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THE PASTORALS ON FALSE TEACHING
AS ISSUED BY THE HONORABLE BISHOP

A Translation of the Pastoral Letters
of the Holy See on the Occasion of the
Synod of Bishops, 1961, on the
Subject of False Teaching,
in the English Language,
with an Introduction by the
Bishop of the Diocese of
Halifax, N.S.

THE PASTORALS ON FALSE TEACHING; Halifax; S.T.M., 1961

FRANCIS F. HALAMKA

1961

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John Paul

Hubert Meyer

ST. PAUL'S ATTITUDE TOWARD FALSE TEACHING
ACCORDING TO THE PASTORAL EPISTLES

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of New Testament
in partial fulfillment of the
requirements for the degree of
Master of Sacred Theology

by

Ronald F. Halamka

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Advisor

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CHAPTER I

THE CONFLICT BETWEEN SOUND AND FALSE TEACHING

From the birth of her Lord to the present day the Church has had to exercise circumspection to guard her teachings from the infiltration of error and the tampering of errorists from both within and without her walls. The Church today, no less than in the days of the apostles, must constantly be on her toes to resist the temptation to adopt certain attractive teachings which are foreign to the tradition entrusted to her by Christ and the apostles, and, in certain situations, to combat the false teaching with sound apostolic teaching.

Our age of conformity can make it somewhat difficult to withstand steadfastly such judgmental nomenclatures as "conservative," "confessional," or "orthodox." It would seem much easier to go along with the several church mergers and to jump into the stream of ecumenicalism. To do so, of course, runs the risk of compromising the Church's sound teaching.

On the other hand, one can maintain a feeling of security by staunchly adhering to his confessional heritage and shutting off his audio-visual senses from his surrounding theological climate. In this way he can retain purity of doctrine, but perhaps more for its own sake than for the sake of godliness.

Part of the Church's glory is her role as the delegate of Christ's prophetic office. In this role the Church is responsible for retaining Christ's teaching from the Father in its truth and

purity through the guidance of the Holy Spirit. Therefore, it is fitting and wholesome for all Christians, especially for pastors and missionaries, to review St. Paul's attitude toward false teaching, and to examine afresh his basic concern for preserving sound teaching.

This thesis presumes that we can depend on the Pastoral epistles to furnish us with an excellent representation of St. Paul's approach in dealing with false teaching. Their contents are saturated with front-line conflicts with false teachers, and their author, according to the conviction of this writer as well as of many current theologians,¹ is St. Paul.

In line with Pauline authorship of the Pastoral epistles, this thesis adopts the conclusion of Gerhard Kittel² that in these epistles we have before us not a judaizing Gnosis, but at best a gnosticizing Judaism. This conclusion has been re-iterated most recently by the Roman Catholic scholar Alfred Wikenhauser.³

The thesis begins with an analysis of the false teachers as they arise before us in Ephesus and Crete. To all appearances the

¹Cf. inter alios Paul Feine, Einleitung in das Neue Testament, revised by Johannes Behm (Heidelberg: Quelle & Meyer, 1956), pp. 207-212 passim; Donald Guthrie, The Pastoral Epistles (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1957), pp. 9-53; 212-228.

²Gerhard Kittel, "Die γενεαλογία der Pastoralbriefe," Zeitschrift für die Neutestamentliche Wissenschaft und die Kunde der Älteren Kirche, XX (1921), 50.

³Alfred Wikenhauser, New Testament Introduction, translated by Joseph Cunningham (New York: Herder And Herder, 1958), p. 452.

false teachers in both locations are essentially of the same stripe and are treated as such in the thesis.

To gain some insights into St. Paul's attitude toward false teaching, the advice he gave to Timothy and Titus in confronting the false teachers will be investigated in chapters III and IV. These chapters are more than a study on church discipline, although we certainly cannot ignore this aspect of the Church's role in preserving its tradition.

Chapter V presents the core of the thesis. It explores St. Paul's basic concern over false teaching; namely, its effects on the spiritual lives of both teachers and hearers. It goes on to examine the meaning and significance of "sound teaching" and related concepts, such as "truth."

The writer has based his presentation on an inductive study of the Greek and English texts and on the findings of reputable authorities on the New Testament. The primary source for material was Greek word studies facilitated by such valuable tools as Moulton-Geden's concordance, Arndt-Gingrich's lexicon, Moulton-Milligan's magazine of papyri evidence, and Kittel's theological wordbook.

Another chief source was the various commentators and New Testament scholars who have discussed the Pastoral epistles' treatment of false teaching in general, and their solution to the major exegetical problems.

These two sources furnished a wealth of edifying material. But the writer has aimed to present only the most pertinent

material with a limited amount of exposition in order to cover the broad scope of the thesis within a relatively small amount of space. Several footnotes do contain certain items of interest which are of secondary importance.

Because some of the readers of this thesis possess the Concordia Triglotta and others the English reprint published in 1952 by Concordia Publishing House, quotations from the Lutheran Confessions include the page references to both works.

CHAPTER II

ANALYSIS OF THE FALSE TEACHERS

Hetero-teachers

Already in the third verse of his first epistle to Timothy, St. Paul brings up the subject of those who are teaching doctrines alien to authentic Christian and apostolic teaching. The thought of teaching otherwise (ἑτεροδιδασκαλεῖν) comes to the fore again in 1 Timothy 6:3-5.

The term ἑτεροδιδασκαλεῖν is peculiar to 1 Timothy in the New Testament, as cited above. Hort¹ indicates that we should not interpret the prefix ἑτερο- in the sense of later ecclesiastical usage, as in "heterodox." The sense is rather that which St. Paul attaches to ἕτερος in connection with "spirit," "gospel" in 2 Corinthians 11:4, and with "gospel" in Galatians 1:6. A similar parallel is furnished by Romans 16:17: παρὰ πῖν διδασκῶν ἧν ἐμίσητε.

The clearest passage on what St. Paul means by "teaching otherwise" is 1 Timothy 6:3. He describes the false teachers as "not occupying themselves with sound words of our Lord Jesus Christ and the teaching which promotes godliness." In other words, these people were spreading doctrines other than what the apostles had

¹Hort, F. J. A., Judaistic Christianity, (London: Macmillan And Co., Limited, 1904), p. 134.

been handing down from Christ to the early Christians. They were concerning themselves with matters foreign to the Gospel, matters which dealt with peripheral questions rather than with central issues which promote real godliness.

Apparently these teachers were within the Church.² This is especially apparent in Titus 1:10-13. There St. Paul urges Titus to rebuke the vain talkers and deceivers that they may be sound in faith. Also in 2 Timothy 2:14 St. Paul directs Timothy to charge the verbal fighters before the Lord that they should not dispute. The factious man in Titus 3:10 warrants admonition.

But these teachers were putting themselves into jeopardy, because by teaching different doctrines they were indicating that they were forsaking Christ's Word and the teachings of the Church. However, their departure was not due to higher insight, but to their conceit (1 Timothy 6:4). Some had already gone as far as outright opposition to sound teaching (cf. 2 Timothy 3:8). This was especially true in the case of Alexander, who caused St. Paul mental anguish because of his opposition to Christian teaching (2 Timothy 4:14).

In addition to their opposition, we can see another source of trouble in the picture. St. Paul predicts that men will be locking for this kind of teachers. According to Lock,³ ἐπιωρεύουσι

²This statement does not preclude the probability that St. Paul felt impelled at times to have Timothy and Titus warn the Christians against the seducing teachers from without.

³Walter Lock, A Critical and Exegetical Commentary on the

(2 Timothy 4:3) suggests a confused crowd of teachers, each teaching different things, so becoming a burden too heavy for the mind to bear. In the case of the false teachers at Ephesus, their motivation was to satisfy their hearers' itchy ears (2 Timothy 4:3). In the case of those on Crete, their motivation was to obtain filthy lucre (Titus 1:11). In either case, the hearers experienced grave consequences in their spiritual life.

Mythologists and Genealogists

One of the chief areas of teaching which St. Paul denounced as ἑτεροδιδασκαλίαν consisted in myths and genealogies. According to some commentators, these are to be interpreted in the light of second century Gnosticism. But this is not at all necessary.

St. Paul's stress on νομοδιδάσκαλοι in 1 Timothy 1:7, on "the circumcision" in Titus 1:10, and "Jewish myths" in Titus 1:14 clearly indicates we are dealing with Jewish myths and genealogies. One need merely browse through the Talmud, Midrash and especially the Book of Jubilees to confirm this. Even more substantial evidence comes from the Dead Sea Scrolls discovered in Cave 7. These contain a number of myths on Old Testament characters.

According to Hort⁴ and Stählin,⁵ the μύθοι in Ephesus and

Pastoral Epistles, in The International Critical Commentary
(Edinburgh: T. & T. Clark, 1952), p. 68.

⁴Hort, op. cit., p. 146.

⁵E. Stählin, "μύθος," in Theologisches Wörterbuch zum

those on Crete appear to be of the same genus, although these men admit this cannot be proved. In the Septuagint, the term occurs only once, with the meaning of "tale." Trench⁶ defines the term as a "lying fable."

As Barrett⁷ points out, the rabbis abominated polytheistic mythology, but at times used myths themselves. Stählin,⁸ who refers to Lock and Schlatter as authorities for this, states that the Jewish myths are to be related with the Jewish Haggada. Thus, instead of concerning themselves with the mighty deeds of God (Acts 2:11) and the prophetic and historical facts of the Old Testament (2 Peter 1:19), the rabbis spent their time on invented histories void of truth.

In every case St. Paul speaks of myths in a negative tone. He contrasts them with that which edifies faith (1 Timothy 1:4; Titus 1:13f), with godliness (1 Timothy 4:7), with the truth (2 Timothy 4:4; 2:16ff; Titus 1:14). In 1 Timothy 4:7 he describes them as "profane and characteristic of old wives." Τραώδεις refers to what is foolish and unworthy of a man.

Even more drastic is the term βέβηλος. The Old Testament

Neuen Testament, edited by Gerhard Kittel (Stuttgart: Verlag von W. Kohlhammer, 1942), IV, 789.

⁶Richard Chenevix Trench, Synonyms of the New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953), p. 338.

⁷C. K. Barrett, "Myth and the New Testament," Expository Times, LXVIII (August, 1957), 347.

⁸Stählin, op. cit., p. 790.

applies this term to things and people that are "unclean" or unconsecrated to God, in fact, separate from God. Hebrews 12:16 applies the term to Esau. In 1 Timothy 1:9 the term occurs in the list of law-breakers and unholy men.

Closely related to myths is κενοφωνία. St. Paul calls also this βέβηλος. Both appear as morally dubious and void of truth. How much different "empty talk" is from "myth" is difficult to determine from 1 Timothy 6:20. But 2 Timothy 2:16ff indicates that the two are not precisely synonymous. For there the example furnished for profane empty talk is the denial of a coming resurrection. At the same time we should note, however, that both "empty talk" and "myths" have the same effect of overthrowing people's faith (cf. 2 Timothy 2:18).

The term κενοφωνία implies talk which has no content. Trench⁹ suggests that κενός refers to the emptiness of all which is not filled with God. The closest parallel we can find elsewhere in St. Paul is Ephesians 5:6: κενοὶ λόγοι. The feebleness of "empty talk" can be noted from St. Paul's general use of κενός in 1 Corinthians 15:10,14; Galatians 2:2; Philippians 2:16. His lament in 2 Timothy 2:16f is that empty talk will increase unto more ungodliness, and eat as gangrene.

Also closely associated with "myths" are γενεαλογίαι. These also fall under the category of Jewish Haggada. Moulton¹⁰

⁹Trench, op. cit., p. 181.

¹⁰J. H. Moulton and George Milligan, The Vocabulary of

cites an example from Polybius ix. 2. 1 in which the terms "myths" and "genealogies" are in the same phrase as a reference to the stories of the births of the demigod founders of states. The two phenomena certainly were related in St. Paul's mind, since he speaks of them together in 1 Timothy 1:4, and treats genealogies with the same negative tones as he used in disposing of myths.

Lock¹¹ says that genealogies define myths, since genealogies were used as vehicles of myths connected with Old Testament notables. Similarly, Hort¹² and Kittel¹³ indicate that we should not stress so much the genealogies themselves as the fables stemming from them.

To be sure, we must reckon with the genealogies themselves also. These stemmed mainly from the historical section of the Old Testament. Hort¹⁴ and others stress the patriarchs; Reicke¹⁵ and others stress the Davidic genealogies. In line with this,

the Greek Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1949), p. 123.

¹¹Lock, op. cit., p. 8.

¹²Hort, op. cit., p. 135f.

¹³G. Kittel, "Die genealogien der Pastoralbriefe," op. cit., p. 65.

¹⁴Hort, op. cit., p. 136f.

¹⁵Bo Reicke, Diskonie, Festfreude Und Zelos (Uppsala: A.-B. Lundequistska Bokhandeln, 1951), p. 305.

Kittel¹⁶ calls attention to the genealogies of Christ.¹⁷

Controversialists

The culmination of teaching doctrines other than apostolic teaching, of making myths, genealogies, and profane empty talk one's dominating concern is vain discussion, dispute over words, quarrels over the Law, and stupid controversy.

St. Paul explicitly attributes disputings to pre-occupation with myths and genealogies in 1 Timothy 1:4. While Σημεις includes the idea of investigation, it stresses the idea of dispute. Goppelt¹⁸ combines these two ideas and defines it as the disputatious exploration of religious problems.¹⁹ In other words, during the course of investigation into the myths and genealogies connected with Old Testament characters, numerous disputes arose over the several conclusions of individual findings.²⁰

¹⁶Kittel, "Die γενεαλογίαι der Pastoralbriefe," op. cit., p. 59.

¹⁷For an example of rabbinical occupation with genealogies, see the article by Kittel cited immediately above, p. 53f.

¹⁸Leonhard Goppelt, Kirche und Haeresie nach Paulus, in Gedenkschrift für D. Werner Elert, edited by Friedrich Hübner (Berlin: Lutherisches Verlagshaus, 1955), p. 141.

¹⁹For an example of Jewish disputes, see Herman L. Strack and Paul Billerbeck, Kommentar zum Neuen Testament aus Talmud und Midrasch (München: C. H. Beck'sche Verlagsbuchhandlung, 1926), III, 655.

²⁰Cf. Kittel, "Die γενεαλογίαι der Pastoralbriefe," op. cit., p. 62, 65.

In 2 Timothy 2:23, St. Paul describes disputes as foolish and senseless (ἀπαιδέυτους). Perhaps we should not fill μωρός with more content than the simple term "foolish" implies. And yet, the Septuagint uses the term for people who deny God (Psalm 14:1) or who have broken the covental relationship with God (Deuteronomy 32:6; Isaiah 32:5,6; Jeremiah 5:21).²¹ Such overtones accord with the import of the Pastorals, which place disputes in juxtaposition with godly edifying (1 Timothy 1:4), sound words of Christ (1 Timothy 6:4f), righteousness, faith, love, peace (2 Timothy 2:22f) and those things which are good and profitable for men (Titus 3:8f). An instructive parallel in St. Paul's writings is found in Ephesians 5:4, where μωρολογία stands in a parade of characteristics which are not becoming for saints.

Perhaps the most devastating passage in this area is 1 Timothy 6:4f. In contrast to consenting to the sound words about Christ, the false teachers have a morbid craving (νοσῶν) for disputes and verbal fights. Kittel²² points out that in Varro, the strife between Stoics and Epicureans is called a λογομαχία. The verb form of this term occurs in 2 Timothy 2:14, where logomachy is declared to be subversive to the hearers. In 2 Timothy 2:23, St. Paul claims that foolish and senseless questions engender strifes. We may presume that μάχη here is synonymous with

²¹Cf. G. Bertram, "μωρός," Theologisches Wörterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: Verlag von W. Kohlhammer, 1942), IV, 838f.

²²G. Kittel, "λογομαχία," in Kittel, op. cit., IV, 147.

verbal fights.²³ Bauernfeind²⁴ observes that μάχεσθαι is never used in the New Testament for the battle of Christian living. We can readily see why St. Paul denounced disputes and verbal strifes. They proved to be subversive to those involved (2 Timothy 2:14) by promoting envy, dissension, blasphemies, evil suspicions, and mutual irritations (1 Timothy 6:4f). The promoters of these are described as men who are morally ruined in their mind and robbed of the truth, who think that godliness is a means of gain. Besides myths and genealogies, another source of disputes and verbal strifes was discussion about the Law. We learn this from 1 Timothy 1:6f and Titus 3:9. In the first instance, St. Paul places the desire to be a teacher of the Law and vain jangling side by side. In the second case, he claims that strivings over the Law are unprofitable and vain. Apparently we are not dealing here with the Judaizers of Galatia, but with gnosticizing Jews who used the Law to spread ascetic demands and fanciful teachings.²⁵ 1 Timothy 4:3, for example, seems to substantiate this. What St. Paul is pointing out in 1 Timothy 1:3-11 is that these teachers did not understand the real significance of the Law.

²³Cf. J. H. Moulton and George Milligan, op. cit., p. 391.

²⁴O. Bauernfeind, "μάχη," in Kittel, op. cit., IV, 533.

²⁵Cf. F. Büchsel, "γενεαλογία," in Kittel, op. cit., I, 662.

Jeremias²⁶ argues that since the Law is for the lawless, and these men wanted to be teachers of the Law, therefore, their desire to be Law-teachers branded them as false teachers. In the light of the Pastorals, Schlatter²⁷ claims that a ἑτεροδιδάσκαλος is inevitably a νομοδιδάσκαλος.

St. Paul maintains that these Law-teachers had swerved away from a pure heart, a good conscience, and a sincere faith, and had turned away in favor of idle talk. ματαιολογία is manifestly conceptually close to κενοφωνία. The fact that St. Paul can dub myths and genealogies as "empty idle talk" and disputes over the Law as "vain talk" (cf. Titus 3:9) indicates how myths, genealogies, verbal battles, and disputatious discussion of the Law were closely associated in his mind.

ματαιολογία is peculiar to the Pastorals and occurs only in 1 Timothy 1:6; the similar term ματαιολόγος occurs only in Titus 1:10. The main thrust of μάταιος is that of worthlessness. Trench²⁸ interprets the term as referring to the aimlessness of all which does not have God for its scope and object. Lock²⁹ notes that μάταιος was the favorite Jewish term of scorn for heathen

²⁶ Joachim Jeremias, Die Briefe an Timotheus und Titus, in Das Neue Testament Deutsch, edited by Paul Althaus (Göttingen: Vandenhoeck & Ruprecht, 1954), IX, p. 11.

²⁷ A. Schlatter, Die Kirche der Griechen im Urteil des Paulus (Stuttgart: Calwer Vereinsbuchhandlung, 1936), p. 44.

²⁸ Trench, op. cit., p. 181.

²⁹ Lock, op. cit., p. 133.

idols and worship. Accordingly, the Law-teachers' teaching, far from being on a higher level, was as worthless as that of heathenism.

In 1 Timothy 6:20, St. Paul excoriates these teachers by dubbing their vaunted "knowledge" as pseudo-knowledge. In connection with knowledge, he refers to ἀντιθέσεις, which Jeremias,³⁰ correctly, we think, considers to be statements in antithesis to orthodoxy.

In the opinion of Hort³¹ this term seems appropriate to describe the endless contrasts of decisions, founded on endless distinctions, which played so large a part in the casuistry of the Scribes. The term, then, designates the frivolities of what is called the Jewish Halacha.³²

Titus 3:10 introduces the case of a factious individual. According to Lock,³³ ἀίρετικός can refer to either a self-chosen group, or a self-chosen teaching. He states that factions and heresy ran close together in St. Paul's mind (cf. Romans 16:17). Since the individual being considered appears before us immediately after the mention of foolish questions, contentions, and strivings concerning the Law, we may conclude that the cause

³⁰Jeremias, op. cit., p. 41.

³¹Hort, op. cit., p. 140.

³²For a rebuttal against the interpretation that "antitheses" refers to Marcion's work, see Hort, op. cit., p. 139.

³³Lock, op. cit., p. 157.

for his factiousness was his contentious, disputatious disposition. Thus, Simpson³⁴ describes him as an "opinionative propagandist who promotes dissension by his pertinacity."

In summary, we quote Wohlenberg,³⁵ who itemizes the main features of "alien teaching" (ἑτεροδιδασκαλεῖν):

Also: jüdische Schriftgelehrsamkeit und Überlieferung, rabbinische Wortklauberei und Textauslegung, auf Gewinnung von Geheimnissen bedachte Beschäftigung mit dem AT, zumal der Thora, das sind wesentliche Züge der Sonderlehrer gewesen, mit denen es Tim. in Kleinasien, besonders in Ephesus, und Tit. auf Kreta zu tun hatten.

The climax of our discussion on the controversialists arises in Titus 3:9, where in one sweeping stroke St. Paul rejects stupid controversies, genealogies, dissensions, and quarrels over the Law. His point is that these are futile and profitless.

Deceivers

What hindered many Ephesian and Cretan Christians from recognizing the false teachers for what they were, men who were teaching doctrines other than what Christ or St. Paul had taught, is the fact that these teachers were deceivers. St. Paul is eager to call to Timothy's attention (1 Timothy 4:1f) that some people will depart from faith by giving heed to deceitful spirits and doctrines of demons.

³⁴E. K. Simpson, The Pastoral Epistles (London: The Tyndale Press, 1954), p. 117.

³⁵G. Wohlenberg, Die Pastoralbriefe, in Kommentar zum Neuen Testament, edited by Theodor Zahn (Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf., 1911), XIII, 41.

In his letter to Titus (1:10), St. Paul links deceivers with empty talkers among the Jews. And in his second letter to Timothy (3:13) he indicates they not only deceive, but are themselves deceived.

In both Ephesus and Crete, then, we are confronting teachers who really are liars. This is especially the case in Crete, where the deceivers apparently resorted to lies if necessary in order to persuade their hearers (Titus 1:9-14). It is Jeremias'³⁶ view that these Jewish false teachers appropriated to themselves the lying characteristics of the Cretans.

Barrett³⁷ thinks that these people probably were trying to work out systematically the truths of the Christian faith. Similarly, because they professed faith in God (Titus 1:16), Lock³⁸ maintains that they were not heathen but professing Christians. If Barrett and Lock are right, the very fact that most, if not all, of the false teachers were in the Church and professed faith in God made these deceivers especially dangerous.

The real product of their activity turned out to be leading silly women captive (2 Timothy 3:6) and subverting entire houses (Titus 1:11). Thus, the worst feature of these deceivers is that they did make progress, and this in a downgrade direction, both

³⁶Jeremias, op. cit., p. 62.

³⁷Barrett, "Myth and the New Testament," op. cit., p. 348.

³⁸Lock, op. cit., p. 132.

within their own spiritual lives and the lives of others.³⁹ In addition, they became more degrading as time went on (2 Timothy 3:13). Such activity comes nothing short of being satanic (cf. 1 Timothy 2:14; 4:1; 2 Corinthians 11:13-15). It certainly reveals that the deceivers needed conversion unto repentance (cf. 2 Timothy 2:25,26).

Eventually the folly of these deceivers will become manifest to all men (2 Timothy 3:9). For a number of false teachers actually opposed the truth (2 Timothy 3:8), if not outright, at least insidiously, and denied the power of godliness (2 Timothy 3:5). Furthermore, the deeds of many false teachers belied their profession. Their works indicated that these men were detestable individuals, disobedient and unqualified for every good work (Titus 1:16).

³⁹Cf. Lock, op. cit., p. 108f.

CHAPTER III

ST. PAUL'S APPROACH TO FALSE TEACHING

What course of action does St. Paul advise to Timothy and Titus in dealing with the various stripes of false teachers? His prescriptions vary according to the circumstances and situation. He advances from mild treatment to strong rejection.

Admonish

The mildest attitude of St. Paul toward false teaching is reflected in admonition (νουθεσία). This approach appears only in the case of the factious man (Titus 3:10). The procedure of admonishing once or twice echoes Matthew 18.

We are dealing here with a method which is warm and full of concern, for it connotes the relationship of a Christian brother with another Christian who needs either encouragement or remonstrance.¹ It reflects that brother's concern for his fellow's salvation (1 Corinthians 10:11).

In this particular case, Titus is to appeal to the factious man's moral consciousness to see the perversion of his situation and be moved to repentance.² Probably the most elucidating

¹Cf. Richard Chenevix Trench, Synonyms of the New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953), p. 112.

²Cf. J. Behm, "νουθεσία," Theologisches Wörterbuch zum Neuen Testament, edited by G. Kittel (Stuttgart: Verlag von W. Kohlhammer, 1942), IV, 1013f.

statement on St. Paul's basic concern behind admonition is Colossians 1:28: "Christ we proclaim, admonishing every man and teaching every man in all wisdom, that we may present every man mature in Christ."³

Discipline

A stronger method than admonition, but closely associated with it⁴ is discipline. According to Jentsch,⁵ the New Testament knows the Greek connotations of παιδεύειν, but it also utilizes the Old Testament import of "discipline" towards an ethically composed character.

In the Pastorals, St. Paul considers παιδεύειν appropriate for blasphemers (1 Timothy 1:20) and for those who are "adversely disposed"⁶ (2 Timothy 2:25). In the first case, St. Paul contends with Hymenaeus' denial of a future resurrection (2 Timothy 2:17) and with Alexander's opposition to sound apostolic teaching (2 Timothy 4:14).⁷ In the second instance, St. Paul apparently

³ Translation by the writer.

⁴ Cf. Ephesians 6:4.

⁵ Werner Jentsch, Urchristliches Erziehungsdenken, in Beiträge zur Förderung christlicher Theologie, edited by Paul Althaus and Joachim Jeremias (Gütersloh: C. Bertelsmann Verlag, 1951), 45. Band--3. Heft, 147.

⁶ Cf. Walter Lock, A Critical and Exegetical Commentary on the Pastoral Epistles, in The International Critical Commentary (Edinburgh: T. & T. Clark, 1952), p. 102.

⁷ The reference to 2 Timothy 4:14 presumes that we are dealing

has in mind individuals who are disputatious. These situations indicate that we must understand παιδεύειν as both discipline and educate.

In 1 Timothy 1:20, we cannot ascertain the exact form of discipline. From Job and from rabbinic literature we know that Satan served as God's executor of discipline. Even here the purpose was to save the men involved. 1 Timothy 1:20 states the negative purpose: not to blaspheme. But 1 Timothy 2:4 goes on to support the positive saving purpose. As Bertram⁸ points out, the punishing character of παιδεύειν is also edifying insofar as it serves to improve the individual involved.

The connotation of instruction is not immediately apparent in 1 Timothy 1:20. But Bertram⁹ points out that in the wisdom writings discipline and chastisement are related with teaching and instruction (cf. Psalm 94:12) concerning God's Law.

2 Timothy 2:25 demonstrates more clearly that discipline takes place in collaboration with instruction in God's Word. In this case the eager concern of the Lord's servant is that God will effect repentance.¹⁰ We may also infer that discipline should

with the same Alexander as in 1 Timothy 1:20, but this identification is not certain.

⁸G. Bertram, "παιδεύειν," in Kittel, *op. cit.*, V, 624.

⁹Bertram, *op. cit.*, p. 604f, 609.

¹⁰Cf. Proverbs 19:18.

draw one away from foolish, senseless controversies (2 Timothy 2:23).¹¹

We should not press the disciplinary aspect of παλιθεύειν here at the expense of instruction. For simple reprimanding would incite controversy and make the Lord's servant appear quarrelsome. In the words of Jeremias,¹² ". . . schlagfertige Widerlegung der Gegner nicht der Weg zu ihrer Bekehrung ist, sondern--die Liebe."

The context favors the stress on education. Verse 23 mentions disputes which are ἀτιλιθεύτους. Verse 24 states that the Lord's servant should be διδασκτικόν. And Bertram¹³ says that the Septuagint assumes that the task of a genuine prophet is the education of the people by means of the wisdom of God revealed to him. We are dealing here with individuals who need the Word of truth so that they will repent and come to the knowledge of the truth.

On this passage, Jeremias¹⁴ writes,

Hier erst wird ganz deutlich, warum unser Abschnitt so dringend vor Disputationen und Wortkämpfen warnt: der Aufruf an den Verstand ist keine Waffe im Kampf gegen den altbösen Feind, sondern der Aufruf an das Gewissen und das Vertrauen zu Gott, dasz er auch scheinbar hoffnungslos verirrtten, verrantten Menschen, die schon den Kopf in der Schlinge des Satans haben,

¹¹Cf. Proverbs 22:15.

¹²Joachim Jeremias, Die Briefe an Timotheus und Titus, in Das Neue Testament Deutsch, edited by Paul Althaus (Göttingen: Vandenhoeck & Ruprecht, 1954), IX, 50.

¹³Bertram, op. cit., p. 610.

¹⁴Jeremias, op. cit., p. 51.

Busze schenken kann.

Reprove

Another line of approach to false teaching is reproof (ἐλέγ-
χειν). This method parallels disciplining in several ways.¹⁵

Reproof is the prerogative of the Holy Spirit (John 16:8). It utilizes the Word of God¹⁶ (2 Timothy 4:2; 3:16; Titus 1:9). And it has a saving purpose (Titus 1:13). According to Büchsel,¹⁷ the term indicates holding before someone his sins and summoning him to a change.

St. Paul directs both Timothy (2 Timothy 4:2) and Titus (2:15) to reprove on occasion. Public sin (1 Timothy 5:20), opposition to apostolic teaching (Titus 1:9), vain and deceitful talk and giving heed to myths and commandments of men (Titus 1:13) all merit reproof. As the Formula of Concord¹⁸ states,

. . . for the preservation of pure doctrine and for thorough, permanent, godly unity in the Church it is necessary not only that the pure, wholesome doctrine be rightly presented, but

¹⁵Cf. 2 Timothy 3:16; Revelation 3:19.

¹⁶The "Formula of Concord" states, "To reprove is the peculiar office of the Law. Therefore, as often as believers stumble, they are reprov'd by the Holy Spirit from the Law, and by the same Spirit are raised up and comforted again with the preaching of the Holy Gospel." Cf. Book of Concord: The Symbols of the Evangelical Lutheran Church (St. Louis: Concordia Publishing House, 1952), p. 262, col 2 to p. 263, col. 1 (in Concordia Triglotta, p. 967).

¹⁷F. Büchsel, "ἐλέγχειν," in Kittel, op. cit., II, 471.

¹⁸"Formula of Concord," op. cit., p. 235, col. 2 (in Concordia Triglotta, p. 855).

also that the opponents who teach otherwise be reproofed.

While ἐλέγχειν carries the chief import of reproof, it also bears the connotation of convince. This is manifest from Titus 1:9. Trench¹⁹ shows that the action of reproof should bring the accused, if not to a confession, at least to a conviction of his sin.

In other words, Titus should confront the opponents of sound teaching with the truth of sound teaching and thereby bring the false teachers to a conviction of their erroneous ways at least to silence them (v. 10) if not to lead them to repent and to be sound in faith.²⁰

Rebuke

According to 2 Timothy 4:2, Timothy should rebuke on occasion in addition to reproofing. Trench²¹ distinguishes between reproofing and ἐπιτιμᾶν by stating that the latter lacks the overtones of effectualness. This is certainly true in the Gospels when human beings are the subject, with the exception of the sinning brother in Luke 17:3.

Rebuking also is primarily a divine activity. The foremost example in the Old Testament is Psalm 106:9f, which recalls God's rebuking the Red Sea. In the New Testament, the action takes on

¹⁹Trench, op. cit., p. 13.

²⁰Cf. 2 Corinthians 13:10.

²¹Trench, op. cit., p. 13.

messianic flavor.²²

In addition, the action has tremendous significance for the Kingdom. When Peter rebuked Christ (Mark 8:32) he was really attempting to prevent the Kingdom from coming. But when Christ rebuked demons, e.g. Mark 1:25ff, He was promoting the Kingdom in His battle against Satan.

Aside from the straight command to rebuke (2 Timothy 4:2), the Pastorals afford no application. But we can infer that the Lord's servant, in rebuking individuals, should be aware that he is acting in the stead of Christ, who used rebuke to establish the Kingdom over against Satan.²³ He should imitate the sinning brother on the cross who used brotherly censure with the awareness also of his guilt before God and out of a spirit of readiness to forgive.²⁴

Exhort

The third command St. Paul issues to Timothy in 2 Timothy 4:2 is to exhort (παρακαλεῖν).²⁵ The fact that St. Paul speaks of reproof, rebuking, and teaching in one breath with exhorting (1 Timothy 6:2; 2 Timothy 4:2; Titus 2:15) indicates how equally earnest and pressing exhortation is meant to be.

²²Cf. E. Stauffer, "ἐπιτιμῆν," in Kittel, op. cit., II, 621.

²³Cf. 2 Timothy 2:26.

²⁴Cf. Stauffer, op. cit., p. 621f.

²⁵Cf. 1 Thessalonians 3:2.

This method has both a distinct prophylactic and restoring character.²⁶ Those who stand in danger of falling away Timothy is to exhort (2 Timothy 4:2). Titus is to exhort those who oppose sound teaching.

When St. Paul urges Timothy (1 Timothy 5:1; 6:2; 2 Timothy 4:2) and Titus (1:9; 2:6,15) to exhort, he has in mind above all a saving activity. This is especially clear from sources like Luke 3:18 and Acts 2:40, which indicate that παρακαλεῖν is an expression for the enlisting proclamation of salvation through apostolic teaching.²⁷

The real agent behind exhortation, of course, is God. This is saliently exhibited in 2 Corinthians 5:20. With this consciousness, St. Paul customarily would exhort "in Christ" (Philippians 2:1), "in the Lord Jesus" (1 Thessalonians 4:1), "through the name of our Lord Jesus Christ" (1 Corinthians 1:10) and "through the mercy of God" (Romans 12:1).

In their ministry, Pastors Timothy and Titus were to encounter those who taught propositions foreign to the Gospel (1 Timothy 6:30), those who would seek out teachers to tell them myths (2 Timothy 4:2ff), and those who opposed sound apostolic teaching (Titus 1:9) with none other than the Word (1 Timothy 6:2; 2 Timothy 4:2; Titus 1:9; cf. 2:15).

²⁶Cf. Rudolf Bohren, Das Problem der Kirchengzucht im Neuen Testament (Zürich: Evangelischer Verlag A.-G. Zollikon, 1952), p. 93.

²⁷Cf. O. Schmitz, "παρακαλεῖν," in Kittel, op. cit., V, 792.

The ultimate means for successful exhortation is the Gospel. For in 1 Timothy 6:2, exhortation is followed by "words about our Lord Jesus." In Titus 2:15 the directive to exhort is preceded by the "grace of God" (v. 11) and "our Savior Jesus Christ," (v. 13) who came to "redeem us from all iniquity" (v. 14).

Command

Strong as the preceding directives have been, they do not measure up to the strength of an outright command. This approach occurs only in the epistles to Timothy. St. Paul advises this method in connection with widows who are living in pleasure (1 Timothy 5:7) and those who are rich (1 Timothy 6:7). He also counsels commands against false teachers. According to 1 Timothy 1:3-11, Timothy should command those who teach otherwise, heed myths and genealogies, and engage in vain talk over the Law, to cease such unedifying, disputatious activity. Similarly, in 1 Timothy 4:11 we may include the command to refuse myths (v. 7) as the object of "command" (v. 11).

The term παρρησιάζεσθαι has definite authoritative connotations. Moulton-Milligan²⁸ observe that the verb is common in Ptolemaic papyri to describe official summons before a court. The New Testament uses "command" only for Jesus in the Gospels,

²⁸J. H. Moulton and George Milligan, The Vocabulary of the Greek Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1949), p. 481.

according to Schmitz.²⁹ St. Paul shares this respect for Christ when he commands Timothy in the "presence of God . . . and of Christ Jesus" (1 Timothy 6:13f). From this, Schmitz³⁰ concludes that all genuine commanding originates in the messianic saving activity of the Creator.

Practically synonymous with παρρησιάζειν is δυναστεύειν. Moulton-Milligan³¹ define this as a "solemn and emphatic utterance." In 1 Timothy 5:21, St. Paul commands Timothy to rebuke without partiality, if "these things" refers also to verse 20. In 2 Timothy 4:1, St. Paul commands Timothy to preach the Word, to reprove, rebuke and exhort.

Most relevant here, and nearly parallel to 1 Timothy 1:3-11, is 2 Timothy 2:14. Timothy is obligated to command the people not to engage in word battles. In carrying out his role of commanding, Timothy is following in the train of the Old Testament prophets. For, as Strathmann³² notes, the Septuagint usually employs δυναστεύειν for warning or for prophetic preaching of repentance (2 Chronicles 24:19; Psalm 50:7; Jeremiah 6:10).

Commanding also utilizes the Gospel to obtain its goal. For St. Paul links "commanding" with "bringing to remembrance" in

²⁹Schmitz, op. cit., p. 760.

³⁰Ibid., p. 762.

³¹Moulton-Milligan, op. cit., p. 152.

³²H. Strathmann, "δυναστεύειν," in Kittel, op. cit., IV, 518.

2 Timothy 2:14. Timothy should not only command the word battlers to halt their subverting activity, but also remind them about the salvation that is in Christ and about living with Christ (v. 10f).

It may be that on occasion we should tone down the meaning of δυναστεύειν to "warn." Strathmann³³ cites Luke 16:28 to illustrate this meaning. It fits well in 2 Timothy 2:14, for Timothy may be warning the word battlers that they are in danger of denying Christ and no longer believing in Him (v. 12f).

³³Ibid., loc. cit.

CHAPTER IV

ST. PAUL'S REJECTION OF FALSE TEACHING

The preceding chapter indicates that St. Paul was not in a hurry to reject anyone at the first sign of heterodoxy or ungodliness. Rather, he spoke in terms of admonishing once or twice (Titus 3:10f). He encouraged disciplining the opposition to repentance (2 Timothy 2:25). He counseled reproof, rebuke and exhortation (2 Timothy 4:2). Finally, he went so far as to direct Timothy to command certain men to stop in their tracks and come back to the main line (1 Timothy 1:3; 2 Timothy 2:14).

However, sometimes these courses of action fail to effect their intended purpose. In these situations, St. Paul enjoins Timothy and Titus to "avoid" and "reject" the teachings and persons involved.

Turn Away

In 1 Timothy 6:20, St. Paul tells Timothy to avoid (ἐκτρέπω-μενος) profane empty talk and "antitheses." The picture here is the same as in 2 Timothy 4:4, where we learn that some have swerved from listening to the truth and "turned away in favor of" myths. Similarly, in 1 Timothy 1:6, the heeders of myths have swerved from a pure heart, a good conscience and a genuine faith and "turned away unto" vain talk.

The related verb, ἀποτρέπωμαι, a hapax legomenon, appears in 2 Timothy 3:5. Here Timothy is to turn away from people

who are lovers of self and of money, who are inhuman, who merely hold the form of religion (verses 2-5). The thrust of this verb, as Jeremias¹ indicates, is "deny them fellowship." A parallel instance is found in 2 John 10.²

Avoid

A picture similar to "turning away from" is conveyed by περι-ἴσθημι. The meanings listed by Arndt-Gingrich³ are "go around so as to avoid, avoid, shun." Both Timothy (2 Timothy 2:16) and Titus (3:9) are to avoid profane empty talk, foolish disputes, genealogies, strife, and fights over the Law.

It is noteworthy that in both instances, the imperative περι-ἴστασο occurs in contrast to the Gospel. Timothy is under apostolic obligation to remind his hearers of the salvation that is in Christ (v. 10, 14) and to steer the Word of truth in a straight course⁴ (v. 15). But when it comes to profane empty talk (v. 16),

¹Joachim Jeremias, Die Briefe an Timotheus und Titus, in Das Neue Testament Deutsch, edited by Paul Althaus (Göttingen: Vandenhoeck & Ruprecht, 1954), IX, 52.

²We shall not consider ἰφίστασο in 1 Timothy 6:5 because of lack of textual support.

³William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: The University of Chicago Press, 1957), p. 653.

⁴Whatever we decide for the meaning of ὀρθοτομεῖν, be that the picture of dividing rightly, road building, stone cutting or teaching correctly, the emphasis is on the prefix ὀρθο-, which means straight, as opposed to ἑτεροδιδασκαλεῖν and περιἴσθημι.

he should go around it. Just how strong περίστασο is we can see by implication in the fact that St. Paul considered the profane empty talk of Hymenaeus, who denied a future resurrection (2 Timothy 2:17,18), grounds for excommunication (1 Timothy 1:20).

Again, Titus stands under apostolic injunction to insist on (3:8) disseminating to his hearers God's mercy and love which moved God to save us through Jesus Christ our Savior and to make us heirs of eternal life (verses 4-7), for these teachings are of an excellent and profitable nature. But St. Paul insists that Titus should avoid foolish disputes, genealogies, strife, and fights over the Law, since these are unprofitable and worthless (v. 9). As Weiss⁵ states, Timothy and Titus had best simply turn away from the strange teachings (ἑτεροδιδασκαλίαν) without entering into a discussion about them.

In connection with "avoid" we may note that St. Paul warns Timothy to beware of Alexander, who strongly opposed the Christian message (2 Timothy 4:15). Normally in the Pastorals (1 Timothy 5:21; 6:20; 2 Timothy 1:12,14) φυλάσσειν means "preserve, keep." But here the meaning is as in Luke 12:15, "beware." The implication here may be avoidance also.

Reject

In three instances the verb παραιτέσθαι occurs. This

⁵Bernhard Weiss, Biblical Theology of the New Testament, translated by Rev. James E. Duguid (Edinburgh: T. & T. Clark, n.d.), II, 128.

is usually translated "have nothing to do with." According to Arndt-Gingrich,⁶ with the accusative of the person the verb means "reject, refuse," and with the accusative of the thing "reject, avoid." In the Pastorals the verb always occurs in the imperative form παρὰ τούτων.

In order to maintain the level of faith and good teaching he has attained, Timothy is to refuse profane and unmanly myths (1 Timothy 4:7). Here "refuse" is antithetic to "remembrance" (v. 6), and especially to exercise in godliness (v. 7). Likewise, in 2 Timothy 2:22f Timothy should follow righteousness, faith, love and peace, and refuse foolish and senseless disputes, since these beget fights.

The point seems to be clear; when people would approach Timothy to discuss myths and genealogies, he should refuse to do so. As Schlatter⁷ states, Timothy should refuse every occupation with myths in favor of speaking the Gospel.

Greek literature indicates for us how definite refusal is to be. Simpson⁸ notes that the Greek scholiasts used this verb for rejecting a reading. And Moulton-Milligan⁹ mention that in an

⁶William F. Arndt and F. Wilbur Gingrich, op. cit., p. 621f.

⁷A. Schlatter, Die Kirche der Griechen im Urteil des Paulus (Stuttgart: Calwer Vereinsbuchhandlung, 1936), p. 123.

⁸E. K. Simpson, The Pastoral Epistles (London: The Tyndale Press, 1954), p. 67.

⁹J. H. Moulton and George Milligan, The Vocabulary of the Greek

edict of Germanicus Caesar (A. D. 19) παρατίτουμι is directly contrasted with ἀποδέχομαι.

Were we at this point, however, to infer that St. Paul is advocating avoidance of myths and related subjects by turning one's back on the false teachers, we would be missing an important point. He strongly prohibits Timothy and Titus to discuss such subjects as myths and genealogies with the false teachers. But, with the exception of 2 Timothy 3:5, he is not prescribing a total denial of communication between the young pastors and the false teachers.

We should note that παρατίτου usually applies only to the points of contention, like myths and disputes. This is also the import of 1 Timothy 5:11, where Timothy must refuse the under-aged widows; i. e., refuse to enroll them on the list for aid. We should also note that 2 Timothy 2:22ff, for instance,¹⁰ actually provides room for discussion, but in the direction of disciplining the false teachers to repentance and instructing them with the Word of truth.

On the other hand, not only myths and disputes, but also people at times call for rejection. This is the fundamental action in Titus 3:10. Here we see that a man who is factious by his persistent engaging in disputatious discussions about the Haggada and

Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1949), p. 484.

¹⁰Cf. also Titus 1:13, and see the beginning of this chapter, p. 30.

Halacha (v. 9) and who refuses to heed brotherly admonition¹¹ (v. 10) warrants rejection.¹²

On the basis of Matthew 18:15-17,¹³ both Bohren¹⁴ and Goppelt¹⁵ maintain that rejection after one or two admonitions speaks for excommunication. Especially 2 Timothy 2:23 favors excommunication here. For there we see that the ideas of reject and avoid run close together in St. Paul's mind. He can tell Timothy to refuse (ἰσαχθῶν) disputes, and he can also tell Titus (3:9) to avoid (ἡλιότιμος) disputes. Also ἀνοκλήκλιτος (Titus 3:11) indicates that the factious man has persisted in rejecting to heed sound apostolic teaching. In addition, Cremer¹⁶ refers to Plato's Mor. 206A, which uses ἰσαχθῶν in connection with divorcing one's wife.

¹¹See the discussion on admonition above, p. 19f.

¹²The "Smalcald Articles" quote this passage against the Pope with this comment: "And Paul commands that godless teachers should be avoided and execrated as cursed." Cf. Book of Concord: The Symbols of the Evangelical Lutheran Church (St. Louis: Concordia Publishing House, 1952), p. 153, col. 1 (in Concordia Triglotta, p. 517).

¹³Cf. also 2 Thessalonians 3:14,15.

¹⁴Rudolf Bohren, Das Problem der Kirchengenossenschaft im Neuen Testament (Zürich: Evangelischer Verlag A.-G. Zollikon, 1952), pp. 92,105.

¹⁵Leonhard Goppelt, Kirche und Haeresie nach Paulus, in Gedenkschrift für D. Werner Elert, edited by Friedrich Hübner (Berlin: Lutherisches Verlagshaus, 1955), p. 21.

¹⁶Hermann Cremer, Biblico-Theological Lexicon of New Testament Greek, translated by William Urwick (Edinburgh: T. & T. Clark, 1878), p. 74.

CHAPTER V

ST. PAUL'S CONCERN OVER FALSE TEACHING

Why was St. Paul so insistent on the avoidance of false teaching? We cannot say that he promoted purity of doctrine for its own sake. St. Paul had far greater and more profound concerns at heart than that. He condemned false teaching not because it was false, but because it was irrelevant to Christian living and had the insidious character of leading people away from godliness. As Lock¹ notes, the writer of the Pastorals is not so much concerned with the doctrines as with the moral tendency of the rival teachings.

When St. Paul tells Timothy to charge the ἑτεροδιδάσκαλοι to cease spreading teachings alien to the Gospel (1 Timothy 1:3ff), he has very practical concerns at heart. These "out-of-the-way researchers"² had missed the whole point of the Law. As Feine³ observes, the Law did not work any longer sin, curse, and death for them. They also had overlooked the Gospel. God did not give the Old Testament for speculation, but for instruction in His plan of salvation through Christ.

¹Walter Lock, A Critical and Exegetical Commentary on the Pastoral Epistles, in The International Critical Commentary (Edinburgh: T. & T. Clark, 1952), p. xvii.

²Cf. Lock, op. cit., p. 9.

³Paul Feine, Theologie des Neuen Testaments (Berlin: Evangelische Verlagsanstalt, 1953), p. 302.

But instead of using their talents for training men in this plan of salvation in faith (1 Timothy 1:4), the false teachers preoccupied themselves with myths and genealogies. Kittel⁴ points out that disputes over genealogies arose especially from discussion on the lineage and birth of Jesus. Kittel goes on to state that Jesus' genealogies had the very purpose of showing how the Messiah of the Christians is genealogically irreproachable.⁵

But instead of affording this knowledge, discussion on the basis of myths and genealogies furnished disputes (1 Timothy 1:4; 6:4; 2 Timothy 2:23; Titus 3:9), envy, blasphemy, and evil surmising (1 Timothy 6:4). Therefore, St. Paul condemns all occupation with myths and genealogies as unprofitable and worthless (Titus 3:9).

He denounces myths as "profane" because they contribute nothing to godliness. He debunks disputes as "senseless" because they are unfit for spiritual building. He also dubs them as "foolish" because they do not touch on the "foolishness of the Cross" (1 Corinthians 1:18ff).

Because genealogies lent themselves as a point of contact for bringing the Gospel to men, we may be hesitant to reject them so strongly as St. Paul does. But, as Hort⁶ points out, St. Paul,

⁴Gerhard Kittel, "Die γενεαλογίαι der Pastoralbriefe," Zeitschrift für die Neutestamentliche Wissenschaft und die Kunde der Älteren Kirche, XX (1921), 59.

⁵Cf. 2 Timothy 2:8: ἐκ σπέρματος Δαβὶδ.

⁶F. J. A. Hort, Judaistic Christianity (London: Macmillan And

with good reason, condemned them as trashy and unwholesome stuff when he found genealogies occupying men's minds to the exclusion of solid and lifegiving nutriment.⁷

St. Paul's greatest concern over the false teachers is that the gangrene of their false teaching impaired their hearers' spiritual life (2 Timothy 2:16,17) until the people's faith was dead⁸ (verses 14,18; Titus 1:11). Such devastating results took place with indiscriminating women (2 Timothy 3:6). A deadly outcome was especially the case with the godless empty talk of Hymenaeus and Philetus (2 Timothy 2:14-19). In undermining people's faith, they denied Christians the hope of complete redemption of their bodies at the Last Day, and denied God the power to create life out of death (v. 11; 2 Timothy 1:10).

In still another situation, St. Paul objects to the marriage and food prohibitions (1 Timothy 4:1-3) because these are in direct conflict with God's ordinances for His creatures, and deprive God of the thanksgiving He deserves for these blessings.

The key phrase which reflects most clearly St. Paul's attitude toward false teaching is τῆ κατ' εὐσεβείαν διδασκαλίᾳ

Co., Limited, 1904), p. 137.

⁷For the importance and significance genealogies held in these individuals' every-day living, see Kittel, "Die γενεαλογίαι der Pastoralbriefe," op. cit., pp. 54, 55f.

⁸The idea of "spiritual death" is suggested by the use of κατὰ στροφήν for physical death in the papyri. Cf. The Vocabulary of the Greek Testament, edited by J. H. Moulton and George Milligan (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1949), p. 333.

(1 Timothy 6:3). Whereas false teaching leads to more and more ἰσέβεια (2 Timothy 2:16), St. Paul is eager to maintain wholesome teaching which promotes εὐσέβεια.

According to Barclay,⁹ εὐσέβεια essentially means "to give God the place he ought to possess in our minds, in our hearts and in our lives." Similarly, Feine¹⁰ defines it as faith converted into practical living. These definitions accord well with the Pastorals' strong stress on good works.¹¹

The meaning of κατά in 1 Timothy 6:3 is not dogmatically clear. The usual translation is "doctrine which is in accordance with godliness." This seems to make godliness the norm of doctrine. A number of interpreters prefer this point of view, and for edifying reasons.

In speaking of sound teaching, Goppelt¹² states that the tradition cannot be guarded simply through the passing on of formulae, but only through the Holy Spirit (2 Timothy 1:14). Therefore, he goes on, true teaching always is that which is in accordance with godliness.

What Goppelt is saying here is that there is a relationship

⁹William Barclay, More New Testament Words (London: SCM Press, 1958), p. 70.

¹⁰Feine, op. cit., p. 305.

¹¹Cf. 1 Tim. 2:10; 5:25; 6:18; 2 Tim. 2:19,21; 3:17; Tit. 2:14.

¹²Leonhard Goppelt, Kirche und Haeresie nach Paulus, in Gedenkschrift für D. Werner Elert, edited by Friedrich Hübner (Berlin: Lutherisches Verlagshaus, 1955), p. 20.

between one's spiritual condition and the quality of his teaching. This is an important point to note. For the Pastorals trace erroneous teaching back to the unhealthy condition of the false teachers' faith (1 Timothy 1:6; 4:2; 6:21; Titus 1:10-13) or their lack of faith (2 Timothy 2:25,26; cf. Titus 1:13). Conversely, the Pastorals associate sound teaching with those who are sound in faith. From this viewpoint, then, "teaching in accordance with godliness" means, as Weiss¹³ contends, teaching such as a true pious man loves and practices.

Also Schlatter¹⁴ makes godliness doctrine's norm, but with a special frame of reference. He speaks of the teaching "nämlich jene, die in der Verehrung Gottes ihre Regel hat." But he continues a few sentences later to modify this by speaking of "der zur Verehrung Gottes anleitenden [italics mine] Lehre."

The term anleitenden seems to make κατά mean "for the purpose of." In a parallel phrase (Titus 1:1),¹⁵ Lock¹⁶ paraphrases, "Paul, whose only standard is the faith shared by God's elect and a knowledge of truth such as makes for [italics mine] godliness."

¹³ Bernhard Weiss, Kritisch Exegetisches Handbuch über die Briefe Pauli an Timotheus und Titus, in Kritisch Exegetischer Kommentar über das Neue Testament, by Heinr. Aug. Wilh. Meyer (Göttingen: Vandenhoeck und Ruprecht's Verlag, 1886), XI, 215.

¹⁴ A. Schlatter, Die Kirche der Griechen im Urteil des Paulus (Stuttgart: Calwer Vereinsbuchhandlung, 1936), p. 161.

¹⁵ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσεβείαν.

¹⁶ Lock, op. cit., p. 124.

Arndt-Gingrich¹⁷ permit this use of κατά, although for 1 Timothy 6:3 they suggest "godly teaching." Like Lock above, Wohlenberg¹⁸ paraphrases 1 Timothy 6:3 as doctrine which "auf Gottesfurcht abgesehen hat, solche wecken und fördern will."

Either "in accordance with" or "for the purpose of" befits St. Paul's energetic emphasis on both "sound teaching" and "godliness." But this writer prefers the meaning "which promotes," because St. Paul makes "sound teaching" the means for initiating and promoting "godliness."¹⁹ In the words of Goppelt,²⁰ "Because behind false teaching stands the power of unbelief, it can be positively overcome only through the Word which engenders faith." In other words, the supreme criterion St. Paul uses in the Pastorals for judging whether teaching is sound or false is, "Does it promote godliness?" This criterion stands whether one prefers "in accordance with" or "for the purpose of."

Whatever one's preference is, we must agree with Goguel²¹ that the phrase τῆ κατ' εὐσεβείαν διδασκαλίᾳ shows the close

¹⁷William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament and Other Early Christian Literature (Chicago: The University of Chicago Press, 1957), p. 407f.

¹⁸G. Wohlenberg, Die Pastoralbriefe, in Kommentar zum Neuen Testament, edited by Theodor Zahn (Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf., 1911), XIII, 201.

¹⁹Cf. especially 2 Timothy 2:25; Titus 2:10-12.

²⁰Goppelt, op. cit., p. 18. Translation from German by writer.

²¹Maurice Goguel, The Birth of Christianity, translated by H. C. Snape (New York: The Macmillan Company, 1954), p. 325.

connection between godliness and correct credal belief.²² For St. Paul inevitably associates the mere form of godliness with false teaching (2 Timothy 3:5), and true godliness with sound teaching (1 Timothy 4:7; 6:3,5f).

St. Paul consistently sets godliness in juxtaposition to false teaching. The false teachers are ultimately liars (1 Timothy 4:1; Titus 1:12), but Christians live in all godliness and honesty (1 Timothy 2:2). Instead of toying with myths, Timothy should exercise himself in godliness (1 Timothy 4:7). The false teachers think that they will get rich on their form of godliness (1 Timothy 6:5; 2 Timothy 3:5), but genuine godliness alone affords gain for both this life and the life to come (1 Timothy 6:6; 4:7; Titus 1:1). Therefore, Timothy should flee riches and pursue godliness (1 Timothy 6:11).

Again, in almost every context, St. Paul starkly contrasts one aspect or another of false teaching with "sound teaching." Timothy should refuse myths in favor of being nourished on the words of faith and fine teaching (1 Timothy 4:3). He should avoid profane empty talk and oppositions in contrast to preserving the tradition (1 Timothy 6:20). Titus should exhort and convince the opponents with sound teaching (1:9). In distinction to those who contradict their profession of faith by their works, Titus should speak the things which befit sound teaching (1:16; 2:1).²³

²²Cf. Matthew 15:9 (Mark 7:7).

²³For other examples, see 1 Tim. 1:10; 2 Tim. 2:15; 3:7,8,10;

St. Paul's insistence on sound teaching over against human teaching is typical of Jesus' attitude toward false teaching. Both Christ and St. Paul distinguish between teaching from God and human teaching by referring to the latter as διδασκαλία (Matthew 15:9; Mark 7:7; Colossians 2:22; 1 Timothy 4:1).

What looms up as especially significant in this connection is the historical character of sound teaching versus the mythological nature of the false teaching in the Pastorals. As Weiss²⁴ notes, the contents of sound teaching is the message of the deliverance of sinners in Christ, a deliverance which conducts to eternal life in fellowship with the risen Christ.

The matter of contents raises the question whether διδασκαλία is to be understood as "active teaching" or a "body of doctrine." Especially 1 Timothy 1:10 and Titus 2:1 seem to favor the latter, since these imply a definite standard. But the entire context of the Pastorals favors more the meaning "active teaching," since "sound teaching" is set forth in contrast with ἑτεροδιδασκαλίαν (1 Timothy 1:3; 6:3) and νομοδιδάσκαλοι (1 Timothy 1:7). It is Goppelt's²⁵ conviction that "sound teaching" is not fundamentally a summary of doctrinal sentences, but the

4:3,4; Tit. 1:14; 3:9,10. Contrast also 1 Tim. 4:16 with 2 Tim. 2:14,18 and Tit. 2:7 with Col. 2:22.

²⁴Bernhard Weiss, Biblical Theology of the New Testament, translated by Rev. James E. Duguid (Edinburgh: T. & T. Clark, n.d.), II, 131.

²⁵Goppelt, op. cit., p. 19.

apostolic message of the acts of salvation (2 Timothy 3:10).

The same applies also to the term διδάχη (2 Timothy 4:2; Titus 1:9). In Titus 1:9 it stands in a parallel relationship with διδασκαλία. Rengstorf²⁶ maintains that the New Testament uses διδάχη not for a special dogmatics, but for Jesus' entire teaching (Titus 1:9; cf. Romans 6:17; 16:17), or to teaching as is necessary from case to case (2 Timothy 4:2; cf. 1 Corinthians 14:6,26).

The Pastorals also employ a number of other concepts which are nearly synonymous with "sound teaching." St. Paul, no doubt, placed a deliberate stress on ἀλήθεια in rebuttal against false teaching. One of his usual descriptions of the false teachers is they have fallen from the truth (1 Timothy 6:5; 2 Timothy 2:18; 4:4; Titus 1:14) or they resist the truth (2 Timothy 3:8).

People who heed false teaching can never come to the "knowledge of the truth" (2 Timothy 3:7); i.e., to believe in God's saving act in Christ. But it is God's will that all men come to this knowledge (1 Timothy 2:4; 4:3; 2 Timothy 2:25). The Church is the foundation of truth (1 Timothy 3:15),²⁷ and St. Paul (Titus 1:1) and Timothy (2 Timothy 2:15) are proclaimers of the truth.

²⁶K. Rengstorf, "διδάσκω," Theologisches Wörterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: Verlag von W. Kohlhammer, 1935), II, 166, 167.

²⁷The "Apology of the Augsburg Confession" explains, "For it retains the pure Gospel." Cf. Book of Concord: The Symbols of the Evangelical Lutheran Church (St. Louis: Concordia Publishing House, 1952), p. 73, col. 1 (in Concordia Triglotta, p. 233).

Besides "the truth," St. Paul is a promoter of "the Word" (τὸν λόγον). He uses this concept side by side with διδασκαλία (1 Timothy 5:17; 6:3; Titus 2:7,8). He parallels it with διδασκῆ (2 Timothy 4:2; Titus 1:9). And he treats it as synonymous with "truth" (2 Timothy 2:15).

St. Paul is also eager for Timothy to "preserve the παραθήκη" (1 Timothy 6:20; 2 Timothy 1:14; cf. Titus 3:9). We find this same stress elsewhere in Pauline writings for everything St. Paul taught his hearers (1 Corinthians 11:2; 2 Thessalonians 2:15; 3:6) and for individual teachings like the Lord's Supper (1 Corinthians 11:23) and the resurrection (1 Corinthians 15:3).

A final parallel term is τὸ τῆς εὐσεβείας μυστήριον (1 Timothy 3:16). The brisk historical record of Christ's life from birth to the ascension (v. 16) indicates that "mystery" refers to God's purposes to save men in Christ. Barclay²⁸ comments on this passage, "in him [Jesus] men both see God and learn how to worship God."

According to Feine,²⁹ whether in these epistles the matter is about faith,³⁰ the Word, the truth, the entrusted pledge, or

²⁸Barclay, op. cit., p. 73.

²⁹Feine, op. cit., p. 306f.

³⁰The writer rejects Feine's and others' interpretation of ἡ πίστις as meaning a body of doctrine or a standard. He accepts the definition of Ernest DeWitt Burton: "The acceptance of the gospel message concerning Jesus Christ, and the committal of one's self for salvation to him or to God as revealed in him." See A Critical and Exegetical Commentary on the Epistle to the

doctrine, it is throughout the same, the content of Christian faith which is considered as a firm closed unity as the Church has handed it over and is to preserve from falsification and imperfection.

All these concepts directly or indirectly share the designation "sound." It does not seem to make any difference to St. Paul whether he speaks of τῆ ὑγιαίνουσα διδασκαλία (1 Timothy 1:10; 2 Timothy 4:3; Titus 1:9; 2:1) or of ὑγιαίνουσιν λόγοις (1 Timothy 6:3; 2 Timothy 1:13) or λόγον ὑγιῆ (Titus 2:8). Similarly, he applies the term καλός to both διδασκαλία (1 Timothy 4:6) and the παραθήκη (2 Timothy 1:14).

The predominant impact of ὑγιαίνων is "to be sound or healthy." But it also has the overtone of correctness.³¹ Accordingly, sound teaching is teaching which does not make men morally and theologically sick (1 Timothy 6:4), which does not leave its proponents with a branded conscience (1 Timothy 4:2), which does not subvert men's faith (2 Timothy 2:14; Titus 1:11) and eat as gangrene (2 Timothy 2:17), which does not leave people laden with sins (2 Timothy 3:6). Rather, it makes men ὑγιαίνωσιν in faith (Titus 1:13; 2:2). It nourishes them (1 Timothy 4:6) and promotes godliness (1 Timothy 6:3; Titus 1:1), which affords great gain (1 Timothy 6:6), since godliness has God's gracious promise

Galatians, in The International Critical Commentary (Edinburgh: T. & T. Clark, 1956), p. 482.

³¹Cf. P Tebt I. 27⁶⁰ (B.C. 113), "Take care that all else is rightly [ἐξ ὑγιονς] done in the summer." quoted by J. H. Moulton and George Milligan, op. cit., p. 648.

for both this life and the next (1 Timothy 4:8).

CHAPTER VI

PURITY OF DOCTRINE FOR THE SAKE OF GODLINESS

In our analysis of the false teachers, we concluded that they were within the Church. St. Paul dealt with most of them as Christians, but he also treated them as incipient apostates. For they were spending more and more of their time on teachings peripheral and even foreign to the Gospel. Some of the false teachers, however, were outright unbelievers.

A primary source for "teaching otherwise" was myths and genealogies. The context of the Pastoral epistles indicates that these were Jewish, and fell into the category of Haggada. Instead of producing Christian edification, pre-occupation with myths and genealogies led to profane empty talk and disputatious discussion.

By their membership in the Church, the false teachers proved to be deceiving to many hearers with the result of subverting the faith of many. No doubt most of the false teachers were sincere individuals, but the trouble was that they themselves were deceived. This characteristic underscores the fact that there is a relationship between the teachers' teaching and their spiritual condition.

In his approach to these false teachers, St. Paul employed prophylactic and restorative methods. He did not counsel immediate rejection of the false teachers. His aim was to appeal to the false teachers to see the error of their way, to repent and be saved. In other words, his methods always had a saving purpose in

mind, either to preserve the teachers in faith, or to restore them to a healthy spiritual condition.

St. Paul did not immediately reject the false teachers, but he did reject their false teaching. He forbade Timothy and Titus to enter into vain discussions with the false teachers with regard to their peripheral teachings. Should the false teachers persist in their teachings and resist sound apostolic teachings, then they too were to be rejected. The young pastors should then spend their time more profitably with those who had ears to hear.

The motivating concern behind St. Paul's approach to the false teachers was the fact that false teaching subverted people's spiritual condition. Basically, his negative attitude toward false teaching stemmed from his positive attitude toward sound teaching. The latter initiates and promotes godliness. Conversely, false teaching can only lead to ungodliness.

To St. Paul, "sound teaching" meant not only teaching which was correct, but also more especially that which engenders faith and promotes godliness. He also meant chiefly an activity and not so much a body of doctrine. He was referring to the dissemination of the apostolic message about the mighty deeds of God in Christ for the salvation of all men.

He could not consider the activity of the false teachers as sound teaching, because in their teaching they begrudged their hearers of blessings like marriage which God meant His creatures to have; they took away the curse of the Law and expunged from the Old Testament its messianic promises by failing to link them with

Christ; they denied their hearers the hope of the resurrection.

Thus we see that St. Paul was zealous in keeping Christian teaching in the center of people's lives and pushing false teaching altogether out of men's lives. For only sound apostolic teaching keeps people sound in faith in Christ, leads them in the way of godliness, and brings them to eternal life.

St. Paul's attitude toward false teaching certainly is relevant for our own day, in which we find both veritable watchdogs for false teaching and theologians indifferent to conservative teaching.

The Pastoral epistles know nothing of lying in wait for false teaching. Instead they present to us a wholesome prophetic alertness for false teaching when and where it arises with the intention of exhorting the false teachers to soundness in faith, refuting them to convince them of their errors, or warning people to avoid them, as the case may be. This alertness does not rule out heeding the edifying thoughts of Christians in other areas of the Church besides one's own denomination.

When one observes the bitterness, disunity, resentment, and lovelessness which marks the outcome of some doctrinal discussions today, one cannot help but recall the disputatious discussions and haggling over words St. Paul denounces in the Pastoral epistles. In this connection, the Lutheran Confessions¹ reflect the spirit of St. Paul in the Pastoral epistles thus:

¹"Formula of Concord," Book of Concord: The Symbols of the Evangelical Lutheran Church (St. Louis: Concordia Publishing House, 1952), p. 235, col. 2 (in Concordia Triglotta, p. 857).

. . . a distinction should and must by all means be observed between unnecessary and useless wrangling, on the one hand, whereby the Church ought not to be disturbed, since it destroys more than it builds up, and necessary controversy, on the other hand, as, when such a controversy occurs as involves the articles of faith or the chief heads of the Christian doctrine, where for the defense of the truth the false opposite doctrine must be reprov'd.

In our zeal to maintain purity of doctrine we must imitate St. Paul's use of sound teaching. His use indicates that Christians preserve sound teaching (1) when they proclaim it to create faith in non-Christians or to edify the faith of Christians, (2) when they declare it to refute false teachers, and (3) when they avoid those who resist or oppose sound teaching.

On the basis of St. Paul's conception of "avoid," answer D² to question 186 in the short explanation of Luther's Small Catechism does not apply to other Lutheran bodies. For in the practice of the Lutheran Church--Missouri Synod, "avoid" means denial of fellowship till agreement is reached by means of discussion. Conversely, to St. Paul "avoid" meant cessation of discussion with the points of disagreement.

In all our doctrinal discussions, be they inter-denominational or synodical, we must share St. Paul's conception of a theological discussion. To St. Paul, there was no such thing as a mere intellectual doctrinal discussion; it was essentially a moral situation, for he took into account not only the teachings under consideration,

²A Short Explanation of Dr. Martin Luther's Small Catechism (St. Louis: Concordia Publishing House, c. 1943), p. 137.

but also the spiritual condition of the teachers. One reflects his spiritual condition by the teachings he promulgates.

Furthermore, it is not enough for us today or for Christians of any age simply to discuss doctrine according to the standard of true or false. To operate solely on this plane smacks of purity of doctrine for its own sake. We could avoid this implication by speaking of "teaching" rather than "doctrine." For to speak of "teaching" as St. Paul understood the term goes beyond a static formulation and stresses both the act of presenting a Scriptural truth and its significance for people's spiritual life.

Accordingly, we sometimes appeal to the Lutheran Confessions only to prove the truth or falsehood of a statement. But the Confessions themselves are intent on preserving pure doctrine as a means to an end; namely, for the sake of keeping Christians in the right relationship with God and men. Luther in the Large Catechism and Melanchthon in the Apology of the Augsburg Confession are typical examples of this.

To be fair, one should state that behind many conservative theologians' concern for purity of doctrine is the concern for people's spiritual lives. But the latter concern frequently goes without saying. When Christians gather to discuss doctrine, they should not be satisfied to know simply that a teaching is true or false. They should continue the discussion to make explicit what is implicit in sound teaching, its quality to promote godliness, its implications for Christian living.

If we would remain sound in faith and help others to lead

godly lives, then we must adhere to St. Paul's source of nutriment,
"teaching which promotes godliness."

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