Church. They may have leadership but never over the authority of the men leaders. In the New Testament church to be a teacher was an authoritative

position in that the teacher (like a rabbi) was the declarer of doctrine (Kent, 1982, p. 108).

However, it is interesting to remember that Timothy was educated in the Scriptures from women's instructions (2Ti 1:5, 3:15). Both Aquila and Priscilla instructed Apollos (Ac 18:26).

Here Paul gives the first of two reasons why the woman is in subjection to the man. In the order of creation, man was made first. Man is the first (**πρωτος**, chief) and the generic head of the race (Kent, 1982, p. 109).

The second reason lies in the matter of doctrine. The woman was deceived in the Fall by the false doctrine which Satan presented to her. Adam was not deceived but the woman was deceived (in the Nestle Greek text the word is the compound **εξαπατηθεισα** which may mean to "deceive thoroughly"). So Paul argues that women should not be the authoritative teachers of the church (Kent, 1982, p. 109). Kelly (1963) suggests that "since Eve was so gullible a victim of the serpent's wiles, she clearly cannot be trusted to teach" (p. 68). Paul intimates that a "woman, because of her great trustfulness, is more easily misled into false beliefs and so is less qualified to be a public teacher of Christian truth" (Erdman, 1966, p. 41). However other scholars interpret this instruction in a relative sense and understand it as applied to the circumstances at Ephesus. Women at that time were not as educated as men and so like Eve were more quickly deceived (Guthrie, 1994, pp. 87-88).

She (woman) shall be saved through (**δια_της_τεκνογονιας**) "the childbearing." This might refer to the birth of Christ through the woman (Mary) whom God chose to bear His Son. After the fall of mankind, God's promise was that woman's seed would bruise the serpent's head. This glorious prophecy teaches that God would make an atonement for mankind's

sin (Ge 3:15). Fausset (1948, p. 486) understands the preposition (δια) to mean "in spite of" in this context. Woman shall be saved in spite of the curse of child bearing in pain. Her salvation is through the seed (Jesus Christ) of the first woman, Eve.

Note that the promise of salvation is to those "who continue" in faith, love and holiness! Lock (1959, p. 33) understands the plural to refer to both husband and wife. True holiness is governed by self-control (sound thinking, σωφροσύνης).

**Paul's Teaching Of Pastoral Theology
In His First Letter To Timothy**
by
WAYNE F. STEURY

Sound Doctrine in Ministers

Sound doctrine is not just in words but in workers. If the leaders of the church do not exemplify their message it becomes a vain message. This was part of the problem of the false teachers. Their words were false and their lives were false!

Conduct of an Overseer

"Faithful is the word; if anyone aspires to be an overseer, he desires a good work." (1Ti 3:1)

God has given gifts to the church in the form of apostles, prophets, evangelists and teacher-pastors (Eph 4:11-12). In this chapter Paul reviews with Timothy the moral qualifications of such overseers of the church. This instruction might especially have been given because of the threat of the morally bankrupt false teachers (4:1-6). Martin Luther (1973) commented, "This is a passage for dealing with the call. You see, Scripture everywhere warns us away from rashness in entering the ministry" (p. 281).

It is a faithful saying that the office of the "overseer" (ἐπισκοπῆς) is "excellent" (καλῶς) work. Most scholars understand this title to be synonymous with "elder" (πρεσβύτερος). Various Scriptures support this. When Paul spoke to the "elders" (πρεσβυτέρους) of Ephesus (Ac 20:17) during his third missionary journey, he addressed them as "overseers"

(ἐπισκοπούς) who shepherd (Ac 20:28) the church of God. In writing to Titus about the moral qualities of the elder (Tit 1:5-9), he mentions the same basic ethics as to Timothy in reference to an overseer (1Ti 3:1-8). Paul's letter to the Philippians (1:1) mentions elders and deacons without referring to overseers. Ralph Earle (1978, p. 364) suggests that this offers strong support that elders were the same as overseers. *Overseer* emphasizes the aspect of shepherding the congregation with its management and teaching work. *Elder* speaks of the wisdom of the older and more mature leaders who guided the church. "Episkopos" translated bishop or overseer means to oversee or visit. God oversees His children. So He calls men to be pastors to watch over and lead the flock (Heb 13:17)! An elder or Pastor is called to "oversee" - "to shepherd the church of God which He purchased with His own blood" (Ac 20:28). Deacon is a separate ministry type calling (3:8).

Paul had appointed elders in every church (Ac 14:23). However, the idea of the elder or overseer goes back to Moses appointing 70 men to control and care for the people (Nu 11:16). Synagogues have elders who lead in worship and discipline (Barclay, 1975, p. 70). Kelly (1976) teaches that the closest parallel to overseers is in the Qumran community where such had the "duty of commanding, examining, instructing, receiving alms or accusations, dealing with the people's sins, and generally shepherding them" (p. 74).

There are two words for "desire" in this passage. The first (ορεγεται) means "to stretch one's self out in order to touch or to grasp something" with the idea of aspire ("sets his heart" NIV). It "implies eagerness, but not of an immoderate or unchristian character" (Vincent, 1969, p. 227). The second word for desire (ἐπιθυμει) means to covet, desire strongly or passionately. MacArthur (1995) applies this Greek comparison to mean: "the two terms describe the man who outwardly pursues the ministry because of a driving compulsion on the inside" (p. 96). God puts an inward desire into the heart

of a preacher and expects him to pursue that desire with outward ambition and hard work! The desire for the ministry of such an office seems to be within the good realm of an earnest desire in a believer!

"Therefore it is necessary for the overseer to be without blame, *the* husband of one wife, sober, temperate, well-organized, hospitable, able to teach; not given to wine, not violent, not greedy for gain, but considerate, not quarrelsome, not loving money; presiding well over his own house, having children in obedience with all seriousness (for if any one is not knowing how to manage his own house, how is he able to care after the church of God?); not a novice, lest becoming conceited he fall into the condemnation of the devil. But it is necessary for him also to have a good testimony from those outside, lest he may fall into disgrace and *the* snare of the devil." (1Ti 3:2-7)

It is necessary (δεῖ) for an overseer to be a man of strong moral and spiritual character. Most of these qualifications deal with distinct moral and ethical standards because God's man must be godly and Holy Spirit filled. His life must evidence what he teaches and preaches! Again, these attributes ruled out the lives of the hypocritical false teachers who sought to undermine the church (1Ti 6:3-5).

Here are 16 qualifications of an overseer. These might be divided into seven categories.

- A. Moral: blameless, husband of one wife, sober, temperate
- B. Ministry: well-organized, hospitable, able to teach
- C. Master-ship: Not given to wine, violence or money
- D. Makeup or Manner: considerate, not quarrelsome or covetous (generous)

E. Management: ruling his home with obedient children

F. Maturity: not a novice

G. Marturia (witness): good witness or testimony from the world

The Overseer's Morality

Now Paul begins to list the ethical qualifications of the overseer leaders of the church. "Blameless" ([ανεπιληπτον](#)) means a character that others can not blame or "take hold of" as being evil. He is an example to the flock and "free from the taint of scandal and accusation" (Damazio, 1988, p. 121).

Husband of one wife ([μιας_γυναικος_ανδρα](#)) - Literally, "a one woman man." The "adjective 'one' receives the emphasis in the phrase, the inference then being that the bishop must have nothing to do with any other woman. All marital sins disqualify a man from an overseership" (Kent, 1982, p. 122). Other interpretations of this teach a prohibition against polygamy, forbidding remarriage of divorced men or against a widower remarrying. According to Justin Martyr some of the Jews practiced polygamy. But the Romans had a law against such. It was rare in the Roman empire (Plummer, 1903, p. 119). Kelly (1963, p. 75) writes that there is abundant evidence in antiquity showing that to remain unmarried after widowed or divorced was meritorious but to remarry was self-indulgent. It is interesting to compare this phrase with 1Ti 5:9. The enlisted widows were to be a "one man wife" ([ενας_ανδρος_γυνη](#)). This writer's opinion is that this phrase means that the overseer is to be entirely devoted to his wife and that he is to be an example in his marital fidelity. Jesus taught only one valid reason for remarriage after divorce (Mt 5:32). The pastor of the church would have great difficulty in counseling couples for marriage if he himself was divorced. However, it would make a difference when he had been divorced - if before or after conversion and if while being a minister.

Sober (νηφάλιον) - This word means to be self controlled and disciplined. "Having a thousand eyes about him, quicksighted, not having the eyes of his mind dimmed" (Chrysostom, 1979, p. 438). He must be respected as "sober in judgment as well as in act" (Erdman, 1966, p. 45) and "free from every form of excess, passion or rashness" (Fee, 1988, p. 81). Vincent (1969) teaches that a kindred verb means to be sober with reference to drink and so metaphorically, "to be sober and wary; cool and unimpassioned" (p. 229). Ward (1974) proposes that the word defines the Overseer as "clear-headed, self-possessed, sound in judgment and not an extremist. He must not be the kind of man who in everything goes off at the deep end" (p. 55).

Temperate (σωφρονα) - This term carries the idea of healthy or sound thinking. The Greeks derived this word from "two words which mean to keep one's mind safe and sound." Plato described it as "the mastery of pleasure and desire" (Barclay, 1975, p. 80). It means to be balanced and reasonable having neither the "indulgence of the sensualist" nor the "austerity of the ascetic" (Erdman, 1966, p. 45). MacArthur (1995, p. 106) suggests that the pastor is disciplined and knows how to order his priorities.

The Overseer's Ministry

Well-organized (κοσμιον) - The word is from cosmos (κοσμος, the well ordered universe) which means that a pastor must have a proper and orderly life. This idea results from sound thinking (σωφρονα) in one's inner life and shows itself in orderly conduct (Barclay, 1975, p. 81). The pastor must be disciplined in his personal devotional life. He is expected to have an organized study and calling program. He must be an example in preparedness.

Hospitable (**φιλοξενον**) - Literally the pastor must be "a lover of strangers." He ought to be the leader in showing brotherly love and helping others in his home as needed. During this time in history when believers traveled they did not desire to stay in inns or taverns. These places were immoral, of ill-repute and dirty. The atmosphere was pagan with food offered to idols (Earle, 1968, p. 364). The pastor needed to be ready to welcome his fellow Christians into his home and then to send them on their way. Other Scriptures on this subject include Ro 12:13, 1Pe 4:9 and 1Ti 5:10.

Able to teach (**διδασκτικον**) - The pastor is a teacher of the flock (Eph 4:11). His greatest ministry is probably his teaching. This sets him apart from the deacons and congregation. He has a great responsibility in applying correctly the word of truth (2Ti 2:15). "The pastor who is lazy in his study is a disgrace in the pulpit" (Wiersbe, 1988, p. 40).

The Overseer's Mastership

Not given to wine (**μη_παροικον**) - Literally this means to not be along side or beside of wine. A minister of the Gospel does not attend or sanction drinking parties. Isaiah the prophet warns about the dangerous error of priests and prophets using strong drink (Isa 28:7, 56:9-12). The common wine of biblical days was not pure but rather mixed with water. Because the water was impure it was mixed eight to one with wine (MacArthur, 1995, p. 111). However Timothy was reluctant even to drink such (1Ti 5:23). Barclay (1975, p. 79) suggests that this word means metaphorically to be quarrelsome and violent.

Not violent (**μη_πληκτην**) -- This must be associated with the preceding word. Drinking leads to violence and "giving of blows." The man

of God is gentle and not quick to show a heated temper. Spurgeon warned, "Don't go about the world with your fist doubled up for fighting, carrying a theological revolver in the leg of your trousers" (Wiersbe, 1988, pp. 40-41). Paul wrote Timothy in his second letter, "A servant of the Lord must not be quarrelsome (**μαχεσθαι**), but kind toward all, able to teach, forbearing, in gentleness instructing (**παιδευοντα**) those who are opponents" (2Ti 2:24-25a). Yes, the pastor must be ready and able to receive criticism and false blame with grace.

Not greedy for gain (**μη_αισχροκερδη**) -- This compound word means base or dishonest gain. Church history has demonstrated the temptation of lust for dishonest money. Satan would mislead the servants of the lowly Jesus to turn stones into bread and acquire the wealth of this world in exchange for eternal riches!

The Overseer's Manner

Considerate (**επειικη**) -- This word means gentle, and meek the opposite of violent (Clarke, 1832, p. 596). "Short tempers do not make for long ministries" (Wiersbe, 1988, p. 41). Here is "sweet reasonableness" (Earle, 1968, p. 365).

Not quarrelsome (**αμαχον**) -- Barclay (1975, p. 84) comments, "disinclined to fight."

Not loving money (**αφιλαργυρον**) -- Kelly (1963) sees here "an allusion to the function of the episkopos as keeper of the community purse and as responsible for the charitable relief administered in its name" (p. 77). Paul warns the minister to flee from the love of money in which the false teachers had failed (1Ti 6:5). He himself testified in Acts 20:33, "No one's

silver, or gold or garment have I lusted" (my literal translation with its emphasis).

The Overseer's Management

Presiding well over his own house (του_ιδιου_οικου_καλως_προισταμενον) -- The pastor-shepherd must qualify for the church as he does for his own household. The congregation probably met in his home and so the family reflected his leadership in an intimate way. Every pastor needs to be an effective parent! Many principles of parenting apply to the church as well. Several times Paul uses the metaphor of the church being the household (οικος) of God (1Ti 3:15, 2Ti 2:20, Heb 3:4, 3:6, 10:21). The father of the household is to govern with dignity (σεμνοτης) which means discipline without fuss or violence (Kelly, 1963, p. 78).

The Overseer's Maturity

Not a novice (μη_νεοφυτον) - This word refers to a person "newly planted." New converts are not qualified to be leaders in the church until they have proven themselves, become more mature in teaching the Word and have become established as Christian examples in the community. Since the church at Ephesus was over twelve years old there was no need of a new convert becoming a leader (Erdman, 1966, p. 47). Paul mentions one of the dangers of young Christians being in leadership. They would be tempted to pride. Here is a tactic of Satan against which a pastor must continually guard himself! As the congregation honors and shows appreciation for their minister, the leader must beware of being "puffed up" with pride. The word for *conceited* (τυφθεις) is from the root word "smoke." Metaphorically it "connotes the beclouding of the mind and judgment, here as the result of

conceit engendered by over-rapid advancement" (Kelly, 1963, p. 79). Vincent (1969) comments that it implies "a beclouded and stupid state of mind as the result of pride" (p. 232). Pride was the condemnation of the devil. Some think this means "the accusing judgment of the devil" (Vincent, 1969, p. 232).

The Overseer's Marturia (witness)

Good testimony from those outside (of the church) ([μαρτυριαν_καλην_εχειν_απο_των_εξωθεν](#)) -- "When a leader in the church has a bad reputation in the community, it often brings irreparable damage to the local congregation and indeed to the entire cause of Christ" (Earle, 1968, p. 365). Satan would set a snare ([παγίδα](#)) to trap the pastor and destroy the influence of the church!

Note in this section the judgment, reproach, and snare of the devil. Paul often uses threesomes to emphasize his points. Is this why pastors use three points? In appendix B are listed some of the triads of the apostle Paul.

Conduct of a Deacon

The duties of the deacon are not clearly defined as an office. But their work was probably to administer finances, and care for the poor (Erdman, 1966, p. 48). This word ([διακονος](#)) which means an attendant, servant or minister was used by Josephus and other early writers to refer to those who waited on tables (Earle, 1968, p. 367). It is used in Acts 6:2 to describe the work ([διακονειν_τραπεζαις](#)) of the men appointed to help the Greek-speaking widows. MacArthur (1995, p. 124) notes that this root idea of "serving food" is present in John 2:5 and Luke 4:39. However it is used in

a general sense to describe any minister of Christ. There is the gift of "service" (Ro 12:7).

"Likewise deacons *must be* honorable, not double-tongued, not given to much wine, not greedy of gain, having the mystery of the faith with a pure conscience. And let these first be proved, then let them minister, being without blame." (1Ti 3:8-10)

Every leader must qualify for his office. He represents Christ. The earliest deacons were men of good testimony, full of the Holy Spirit and wisdom (Ac 6:3). Deacon Stephen not only served tables but ministered the Gospel with great power and authority (Ac 6:8, 7:1-60).

Deacons are to be men of honor and dignity (σεμνους). Trench (1983, pp. 346-347) tries to define this word as a combination of grace and dignity which inspires respect and reverence. There is even the flavor of majesty and awe-inspiring worship in σεμνος.

Deacons are to continually guard their tongue against gossip and hypocritical talk. "Double-tongued" (διλογους) may mean to say one thing to one person and then a different thing to another. This would give rise to misunderstanding, gossip and deception (Erdman, 1966, p. 49). Since deacons ministered from house to house there would be a temptation to carry "news" and thus spread stories that could be easily misinterpreted! Ministers must be men of confidence and respect the personal secrets of those to whom they serve!

Deacons are not given to much wine (μη_οικω_πολλω_προσεχοντας). In their table ministry they would be tempted to over indulge in food and drink. In visiting homes they would be

offered refreshments and this cautions them against having the reputation of a glutton. Bacchiocchi (1989) in his exhaustive study on wine in the Bible concludes that this passage "does not imply consent to drink moderately, but is simply a loose form of speech to express avoidance in the use of alcoholic wine" (p. 250). Similarly, deacons must not be greedy of money or gain ([μη_αισχροκερδεις](#)). Because they handled finances within the church ministries they needed to "have a spiritual attitude toward money" (Wiersbe, 1988, p. 43).

With the above admonitions in mind the deacon was to possess the mystery of the faith with a cleansed or pure ([καθαρα](#)) conscience. This mystery of faith ([το_μυστηριον_της_πιστεως](#)) was "the Christian faith as received and held by believers who stand in apostolic tradition" (Hultgren, 1984, p. 74). Kelly (1963) defines it as "the totality of hidden truths, inaccessible to reason and made known only by divine revelation" (p. 82).

The deacons were to be first tested ([δοκιμαζεσθωσαν](#)) and found blameless ([ανεγκλητοι_οντες](#)) before they were ready to officially minister in the church. "Prospective deacons are to be *blameless* in the sense that other, even mature, Christians cannot bring charges against them which can be substantiated" (Ward, 1974, p. 60). Erdman (1966, p. 49) believes that this testing was possibly through careful examination of their past, probation and training. The Greek word here ([δοκιμαζεσθωσαν](#)) means either to test, to prove by testing or approve as the result of testing (Earle, 1968, p. 367). This word is used elsewhere in the New Testament to speak of testing. The judgment day will *prove* every man's work if it is genuine (1Co 3:13). Paul teaches that Christians *examine* themselves before the Eucharist (1Co 11:28). Paul would gather the church offerings by *approved* men who were probably deacons (1Co 16:3). Titus had *proved* diligent in many things (2Co 8:22). Paul was *approved* of God to be entrusted with the Gospel (1Th 2:4).

John warns the church to *test* the spirits because of the danger and deception of false prophets (1Jo 4:1)! Throughout the Bible men were tested before they became leaders of God's people. Consider Joseph, Moses, Joshua, David, Samuel and Paul. Even Jesus learned obedience through His testings (Heb 5:7-9). Wiersbe (1988) comments, "First a servant, then a ruler" (p. 44).

"Likewise let *the* women *be* honorable, not accusers, sober, faithful in everything." (1Ti 3:11)

There is strong evidence that Paul is here counseling the woman deacons or deaconesses. John MacArthur (1995, p. 130) demonstrates argument for this distinct class of woman officers:

1. The use of likewise (ὡσαύτως) argues for this third group of officers.
2. There is no possessive pronoun or article connecting these women to the deacons as their wives.
3. Paul does not mention the overseer's wives as he does this group of women. Why would he speak to the deacon's wives and not to the overseer's wives? These ladies must be woman deacons! Also, the Greek word for "woman" and "wife" are the same (γυναικας).
4. The word deaconess is not mentioned because there was not such a word. Phoebe was called a deacon (Ro 16:1).
5. These qualifications parallel those of the deacons.

Paul mentions spiritual qualifications which must have been especially suitable for the ladies. Robertson (1931) quotes White in saying, "While men are more prone to be **διλογους**, double-tongued, women are more prone than men to be slanderers" (p. 575). Slanderers is **διαβολους** from which is the word *devil*. Honorable (**σεμνας**) and sober (**νηφελιους**) are mentioned respectively in verses eight and two of this chapter.

"Let deacons be husbands of one wife, presiding well over *their* children and their own house. For those who have ministered well acquire for themselves a good step and much assurance in *the* faith which is in Christ Jesus." (1Ti 3:12-13)

The deacons were likewise to be faithful family men, both to their wives and their children. As they ministered to other families their example was a good work as well as their deeds!

Paul suggests two great blessings in being a faithful deacon or minister (**διακονησαντες**) of Jesus Christ. First, such is a good step or standing (**βαθμον_καλον**). Kelly (1963) suggests that this means "one of influence and respect in the community at large" (p. 84). Maybe the office of deacon leads to the advanced ministry (step) of Overseeing? "God will 'promote' him spiritually and give him more and more respect among the saints, which means greater opportunity for ministry" (Wiersbe, 1988, p. 45). Second, good work in this office assures confidence (**παρησιαν**) in faith which is in Christ Jesus. "They will be conscious of an increasing boldness in proclaiming the gospel, and also of an ever-deepening confidence in their approach to God" (Kelly, 1963, p. 85).

It was important for Paul to give these instructions about the selection of Church leaders because they have a great responsibility in proclaiming the foundational truths of the church. Sound leaders are needed for the sound doctrine they proclaim!

**Paul's Teaching Of Pastoral Theology
In His First Letter To Timothy**
by
WAYNE F. STEURY

Sound Doctrine in Creed

Again Paul writes about the sound doctrine of the Church. This time he states the creed of the Christ in the form of a hymn with stanzas. He introduces this with a statement of purpose in writing.

Purpose of the Letter

"I am writing these things to you, hoping to come to you shortly, but if I delay, that you may know how it is necessary to behave in the house of God, which is the church of the living God, pillar and foundation of truth" (1Ti 3:14-15)

Paul is writing to Timothy personally ("that you may know" - [_`ινα_ειδης](#)) but "the behaving in the house of God" refers to the congregation as well. This section is the dividing point of the letter. The first part deals with teaching, ministry and prayer while the second half concerns practical directions. The instructions ([ταυτα_σοι_γραφω](#)) concern the entire charge of the treatise (Kelly, 1963, p. 86).

In this passage the people of God are represented in four titles. The "house of God" ([οικω_θεου](#)) refers to the believers who made the church because at this time the congregations had no formal buildings but met in homes (Col 4:15, Ro 16:5, Phm 1:2). The idea is "household" ([οικος](#)) as reflected by Paul's thinking in verses 4, 5 and 12. The household is an extended family

of which Christ is the head and each Christian is a member (2Ti 2:20, Eph 2:21-22, Heb 3:6, 1Pe 2:5).

The "Church of the living God" (ἐκκλησία_θεου_ζωντος) speaks of those whom the living God *called out* to be His own. These He purchased with His own blood (Ac 20:28). This name stresses the assembly's responsiveness to God (Hultgren, 1984, p. 76).

The church is the pillar (στύλος) or column of the truth. Paul referred to James, Cephas and John as pillars of the church (Gal 2:9). Jesus said that He would make every overcomer a pillar in the temple (Rev 3:12). In Ephesus the pillar had added significance. The great glory of the pagans there was the Temple of Diana. Barclay (1975) comments:

It was one of the seven wonders of the world. One of its features was its pillars. It contained one hundred and twenty-seven pillars, every one of them the gift of a king. All were made of marble, and some were studded with jewels and overlaid with gold. It may well be that the idea of the word *pillar* here is not so much *support* - that is contained in *buttress* - as display. (p. 89)

Every blood washed believer is a golden pillar in the beautiful temple of the living God!

The church is also called the ground (ἐδραιωμα), stay, or support of the truth. The Church is a support and foundation of the truth in the midst of errors and false claims. The church is "ever seeking to uphold the truth" (Hultgren, 1984, p. 77). A Spirit-anointed and Bible-preaching pastor makes the people of God every bit of this description! Otherwise the church may be wood, hay and straw (1Co 3:12).

The Mystery of Godliness

"And confessedly great is the mystery of godliness: God was manifested in flesh, was justified in spirit, appeared to angels, was preached among *the* heathen, was believed in *the* world, was received up in glory." (1Ti 3:16)

Confessedly ("confession" as an adverb) great is the mystery of Godliness! Here is an early doctrinal confession or creed of the church. Kelly (1963, p. 88) accepts the translation "beyond all question" which emphasizes that the early Christians by *common consent* accepted this creed. It was their unanimous conviction! This Christ-hymn is the "high-point of the whole letter" (Hultgren, 1984, p. 77). Here is the truth of which the church is the pillar! This confession is great (μεγα) - yes, greater than the great Diana of the Ephesians (Ac 19:28).

Paul calls this hymn "the mystery of godliness" (της_ευσεβειας_μυστηριον). In today's literature one reads mysteries because things are hidden and need to be solved. In this divine mystery the truth is revealed and every heart need not be in darkness. This mystery of godliness is the Gospel of Jesus Christ and the revelation of the ages made known in Him. Christ is the central theme of the mystery. Paul's ministry sought to know only Him and His redemptive message (1Co 1:23, 2:2; 2Co 1:19, 4:5). In his benediction to the Church at Rome, Paul wrote: "Now to the One able to establish you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery which was silence from the time of the ages, but now is manifested, through prophetic scriptures, according to the command of the eternal God, unto obedience of faith made known to all nations" (Ro 16:25-26).

Fausset (1948, p. 489) mentions that this mystery of Christ and His incarnation is one of the six great "mysteries" of the New Testament. The other five include the mystery of iniquity (2Th 2:7), Christ's marriage to the Church (Eph 5:32), the union of Jews and Gentiles (Eph 3:4-6), the final restoration of the Jewish people (Ro 11:25-26) and the resurrection of the body (1Co 15:51).

In relationship to the believer, this mystery is of godliness. Plummer (1903) understands:

It not only tells of the bounty of Almighty God in revealing His eternal counsels to man, but it tells of man's obligations in consequence of being initiated. It is a mystery, not 'of lawlessness' (2 Thess. ii 7), but 'of godliness.' Those who accept it 'profess godliness'; profess reverence to the God who has made it known to them ... The Gospel is a mystery of piety, a mystery of reverence and of religious life. Holy itself, and proceeding from the Holy One, it bids its recipients be holy, even as He is Holy who gives it. (p. 133)

The uniqueness of this confession is that it forms stanzas of either two or three lines. Each verb is an aorist passive, ending with **-θη** and the dative or instrumental noun case following it. Fausset (1948) quotes the Roman historian Pliny in mentioning about the early Christians singing doctrinal hymns: "They are wont, on a fixed day, before dawn, to meet and sing a hymn in alternate responses to Christ as God" (p. 490).

1. God was manifest in the flesh. The God of the universe showed (**εφανερωθη**) Himself in a human body (**εν_σαρκι**) as Jesus of Nazareth. This is a cardinal precept of the faith! To not accept Jesus Christ as come in

the flesh is to be an antichrist (1Jo 4:1-3). John clearly declares that the Word became flesh and dwelt among men (Jo 1:1, 14). God in the flesh means, "Look at Jesus, and you will see the mind and the heart and the action of God, in a form that men can understand" (Barclay, 1975, p. 90). ["God" (θεος) is well attested as being in the majority of Greek manuscripts.]

2. Christ was justified in spirit (εδικαιωθη_εν_πνευματι). Both the Holy Spirit and His own spirit declared that He was righteous. The Holy Spirit attested to Christ by miracles and wonders (Ac 2:22). John emphasizes in his Gospel the sayings and signs of the Son of God. Never a man spoke and did as this man! Christ was vindicated both by His sinless life and by the testimony of the Holy Spirit (MacArthur, 1995, p. 141).

3. Christ appeared to angels (ωφθη_αγγελοις). In every turn of His life He was seen by angels. At His birth, His temptation, His passion and His resurrection Angels ministered and blessed Christ. Chrysostom (1979) comments, "'Seen of Angels.' So that Angels together with us saw the Son of God, not having before seen Him. Great, truly great, was this mystery" (p. 442). After His resurrection the angels worshipped the ascended, glorified Christ (Fee, 1988, p. 94).

4. Christ was preached among the nations (εκηρυχθη_εν_εθνεσιν). The grand prophecies of the Old Testament were fulfilled in His ministry to the Gentiles (Ps 2:8). "What angels came to know by seeing, the nations by preaching ... The contrast is between the angels, so near the Son of God, the Lord of angels, and the Gentiles, so utterly 'afar off' (Eph 2:17)" (Fausset, 1948, p. 490).

5. Christ was believed in the world (επιστευθη_εν_κοσμου). Many believed, accepted and followed Him even unto death. After the Spirit's

outpouring on the day of Pentecost, multitudes believed (Ac 2:41, 4:4, 5:14, 9:42, 11:21, 14:1, 17:12, 18:8, 21:20) and the churches grew in number.

6. Christ was received up in glory ([ανεληφθη_εν_δοξη](#)). The resurrection is a vital doctrine of Christ. Because of this the people accepted Christ and the Holy Spirit was poured out on believers. After His glorious resurrection He ascended in the clouds to the Father. Fee (1988, p. 94) understands this to mean the manner of his ascent. He was received up to heaven accompanied with glory!

The faithful pastor will preach these cardinal doctrines: Christ's incarnation, His words and works, God's power to change lives, salvation by faith, Christ's resurrection and His ascension. This mystery of godliness is indeed the secret of the faith. It is revealed through the preaching of the church! Every minister is a steward of this mystery (1Co 4:1).

**Paul's Teaching Of Pastoral Theology
In His First Letter To Timothy**
by
WAYNE F. STEURY

Sound Doctrine in Ministry

Now Paul speaks to Timothy and every pastor about the work of the ministry with it's duties and responsibilities.

Warning about the Latter Times

"And the Spirit expressly says, that in latter times certain ones shall apostatize from the faith, giving attention to erroneous spirits and teachings of demons, in hypocrisy speaking lies, their conscience being seared, forbidding to marry, abstaining from foods, which God created to be received with thanksgiving by those who believe and know the truth. Because every creature of God is good, and nothing *to be* refused, when received with thanksgiving, for it is sanctified by the word of God and prayer." (1Ti 4:1-5)

There is a need of stressing the negative before the positive in this exhortation about ministry. Paul cautions Timothy about apostasy and the threat of false asceticism. "No pastor can hope to escape the pain of having false teachers appear among the members of his flock" (Erdman, 1966, p. 55). Part of the sound doctrine in ministry is being aware of and warning the congregation about false doctrines.

Apostasy from the Faith

The Holy Spirit "expressly" speaks to us about apostasy. "Expressly" (ῥητως) means with clear words. This prophecy was voiced by Jesus (Mt 24:9-11, 23-26) and the apostles (2Th 2:3-12; 1Jo 2:18-23; 2Pe 2:1-3, 10-22; Jude 3-4, 17-19). The "latter times" (ὑστεροις_καιροις) suggests a more imminent future than the "last days" (Guthrie, 1994, p. 103). There were false doctrine and apostasies threatening the Ephesian situation. Chrysostom (1979, p. 444) believes that this departure from the apostolic faith refers to the Manichaeans, the Encratites (a cult originated from Tatian) and the Marcionites.

Notice the characteristics of these apostates:

1. They departed (αποστησονται) from "the faith." Apparently they had the faith and turned from it! Apostatize means literally "depart from" or "stand away from." MacArthur (1995) teaches that it means "to remove oneself from the position originally occupied to another place" (p. 147). It is a stronger idea than straying (1Ti 1:6) or suffering shipwreck (1Ti 1:19). This word is used by Jesus in his parable of the soils. It describes one who receives the word with joy but having no root he *falls away* in time of temptation (Lu 8:13). Paul warns the Hebrews about having an evil heart of unbelief in *departing* from the living God (Heb 3:12). Paul had warned the Ephesian leaders years before of those among the brethren who would teach false doctrine and seek to draw others away with them (Ac 20:30).

2. They give attention (προσεχοντες) to deceiving spirits (spirits of error, πνευμασι_πλανοις) and doctrines of demons. "Give attention" means more than listening, it means to assent to or devote oneself to (MacArthur, 1995, p. 149). The term "error" (πλανος) in this Scripture is

the word from which we get "planet." Those in error are like wandering planets who have strayed from the central system.

3. In hypocrisy they speak lies - apparently they know better. These false doctrines are voiced through human agents who in hypocrisy and using the disguise of spiritual leadership are speaking lies (Erdman, 1966, p. 57). Or as Hendriksen (1986) comments, "These seducing spirits or demons make use of men who speak lies, and who talk piously and learnedly in order to cover up their own arrogance or immorality" (p. 146). Grieving the Holy Spirit will lead to resisting Him and then to quenching Him! Without the Spirit of God a "prophet" can easily fall into spirits of deception! Pastors must be aware of this and warn their people away from such deadly traps.

4. Their conscience is seared. Seared means "to mark by branding." These false teachers have the *mark* of ungodliness upon them. "Seared" ([κεκαυτηριασμενων](#)) also means to be cauterized. It was the medical term used by the Greek physician Hippocrates to speak of cauterization (MacArthur, 1995, p. 151). Sin and error cause one to become insensitive to God. Paul describes this sad condition as "being past feeling have given themselves over unto debauchery, to work all uncleanness with greediness" (Eph 4:19).

False Asceticism

5. They forbid to marry.

6. They abstain from foods which God created to eat.

Paul mentions specifically two denials of this apostate doctrine. It forbids its followers from marrying and from eating certain foods. This goes way

beyond self-denial, fasting and discipline. It fosters a self-righteousness which denies Biblical truth and promotes religious pride. It is a false asceticism teaching "self-denial for its own sake, rather than with a view to accomplishing some great good" (Erdman, 1966, p. 57).

Many scholars think that this refers to false "Christian" Gnosticism in its early beginnings. Gnostics abused the flesh because they taught that matter was evil and only the spirit was good. Thus they either shunned fleshly things (as here in denying marriage and foods) or indulged without restraint in carnal lusts because the flesh was irrelevant with a spiritual God. John (1Jo 3:4-10), Peter (2Pe 2:12-19) and Jude (Jude 4,8,11,19) warned against the latter error. Jesus wrote to the Ephesians against the immorality of the Gnostic Nicolaitans (Rev 2:6). Pastors need to be aware of the ghost of Gnosticism which appears when men emphasize their self-righteousness and reject salvation only in Christ (Hendriksen, 1986, p. 147).

Other examples of ascetics appeared among the Essenes, the Jewish community who lived in Qumran near the Dead Sea. They preached asceticism, denied marriage and enforced special dietary regulations (MacArthur, 1995, p. 152). The early Church wrote against such error as recorded in the Apostolic Canons and Irenaeus' writings against heresies. Barclay (1975) quotes Irenaeus in saying that the followers of Saturninus "declare that marriage and generation are from Satan. Many likewise abstain from animal food, and draw away multitudes by a feigned temperance of this kind" (p. 94).

Paul refutes this false teaching with Scripture and reason. First, God created as "good" all foods (Ge 1:31, 9:3). Concerning marriage the Lord said that it was not "good" for man to be alone (Ge 2:18). Second, food should not be refused if received with thanksgiving. Meals are sanctified

(ἁγιαζεται) or set apart by the word of God and prayer (in thanksgiving). Here is a reference to the saying of grace at the meal table! This prayer is for God to sanctify or consecrate the food for one's enrichment.

Jesus was an example in blessing the food and breaking bread in meals (Lu 24:30). Thanksgiving hallows the meal. Vincent (1969) richly comments:

It is sanctified (ἁγιαζεται). Not *declared* holy, but *made* holy. The declaration confirms the last clause of ver. 4. Thanksgiving to God has a sanctifying effect. The food in itself has no moral quality (Rom. xiv. 14), but acquires a holy quality by its consecration to God; by being acknowledged as God's gift, and partaken of as nourishing the life for God's service. (p. 246)

"No food of which believers partake in such a spirit of gratitude can be regarded as evil; even the simplest repast thus becomes almost a sacrament" (Erdman, 1966, p. 59). Chrysostom (1979), the great fifth century exegete, wrote: "What then, is not swine's flesh unclean? By no means, when it is received with thanksgiving, and with the seal; nor is anything else. It is your unthankful disposition to God that is unclean" (p. 445). Thus Paul instructs pastors to teach having grace at the dinner table!

Instructions of a Good Minister

"When advising these things to the brethren, you shall be a good minister of Jesus Christ, being nourished in the words of faith, and of good doctrine which you have followed closely. But refuse profane and old woman's myths. And exercise yourself in godliness; for bodily exercise for a little *time* is useful; but godliness is useful for all things,

having promise of life now and that which is to come. Faithful is the word and worthy of all acceptance. For this purpose we both labor and suffer reproach, because we hope in *the* living God, who is Savior of all men, especially those believing." (1Ti 4:6-10)

Note that Paul uses the milder term of exhortation (ὑποτιψεμενος) which might be translated "suggesting." Kent (1982) comments that "the minister can do much to win support to true doctrine by a moderate manner of presenting the truth" (p. 150). Especially this applied to Timothy the young minister as he addressed older leaders.

Here are both the negative and positive aspects of being a "good minister":

1. A minister must instruct about false teachers and thereby warn God's people of this apostasy. This Paul exhorted in verses 1 through 5.
2. A wise minister rejects fables (myths) that are passed around.
3. He continually exercises himself in godliness rather than ascetic and mystical adventures.
4. He hopefully trusts in the true God who is the Savior of all men!

By practicing the above things a pastor is *nourished* in the words of faith. Maybe this is an allusion to the receiving of foods in verse 3. As one eats physical foods and is sustained, so one must be nourished on words of faith. This is a full time calling for the minister! Chrysostom (1979) comments on the food of the Word: "Ruminating upon them; attending ever to the same things, and practicing ever the same, for it is no common nourishment that they supply" (p. 445).

"The lack of spiritual discipline is the primary reason so many spiritual leaders fall into sin. They fail to spend time cultivating the means of grace, in the Word, in prayer, and in self-sacrificial service" (MacArthur, 1995, p. 163). In his excellent book on Pastoral Theology, Eugene Stowe (1976) comments, "A consistently cultivated devotional life is every bit as essential to the parson as it is to his parishioners" (pp. 14-15).

Reject False Teaching

These old woman's myths were stories that had been passed along through tradition's folklore. The phrase, "fit only for old women," was used in philosophical circles as a term of disdain for a viewpoint lacking credibility because it was unfounded and ignorant. It appealed "only to uneducated, unsophisticated and perhaps senile matrons" (p. MacArthur, 1995, p. 163). "By these are meant Jewish traditions, and he calls them 'fables,' either because of their falsehood or their unseasonableness." (Chrysostom, 1979, p. 445). Clarke (1832) defines them as Rabbinical writings:

Talmudical writings are stuffed with the most ridiculous and profane fables that ever disgraced the human intellect. It may with equal property be applied to the "legends" of the Romish Church. Let any man read the "Aurea Legenda," and he will find profane and old wives' fables what may stand, with considerable propriety, column for column with the Talmud. (p. 603).

John Gill (1994) quotes from the Jewish authorities:

Know then, that "the words of the Scribes" are more lovely than the words of the law: for, says R. Tarphon, if a man does not read, he only transgresses an affirmative; but if he transgresses the

words of the school of Hillel, he is guilty of death, because he hath broke down a hedge, and a serpent shall bite him. It is a tradition of R. Ishmael, the words of the law have in them both prohibition and permission; some of them are light, and some heavy, but "the words of the Scribes" are all of them heavy -- **הַמּוֹרִים דְּבָרֵי זִקְנִים**, "weightier are the words of the elders", than the words of the prophets. (Comment on Matthew 15:2)

Gill (1994) further quotes that elsewhere this advice is given:

My son, attend to "the words of the Scribes", more than to the words of the law; for in the words of the law, are affirmatives and negatives; but the words of the Scribes **עַל דְּבָרֵי סוֹפְרִים**, **הָעוֹבֵר**, "every one that transgresses the words of the Scribes", is guilty of death. (Comment on Matthew 15:2)

Paul's use of the word "profane" (**βεβηλος**) is suggestive. The word means common or unhallowed. The word comes from the idea of stepping on a threshold. These myths were not sacred and divine but worthless enough to be used as doormats.

Exercise in Godliness

Paul's advise to pastors is to "exercise yourself" in godliness. The word **γυμναζε** is the antecedent of our word gymnasium. The verb is derived from **γυμνος** which means naked. It denotes the practice of the Roman athlete removing his clothes in order to exercise or run his race (Kent, 1982, p. 151). In accord with this, the Hebrew writer tells believers to lay aside every weight and run the race looking unto Jesus (Heb 12:1-2).

Physical exercise is profitable for a short time but godly exercise in devotion and obedience to God is profitable now and forever! Paul is contrasting physical experiences to godly devotion. Maybe he was thinking of the asceticism of the Jewish false prophets, which was a mere physical gymnastic (1Ti 4:3). Plummer (1903, p. 142) suggests that this could indeed refer to fasts, vigils and other forms of bodily mortifications. These are only profitable when balanced with humility and prayer. Timothy may have been unbalanced in such ascetic practices because of Paul's advice about using wine for one's stomach's sake (1Ti 5:23). However, more likely it refers to the physical exercises of the Greeks as compared to spiritual exercises in holiness (1Co 9:25-27, 2Co 4:18).

This "faithful saying" is probably the statement of exercising to godliness which Paul had just mentioned. "It is because we exercise ourselves to godliness that we have both labour and reproach, and we have these because we trust in the living God" (Clarke, 1832, p. 603).

This salvation is available to all mankind (1Ti 2:4) but only those who will believe are saved (1Ti 1:16). Again Adam Clarke (1832) has excellent comments:

Who has provided salvation for the whole human race, and has freely offered it to them in his word and by his Spirit. Specially of those that believe.] What God intends for ALL, he actually gives to them that believe in Christ, who died for the sins of the world, and tasted death for every man. As all have been purchased by his blood so all may believe; and consequently all may be saved. Those that perish, perish through their own fault. (p. 603)

Ministry Duties of a Pastor

"These things command and teach. Let no one look down on your youth, but be an example of believers in word, in behavior, in love, in spirit, in faith, in purity. Until I come, give attention to reading, to exhortation, to teaching. Do not be careless with the gift *that is* in you, which was given to you through prophecy with the laying on of the hands of the elders. Meditate on these things, in these things be absorbed, that your progress may be evident among all. Give attention to yourself and to the doctrine. Remain in them, for doing this you will save yourself and those hearing you." (1Ti 4:11-16)

Timothy was to continually command (παραγγελλε, present imperative) and teach this sound doctrine! "In some cases it is necessary to command, in others to teach; if therefore you command in those cases where teaching is required, you will become ridiculous" (Chrysostom, 1979, p. 449). The silent example of a holy life is not always sufficient. The pastor must speak out with authority and teach sound doctrine. Regardless of his youth, Timothy was to take the authority in the Ephesian leadership (Erdman, 1966, p. 62).

Be an Example

Paul exhorts Timothy to not allow older ones to "think down" (καταφρονειτω) on him. Rather he was to continually be an example of godliness before them. "The single greatest tool of leadership is the power of an exemplary life. The Puritan Thomas Brooks said, 'Example is the most powerful rhetoric'" (MacArthur, 1995, p. 172). "Example" (τυπον) means an image, pattern, model, or type (Berry, 1979, p. 26). Certainly, the church needs youth as models for their peers! But Timothy was in his late thirties

while Paul was over sixty years old. Timothy was considered young for his position as "apostolic representative and as chief over all the presbyters in the churches of Ephesus and surroundings" (Hendriksen, 1986, p. 157). Yet Paul told him to take authority and be an example! This godly modeling is in six areas.

1. In word (**λογω**) - The pastor must model holiness in his conversation and his message to others (2Ti 2:23-25).

2. In conduct (**αναστροφή**) - The Greek word means "to turn around" and has the idea of *the turns and walks of life* in this context. In every turn of your life you should be an example!

3. In love (**αγαπη**) - Agape love is the chief thing that demonstrates our following Christ (Jo 13:34-35, 1Co 13:13). Agape love is a devotional and sacrificial type love. It is demonstrated in Christ's great love in going to the cross (1Jo 4:9-10). The pastor must have more than a sentimental, filial love for his people. It must be devoted as Christ, the Shepherd, to His flock!

4. In spirit (**πνευματι**) - Our spirit like an attitude shows how we really feel. An action in the wrong spirit may cancel out the good deed.

5. In faith (**πιστει**) - Paul had just defined the genuine faith in the last chapter (1Ti 3:16). Practically, it is the "sound doctrine" which is according to godliness (1Ti 1:5, 6:3). Experientially, it is believing in Jesus unto salvation (1Ti 1:14, 6:12).

6. In purity (**αγνεια**) - God's ministers are to be moral examples as Paul set forth in 1Ti 3:2 and the verses following. Clarke (1832) wisely warns,

"Converse sparingly with women, and especially with young women, was the advice of a very holy and experienced minister of Christ" (p. 604).

Hendriksen (1986, p. 158) notes that Timothy was to be an example of what "the believers are" not just a model "for" the believers.

Proclaim the Scriptures

Here is the main program for a worship service. Note that these three important *attentions* include (in Greek) the article. It was "the reading," "the exhortation," and "the teaching." This must refer to public church services and the parts of the worship.

The reading ([τη_αναγνωσει](#)) of the Scriptures is very important in both the personal and public life of the pastor. Upon this (after careful study) he exhorts and teaches! "Even Timothy is commanded to apply to reading. Let us then be instructed not to neglect the study of the sacred writings ... he says, give attendance to reading the divine writings, to exhortation of one another, to teaching of all" (Chrysostom, 1979, p. 449). In Nehemiah 8:3-12, it was the distinct reading of the Scriptures which gave impetus towards revival and renewal in Judea.

Giving attention to "the exhortation" ([τη_παρακλησει](#)) refers to the proclamation and counsel of Biblical sermons. Trentham (1959) explains this as "that preaching of the Scriptures which appeals to the moral sense and which motivates the congregation to put the Scriptures into practice" (p. 58).

"The teaching" ([τη_διδασκαλια](#)) refers to the sound doctrine of the genuine Christian faith. In this letter Paul seems stronger on his exhortations for pastors to teach than to preach. The minister of a local congregation is a

pastor-teacher (τους_δε_ποιμενας_και_διδασκαλους, Eph 4:11). Teaching is especially important when the church is threatened by false doctrines (1Ti 4:6, 6:3).

Cultivate the Gift

Here is the first of five exhortations to ministers of the Word on how they may increase their usefulness.

1. Do not be careless about the spiritual gift (χαρισματος) which is in you (1Ti 4:14). The gifts which God gives to His people are to be cherished and nurtured. Elsewhere, Paul teaches that Christians should *use* their gifts (Ro 12:6, 1Pe 4:10), *pray* about their gifts and its fruit (2Co 1:11) and then *stir up* the gift (2Ti 1:6-7). "Stir up" (αναζωπυρειν) is a compound of *fire*, *living being* and *in the midst*. Pastor, rekindle the gift from God in the midst of your church!

Plummer (1903) reminds the pastor about the sacredness of the laying on of hands in ordination:

We laid our hands upon you; but it was no ordinary election made by human votes. It was God who elected you; God who gave you your commission, and with it the power to fulfill it. Beware, therefore, of disgracing His appointment and of neglecting or abusing His gift. (p. 64).

Timothy's call to the ministry was confirmed "subjectively, by means of his spiritual gift, objectively, through his prophetic call, and collectively, through the affirmation of the church" (MacArthur, 1995, p. 180).

Concentrate on the Doctrine

2. Meditate on these sound doctrines (1Ti 4:15). This word for "meditate" (**μελετα**) means to be diligent in, practice, take care for. In this case, exercise or practice applies to the mind and means thinking or meditation. In the Septuagint it is represented by seven Hebrew words signifying "to meditate, talk of, murmur, delight one's self in, attend to ... The Hebrew *hgh* means to murmur, whisper; hence the inner whispering of the heart; hence to think, meditate, consider, as Ps 63:6, 77:12" (Vincent, 1969, IV, p. 253).

3. Be absorbed (**ισθι**) in them. A pastor must dedicate his entire life to the Word and his ministry to the flock. "Be thou in these things ... Occupy thyself wholly with them; make them not only thy chief but thy sole concern" (Clarke, 1832, p. 605). MacArthur (1995) translates this: "totally engulfed. An excellent minister is consumed by his work" (p. 180).

The minister must advance spiritually so that his progress is evident to the church. Originally, "progress" (**προκοπτω**) probably meant a nautical term for "to make headway in spite of blows," or maybe a derivation from the work of the smith who "with the blow" of his hammer "lengthens out" iron (Friedrich, 1979, VI, p. 704). MacArthur (1995, p. 181) teaches that this word was used by the Stoics to mean advancement in learning, understanding and knowledge. Whether in prayer, Biblical study, leadership or spiritual life the pastor is called to make progress and advance for God! Erdman (1966) challenges every minister:

The Pastor needs to prepare not only his sermons, but also himself. One who is giving constant heed to his own character, to his mental growth, and to his spiritual development, will be certain to make his progress manifest to all. (p. 65)

4. Take heed to yourself and the doctrine. The minister must be concerned with his own life as well as his doctrine. "The doctrine" is the sound teaching which Paul emphasizes in 1Ti 1:5 - the message and life of heart holiness!

5. Continue in them! The only assurance of salvation is to continue (ἐπιμνε) in the sound doctrine of Christ. Only through Christ the pastor himself and those who hear him have salvation.

**Paul's Teaching Of Pastoral Theology
In His First Letter To Timothy**
by
WAYNE F. STEURY

Sound Doctrine in Relationships

In this section of pastoral instruction, Paul counsels about relationships within the congregation. Here is how the pastor deals with the four age groups. Then the pastor is counseled about the widows and their needs. Paul follows this with injunctions about the administration of ordained ministers within the church. Finally, Paul gives specific counsel about the relationships of slaves and masters. This can be applied to employee-employer associations.

Congregational Relationships

"Do not harshly rebuke an older man, but admonish *him* as a father; younger men, as brothers; older women, as mothers; younger women, as sisters, in all purity." (1Ti 5:1-2)

Paul is now dealing with the minister's work as a pastor and not as a preacher. "He must deal with the members of his flock as individuals, in addition to addressing them at public gatherings" (Erdman, 1966, p. 66).

"Rebuke" is a strong word which means "beat upon or attack." Timothy was to treat the elderly men with great respect. If they needed correction it was to be through admonishment (**παρακαλει**) and not harsh rebuke. "Exhort" (**παρακαλει**) means to "call alongside." This calling aside may be to encourage, comfort, exhort, entreat, appeal or admonish. However,

concerning the ethics of the Gospel, Paul exhorted pastor Titus to "speak these things, and exhort (παρακαλει), and rebuke (ελεγχε) with all authority. Let no one look down on you" (Tit 2:15).

Others in the spiritual family were to be exhorted with Christian family love - the younger men as brothers, the older women as mothers in Christ and the younger ladies as sisters. Paul, the wise pastor, is careful to exhort Timothy to treat the younger women with all purity (εν_παση_αγνεια). Lack of discretion with younger women is one of the tricks of Satan to lead a minister into disgrace and to cause scandal within the church.

The Society of Praying Widows

The widows of the first century were usually poor and often destitute. They were without any means of earning a living because they were socially prohibited from employment outside of the home. The Jewish synagogue had those who collected and distributed to the poor widows (MacArthur, 1995, p. 194). Following a similar pattern and with the spirit of Christian love, the apostolic church had a plan in supporting their widows. In this section of Scripture, Paul lays the foundations of this administration. In addition to this, the spiritually mature ladies of the congregation had a great ministry in helping others (Tit 2:3-5).

Children's Obligations to Parents

"Honor widows who are truly widows. But if any widow has children or descendants, teach *them* first to show godliness to their own house, and to give in return to their parents; for this is good and pleasing before God." (1Ti 5:3-4)

Here is the church's social responsibility to its members. Those who are genuinely widows, without any family support, are to be honored. This honoring includes both social respect and material support. In Mt 15:1-6, "Jesus equates honoring parents with providing them financial support" (MacArthur, 1995, p. 197).

MacArthur (1995, p. 197) teaches that the word for "widow" (*χήρα*) means "bereft, robbed, having suffered loss or left alone." It does not tell how one was left alone and so could include those alone because of death, desertion, divorce or imprisonment. Barclay (1975, p. 105) believes that this might even refer to a woman deserted by a man being delivered from polygamy.

However, the children or relatives of a widow were obligated to support their needy family members. The church was limited in supporting others and so families were called to help their relatives before the church was held responsible. The support of one's needy relatives is so serious and necessary that it is a direct indication of one's faith (5:8). The Law declared, "Cursed is the one who perverts the justice due the stranger, the fatherless, and the widow" (Dt 27:19, NKJV). Other Scriptures in the Old Testament show strong words for God's concern and care for the widows of the congregation (Ex 22:22-24, Ps 146:9, Isa 1:17).

One of the early church's first social ministries was caring for the neglected widows (Ac 6:1-3). Pastor James of the Jerusalem *First Church* wrote strongly about pure religion and the support of the widows: "Pure and undefiled religion before God and the Father is this, to visit (*επισκεπτεσθαι*) orphans and widows in their distress, *and* to keep oneself spotless from the world" (Jas 1:27). Jesus was a perfect example in

how He cared for His widowed mother (Jo 19:26). In the agony of His own death He did not forget his mother.

Barclay (1975, p. 106) points out that it was Greek law that children were morally and legally bound to support their parents. In keeping with society Paul was quick to maintain that the church live an example before the world's viewpoint.

Erdman (1966) sees some important church financial applications in this section. The pastor is a guide and authoritative leader in ecclesiastical money concerns. In dealing with the support of these widows:

1. Administration of church finances is an important concern (5:16).
2. The burden of church support should be fairly distributed.
3. Every church should care for the poor among its own members.
4. The funds should be distributed with care and wisdom. "Every effort should be made to encourage independence, to share responsibility, and to maintain the good name of the church and its members" (p. 68).

Ministry of Widows

"But she who is a true widow and left alone, hopes in God, and remains steady in petitions and prayers night and day. But the self-indulgent is dead while she lives. And these things command, that they may be without blame. But if any does not provide for his own and especially his own household, he has denied the faith, and is worse than an infidel." (1Ti 5:5-8)

Paul points out the difference between worthy widows and those who would take unfair advantage of the church's charity. The Christian woman who is genuinely (ὄντως) a widow is deserted (μεμονωμένη) and hopes in God with continual supplication and worship.

The Greek word for "left alone" (μεμονωμένη) is used here as a perfect participle indicating a permanent state "of being forsaken and without resources" (MacArthur, 1995, p. 200). Our English word "mono," meaning "single," is derived from this Greek verb. Thus the widow that the church supports must be without any family to sustain her.

Also, this elderly woman is an outstanding Christian. She hopes (ἐλπικεν, perfect tense) in God and earnestly remains (προσμενει) in petitions (ταῖς_δευσεσι) and worshipful prayers (ταῖς_προσευχαις) constantly. "Night and day" is a Jewish idiomatic expression which means constantly or continually (MacArthur, 1995, p. 201). She is a true reward for the church's support and confidence! This prayer warrior is an extension of the congregation's ministry. This passage coincides with the description of the ministry of the widow Anna (Lu 2:36-38).

But a widow who is self-indulgent (σπαταλώσα) is dead. She only receives but does not return. This kind of person is quick to accept all charity but feels no burden to share her ministry with others. She is self-indulgent through being lazy, undisciplined and selfish. She is spiritually dead because she has no life to give to others and God. Ungodly widows can be a problem to the church. "She will demand attention, complain about what the younger people do, and often 'hang on the telephone' and gossip" (Wiersbe, 1988, p. 65).

This brings up a good rule to use in deciding about the giving of charity. The pastor often faces these decisions. Someone knocks at his door and requests food or money. In our society this is increasing because people are either unemployed, lazy or both! What should be done? Maybe the church should inquire as to the background of the person asking the request. Is this person worthy of the church's offerings? Do they have family to support them or could they support themselves if they tried? Will they make a contribution to society and God in return? Will the church's support help them in their life to be better people or will it only encourage them in their self-indulgence?

Timothy was to call these widows into accountability (5:7). The widows under the church's support and ministry were to be blameless (**ἀνεπιληπτοι**) even as the elders (3:2).

Society of Widows

Some scholars believe that Paul was writing about a specific organization or society of widows. Barclay (1975, p. 109) teaches that this passage proves that the Church had an official register of widows. Their station in life and age (60 years old) demonstrated the favorable time for consecration in spiritual life.

Requirements for Membership.

"Let a widow be enrolled not less than sixty years old, having been a wife of one man, having a testimony of good works, if she bore children, if she practiced hospitality, if she washed the saint's feet, if she helped the distressed, if she followed every good work." (1Ti 5:9-10)

The word "enrolled" (*καταλεγεσθω*) can be translated "put on a list" and is used in Greek literature to mean the enrollment of soldiers (Guthrie, 1994, p. 114). MacArthur (1995, p. 207) understands this enrollment as those eligible for ministry and not for mere support. Hendriksen (1986) believes that these widows possessed the needed "qualifications for the performance of certain spiritual and charitable functions in the church" (p. 173). Barclay (1975, pp. 110-111) effectively classifies these listed qualifications by Paul in seven enumerations. The present writer lists them slightly different:

1. She is elderly and at retirement age. Age sixty was virtually beyond the age of remarriage.

2. She is an example of purity and fidelity in her past marriage. In the same sense as the overseer, she is a "one man woman" (*ἑνος_ανδρος_γυνη*) being a paradigm for the younger women whom she might counsel.

3. She has a reputation for good works and is diligent in doing them. The Greek literally says: "in excellent works witnessing" (*εν_εργοις_καλοις_μαρτυρουμενη*). In addition Paul adds, "if she diligently followed every good work" (*ει_παντι_εργω_αγαθω_επηκολουθησε*). With the use of two different words for "good," Paul emphasizes that her work is both excellent in quality and morally good.

4. She has been a good mother and is accredited to receive children in need. Sometimes the Christian widows helped orphan or abandoned children (Barclay, 1975, p. 110). It was this ministry of *the church grandmother* which God especially blessed within this society.

5. She is hospitable and accommodating to strangers. Again like an elder, she cares for and accepts the travelers who need lodging and food. Examples of generous elderly women include: the widow of Zarephath (1Ki 17:9), the woman at Shunem (2Ki 4:8) and Lydia (Ac 16:40).

6. She is a humble servant and willing to do menial tasks. She models the servant who is willing to wash another's feet.

7. She has a sympathetic heart to help those in trouble. The word for those "distressed" (θλιβομενοις) means to press (as grapes), press hard upon, to be in a compressed way, to be contracted, and so metaphorically: to trouble, afflict, distress (Thayer, 1983, p. 291). Oh, that the church had more mothers in Israel to help her weakened congregations! Godly women are always needed within the church to encourage and help the younger ladies (Tit 2:4).

There are many examples in the early church concerning the holiness and ministries of the Christian widows. Polycarp, a disciple of the apostle John, (Roberts & Donaldson, eds., 1981) wrote:

Teach the widows to be discreet as respects the faith of the Lord, praying continually for all, being far from all slandering, evil-speaking, false-witnessing, love of money, and every kind of evil; knowing that they are the altars of God, that He clearly perceives all things, and that nothing is hid from Him, neither reasonings, nor reflections, nor any one of the secret things of the heart. (p. 34)

Ignatius wrote the Philadelphians, "Let not the widows be wanderers about, nor fond of dainties, nor gadders from house to house; but let them be

like Judith, noted for her seriousness; and like Anna, eminent for her sobriety" (Roberts & Donaldson, eds., 1981, p. 82).

Danger of immature widows.

"But reject the younger widows; for when they grow wanton of Christ, they desire to marry, having condemnation, because they set aside their first faith. And also they learn to be idle, going among the houses, and not only idle, but also babblers and busybodies, saying things they ought not. Therefore I want the younger women to marry, to parent children, to manage the house, to give no occasion for the adversary to give reproach. For already certain ones have turned aside after Satan. If any believing man or believing woman have widows, let them help them, and let not the church be burdened, that it may help those being truly widows." (1Ti 5:11-16)

Paul summarizes why younger widows should not be supported by the church and admitted into the society of ministering widows.

First, because they are younger and in the flower of their age, they will be tempted to cast aside their vow of widowhood and desire to get married. This departure from the church's recognized ministry will hurt their testimonies. It will bring a blight to the church's reputation and damage the person's honor. Ignatius of the early second century wrote, "Let not the widows live a life of pleasure, lest they wax wanton against the word" (Roberts & Donaldson, eds., 1981, p. 111).

The word translated "wanton" has the metaphoric idea of "young oxen trying to escape from the yoke" (Guthrie, 1994, p. 115). A widow having

been committed to church duties would be regarded as disloyal if she wished to remarry.

The "condemnation" is that when a younger widow takes a vow (**πιστιν**) to be dedicated only to Christ she is like His bride in consecration and to cast this aside was like breaking a marriage vow to her bridegroom Christ (Barclay, 1975, p. 114).

Secondly, younger and more immature women are tempted to become gossips in their idleness. Because they minister in the homes of people or counsel the needy, they might become unethical. They might talk about personal and confidential needs in public. Rumor would get started and such gossip would surely hurt the congregation.

The word translated "babblers" (**φλυαροι**) means to talk nonsense or foolish. It is akin to the English word "fluent." This description sounds very much like the vain and foolish talk of the false teachers threatening the church (1Ti 1:6, 6:20). Fee (1988, p. 122) suggests that because they were busybodies (**περιεργοι**) and speaking things which they ought not (**λαλουσαι_τα_μη_δεοντα**), Paul was led to quiet the women and demand that they listen to the leaders of the congregation (1Ti 2:11-12).

Thirdly, some widows had even turned aside after Satan (**εξετραπησαν_οπισω_του_Σατανα**). This could refer to apostatizing to a life of immorality or prostitution which many widows in pagan society pursued.

Therefore, Paul advises younger widows to marry again and spend their energies in raising children. By "giving attention to their true task, the satanically induced problems of the Ephesian church would tend to be

brought to an end" (Fee, 1988, p. 123). "A Christian wife who is not doing her job at home gives Satan a beachhead for his operations, and the results are tragic" (Wiersbe, 1988, p. 68).

This section affords practical marriage counseling from a wise pastor. Many young people need guidance and direction. This can wisely come from those who have experienced life's business and have observed the mistakes of others. Pastors need to share such insight with their young people. Mature Christian ladies ought to be mentors of the younger ladies (Tit 2:3-5).

Administration of Elders

After dealing with the enrollment and ministry of the elderly women, Paul gives his concern to the ministerial elders of the church. Paul argues for their honor and recognition. He instructs Timothy about the discipline of sinning elders. He cautions about their examination for ordination and shows his personal concern for Timothy's best health.

Financial Remuneration

"Let the elders who preside well be considered worthy of double honor, especially those laboring in word and doctrine. For the Scripture says, 'You shall not muzzle an oxen who is threshing.' And, 'The worker is worthy of his wages.'" (1Ti 5:17-18)

Paul is writing about the pastors of the congregations (Titus 1:5, **πρεσβυτερους**) who stand before (**προεστωτες**) the people. The ministerial elders presided and preached. Especially he refers to those committed to labor in preaching and teaching sound doctrine.

Note that the word for "labor" (**κοπιωντες**) is the present participle and has the meaning of hard work, or toil. The verb stresses hard labor that makes one weary (Kent, 1982, p. 175). Preaching the word with honest exegesis and conviction is hard work. It requires perspiration as well as inspiration!

Most commentators hold that "double honor" (**διπλης τιμης**) means financial reimbursement. However, Kent interprets that one honor refers to his office (as a pastor) and the second honor (double) should be given for excellent work. "Here is a responsibility laid upon congregations to express appreciation for pastoral work done well" (Kent, 1982, p. 176). Other commentators see the second honor as adequate financial remuneration. Paul taught that those who ministered the Gospel should live from the Gospel (1Co 9:1-14, Php 4:10-20). "The apostle has already deplored money-grubbing (3:3), but he equally deplores inadequate remuneration" (Guthrie, 1994, p. 118). Wiersbe (1988) believes that "double honor" could be translated "generous pay" (p. 72). Bengel (1978) sees double honor as age and office. Those who ministered in sacred studies "had less leisure for working, and for acquiring fortune, and were worthy of compensation" (p. 529).

The oxen that worked at the grain would be allowed to eat from the grain if they were hungry. The law (Dt 25:4) forbade the owners to muzzle their oxen. Likewise, a pastor who labors for the congregation is to live from the congregation. As Jesus said, "the laborer is worthy of his wages" (Lu 10:7). Clarke believes that this quotation and the use of honor (**τιμη**) in the preceding verse demonstrate that the apostle means salary: "a larger salary than any of the official widows mentioned before" (Clarke, 1832, p. 610).

This quotation of Jesus from the Gospel of Luke demonstrates to us how early the church recognized the words of the New Testament as "Scripture" (Kent, 1982, p. 177). Peter made a similar statement about Paul's writings in 2Pe 3:16.

Discipline of Elders

"Do not receive an accusation against an elder, except if from two or three witnesses. Rebuke those who sin before all, that the rest may also have fear. I earnestly testify before God and the Lord Jesus Christ and the elect angels, that you keep these things without prejudice, not doing according to your own leaning. Neither lay hands upon anyone hastily, nor fellowship in the sins of others; keep yourself pure.... The sins of certain men are evident, going before unto judgment; but for others they follow. Likewise also the good works are evident; and those having otherwise can not be hidden." (1Ti 5:19-22, 24-25)

The use of *μη* (not) with the present imperative verb often means the forbidding of an action already begun. Paul was cautioning Timothy to stop allowing accusations (*κατηγοριαν_μν_παραδεχου*) against elders unless it was clearly evidenced by two or more witnesses (Dt 19:15). Wesley (1966a) commented:

By the Mosaic law, a private person might be cited (though not condemned) on the testimony of one witness; but St. Paul forbids an elder to be even cited on such evidence, his reputation being of more importance than that of others. (p. 782)

Adam Clarke (1832) explains: "The reason of this difference is evident: those whose business it is to correct others will usually have many enemies;

great caution, therefore, should be used in admitting accusations against such persons" (p. 611). Many great men of God suffered from false accusation. Joseph, Moses, David, Daniel, Jeremiah, Nehemiah, Paul and even our Lord Jesus Christ were falsely charged!

However, when it was clear that an elder was sinning (τους_αμαρτανοντας, present participle), he was to be rebuked (ελεγχε, convicted) before all. "All" could refer to all of the church or all of the elders. Fee (1988, p. 130) writes that the Greek word (οι_λοιποι) usually means others in the same category. This would elevate the fear that surrounded this office and teach the other elders that it was a serious thing to bring distrust to such a position.

It is important that an elder be found worthy of his ordination. They were to be first proven (δοκιμαζεσθωσαν, 1Ti 3:10). Therefore Paul cautions Timothy not to hastily "lay hands on" for ordination. As a presiding elder over other pastors, Timothy was to be cautious against allowing sin into the ministry.

Another interpretation of this phrase involves the laying of hands on penitent sinners who had returned to the church (Barclay, 1997, p. 118). White cites Eusebius and others in interpreting this as "imposition of hands on reconciled offenders, on their re-admission to Church communion" (p. 137). Paul says, "Don't be too quick to receive back a man who has disgraced the church."

In cautioning Timothy about the eldership and its sacredness, he charges him: "I earnestly testify before God and the Lord Jesus Christ and the elect angels that you keep these things without prejudice, not doing according to your own leaning" (1Ti 5:21). The inclusion of God the Father, God the Son

and the elect angels add a strong emphasis to this charge (διαμαρτυρομαι) from Paul. White (1983, p. 137) suggests that these three groups tell of varying degrees of remoteness from human beings. God the Father dwells in unapproachable light, God the Son is seated on the right hand of heavenly power and the righteous angels are close to believers in their daily affairs. Thus ministers stand greatly accountable for their actions and decisions!

As a leader among pastors, Timothy was to be fair and honest with all. He was neither to bend the rules nor unjustly censor. He was not to prefer or be partial. The word translated "according to your own leaning" (κατα_προσκλησιν) means "inclining toward" and in later Greek was used of joining one party in preference to another. Clement of Rome uses it in the sense of factious preferences (Vincent, 1969, IV, p. 269).

After the brief parenthesis concerning Timothy's health (1Ti 5:23), Paul comments on why Timothy must be careful about ordaining. Some of the elders had obvious sins which would alert the presiding elders about their unworthiness but others had more hidden sins. In a more positive sense the good works of the eldership were similar. "There are two classes of sins, as there are two classes of good works: those palpably manifest and those not so" (Fausset, 1948, p. 497). "These parallel observations, viewing human potentialities both negatively and positively, bring out forcibly the complexities involved in selecting suitable candidates for God's work" (Guthrie, 1994, p. 121).

Welfare of Elders

"No longer be drinking water, but use a little wine, because of your stomach and your frequent infirmities." (1Ti 5:23)

Water was unsafe in many parts of the world. In Timothy's zeal, Paul cautions him not to be a water drinker to the neglect of his health. Wine was a medicine and it would help this infirmity in his "[στομαχον](#)" (stomach). Fee (1988, p. 135) cites that the Talmud, Hippocrates, Pliny and Plutach all spoke of the value of wine in helping stomach ailments. Clarke (1832) observed, "And it was a maxim among all, that continued water-drinking injured the stomach. Thus Libanius, Epist. 1578. [πεπτωκε_και_ημιν_ο_στομαχος_ταις_συνεχεσιν_δροποσiais](#). 'Our stomach is weakened by continual water-drinking'" (p. 612).

"Timothy apparently was refraining from any use of the common beverage, wine, lest he might be thought of as a paroinos (3:2)" (Kent, 1982, p.181). "He does not however allow him to indulge freely in wine, but as much as was for health and not for luxury" (Chrysostom, 1979, p. 465).

Erdman (1966, p. 75-76) wisely remarks that the prayer of faith was not the only means of healing for good health. So pastors must use common sense and take care of their bodies.

Employee-Employer Relations

"Let as many servants who are under *the* yoke, regard their own masters worthy of all honor, that the name of God and the doctrine may not be blasphemed. And let those having believing masters not look down upon them, because they are brethren; but rather serve *them*, because those who receive the good work are believers and beloved. Teach and exhort these things." (1Ti 6:1-2)

Now the pastor deals with the social work ethic! Paul thought this so important that he wrote about employer-employee and/or work relations to

the Colossians (Col 4:1), the Ephesians (Eph 6:5-9), the Corinthians (1Co 7:17-24) and Titus (Tit 2:9). Every pastor must minister in these areas of responsibility. Our Christian witness can be most fruitful among the work force.

Slavery was an important social and economic part of the Greco-Roman world of the first century. The entire economy depended on this widespread scheme of employment (MacArthur, 1995, p. 229). Barclay (1975, p. 121) claims that there were 60,000,000 slaves in the Roman Empire. At this time, slavery was not racially motivated. Rather, people became slaves through birth, and because of war and economic situations. Some slaves had more favorable positions in the households and felt secure in their living. Still, slavery was the least desirable status in society (Fee, 1988, p. 136). Plummer (1903, pp. 177-178) observes that slavery in the Roman Empire was destructive to the dignity of labor, the personal character of the master, the personal character of the slave and the well being of the family.

Even though a Christian slave was free in Christ yet he was bound to his master ([δεσποτας](#)). God wants every employee to be a good witness to his boss. In this social system a rebellious slave would have hurt the doctrine of Christ and caused bloodshed because of the government's hard discipline against such offenses. "The sudden abolition of slavery in the first century would have meant the ship-wreck of society. Neither master nor slave was fit for any such change. A long course of education was needed before so radical a reform could be successfully accomplished" (Plummer, 1903, p. 180). Reformation of the slavery system could only come from within through Christianity's love and improved social ethics (Barclay, 1975, p. 122). Thus Paul dealt with Onesimus and sought to reconcile him to his master, Philemon (Phm 10-16).

The Old Testament never forbade slavery but carefully protected the rights of slaves. Jewish slaves could not be held for more than 6 years (Ex 21:2) unless they willingly desired to stay because of love for their masters and families (Ex 21:5-6) . "Under the yoke" was a commonly used expression of service in submission to an authority. It did not necessarily mean cruel or harsh bondage. Δεσποτας (master) refers to "absolute, unrestricted authority" (MacArthur, 1995, p. 230-231). This word is used in referring to Jesus (2Ti 2:21, 2Pe 2:1, Jude 4).

Then Paul addressed those slaves who had Christian masters. As Philemon was to receive Onesimus the slave as a "beloved brother" (Phm 16), so the Christian slave is to accept his Christian master with appropriate respect!

A slave might be tempted to despise ("think down on," καταφρονειτωσαν) his Christian master because he does not free him. But Paul teaches that this must not be the case. He is to serve him the better because he is a Christian (Kent, 1982, p. 183). Paul wrote the Corinthians: "Each one should remain in the situation which he was in when God called him. Were you a slave when you were called? Don't let it trouble you--although if you can gain your freedom, do so" (1Co 7:20-21, NIV).

Fee (1988, p. 137) suggests that Paul may have spoken this strong exhortation of discipline because of the false teachers. The strife that stirred up the young widows to conflict within the church may have caused rebellion among the slaves. Paul emphasized: "these things be teaching and exhorting."

**Paul's Teaching Of Pastoral Theology
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Sound Doctrine in Living

In closing his letter to Timothy, Paul writes about some important key issues. Sound doctrine relates to living in the area of managing one's money. The greatest factor in money management is attitude: whether one is *content* with spiritually motivated goals or *covetous* about secular gains. However, before Paul closes with such exhortation he relates this to the threat of false teachers.

Further Warning against False Teaching

"If anyone teaches other kinds of doctrine, and is not giving attention to sound words, those of our Lord Jesus Christ, and according to godly teaching, he is conceited, knowing nothing, but is obsessed in debates and controversies, out of which come envy, rivalry, blasphemy, evil suspicions, useless disputations of men with corrupt minds, and deprived of the truth, considering godliness to be profit. Separate from such things." (1Ti 6:3-5)

Again Paul warns against different (ἑτερο) doctrine which is not true to sound doctrine. Here are two characteristics of "sound doctrine" (υγιαίνουσιν_λογois): it is according to the words (λογois_τοις_του) of our Lord Jesus Christ and according to godly teaching (τη_κατ'_ευσεβειαν_διδασκαλια). Thus sound doctrine will produce a Christ-like disciple and a holy heart in those who follow it. Any one who

does not follow the teachings of Jesus Christ and live according to the godly teachings of the Scriptures is not sound in the faith. Lock (1959, p. 67) remarks that the "words of the Lord Jesus Christ" form the basis for Paul's teaching on contentment and true riches (Mt 6:24-34, Mk 10:23-25, Lu 12:15-21, 16:19-31).

Here are the characteristics of the teachers of other doctrine which is not sound but rather sick (**νοσων**). Although warning in similar words to chapter one, Paul now emphasizes the teachers instead of their teaching (Lock, 1959, p. 67).

1. Pride (**τετυφωται**, perfect tense) - false teachers often have religious pride about what they teach. They may boast of revelations from God which supersede what the Scripture teaches. Paul says they know nothing! Fee (1988) observes, "those who abandon the truth of the gospel think of themselves as wise, or 'in the know,' and are thus bloated with self-importance, when actually they understand nothing" (p. 141).

2. Argumentative - they were "obsessed" (from **νοσων** meaning "sick") with "debates" (**ζητησεις**) and "controversies" (**λογομαχιας**). The word "debates" basically comes from the idea of investigation. These controversial *teachers* made investigation into various religious and theological ideas. Earle (1978) applies this dangerous philosophy: "Even well-intentioned theological discussions sometimes have a tendency to degenerate into mere word-battles or exercises in semantics" (p. 383). "Controversies" is from **λογος** (word or message) and **μαχομαι** (to fight) which gives the idea that the false teachers generated strife about word meanings and details. False teachers often "indulge in pseudo-intellectual theorizing rather than in productive study of and submission to God's Word" (MacArthur, 1995, p.

242). The Jewish lawyers and Rabbis were known for their debates about words, traditions and the details of law.

Jewish exegesis often goes beyond the literal meaning of a text and delves into the supposed deeper meanings. The result of this can be exposition which ignores the context of the passage and produces fanciful interpretations. Explanations may be taken from the numerical values of letters with the substitution of another word or phrase of the same value. "By focusing on the identification of hidden meanings from incidental grammatical details and contrived numerical speculations, midrashic exegesis often lost sight of the actual meaning of a text" (Virkler, 1981, p. 51).

3. Carnal - these false teachers generated carnal attitudes such as envy (**φθονος**), strife (**ερις**), reviling (**βλασφημιαι**) and evil suspicions (**υπονοιαι_πονηραι**)! Pastors sooner or later have such people threaten their churches. Barclay (1975) comments that the false teacher is "a disturber of the peace. He is instinctively competitive; he is suspicious of all who differ from him; when he cannot win in an argument he hurls insults at his opponent's theological position ... the accent of his voice is bitterness" (p. 127-128).

4. Destitute of the truth (**απεστερημενων_της_αληθειας**) - Destitute (**αποστερεω**, passive voice) means to be robbed or deprived. "They are also in a state of deprivation (perfect participle) of the truth. This means that they formerly possessed the truth of the gospel, but allowed pride or other factors to rob them of their possession" (Kent, 1982, p. 186). This is another description of an apostate (4:1).

5. Greedy - They used "godliness" as a means of gain. Religion was a means of making money for these teachers. They followed the example of

Balaam (2Pe 2:15) or Simon (Ac 8:18-23). What a contrast to Paul! "These men were teaching because for them it was a means of 'turning a dollar.' Although we are not told precisely what this meant for them, teaching philosophy as a 'cloak for greed' (1 Thess. 2:5, RSV) was a common accusation in antiquity" (Fee, 1988, p. 142). Every pastor must guard his motives in ministry that he may not degenerate into preaching for mere money and to please "itching ears."

Living with Contentment

Here is the contrast to the greedy false teachers. Sound doctrine produces godliness. Godly living gives way to contentment. Godliness and contentment in Christ is the secret of living!

The Godliness of Contentment

"But godliness with contentment is great gain. For we brought nothing into the world, and it is clear that we are not able to take anything out; and having sustenance and coverings, we shall be content with these." (1Ti 6:6-8)

Note the difference in philosophies. False teachers seek to promote gain from "godliness" (6:5) but Paul says that godliness with contentment is great gain! "But godliness with contentment is great gain, not when it possesses wealth, but when it has it not" (Chrysostom, 1979, p.68).

Paul's argument for "godliness with contentment" involves these ideas: that it is great gain in view of eternity; we can keep nothing in this world; so be content now with food and shelter.

Contentment (*αυταρκειας*) according to Thayer (1983), in light of classical Greek, means "a perfect condition of life, in which no aid or support is needed" or in line with the Scriptures "a sufficiency of the necessities of life" (pp. 84-85). Of course Paul is saying that the believer's sufficiency is in Christ (2Co 3:5, 9:8, Php 4:11-13)! Paul had "learned" this secret of being content. In his letter to the Philippians he employed the word "*μεμνημαι*" (have learned, Php 4:12) which is otherwise used in pagan literature of being initiated into the secret rites of the heathen mysteries. This secret of godliness with contentment is unknown to those without Christ. The Holy Spirit alone can give his people this deep inner peace and satisfaction! The minister of the Gospel must constantly find his power and endurance in God through the Holy Spirit.

Job had this kind of contentment when he exclaimed, "Naked came I out of my mother's womb, and naked shall I return thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD" (Job 1:21, KJV). Barclay (1975) comments:

Content comes when we escape the servitude to things, when we find our wealth in the love and the fellowship of men, and when we realize that our most precious possession is our friendship with God, made possible through Jesus Christ. (p. 131).

This covers the necessities of life. *διατροφας* is sustenance or food and *σκεπασματα* is covering (including shelter and clothes). MacArthur (1995, pp. 254-255) lists 5 principles to help keep one free from materialistic discontent:

1. Realize that God owns everything.

2. Cultivate a thankful heart.
3. Learn to distinguish wants from needs.
4. Be disciplined to spend less than you make.
5. Give sacrificially to the Lord.

The Danger of Riches

"But those who want to be rich fall into temptation and a snare and many foolish and harmful desires, which sink *these* men into ruin and destruction. For the love of money is a root of all evil things; of which certain ones, reaching out for, have erred from the faith, and pierced themselves with many sorrows." (1Ti 6:9-10)

In contrast to "godliness with contentment," here is "greed with covetousness." Those who are desiring to be rich bring to themselves temptation, a snare (a trap into which birds are caught) and hurtful lusts. This Pauline pastoral theology is compassionately given to warn ministers of the danger of materialistic lusts.

"Those who want" ([βουλομενοι_πλουτειν](#)) to be rich desire so because they have a settled craving that comes from reason and purpose. They set out to acquire wealth so that they can live the good life! Their goal is not the eternal but the earthly. This love of money ([φιλαργυρια](#)) causes them to fall into temptation ([πειρασμον](#)). Temptation is like a snare ([παγιδα](#)) or trap which would capture their soul and rob them of every spiritual virtue. In place of godliness with contentment they give in to foolish ([ανοητους](#)) and harmful ([βλαβερως](#), injurious) lusts ([επιθυμιας](#)).

These things drown (βυθίζουσι, to sink, submerge, drag to the bottom) men in (εις) ruin (ολεθρον) and destruction (απωλειαν, perdition). Thus Paul paints a graphic and sad picture of the soul that allows the things of the world to utterly suffocate him. "The three terms together paint a picture of the total devastation of both body and soul. Love of money destroys people" (MacArthur, 1995, p. 256). Lock 1959) emphasizes that it is "loss for time and eternity" (p. 69).

Those "reaching out for" (ορεγομενοι, grasping at) money "wander" or "go astray from" (απεπλανηθησαν) the faith. In doing so they pierce (περιπειραν, pierce through) themselves with many kinds of sorrows (οδυναις, grief, pain). Oh, the pain of many at the apostasy of ministers who have gone astray because of the love of money. It has broken marriages, split churches, dishonored denominations, discredited schools and caused weary souls to backslide!

In this section Paul has seriously warned against two of the great downfalls of preachers - pride (6:4), and the love of money (6:9-10).

The Minister's Pursuit

In contrast and in challenge to these above pitfalls, Paul gives positive direction for the man of God. "The supreme concern of the Christian pastor must ever be that of the purity and sanctity of his own motives" (Erdman, 1966, p. 83).

Flee-follow-fight.

"But you, O man of God, flee these things; and follow righteousness, godliness, faith, love, patience, gentleness. Fight the good fight of faith,

take hold of eternal life, to which you were also called, and confessed the good confession before many witnesses." (1Ti 6:11-12)

In contrast to the false teachers and in confidence of Timothy's godly life, Paul addresses this leader as a "man of God" ([ανθρωπου_του_θεου](#)). "Man of God" is an Old Testament term that stresses a minister as a proclaimer of God's truth. Moses (Dt 33:1, Jos 14:6 [מֹשֶׁה הַלֵּוִי](#)), David (Ne 12:24), Elijah (2Ki 17:18), Elisha (2Ki 8:3), and other prophets were titled by this honor. MacArthur (1995, p. 260) notes that whenever Paul warned Timothy about false teachers, he always charged him to resist them in light of his call to be God's minister. Pastors need to meet difficulties within the church through this assurance. The God who has called them will support them with His unchangeable truth! More will collaborate this later (6:14-16).

God's advice to pastors facing the temptations of a materialistic society is that they *flee, follow* and *fight*! A man of God is known by what he flees from, what he follows after and what he fights for (MacArthur, 1995, p. 260-264).

First, he must "flee" ([φευγε](#)) these things - referring to the "hard desire" and "love" of money. The verb is in the present tense, imperative mood, which denotes a command to continuously flee. The man of God is always under attack by the Devil and must constantly watch (2Ti 4:5) and pray against temptation! Other things to flee from include: the coming wrath of God (Mt 3:7), sexual sins (1Co 6:18), idolatry (1Co 10:14) and youthful lusts (2Ti 2:22).

Second, he must "follow" ([διωκε](#): pursue, persecute, run swiftly to catch) holy virtues. These include righteousness, godliness, faith, love, patience and

gentleness. Righteousness (δικαιοσύνην) involves "giving both to men and to God their due" (Barclay, 1975, p. 134). Godliness (ευσεβειαν) means "reverence for God flowing out of a worshipping heart" (MacArthur, 1995, p. 262). Barclay (1975) comments on patience (ὑπομονήν) as "victorious endurance ... unswerving constancy to faith and piety in spite of adversity and suffering" (p. 135). In the midst of trials, the minister must still be "gentle" (πραοτητα) which carries the idea of "mildness of disposition, gentleness of spirit, meekness" (Wuest, 1966, p. 96). Paul lists several other attributes in his second letter to Timothy (2Ti 2:22).

Third, the man of God must "fight" (αγωνιζου) the good fight (καλον_αγωνα) of faith. This word for fight is "used in both military and athletic contexts to describe the concentration, discipline, conviction, and effort needed to win" (MacArthur, 1995, p. 265). The King James version often uses the word "strive" to translate this idea. Jesus calls people to strive to enter into the gate leading to eternal life (Lu 13:24). Choosing to follow Jesus requires a decision and an effort! Paul uses the analogy of striving for mastery in athletic championship (1Co 9:25). However in one's striving, God is the powerful enabler of this effort (Col 1:29). One example of the fight of faith involves prayer. In writing to the Colossians, Paul credited Epaphras who "labors fervently" (αγωνιζομενος) for them in prayer (Col 4:12). In doing these things, one lays hold (επιλαβου) on eternal life.

Part of this striving was supported by Timothy's good confession (την_καλην_ομολογιαν). Earle (1978, p. 386) believes that this was probably Timothy's profession of faith at his baptism where there were many witnesses present. It would include his confession of salvation (Ro 10:9). Lock (1959, p. 71) observed, from an ancient writing, that this phrase was applied to the confession of a martyr at his death. As Jesus testified before

Pontius Pilate of His kingship (1Ti 6:13), so Timothy testifies of Christ's lordship!

Earnest plea from Paul.

"I charge you before God who gives life to all things, and Christ Jesus who testified before Pontius Pilate the good confession, that you keep the commandment without spot, without blame, until the appearance of our Lord Jesus Christ, which in its own times shall show the blessed and only potentate, the King of kings, and Lord of lords, who alone has immortality, dwelling in unapproachable light, whom no one of men has seen, or can see; to whom is honor and might forever. Amen." (1Ti 6:13-16)

Paul gave his last charge (παραγγελλω) through two sovereign persons who hold the minister accountable. He witnessed before God the Creator and God the Redeemer.

God the Father, as Creator, gives and sustains life (ζωοποιουντος) to all things. In opposition to the early gnostic error, God created all material things and pronounced them good (Ge 1-2). This great and almighty God is the minister's life giving support in every difficulty!

As a faithful redeemer, Jesus witnessed (μαρτυρησαντος) "the good confession" (same Greek as verse 12) before His enemies. Jesus the Christ is our example in His own confession during very hard times. He remained faithful to the truth no matter what! He acknowledged His messiahship (Mt 27:11) and His great mission (Jo 18:33-37).

As Jesus kept His Father's word, so Timothy was to keep the commandment without spot (ασπιλον) and blameless (ανεπιληπτον) until the return (επιφανειας) of the Lord Jesus Christ. God the Father is sovereign, who will manifest Christ in His own time (Ac 1:7). "This commandment" probably refers to the entire message which Timothy was called to proclaim. It included the doctrine of Jesus Christ (1Ti 3:16, 6:3) which was according to godliness. Some commentators see it as referring to "the charge given thee at baptism."

To encourage this young pastor, Paul magnifies the God who watches over every minister of the Word.

1. God the Father is all-powerful. He is the blessed (μακαριος) and only (μονος) all powerful God. He is the Potentate (δυναστης) who has the authority and power to reign over all creation.

2. He has all authority as "the King of those reigning and the Lord of those who lord." It is interesting that Paul uses the present participles to stress the present rulerships and Christ's superiority! This is similar to Christ's title: "και_εχει_επι_το_ιματιον_και_επι_τον_μηρον_αυτου_το_ονομα_γεγραμμενον_βασιλευς_βασιλεων_και_κυριος_κυριων" (Rev 19:16). MacArthur (1995, p. 276) sees this title as a conscious rebuttal to the emperor worship of that day. Historian Bruce Shelley (1982, p. 58) observes that the supreme cause of persecution against the early Christians arose from the Roman command to worship the emperor.

3. God alone has immortality. "Immortality" (αθανασιαν) means literally deathless or anti-death. In God alone (μονος) is the source of life (Jo 5:26) and there is no darkness or death in Him! "For with You is the

fountain of life; in Your light we see light" (Ps 36:9, NKJV). "The man of God derives comfort from the knowledge that his God is above history and beyond time. No matter what happens during his brief span of time on this earth, the deathless eternal One is available to support him" (MacArthur, 1995, p. 277).

4. God is infinitely holy: dwelling in unapproachable light ([φως_οικων_απροσιτον](#))! In the Scriptures are various manifestations of God's presence where there is blinding light (Ps 104:2, 1Jo 1:5, Rev 22:5). No one has ever or will ever be able to see God. But Jesus is the Light who shines in all men and He proclaims the light of the world (Jo 1:18).

5. God is worshipful ([ω_τιμη_και_κρατος_αιωνιον](#)). God deserves eternal and infinite worship by His creation. Worship is one of the keys to success for a minister. Praise will encourage and elevate the man of God. This doxology by Paul was included to revitalize Timothy in his difficult situation. "This doxology, therefore, is Paul's parting shot that the God with whom the church has to do in the gospel of Christ is none other than the supreme Ruler of the universe, the Lord over all other lords" (Fee, 1988, p. 154).

Final Admonition to Timothy

Here is a final charge ([παραγγελλε](#)) to Timothy about specific members of his congregation and a final warning against false teachings.

Command the Wealthy to do Good

"Charge those rich in this present age, not to be high minded, nor to hope in uncertain riches, but in the living God, who richly provides to us

all things for enjoyment: to work good, to be rich in good works, to be generous, to share, treasuring up for themselves a good foundation for what is coming, that they may lay hold on eternal life." (1Ti 6:17-19)

Here are five exhortations to those "rich in this present age" ([πλουσιοις_εν_τω_νυν_αιωνι](#)). Apparently some of the members of the Ephesian church were wealthy (6:2) and needed this advice. Each of these exhortations are infinitive phrases.

1. Paul warns the wealthy to not be ([υψηλοφρονειν](#)) high-minded. This Greek word is composed of two parts meaning "to think, (or) understand" and "high, lofty, exalted." Thus it means to be arrogant or haughty. The rich are tempted to be self-sufficient and proud. Likewise, it would be a temptation for the rich to look down upon the poor or to feel that God had blessed him above others. However, in the Scriptures often the righteous are the poor and persecuted, while the rich are unjustly prosperous (Ps 73). The pastor must be careful that the rich people are not promoted above others because of their wealth (Ja 2:1-9).

2. The rich must not hope ([ηλπικεναι](#), perfect tense) in uncertain riches ([πλουτου_αδηλοτητι](#)) but in the living God. Acquired riches can be gone in moments but the LIVING God gives all good things. God wants us to enjoy ([εις_απολαυσιν](#)) His creation but not to make a god from it.

Paul mentions the enjoyment of all things from God because God is the Creator and through prayer these things may be sanctified for one's use (1Ti 4:4-5). The Gnostic idea was that God had not given material things and that all such was evil. Furthermore, the enjoyment of God's generous gifts ought to lead one away from high-mindedness unto the freedom of generous giving

(Fee, 1988, p. 158). The good things of God are to be *enjoyed* but not the "pleasures of sin" (Heb 11:25).

3. The rich are to be busy in good works_(**αγαθοεργειν**). The verb is in the present tense implying a continuous doing. "The greater our means for doing good, the greater our obligation. What an opportunity wealthy people have for benefiting the needy" (Earle, 1978, p. 388).

4. They are to be "rich" in excellent (**καλος**) works. If the wealthy can do it then they ought to do it well! As in his counsel to widows (5:10), Paul teaches that these good works are both morally (**αγαθος**) and tangibly (**καλος**) excellent!

5. They are to be generous (**ευ-μετα-δοτους**: give away well). This includes fellowshiping (**κοινωνικους**) and sharing with others. The combination of generosity and fellowship suggest that the wealthy share their hearts as well as their money (Earle, 1978, p. 388). The Macedonian Christians gave their wealth as well as their hearts (2Co 8:1-5).

Through the doing of good works and ways one will store up good treasure (**αποθησαυριζοντας**) for the future. According to MacArthur, (1995, p. 285) "treasure up" can be translated as "amassing a treasure" while "foundation" can refer to "a fund." Here is the accumulation of real and eternal wealth! Through a settled hope in God and the good works that follow, one will indeed lay hold (**επιλαβωνται**) on eternal life. This is the challenge which the minister must continually present. Paul instructed Titus to teach the congregation to maintain good works that they may be fruitful (Tit 3:14).

Guard the Trust!

"O Timothy, keep the trust, while turning aside from profane vain words and contradictions of falsely-called knowledge; which certain ones proclaiming about the faith have missed the mark. The grace be with you. Amen." (1Ti 6:20-21)

Paul gives a last exhortation to Timothy. One can see the deep earnest emotion of the apostle in his address "O Timothy." Timothy is to guard the trust or deposit which was given to him from Christ. This is a similar exhortation as in Paul's second letter - "That good thing which was committed to you, keep by the Holy Spirit who dwells in us" (2Ti 1:14).

Robertson (1931, p. 596) teaches that "keep" (**φυλαξον**) is an aorist of urgency. Deposit (**παρακαταθηκην**) is a banking figure for a treasure placed in a bank for safe keeping.

Fee (1988) writes that this metaphor reflected "the highest kind of sacred obligation in ancient society, namely, being entrusted with some treasured possession for safe-keeping while another is away" (p. 160).

Timothy must keep or "guard" the trust by "turning away from" (**εκτρεπομενος**) the false knowledge of the erroneous teachers. Paul used the same verb here as he did in 1:6 and 5:15 to describe some who had "turned away from" the truth! He further describes this false knowledge (**γνωσεως**) as profane (**βεβηλους**). MacArthur (1995) says that this word originally "referred to everything outside the sacred grounds of a Greek temple" (p. 292). So it was profane in the sense of being common, unholy and worthless. This profane doctrine was composed of empty words (**κενοφωνιας**) and contradictions (**αντιθεσεις**) of falsely called

(φειδωνυμου) "knowledge." It is interesting to note that the second century heretic Marcion named his thesis of gnostic speculation "The Antitheseis." In this work Marcion sought to contradict the Old Testament with New Testament arguments. So is not Paul saying, "Don't waste your time seeking out contradictions in Scripture. Use the Scripture to live by and not to argue about"? (Barclay, 1975, p. 140). Pastors, take heed! Paul had similar trouble with vain philosophies as recorded in his letter to the Corinthians (1Co 1:10-4:21; 8:1-13) and to the Colossians (Col 2:1-10). Pastors face many such false doctrines in cults and off beat "Christian" sects today.

What is the trust (παρακαταθηκην) which God commits to ministers?

1. It is the sound doctrine of God's Word. Paul emphasized this in the opening of his letter (1:3-11). This glorious gospel was entrusted (ᾠο_επιστευθην) to Paul (1:11). Paul committed (παρατιθεμαι) "this charge" of preaching sound doctrine to Timothy (1Ti 1:18). This is referred to as "the doctrine" (1Ti 4:16).

2. It is the spiritual gifts which God has given for the promotion of His gospel (Gill, Comment on 1Ti 6:20). This gift was not to be neglected (1Ti 4:14) but rather stirred up and rekindled (2Ti 1:6).

3. It is the calling which God has given to each person according to His will. Paul was called into the ministry (1Ti 1:12). God entrusts His gospel to mortal men who have the great responsibility of calling souls to eternal salvation. In this sense they have authority to open and shut the kingdom of God (Mt 16:19).

Vincent of Lerins (trans. 1982), who lived in the early fifth century, eloquently comments on the "deposit" entrusted to ministers:

What is "The deposit"? That which has been intrusted to thee, not that which thou hast thyself devised: a matter not of wit, but of learning; not of private adoption, but of public tradition; a matter brought to thee, not put forth by thee, wherein thou art bound to be not an author but a keeper, not a teacher but a disciple, not a leader but a follower. "Keep the deposit." Preserve the talent of Catholic Faith inviolate, unadulterate. That which has been intrusted to thee, let it continue in thy possession, let it be handed on by thee. Thou hast received gold; give gold in turn. Do not substitute one thing for another. DO not for gold impudently substitute lead or brass. Give real gold, not counterfeit. (p. 147)

On the other hand, Paul warned Timothy to turn away from "profane empty sounds" and "contradictions of falsely named knowledge." This he had described in chapter one verses four, six and seven. This is a great trust for a faithful minister of the gospel. Eusebius (trans. 1975) recorded:

But when the sacred band of the apostles had in various ways reached the end of their life, and the generation of those privileged to listen with their own ears to the divine wisdom had passed on, then godless error began to take shape, through the deceit of false teachers, who now that none of the apostles was left threw off the mask and attempted to counter the preaching of the truth by preaching the knowledge falsely so called. (p. 143)

Paul closes his grand letter with the blessing:
`[H_χαρις_μετα_σου._αμην.](#) Literally this means: "The grace be with

thee. Amen." What a fitting ending for the minister of the gospel! Every good thing accomplished through the ministry comes because of God's powerful grace. Amen - let it be so in every Pastor's life.

**Paul's Teaching Of Pastoral Theology
In His First Letter To Timothy**
by
WAYNE F. STEURY

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**Paul's Teaching Of Pastoral Theology
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Appendix A
Questions for Bible Study in First Timothy

I. SOUND DOCTRINE IN TEACHING 1:1-20

A. Paul's Greeting to Timothy (1:1-2)

1. Who wrote this letter of I Timothy?
2. What is Paul's three word greeting? (1:2)

B. Paul's exhortation to Sound Teaching (1:1-11)

3. Where was Timothy at this time and what was his ministry? (1:3)
4. What was Timothy charged to do? (1:3-4)
5. What were these fables and endless genealogies? What evil did they cause? (1:3-4, 6-7)
6. What is the end of the commandment? (1:5) Expound on this verse.
7. What is the purpose of the law? (1:8-11)

8. List the "contrary to sound doctrine" lawless deeds of 1:9-10.

C. Paul's Testimony of Sound Teaching (1:12-17)

9. How did Paul enter the ministry? (1:12)

10. What was Paul's former life? (1:13)

11. What changed Paul's life? (1:14)

12. What is the "faithful saying" concerning the salvation of sinners? (1:15)

13. What was one result of Paul's outstanding conversion? (1:16)

14. Expound on the doxology of 1:17.

D. Paul's Charge to Sound Teaching (1:18-20)

15. What prophecies must have been made concerning Timothy? (1:18, 4:14)

16. Who was and what happened to Hymenaeus and Alexander? (1:19-20)

II. SOUND DOCTRINE IN WORSHIP 2:1-15

A. Prayer in Worship (2:1-8)

17. What four kinds of prayer are mentioned? What do each of these mean? (2:1)

18. Why should we pray for civil authorities? (2:2-3)
19. What is God's will concerning men's salvation? (2:4)
20. How is Jesus Christ a Mediator? (2:5-6)
21. What was the central theme of Paul's ministry? (2:7)
22. How ought men to pray? (2:8)

B. Women in Public Worship (2:9-15)

23. What does Paul instruct concerning the adornment of women? (2:9-10)
24. What should the women's attitude be in public worship? (2:11-12)
25. Explain what Paul is teaching in verses 13-15.
26. How will a woman be saved? (2:15)

III. SOUND DOCTRINE IN MINISTERS 3:1-13

A. The Conduct of an Overseer (Pastor) (3:1-7)

27. What is the faithful saying about an overseer? (3:1)
28. List the qualifications of the overseer and write a statement of explanation for each. (3:2-7)

B. The Conduct of a Deacon (3:8-13)

- 29. List the qualifications for a deacon and write a statement of explanation for each. (3:8-13)
- 30. What does Paul say about the deaconess? (3:11)
- 31. What blessing comes from being a deacon? (3:13)
- 32. What is the difference between an overseer and a deacon?

IV. SOUND DOCTRINE IN CREED 3:14-16

- 33. How important is church discipline? (3:15)
- 34. What are three or four names which Paul uses to describe the congregation of believers? (3:15)
- 35. List the six cardinal doctrines of the Church as presented in I Timothy 3:16. Write a sentence defining each.

V. SOUND DOCTRINE IN MINISTRY 4:1-16

A. Warning about the latter times (4:1-5)

- 36. What does the Holy Spirit say about the latter times? (4:1a)
- 37. List some characteristics of these "apostates." (4:1-5)

B. Instructions of a good Minister (4:6-10)

- 38. Should a minister warn against false teachers? Why? (4:6)
- 39. What is the negative and the positive of the "good" doctrine which Paul defines in I Timothy 4:6-10.

C. Ministry duties of a Pastor (4:11-16)

- 40. In what ways should young Christian leaders be an example? (4:12)
- 41. What are the main preaching exercises of the minister? (4:13)
- 42. How may a minister increase his usefulness? (4:14-16)
- 43. What is "the doctrine"? (4:16)

VI. SOUND DOCTRINE IN RELATIONSHIPS 5:1-6:2

A. Congregational Relationships (5:1-2)

- 44. List the four classes of people and the brief exhortation concerning each. (5:1-2)

B. The Society of Praying Widows (5:3-16)

- 45. Who are those who are really widows? (5:3, 5-6)

46. What responsibility do we have to our parents when they are in need?
(5:4-8, 16)

47. What qualifications does Paul list for the widow whom the Church helps?
(5:9-13)

48. What did Paul say was best for younger widows? (5:14-15)

C. Administration of Elders (Pastors) (5:17-25)

49. How should teaching-preaching elders be treated? (5:17-18)

50. What should be done about an elder who sins? (5:19-20)

51. What caution did Paul give to Timothy about ordaining new elders?
(5:21-22, 24-25)

52. What personal advice did Paul give Timothy in 5:23? Is this medically sound?

D. Employee - Employer Relations (6:1-2)

53. What attitude should servants have toward the authority of their masters?
(6:1-2)

VII. SOUND DOCTRINE IN LIVING 6:3-21

A. Further warning against false teaching (6:3-5)

54. What warning does Paul give about unsound doctrine? (6:3-5)

B. Living with contentment (6:6-16)

55. What is Paul's philosophy about true Christian contentment? (6:6-8)

56. What is the danger of the "desire" to be rich? (6:9-10)

57. What is the FLEE, FOLLOW and FIGHT of a man of God? (6:11-12)

58. What does Paul's exhortation about God's nature teach? (6:13-16)

C. Final admonition to Timothy (6:17-21)

59. What are the three counsels to rich people? (6:17-19)

60. What two final challenges does Paul give Christian ministers? (6:20-21)

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Appendix B
Sermon Outlines and Bible Studies from First Timothy

"Study on the man Timothy"

1. Timothy's Conversion
 - A. Childhood influence 2Ti 3:14-15
 - B. Mother and Grandmother's teaching 2Ti 1:5
 - C. Paul's first ministry Ac 14:8-21
2. Timothy's Call
 - A. Call by Paul Ac 16:1-3
 - B. Commission by the Church 1Ti 4:14
 - C. Charisma (gift) from God 2Ti 1:6-7
3. Timothy's Character
 - A. Well spoken of by the Church Ac 16:2
 - B. Faithful to Paul 1Co 4:17
 - C. Caring, selfless and proven Php 2:19-22

"Love that is the end of the Law" 1Ti 1:5

1. Sanctified Love - from a cleansed heart Ac 15:8-9
2. Spirit-led Love - from a good conscience Heb 9:14
3. Sincere Love - from an unhypocritical faith 2Co 1:12

"The Sound Doctrine of the Church"

- I. Sound Doctrine Defined (1:3-11)
 - A. What is not sound doctrine
 - B. What is sound doctrine
- II. Sound Doctrine Demonstrated (1:12-17)
 - A. God can save the worst of sinners
 - B. God can make the best of saints
- III. Sound Doctrine Demanded (1:18-20)
 - A. A strong charge to keep
 - B. A strong warning to behold

"Sound Doctrine Examined"

- I. Unsound Doctrine Exposed
 - A. Confusing doctrine (1:4, 6-7)
 - B. Unwholesome doctrine (6:3-8)
 - C. Blasphemous doctrine (6:1-2)
 - D. Devilish Doctrine (4:1-3)
- II. Sound Doctrine Explained
 - A. It is contrary to all sin (1:8-11)
 - B. It is exceedingly abundant (1:14-16)
 - C. It is divine love (1:5)

"The Worship of the Church"

- I. Prayer for all men (2:1-8)
 - A. The matter of our prayers (2:1)
 - B. The mediator of our prayers (2:5-6)
 - C. The manner of our prayers (2:8)
- II. Piety in Service
 - A. In our adornment (2:9-10)
 - B. In our submission (2:11-12)

III. Preaching of the Word of God (4:13-16, 2Ti 3:16, 2:15)

A. Teach the Word

B. Preach the Word

"Five Faithful Sayings"

1. Saying of Salvation 1Ti 1:15
2. Saying of Shepherding 1Ti 3:1
3. Saying of Sanctification 1Ti 4:8-9
4. Saying of Suffering 2Ti 2:11-13
5. Saying of Service Tit 3:8

"Prayer in Worship" 1Ti 2:1-8

- I. What? - Four Kinds of Prayer (2:1)
- II. Who? - For whom to Pray (2:1b-2)
- III. Why? -Motives for prayer (2:3-4)
- IV. How? - God's part and our part (2:5-8)

"Conditions for Prayer" 1Ti 2:8

- I. Purity - lift up holy hands
- II. Peace - without anger
- III. Purpose - without doubting and argument

"God and His Christ"

- I. The Character of God (2:5a)
- II. The Charity of God (2:4)
- III. The Christ of God (2:5-6)

"The Church and its Creed" 1Ti 3:14-16

I. The Church - the Possessor of Truth 3:15

- A. As the Building of God - "household" (οικος)
- B. As the Body of God - "church" (εκκλησια)
- C. As the Buttress of God - "Pillar and Ground"
 - 1. Pillar speaks of Beauty
 - 2. Foundation speaks of Buttress

II. The Christ - The Person of Truth 3:16

- A. God revealed as a Person
- B. God revealed in Proclamation
- C. God revealed by Power

"Instructions for the Man of God" 1Ti 6:11-12

- I. Flee the love of money
- II. Follow the life of holiness
- III. Fight and lay hold of eternal life
 - A. It is God's calling
 - B. It is our confession

"Pauline Triads" (or a Minister's Three-point Outlines)

- 1. Spiritual greetings: grace, mercy and peace (1:2)
- 2. The end of the law is love from: a pure heart, a good conscience and sincere faith (1:5)
- 3. Paul's former life: blasphemer, persecutor and insolent (1:13)
- 4. Paul's calling: a preacher, an apostle and a teacher (2:7)
- 5. Satanic pitfalls for ministers: The condemnation of, the reproach of, the snare of the devil (3:6-7)
- 6. The names of the church: the house of God, the church of the living God and the pillar & ground of the truth (3:15)
- 7. The mystery of godliness:

- God was manifested in the flesh, justified in the spirit
 - Seen by angels and preached among the Gentiles
 - Believed on in the world and received up in glory (3:16)
8. The "attention" of the Minister: reading, exhortation, doctrine (4:13)
 9. "The doctrine" is wholesome words, the words of the Lord Jesus Christ, according to godliness (6:3)
 10. Exhortation to the "man of God:" Flee, follow and fight (6:11-12)