FIRST TIMOTHY 1:5: A PARADIGM
OF PAUL'S MINISTRY

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In First Timothy 1:3-7, Paul contrasts the teaching of false teachers with the teaching that Timothy was instructed to provide. These false teachers misunderstood the real nature and function of the Law, were independent and self-centered. Timothy was to contrast these heritical teachers by providing instruction, the goal of which was love that bubbled up from a pure heart, a good conscience, and a sincere faith. Understanding the meaning and practical implications of First Timothy 1:5 is best attained by examining some key terms in the passage and contrasting the nature and results of strange doctrines as opposed to the true doctrine.

Principal areas of investigation include the background to First Timothy, several key terms in First Timothy 1:5, including "goal," "instruction," "love," "heart," "mind," "conscience," and "faith," and a more indepth look at strange and true doctrine taken from the Pastoral Epistles, with a concentration on the teaching of First Timothy. The context by which this study is conducted involves the study of key terms in their etymology, biblical and extra-biblical content, and identification and discussion of the strange and true doctrine.

The chief conclusions reached are that the strange doctrines of First Timothy 1:4, 6-7 are Jewish in origin, being taught for the sake of becoming rich or attaining individual gain. These self-centered teachers headed in the wrong direction and did not desire a pure heart, good conscience, or sincere faith, but desired to be teachers of the Law. True doctrine has the specific goal of love with instruction on how to meet that goal; morality and religiosity are centered in the value of love. This doctrine demands moral uprightness so that one's morality must be in line with one's corresponding theology. To aim toward the goal of love in biblical instruction dictates a sincere commitment to one's moral responsibility before God. Genuine διόξις προέρχεται from a life that is ever deepening in dependence on God as one seeks to obtain a pure heart, develop a good conscience, and practice a sincere faith.
Accepted by the Faculty of Grace Theological Seminary
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Adviser
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INTRODUCTION

As a new creation in Jesus Christ, the Christian has divine mandates found within the confines of biblical data that are imposed upon him. There are many facets to the practical outworking of one’s faith commonly termed progressive sanctification. Divine intervention is combined with human responsibility. When questioned as to which was the greatest commandment, Jesus replied that one must love God and love his neighbor as himself (Matt 22:37-40).

In 1 Timothy, 2 Timothy, and Titus, Paul provides instruction for Christian living, but within a much more narrow realm. These epistles, known as the Pastoral Epistles, provide the information concerning God’s design for the church, and more specifically, the duties and character of a pastor (ἐπίσκοπος). The Apostle Paul deemed it imperative that all Christians, especially pastors, make love the goal of all instruction. This thesis will provide some background information on 1 Timothy and its author, examine some key terms, and discuss the nature and result of strange doctrine in contrast to true doctrine in an attempt to unfold the meaning and implications of 1 Timothy 1:5:

But the goal of our instruction is love from a pure heart, a good conscience, and a sincere faith.
CHAPTER I

THE BACKGROUND TO FIRST TIMOTHY

About the Author

Paul, the author of First Timothy, was subject to various influences that affected his understanding of man. There was his Jewish heritage and Rabbinic training (Gal 1:14; Phil 3:5), his encounter with the risen and glorified Christ (Acts 9), the influence of Jesus Christ and the traditions of the early Church concerning His teaching, and the Hellenism that had permeated his civilization for three centuries.

Brought up at the feet of Gamaliel (Acts 22:3), a most renowned teacher of the Law who was a strict Jew, Paul received the best education in Judaism that Jerusalem had to offer.1 A diligent student of Judaism (Acts 26:5), with Rabbinic influences persisting to the end of his life, Paul allowed the Old Testament to represent the authority by which he taught often clinching his argument by the formula καθὼς γὰρ γραπτάται (or similar words) followed by a quotation from the Old Testament.2

General Overview

First Timothy begins by urging Timothy to defend the truth against false teachers (1:1-20). Paul then lays the groundwork guiding Timothy in


2Ibid., p. 7.
his prayer methodology for all persons (especially those in authority), the conducting of public worship (2:1-7), and the qualifications of elders and deacons (3:1-13). More detailed instruction is provided concerning false teachers within the church (4:1-5), Timothy's conduct in the discharge of his duties (4:6-16), and the concern for widows (5:3-16), elders (5:17-25), and slaves (6:1-2).

The book concludes with a final denouncement of the false teachers whose chief concern is to make money (6:3-10). Timothy, however, is to "fight the good fight of faith" laying hold of the eternal (6:11-16). The rich are to make good use of their financial resources (6:17-19), and Timothy is again warned to beware of these false doctrines (6:20-21).

The Occasion for the Writing

Ephesus was the flood zone of false teaching and Paul had left Timothy in charge of the situation when he departed for Macedonia (1:3). Assuming that Timothy was in Ephesus when he received the instruction, Paul wrote to merely remind Timothy of the purpose for which he had been instructed to remain. Afterwards, it enlarges into an independent statement (1:3-8), revealing the detailed character accounted for by the fact that he reminds Timothy of the tasks of which this epistle specifically urges him (1:3-8). This was the main reason why Paul thought it imperative for Timothy to remain longer in Ephesus, emphasizing the necessity of warning certain persons not to teach strange doctrines, or to occupy themselves with profitless speculations.

This epistle was written with the hope that Paul would return soon, but should he delay, he wanted Timothy to know how to conduct himself as a leader in God’s Church (3:14-15). Timothy needed the encouragement and authorization to proceed with the tremendously difficult task that was entrusted to him.

The Place and Date

Appearing to be in Macedonia at the time of the writing, Paul addressed this epistle to Timothy who was in Ephesus (1:1-3). The exact date depends upon the reconstruction of Paul’s journey following his release from imprisonment in Rome. If the letter was written after Paul returned from his possible trip to Spain it would be dated near the end of his life, but it is more probable that it was written prior to the journey within the first year after his release, about AD 63.4

The Purpose of the Book

Because this epistle is addressed to Timothy personally, the purpose of this letter was to aid Timothy in his struggle with teachers of false doctrine. Paul exhorts Timothy to devote himself to this ministry without letting others intimidate him due to his youth (4:11-16). Paul, himself, suffered anxiety in respect to Timothy’s shyness, timidity, and too retiring disposition, lest these faults betray him into shrinking from fully and efficiently discharging the duties and using the powers of his office.5


5W. M. Ramsay, "Historical Commentary on the Epistles to Timothy: Relation of the Two Epistles," The Expositor 1(1911):268.
epistle also holds instruction for dealing with other various duties of the ministry (5:1-6:5).

But Paul also had the greater interests of the surrounding churches in mind as he penned this epistle. The evil influences of so-called teachers had to be kept in check (1:3-7). These "teachers of the law" (1:7) misunderstood the real nature and function of the law and actually became sick over questioning and disputes of words (6:4). The metaphorical significance of the contrasting "sound" and "morbid" metaphors in the Pastoral Epistles will be dealt with to some extent in the following section. Refuting these teachers as well as engaging in positive teaching (2:1-12; 3:1-13; 4:1-16; 5:17-25) was Timothy's task and the underlying purpose of this epistle.

Characteristics of the Book

It is necessary to go through the process of bringing oneself into sympathy with the ancient writer, by thinking out afresh the thought and intention of the letter as a whole in order to grasp what the Holy Spirit intended the original recipient to be familiar with, and what that reader was expected to have in mind as he read the letter. Paul is eagerly desirous that Timothy discharge the serious duty imposed upon him, comprehend the difficulties at hand, and know the best means of meeting them.

Of the three epistles characterized as Pastoral Epistles, 1 Timothy seems to be the most pastoral. The contents of the epistle may be summarized under three main topics: a pure Gospel, a worthy worship, and

a faithful ministry. While preaching and teaching are seen as the primary considerations, false teachers are to be treated with scant regard, as mischief-makers who have no understanding of what they affirm.

The charge in 1:3 (instruct certain men not to teach strange doctrine) is given to Timothy as a manager of great office, and guides Paul's entire thought in 1 Timothy. This charge is repeated throughout the epistle where the same idea recurs (cf. 1:18; 4:6, 11; 5:7, 20-21; 6:2, 17, 20), and is the guiding thought of the entire epistle. These hazards, which were rooted in false doctrine, are expressed by the use of metaphors contrasting "sound" and "morbid" in order to relate true and false doctrine respectively.

For the sake of doctrine, it is necessary that the contrast between "sound" and "morbid" metaphors briefly be discussed (1 Tim 1:10; 6:3-4). Translated "sound" (NASB) in 1 Timothy, ἰγκαίνω has a broad range of meaning that is rooted in the basic sense that the healthy is balanced according to the order of the whole. In the Greek-Hellenistic world, bodily and spiritual health belong together, so that a person cannot have one without the other. Comparing Joshua 10:21 and Isaiah 38:21 in the LXX shows that "there is no gulf between a purely natural life to which

9Ramsay, "Relation of the Two Epistles," p. 265.
11Ibid., p. 310.
health also belongs and a life before God."\textsuperscript{12} In Hellenistic Judaism, the soul is healthy when "healthy thoughts" overpower passion and sickness.\textsuperscript{13} But this is not what Paul had in mind; he was not dualistic. The Greeks thought that "the pillar of the healthy is the nous. It must remain in man as the righteous man does in the race. If the nous is healthy, man need have no doubts as to full redemption."\textsuperscript{14}

Health, however, is not especially valued in the New Testament, and only in Luke 5:31 does one find ύγιαίνωντες for ισχύοντες.\textsuperscript{15} The new sense that the Pastoral Epistles give to this word is significant. Christian proclamation and teaching is designated by ύγιαίνωσα διδασκαλία (1 Tim 1:10; 2 Tim 4:3; Tit 1:9; 2:1), ύγιαίνωντες λόγοι (1 Tim 6:3; 2 Tim 1:13), or λόγος ισχύς (Tit 2:8). One must not make the mistake of thinking that the reference is to the teaching which makes whole whose goal is the health of the soul. "Sound doctrine is true and correct teaching in contrast to perverted doctrine."\textsuperscript{16}

The etymology of νοσέω (translated morbid by NASB) is uncertain. In primitive Oriental and Greek thinking, they closely connected sickness and impurity, the one always causing the other.\textsuperscript{17} The Old Testament does

\textsuperscript{12}Ibid., p. 311.
\textsuperscript{13}Ibid.
\textsuperscript{14}Ibid.
\textsuperscript{15}Ibid., p. 312.
\textsuperscript{16}Ibid. ("The designation of the Gospel is explained as ύγιαίνωσα διδασκαλία. Teaching and preaching are called sound because they avert the corrupting influence of false teachers. This is not a philosophical rationalism, but the logical relating of faith and teaching to rational existence in the world.")
\textsuperscript{17}TDNT, s.v. "νοσέω," by Albrecht Oepke, 4:1092.
not view sin as a spiritual sickness, while Judaism believes that the man who is totally dedicated to God is concerned to purify the soul.\textsuperscript{18}

On the other hand, a figurative use of νοσεῖν in the New Testament (1 Tim 6:4) is Hellenistic in context, using sick as a metaphor to indicate the abnormal state of the inward man.\textsuperscript{19} Similarly, in 2 Timothy 2:17, the growth of error is compared with that of a cancer, accepting its abnormality and common threat.\textsuperscript{20}

Understanding the manner in which these contrasting metaphors are used helps one to realize the independent, self-centered nature of man with his interests that are doctrinally false, and the contrasting realm of doctrine that is true. The false doctrine is equated as morbid while the true doctrine is labeled as sound. Maintaining these metaphorical examples in light of the other elements in 1 Timothy, helps a person see that the epistle is characterized by the practical application of sound doctrine through a pure heart, a good conscience, and a sincere faith. Paul's greatest concern centered on Timothy living the right life in order that Timothy might provide the right teaching and pronounce the right judgment.\textsuperscript{21}

\textsuperscript{18}Ibid., p. 1094.
\textsuperscript{19}Ibid., p. 1095.
\textsuperscript{20}Ibid.
CHAPTER II

THE EXAMINATION OF KEY TERMS

Τελός - Goal

Etymological Considerations

Throughout biblical history, scholars have attempted to define τέλος based on the etymology of the word. Some define τέλος as that which has reached its designation or end, deriving its meaning from the root τετ (related to τερμα), meaning to propel toward an object.\(^1\) Another would regard τέλος to mean "hold out" or "endure," a derivation from the root τελ (a) giving reason for the notion of "turning," and thus explaining the use of τέλος as "tax payment" or "customs" on one hand, and as a "telic" concept on the other.\(^2\)

Although some understand the root quel as a probable derivation, it is better to take the original meaning of τέλος as "scales" or "beam of balance."\(^3\) If the verb τελείν originally meant "to weigh, value, judge, determine, decide," it is easy to comprehend its meaning as "to solve, accomplish, complete, finish, and pay," allowing its basic meaning of "deciding point" to carry a more divergent since such as "tax, aim, goal,

\(^2\)Ibid.
\(^3\)Ibid.
end, purpose, or momentum." In addition, a study in Homeric and related ancient Greek literature concludes in reference to τέλος, that groups of meaning appear to derive from the single root kwel—from the verb τέλειον (to bring something fully into existence, or to fully complete an action), giving τέλος in its multiple senses a widened semantic potential without losing its primitive and basic connotation.5 Τέλος, then, which originally conveyed the turning point, hinge, or the culminating point at which one stage ends and another begins, later came to mean the goal or the end.6

Cognates and Derivatives

The basic meaning of τέλος is brought out when compared with its many cognates and derivatives, the most relevant being the verb τέλειον. Because the noun τέλος shares with the verb a common root and basic semantic content, it is nearly impossible to mistake the dominant implication of completion when speaking of τέλος.7 Outside the Bible, τέλειον means "to carry out" one's own will or that of another, "to bring to an end," "to fulfill obligations," and "to carry out," while in the New Testament the verb has various nuances.8 Τέλειον with objects of time or referring to handiwork means "to complete and bring fully into existence," while with concepts indicating plan, intention, command, request, ordinance, prayer, promise, assurance, threat, prophecy, omen or prediction, it means

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5Ibid., p. 40.
7Badenas, Christ the End of the Law, pp. 40-41.
8TDNT, s.v. "τέλειον," by Gerhard Delling, 8:57-59.
"to accomplish" or "to bring that concept to fulfillment in deed."\(^9\) Generally speaking, words derived from \(\tau\varepsilon\lambda\omicron\varsigma\) or formed from the same root share a common basic notion of culmination and completion.\(^{10}\)

**Basic Meaning and Semantic Range**

Since the semantic content of \(\tau\varepsilon\lambda\omicron\varsigma\) is not the event itself but its outcome, the context indicates whether the issue of action is to be viewed as preceding or subsequent.\(^{11}\) When action is preceding, \(\tau\varepsilon\lambda\omicron\varsigma\) is the object, goal, purpose, or aim toward which the action is directed and is used for a **personal goal or ethical purpose**; but when action is subsequent, \(\tau\varepsilon\lambda\omicron\varsigma\) is completive, denoting the performance, outcome, result, final point of action or state, designating the fulfillment of a thing that was promised, prophesied, or desired.\(^{12}\)

"In all the etymological studies of \(\tau\varepsilon\lambda\omicron\varsigma\), the notion of 'termination' is absolutely secondary and the notion of 'abolition' is completely alien to the semantic content of \(\tau\varepsilon\lambda\omicron\varsigma\) and other words of its same root."\(^{13}\) It may be concluded, therefore, that the semantic range of \(\tau\varepsilon\lambda\omicron\varsigma\) caries the basic meaning of "performance" or "realization," making it broad enough to take into context the perfective nuances of "fulfillment" and "completion" and the temporal sense of "end" as "conclusion" or "termination."\(^{14}\)

\(^9\)Badenas, Christ the End of the Law, p. 41.  
\(^{10}\)Ibid., p. 42.  
\(^{11}\)Ibid.  
\(^{12}\)Ibid., pp. 42-43.  
\(^{13}\)Ibid., p. 44.  
\(^{14}\)Ibid., p. 45.
General Greek Usage

In Greek philosophy, τέλος has the primary meaning of goal.15 The construction of τέλος with genitive does not mean the time when things end, but the ideal end contemplated in action; the τέλος of anything is its full actualization.16 It can also mean "achievement," "completion," "obligation," and "detachment,"17 and is a word with multiple semantic associations for which the main common denominator is their "teleological character."18

Old Testament Usage

Occurring chiefly in adverbial combinations, τέλος is used more than one hundred fifty times in the LXX,19 while the Hebrew language does not have any word corresponding exactly.20 "The terminological data does not allow one to adduce an Old Testament τέλος concept because a 'τέλος-Begriff' simply does not exist as such," thus using the very nature of τέλος to insist that its meaning be deduced from what is connected with τέλος.21 Only the context can determine the stage of action to which τέλος is

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16Badenas, Christ the End of the Law, pp. 47-50.
17TDNT, s.v. "τελέω," by Gerhard Delling, 8:49-51.
18Badenas, Christ the End of the Law, p. 54.
21Badenas, Christ the End of the Law, p. 61.
pointing. Predominant uses of τέλος in the LXX are indicative of fullness, totality and consummation, and nowhere in the LXX is an explicit teleological system spelled out, while the teleological theme is present, having deep roots in LXX thought.22

New Testament Usage

Though the range of meanings is very similar to those found in the LXX, a proper understanding of the use of τέλος and cognates in the New Testament requires one to keep in mind the originally dynamic ('teleological') character of this term, especially since not all the statements can be arranged with lexical certainty.23 To understand τέλος properly, it is important to keep in view that there are no statements in the New Testament about the τέλος of men which stand in formal analogy to Greek sayings. The New Testament puts the matter differently and sayings which are teleological in content do not set man in the center.24

In 1 Timothy 1:5, the apodictic statement τῶ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη means that love is the "end, goal, aim, object, purpose, etc." of Christian instruction, thus requiring the teleological meaning of τέλος, especially in light of verse three.25 The Apostle Paul uses τέλος to mean end-result,26 and in most New Testament instances where τέλος is constructed with a noun in genitive, it is used to indicate the final

22Ibid.
23Ibid., p. 71.
24TDNT, s.v. "τελέω," by Gerhard Delling, 8:54.
25Badenas, Christ the End of the Law, p. 73.
lot, the ultimate fate of someone or something. In this sense, 1 Timothy 1:5 is unanimously interpreted in a teleological way—"the aim of our charge is love." 

Summary

Τέλος is a dynamic, polysemic word whose precise semantic import in the phrase depends on the immediate context, but whose basic connotations are primarily directive, purposive, and completive—not temporal. With the genitive, τέλος is generally used in expressions indicating result, purpose, outcome, and fate—not termination.

The use of τέλος in the LXX and the New Testament does not depart essentially from the secular use, although it is sometimes used in eschatological contexts. In the Hellenistic world during the New Testament era, the teleological questions were very much alive. During that period τέλος was especially used for designating sum, the final cause, the goal, the purpose, the decisive factor, or the summum bonum.

Παραγγελία - Instruction

Etymological Considerations

Derived from the preposition παρά (from, alongside of) and the verb ἀγγέλλω (to announce,) παραγγελίας denotes an announcement made at

27 Badenas, Christ the End of the Law, pp. 77-78.
28 Ibid., pp. 78-79.
29 Ibid., p. 79.
30 Ibid.
31 Ibid., p. 80.
someone's side, or a commandment or an order to someone.\textsuperscript{32} Originally παραγγέλλω meant passing on a command, and is found from about the fifth and fourth centuries B.C.\textsuperscript{33}

General Greek Usage

On the basis of the original sense, παραγγέλλω had the meaning to pass on a commandment.\textsuperscript{34} The verb had special use for the "military order," and was common in its day.\textsuperscript{35} In relation to New Testament usage it is worth noting that Platonicum has παραγγέλλειν for the "orders" of God, referring to regulations of practical conduct.\textsuperscript{36} Παραγγέλλειν and κελεύειν are both instructive, but the former originally denoted passing on a communication from one to the other, thus it is chosen when the one concerned is to be addressed and committed personally, while the latter has the actual command in view.\textsuperscript{37} From non-literary papyri around A.D. 144, it carries the meaning "injunction" or "command."\textsuperscript{38}


\textsuperscript{34}TDNT, s.v. "παραγγέλλω," by Karl Ludwig Schmitz, 5:762.

\textsuperscript{35}Ibid., pp. 761-765.

\textsuperscript{36}Ibid.

\textsuperscript{37}Ibid.

Hellenistic Jewish Usage

Although the noun does not occur in the LXX, 1 Samuel 22:14 uses παραγγέλματα which employs the same meaning.39 The verb is common in the LXX, and in the Hebrew יָשָׁנָה is in the piel and hiphil, meaning to cause to hear, assemble, proclaim, and summon.40 Military proclamations of kings and generals used this verb often (1 Sam 15:4; 23:8; 1 Ki 15:22).41

Philo used παραγγέλλειν for "precept," especially "legal statute," while παραγγέλλειν is found for "demand."42 The verb is used for God's orders where παραγγέλλειν embraced command and prohibition, admonition and warning.43 In no sense, however, does παραγγέλλειν ever lose the character of laying down rules.44

New Testament Usage

Παραγγελία occurs in 1 Thessalonians 4:2 and 1 Timothy 1:5, 18, where as "instruction" it almost always equals preaching.45 Both the noun and the verb occur in the account where the authorities at Philippi commanded that Paul and Silas be put into prison (Acts 16:23f). The

40 Ibid.
42 Ibid., 5:763.
43 Ibid.
44 Ibid.
45 BAGD, p. 613.
emphatic semitic construction παραγγελία παρηγγείλαμεν (Acts 5:28, "strict orders," NASB), underlines the seriousness of the command.⁴⁶

Although παραγγελία can take on many meanings (recommend, exhort, command, order, prescribe),⁴⁷ it takes the meaning "instruct" only in 1 Timothy 1:5, leaving the remaining four passages (Acts 5:28; 16:24; 1 Thess 4:2; 1 Tim 1:18) similar in meaning (strict orders, command, and commandment).⁴⁸ Παραγγελία does have a military flavor, however, and refers to the specific, individual, ethical command in 1 Timothy 1:5, 18 and 1 Thessalonians 4:2 that Paul associated with the Gospel.⁴⁹ In 1 Thessalonians 4:2, παραγγελίασ points to special rules or precepts of living which Paul had laid down when in Thessalonica, which referred to the Lord Jesus as the sole medium through whom they could be carried into effect (cf. Rom 15:30; 1 Cor 1:10).⁵⁰

In the Pauline Epistles, which alone in the New Testament use the noun as well as the verb, the reference is always to the Christian walk.⁵¹ In 1 Timothy 1:3, the task of issuing a sharp prohibition against false teachers is given, while παραγγελία in verse five has the positive goal of

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⁴⁷ LSJ, p. 1306.

⁴⁸ Moulton and Geden, A Concordance to the Greek Testament, p. 753.


"love out of a pure heart, and a good conscience, and a sincere faith."\textsuperscript{52}

This order of the apostle does not rest upon his own authority, but is given in the sight of God who calls all things to life. With great seriousness, all genuine \textit{παραγγέλλω} is thus referred to its origin in the saving Messianic work of the Creator, and is thus radically distinguished from all religious or ethical injunctions which do not have their roots in the soil of the saving events of the New Testament.\textsuperscript{53} The solemn appeal to God and Christ makes clear the nature of authority behind the apostolic commands (6:13f).\textsuperscript{54}

**Summary**

The etymological considerations of \textit{παραγγέλλω} prove to have little value other than revealing the breakdown of \textit{παρά} and \textit{ἀγγέλλω}, providing a basis on which to build a plausible meaning for \textit{παραγγέλλω} in a given context. It carries a strong military flavor and often refers to regulations of practical conduct or "orders" of God. \textit{Παραγγέλλω}, which never loses the character of laying down rules, is radically distinguished from all religious or ethical injunctions that do not spring from the New Testament, always referring to Christian conduct in Pauline usage.

\textsuperscript{52}Ibid. (\textit{Παραγγέλλω} in 1:5 takes up the \textit{τίνα παραγγελῃς} of 1:3, though God does not cease to be the one who commands. Therefore one should not relate the \textit{παραγγέλλω} of 1:5 to Christian preaching in general, but the concrete direction of the ecclesiastical office.)

\textsuperscript{53}Ibid., 5:765.

\textsuperscript{54}The New International Dictionary of New Testament Theology, s.v. "\textit{παραγγέλλω}," by Wilhelm Mundle, 1:341.
**Δαντη - Love**

**Etymological Considerations**

Often a colorless word with an unclear etymology, ἀγάπη appears frequently from Homer onward in Greek literature while the noun ἄγαπη is only a late Greek construction. ἀγάπη is a back-formation of ἀγάπαω and is used fourteen times in the LXX, the first being in the Song of Solomon where it occurs eleven times. It was used to denote a common meal eaten by early Christians in connection with their church services in order to foster and express brotherly love. In late Christian papyri it is found to be narrowed similar to today's charity.

**General Greek Usage**

Ἐρῶ, φιλεῖν, and ἀγαπᾶν are used to express love in Greek literature. Ἐρῶ is passionate love which desires the other for itself, while φιλεῖν/φιλία for the most part signifies the inclination or solicitous love of gods for men, or friends for friends and embraces everything that bears a human countenance. ἀγαπᾶν, however, finds nothing of the power or magic of ἐρῶ and little of the warmth of φιλεῖν, having a weak and variable meaning that relates more to the inward attitude in its meaning of "seeking after something" or "desiring someone or

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57 BAGD, p. 6.


something."⁶⁰ Αγάπη is a free and decisive act determined by its subject, relating for the most part to the love of God and to the love of the higher lifting up the lower, often translated "to show love." Its substantive ἀγάπη is almost completely lacking in pre-biblical Greek.⁶¹

Old Testament Usage

The main word for love in the Hebrew text is בּרוּחַ, applying to the passionate love between a man and a woman (Song of Sol 8:6f), the selfless loyalty of friendship (1 Sam 20), and to resolute adherence to righteousness.⁶² Covering all the wealth of the three Greek terms, ἀγάπη does lack religious eroticism, thus distinguishing Old Testament religion from the fertility cults of the surrounding nations of the Greek world.⁶³

Lying at the root of social community life, this type of love means devotion toward one's neighbor for his sake, accepting him as a brother and letting him come into his own (Lev 19:34; 25:35).⁶⁴ Will—not impulse, act—not intoxication, is the love of God for Israel and the love for God and for one's neighbor (Dt 7:13; 6:5). It is used less commonly and with greater caution for describing the relationship between God and man (Hosea 2:19 ff, 11:1 ff, 11:8 ff).⁶⁵

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⁶⁰Ibid., 1:36.
⁶¹Ibid., 1:37.
⁶²Ibid., 1:38.
⁶³Ibid.
⁶⁵Ibid., 2:541. (This relationship involves a covenant dimension.)
Hellenistic and Rabbinic Judaism Usage

Supremely, ἀγάπη is a relationship of faithfulness between God and man. The love of God includes love for God, having its source in God making the favorite theme of Hellenistic Judaism possible—love one's neighbor.66 In Hellenistic Judaism, the purity of ἀγάπη is considered to be the most powerful enemy of all passion or eroticism.67

Remaining the basic term for love in Rabbinic Judaism, בֵָּרִים maintains the energy of will and religious strictness, and determines the relationship between God and man, but especially between God and the people of God.68 This type of love is a powerful incentive to self-sacrifice, fulfillment of the commandments, and unconditional faithfulness to the Law.69 To exercise love means to perform deeds that are beneficial to man. This is a demand that in fact cannot be demanded, regulated, or enforced by legislation, but must come from a deeper basis in God Himself.

New Testament Usage

In the New Testament, αγάπαω and the noun ἀγάπη take on a particular significance in that they are used to speak of the love of God or the way of life on which it is based.70 Love is demanded with an exclusiveness which means that all other commands lead up to it, and all

66TDNT, s.v. "ἀγαπάω," by Ethelbert Stauffer, 1:40.
67Ibid.
68Ibid., 1:41.
69Ibid.
righteousness finds its norm in love. Love is still a matter of will and action, not an emotional response to a need; it is a matter of the will with an urgency which there can be no escaping. In each of the Gospel accounts where love is a matter of following God in the threefold relationship (God’s love for man, man’s love for God, and man’s love for mankind), primary emphasis is placed on the call for mercy and a spirit of reconciliation.

Love is one of the central ideas in the New Testament which expresses the whole content of the Christian faith. In view of the Old Testament usage, ἀγάπη and ἀγαπάω are used in nearly every case in the New Testament to speak of God’s relationship with man. The highest goal of any Christian is to love as God loves. In love, the work of God and the work of man unite building up others (1 Cor 8:1), and builds the work of the future. In this sense, ἀγάπη stands under the sign of τέλος, being the only vital force which has a future in this aeon of death.

Ἀγάπη, unlike ἀγαπάω, has no corresponding negative usage in the New Testament, but is always used in the sense of the love of God, either subjective genitive (God’s love of men) or the objective genitive (men’s love of God), or referring to the divine love for other men which the presence

71TDNT, s.v. "ἀγαπάω," by Ethelbert Stauffer, 1:44.
72Ibid., 1:45.
73Ibid., 1:47.
75Ibid., 2:543.
76TDNT, s.v. "ἀγαπάω," by Ethelbert Stauffer, 1:51.
of God evokes.\textsuperscript{77} Αγάπη, then, is very close to concepts like πίστις, δικαιοσύνη, and χαρίς, which all have a single point of origin in God alone.\textsuperscript{78}

**Summary**

A late Greek construction, ἀγάπη has a muddled etymology. It became the central concept for describing God’s relationship with man and vice versa in Hellenistic and Rabbinic Judaism, at which time its basic Old Testament implications were maintained—loving one’s neighbor is the chief commandment to the pious Jew. ἀγάπη is used in preference to ἔρως on account of the latter’s undesirable associations, and to φιλία, which implies equality between friends.\textsuperscript{79} ἀγάπη is the greatest of all virtues and a distinctive mark of Christians (1 Cor 13:13). It is unconditional love that opens oneself to guidance in the face of life’s paradox; it is the task of becoming human in the way God originally intended which involves death to self.\textsuperscript{80}

**Καρδία - Heart**

**Etymological Considerations**

Often mentioned along with the inner organs, "heart" holds a special place because it is the most common of all anthropological terms


\textsuperscript{78}Ibid.


and can represent life in its totality.\textsuperscript{81} The heart is seen where all outside impressions meet,\textsuperscript{82} especially those of sight and sound. In the historical novel and wisdom literature, the role of the heart might be traced back to Egyptian influences; the idea of the heart as a kind of other soul or external soul probably comes from Egypt as well.\textsuperscript{83} In principle, Old Testament anthropology is the same as that of other Near Eastern peoples, giving terms like \textit{שֶּכֶר} and \textit{בּל} the same meanings in Ugaritic, Accadian, and Hebrew.\textsuperscript{84}

General Greek Usage

\textit{Kαρδία} was used in secular Greek in literal and metaphorical senses, denoting the heart as an organ of the body and the center of physical life on the one hand, and the seat of emotions and the source of spiritual life in general on the other.\textsuperscript{85} The word is used to refer to the literal heart in a physiological sense as the central organ of the body of man or beast. It also occurs figuratively to express the seat of moral and intellectual life such as the seat of emotions and passions, the seat of the power of thought, and the seat of the will and resolves.\textsuperscript{86} The process of thought, however, is not specifically identified with \textit{καρδία}.

\begin{itemize}
\item \textsuperscript{81}TDNT, s.v. "\textit{ψυχή}"; by Edmond Jacob, 9:626.
\item \textsuperscript{82}Ibid., 9:627.
\item \textsuperscript{83}Ibid.
\item \textsuperscript{84}Ibid., 9:630-631.
\item \textsuperscript{85}The New International Dictionary of New Testament Theology, s.v. "\textit{καρδία}," by Theo Sorg, 2:180.
\item \textsuperscript{86}TDNT, s.v. "\textit{καρδία}," by Johannes Behm, 3:608.
\end{itemize}
Καρδία is known figuratively in nature as the "inward part," the "core" of a plant or "kernel" of a tree. In Homer and the tragedians, καρδία received an extended range of meaning, no longer indicating merely the center of the body, but also the intellectual and spiritual center of man as a whole.

Old Testament Usage

The Old Testament uses בּ וּ and בּ for "heart" in both the literal and metaphorical sense. καρδία predominantly renders בּ in the LXX where in a general sense it refers to the whole of man. "Heart" is the most important word in the vocabulary of Old Testament anthropology, the most common of all anthropological terms, and in contrast to the other main concepts, it is almost exclusively applied to man. Καρδία in the LXX is first the principal and organ of man's personal life; it is the focus of his being and activity as a spiritual personality and the source and seat of his moral and religious life. It relates to the unity and totality of the inner life represented and expressed in the variety of intellectual and spiritual functions, but also holds extreme importance for anthropological demands.

87 Ibid., 3:609.
89 Ibid., 2:181.
92 Ibid., 9:610.
In its function, $\text{בּ}$ corresponds to certain parts of the brain and
is always recognized as being an inaccessible, hidden organ inside the
body.\textsuperscript{93} The heart is the place of unknowable impulses in contrast to what
man voices outwardly (Prov 24:12). Man cannot always know his own heart,
but before God nothing is concealed (Prov 15:11; Ps 44:21). But since the
idea of responsibility is particularly related to the heart, that which pro-
ceeds from the heart is quite distinctively the property of the whole inner
man, and therefore makes him, as a consciously acting ego, fully respon-
sible.\textsuperscript{94}

The essential activities of the human heart in the Bible are mental
and spiritual in kind, ascribing to itself certain acts.\textsuperscript{95} Sensibility and
emotions, corresponding to what one would ascribe to feeling and mood—the
irrational levels of man, are affected by the heart.\textsuperscript{96} In this sense the
tranquil heart contributes to a person’s health (Prov 14:30). It is, in
addition, the seat of certain states of feeling, and can therefore be
described as either good or bad, allowing its state to dominate every mani-
festation of life (Prov 15:13).\textsuperscript{97}

In the Old Testament the only corrective to man’s spiritual con-
dition is found in Yahweh; it is the instrument of the heart through which

\textsuperscript{93}Wolff, Anthropology of the Old Testament, pp. 41-43.

\textsuperscript{94}The New International Dictionary of New Testament Theology,

\textsuperscript{95}Wolff, Anthropology of the Old Testament, pp. 48-49.

\textsuperscript{96}Ibid.

\textsuperscript{97}Ibid., p. 45.
man meets God's word and acts.\textsuperscript{98} As the seat of awe and worship, it is
the heart where insight originates leading to permanent consciousness (Is
42:25), the treasury of knowledge and memory (Dan 7:28 cf. Ps 27:8), and
where reasoning, reflecting, and considering takes place (1 Sam 9:20;
25:25).\textsuperscript{99} A comprehensive term for the personality as a whole, its inner
life and character, ἄγαλμα is the conscious and deliberate spiritual activity of
the self-contained ego and where conversion to God takes place.\textsuperscript{100}

The heart is a place of decision making. In 2 Samuel 7:27, David
has come to the point of deciding to pray based on his knowledge of God
and the circumstances that surrounded him. It is in the heart where a
person decides between corruption and wise advice (Prov 4:20-27). A
person should protect his heart with all diligence from becoming hardened,
insensitive, and inflexible. For to speak to the heart in the Old Testament,
meant to move someone to decision.\textsuperscript{101}

Hellenistic and Rabbinic Judaism Usage

When following Old Testament lines of thought, Hellenistic Judaism
uses καρδια in the same sense as the LXX.\textsuperscript{102} Philo and Josephus use
"heart" exclusively as a bodily organ, the central part of physical life,

\textsuperscript{98}The New International Dictionary of New Testament Theology,

\textsuperscript{99}Wolff, Anthropology of the Old Testament, pp. 48-49.

\textsuperscript{100}The New International Dictionary of New Testament Theology,

\textsuperscript{101}Wolff, Anthropology of the Old Testament, p. 52.

\textsuperscript{102}TDNT, s.v. "καρδια," by Johannes Behm, 3:610.
without succinctly defining the seat of inner life.\textsuperscript{103} The question of whether the controlling reason of man lies in the heart or the brain is left open by Philo.\textsuperscript{104} The metaphorical sense which predominates in the Old Testament drops very deep into the background, especially in Josephus.\textsuperscript{105}

On the other hand, Rabbinic Judaism, like the Old Testament, can speak of the heart as the center of life, even of life before God, of the good and evil thoughts that dwell within man, but also the worship of God which the inner man offers.\textsuperscript{106} Rabbinic Judaism follows the Old Testament in its use of בֵּית and בְּנֵי, and so long as the Jew spoke of the heart, he had in view the inner life as a unity with all its willing, feeling and thinking.\textsuperscript{107}

New Testament Usage

The New Testament use of καρδία coincides with the Old Testament understanding of the term, just as much as it is distinct from the Greek.\textsuperscript{108} The New Testament clearly distinguishes the heart as the place where God reveals Himself to man. A comparison of 2 Corinthians 1:22 with 5:5 shows that the guarantee of the Spirit in man's heart is equivalent to the


\textsuperscript{104}TDNT, s.v. "καρδία," by Johannes Behm, 3:610.


\textsuperscript{106}Ibid.

\textsuperscript{107}TDNT, s.v. "καρδία," by Johannes Behm, 3:611.

guarantee in a person.\textsuperscript{109} When καρδια refers to the whole self, it tends
to express the inward and hidden in contrast to the outward and
revealed.\textsuperscript{110}

Καρδια as the center of spiritual life is the seat of doubt and
hardness as well as of faith and obedience.\textsuperscript{111} In its natural state, the
heart is opposed to God storing up wrath for itself (Rom 1:24; 2:5). But
the heart can become obedient to God once it is freed from sin through
regeneration (Rom 6:15-18). In some instances the heart may even be
referred to as the will (1 Cor 4:5; 7:37). It is not a higher principle in
man, but the intending, purposing self which decides within itself or is
moved from without, and can turn either to the good or the bad.\textsuperscript{112} The
term, however, is mainly used to describe the emotional and volitional
aspects of man, but must be understood in connection with νοος and
συνειδησεως.\textsuperscript{113}

Καρδια is almost always discernible from νοος in that καρδια is
used for the self when the emphasis is on emotional and volitional activity,
and νοος when the emphasis is on mental activity.\textsuperscript{114} Καρδια is still

\textsuperscript{109}Donald Guthrie, New Testament Theology (Downers Grove, IL:
further evidence of this phenomenon that understands καρδια as the whole
person.)

\textsuperscript{110}David W. Stacey, The Pauline View of Man: In Relation to its
Judaic and Hellenistic Background (London: Macmillan and Company LTD,

\textsuperscript{111}The New International Dictionary of New Testament Theology,

\textsuperscript{112}Stacey, Pauline View of Man, p. 196.

\textsuperscript{113}Guthrie, New Testament Theology, p. 168.

\textsuperscript{114}Stacey, Pauline View of Man, pp. 196-197.
rational many times and can be used of mental activity, but νοῦς or νόημα is more usual; the use of καρδία in the intellectual sense decreases from Old Testament usage and is represented in the New Testament by νοῦς and συνείδησις. Since these concepts are similar and they directly relate to the study of 1 Timothy 1:5; it will be necessary to briefly examine the term νοῦς in connection with καρδία before an understandable summary of this section can be presented.

Understanding Νοῦς in the New Testament

Primarily concerned with the intellectual activities of man, νοῦς is used where an Old Testament writer would have used בּ when the emphasis is on a mental rather than an emotional function. In Pauline literature νοῦς is never conceived of in a way distinct from man himself, but employs νοῦς for man when the reasoning faculty is determinative—when using his powers of judgment, knowledge, and understanding to determine what attitude he adopts.

The implication is always that decision and action will result from the process of thought. Just as there is no willing and planning without knowing and understanding, so for Paul, knowing and understanding is everywhere of the sort that plans something, that contains an aim toward action.

Noûς is not a higher principle in man any more than soul or spirit, and is used by Paul in correct Hebrew fashion to describe the whole thinking man

115Ibid., p. 197.
116Ibid., p. 198.
118Stacey, Pauline View of Man, pp. 198-199.
119Ibid., p. 199.
as a creature capable of understanding, extending over the whole mental activity of man closely linked with σοφία, not simply the purely contemplative (Col 2:18).\textsuperscript{120}

The mind is neither good or bad, but its moral standing is determined by whether it is dominated by the Spirit of God or the flesh. Under the influence of the Spirit it can be used for good, while under the influence of the flesh, it can be used for evil. A human faculty that can be dominated by either side, the mind can be described as corrupt, godly, and renewed, and apart from regeneration, it cannot serve as an effective power of knowing and willing good. Man has a mind in order that he may know and understand how God wants him to live and bend his will to do accordingly. By the power of the Holy Spirit, man can aim his mind in a single direction toward God's will and His design for that person.

Nous must have some ultimate goal or its planned intentions will have no constant purpose, and the goal is the divine will. When this faculty is true to its original lights, it will decide for the law of God, but, when the power of sin in the flesh corrupts it, it will change, not its nature, but its direction, and will decide for the things of the flesh.\textsuperscript{121}

In this discussion, it is important to keep in view the holistic idea of man and the necessary connection between what is experienced emotionally and the mind's ability to understand (1 Cor 14:14).

Because man refuses to adhere to the truth but instead suppresses it, God has given mankind over to a depraved mind (Rom 1-3). This depraved, unregenerate mind is blinded by Satan (2 Cor 4:4), and needs the witness of the Holy Spirit to enlighten his mind for the understanding of God's written revelation. The natural mind (unregenerate) cannot under-


\textsuperscript{121}Stacey, *Pauline View of Man*, p. 201.
stand spiritual issues, but the spiritual man is capable of and should be
conforming his mind to the mind of God (1 Cor 2:14-16).

Man’s mind functions properly only when fulfilling God’s will.122
The mind plays a key role in discerning the will of God, but does not
necessitate that an understanding of God’s will results in godly behavior.
In a compartmentalized approach for the sake of simplification only, νοὔς
approves the course of action, πνεῦμα supplies the energy for perfor­
mance,123 but καρδία chooses the direction. Romans 7:13-25 describes the
well-known struggle in every Christian. Should he direct his mind to the
divine will or the will of the flesh? Although the mind judges the action
to be right or wrong, the spirit provides the energy needed to carry out
the task. Generally speaking, νοὔς in Pauline literature seems to mean the
power of judgment (reflecting to create a purpose or an act) that belongs
to the inner life.124

Although their functions are somewhat interweaved, νοὔς is the
thinking and willing aspect of man while πνεῦμα is the heart of man
under the influence of, or in submission to the Spirit of God, reaching full
harmony only when they pull together.125 There must be a correct think­
ing and willing based on a knowledge of the Scriptures, and a sensitivity to
the constant prompting of the Holy Spirit within that directs both the
desire and the doing in the life of the believer (Phil 2:12-13).

123Stacey, Pauline View of Man, p. 201.
124Ibid., p. 204.
Summary

As the seat of emotions, thinking and planning, "heart" in Pauline literature follows the usage of בָּלַע and כָּרְדִּיךָ in pre-Christian Judaism. On Old Testament lines, כָּרְדִּיךָ is used of mental process, but וּנְצָז more than כָּרְדִּיךָ tends to be the successor to בָּלַע with this meaning. The heart is said to be enlightened morally and spiritually (Eph 1:18), is associated with purpose, intention, strong will and self-discipline (1 Cor 4:5; 7:37) includes ethical judgments (Rom 1:21), and in many cases refers to the whole personality.  

126 The heart is the center and source of the whole inner life with its thinking, feeling, and volition both for the unregenerate and regenerate person. 127 Thus the heart is supremely the one center in mankind to which God turns, in which the religious life is rooted, and where moral conduct is determined. 128

Συνείδησις - Conscience

Etymological Considerations

The history of the word group σύνοιως and the background of the problem of conscience in the Greek world outside the Bible both display a multicolored and by no means uniform picture. 129 Both chronologically and materially the starting point is in the rational understanding of polarity in the human person and in the consciousness itself. 130 All of the historical

126Stacey, Pauline View of Man, pp. 194-195.
127BAGD, p. 403.
130Ibid.
observations of this term "conscience" suggest that the word derives from
the vernacular language and from there was taken up into the language of
philosophical ethics.131

Among the Greeks this term was primarily an intellectual matter,
while it was the Jews along with Stoics who introduced a moral content
into the term, so that "consciousness" became "conscience."132 Συνείδησις
originally appears to focus on knowledge: the capacity to relate to oneself,
especially when looking back at one's past.133 This looking back did not
stop with ascertaining facts, but led to evaluations and judgments about the
criterion of good and evil, which provided it with the current moral mean­
ing of conscience.134 Its concept is closely linked with νοῦς, with a root
meaning that seems to be a knowledge of an act, together with reflective
judgment upon it.135 It differs from κατάλα and νοῦς in that it does not
involve the exercise of the will, but shows man as aware of himself as a
rational being.136

131 Martin Dibelius and Hans Conzelmann, Pastoral Epistles,
Hermeneia: A Critical and Historical Commentary on the Bible, ed. Helmut
Koester and trans. Philip Buttolph and Adela Yarbro (N.p.: Fortress Press,

132 Frank Ely Gaebelein, Ephesians - Philemon, vol. 11, The
Expositors Bible Commentary (Grand Rapids: Zondervan Publishing House,

133 The New International Dictionary of New Testament Theology,
s.v. "Συνείδησις," by Hans-Christoph Hahn, 1:348.

134 Ibid.


136 Ibid.
General Greek Usage

Pre-Christian Greek literature speaks almost exclusively of a bad conscience. This judgment is a rational process, but what is judged in Greek philosophy is a perception, not an act. When a man reflects about himself, however, he is conscious of his own ignorance, and hence of a conflict of knowledge. Conscience was seen as a watchman bestowed by God upon an individual, that he might live according to nature and to direct his moral progress. It would seem that this understanding of conscience would begin to pave the way for the conscience to become a normative guide for man.

Old Testament Usage

In the Old Testament, there is no special word that designates conscience, the concept itself often being rendered by "heart." The fact that the Old Testament did not develop any word for conscience is connected with its specific anthropology. In this instance an Israelite placed an emphasis on his attitude toward God and not so much the problem of man's attitude toward himself, still having an accountability before God for his actions and his self-consciousness.

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reflection of the "I" about itself is obedience to God. The voice of God and one's own voice agree, not in the sense of rational autonomy, but in that of the harmony of the "I" with the will of God.\textsuperscript{142}

Because there was no term rendered explicitly as the conscience in the Old Testament, that particular function of the conscience is attributed to the heart.\textsuperscript{143} The idea of a clean heart (Ps 51:10), which is more common in the LXX than in the Hebrew Masoretic text of the Old Testament, points forward to the notion of a good conscience in the New Testament.\textsuperscript{144} In fact, the Hebrew equivalent מַעֲשֶׂהֲלָבָּב always has the very different sense "of a merry heart," "good things," providing the presupposition for a development of the good conscience, a concept unknown in the Greek world up until that time.\textsuperscript{145}

Hellenistic and Rabbinic Judaism Usage

Philo was the first to think through a doctrine of conscience.\textsuperscript{146} The correspondence between the Old Testament "heart" and the Greek "conscience," is expressed by Philo who addressed the conscience as no mere autonomous court of appeal, but a normative entity shaped by the law of God.\textsuperscript{147} This comprises the entire process from accusation by the

\textsuperscript{142}TDNT, s.v. "συνέδεστος," by Christian Maurer, 7:908.

\textsuperscript{143}The New International Dictionary of New Testament Theology, s.v. "συνειδήσεως," by Hans-Christoph Hahn, 1:349.

\textsuperscript{144}Ibid.

\textsuperscript{145}TDNT, s.v. "συνέδεστος," by Christian Maurer, 7:909-910.

\textsuperscript{146}Ibid., 7:911.

\textsuperscript{147}The New International Dictionary of New Testament Theology, s.v. "συνειδήσεως," by Hans-Christoph Hahn, 1:349.
advocate, to admonition and threat of punishment and condemnation by the judge. The conscience belongs to the teaching about fighting sin—a spur used by God to induce man’s conversion, thus leading to self-knowledge, the confession of sin, and warning against further transgression.

Like the Old Testament, Rabbinic Judaism has no word for conscience. There is reference to a good or a bad heart to denote the source of acts or the nature of man’s heart, but the conscience is seen under the function of the heart in a hearing and obeying relationship to the law of God.

New Testament Usage

In view of the Old Testament data, one would not expect συνείδησις in the Gospels or the other major sections of the New Testament. Συνείδησις, however, occurs in John 8:9 (a textual variant section), twenty instances in Pauline literature, five in Hebrews, three in 1 Peter, and two occurrences in Acts. Συνείδησις occurs where previously only the general term ἄπλω could have been used, being very uncommon in Judaism. It is interesting that ἄπλω is also translated νοῦς or καρδία in the

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149Ibid., 7:912.

150Ibid., 7:910.


152Stacey, Pauline View of Man, p. 206.
LXX,\textsuperscript{153} thus pointing toward a holistic understanding of man with functions within him that are distinct, but overlap as well.

It has been suggested that the replacement of the Law by a religion of personal relationship made it necessary for Paul to enlarge on a word that had little currency in Judaism. But Christ came to fulfill the Law (Matt 5:17 ff) and to place it upon the heart and mind of man (Heb 10:16). Instead of focusing on the notion that the Law was replaced, a person should look at the special corporate relationship involved within the Body of Christ (1 Cor 12:13), and the relevancy of New Testament concepts such as \textit{συνείδησις}.

Differing from \textit{νοῦς} which is volitional, \textit{συνείδησις} reflects to judge a purpose or an act, requiring a knowledge of the particular act and a standard against which it is set.\textsuperscript{154} As conscience relates to knowledge, it is a function of the mind.\textsuperscript{155} It is referred to as the "agent" by whom chastisement, forcible restraint, or both, is inflicted, and the organ by which pain within oneself is felt.\textsuperscript{156} In many cases the conscience looks back at a past action and passes judgment (Rom 9:1; 1 Cor 4:4). The boast of the New Testament saint should be a conscience that looks both backward and forward with approval (2 Cor 1:12). Even the apostle Paul \textit{exercised} to have a conscience void of offense toward God and man (Acts


\textsuperscript{154}Stacey, \textit{Pauline View of Man}, p. 206.


24:16). In other instances, the conscience looks forward to situations and intentions and either approves or disapproves of the action about to take place, and thus determines what type of conscience is being developed.

Laying great emphasis on a good conscience are the Pastoral Epistles. The conscience is described in contrasting terms, some whose conscience is defiled (Tit 1:15) and seared (1 Tim 4:2), while others are instructed to hold a good conscience which is to be characteristic of the Christian (1 Tim 1:19; 2 Tim 1:3). A good conscience is also that from which love flows (1 Tim 1:5), a term which proves to be a characteristic sign of a particular understanding of faith which is expressed in the adoption of atypical terminology, belonging among the qualities which characterize "Christian good citizenship."

The Greek term for conscience (συνείδησις) covers the consciousness of rectitude within one's own heart (Rom 2:15), the appeal to similar moral judgment in the consciousness of others (2 Cor 4:2), and the characterization of this faculty for moral judgment as either defiled (1 Cor 8:7) or pure (1 Tim 3:9). It is not used to denote the source of ethical judgment, but judgment upon the moral quality of an action. Man's moral make-up involves the conscience, but includes other aspects of man as well. The conscience is a warning light that needs to be both educated

157Dibelius and Conzelmann, Pastoral Epistles, p. 20.


159Ibid. [Conscience is one of the few technical terms in Pauline literature that seems to possess Greek rather than Jewish affinities. William Sanday and Arthur Headlam, A Critical and Exegetical Commentary on the Epistle to the Romans (New York: Scribner's and Sons, 11th ed., 1906), p. 61.]
and carefully tended lest it become seared. For the Christian, guidance belongs to the realm of moral consciousness in this wider sense which also includes συνείδησις in the narrower sense.160

Summary

Originally appearing to focus on knowledge, the concept of συνείδησις is closely linked with νοῦς and has a multicolored background. Pre-Christian Greek speaks of a bad conscience. The Old Testament has no corresponding term but uses נָשָׁד in place of conscience, and Hellenistic Judaism addressed conscience as a normative entity shaped by the law of God. The New Testament has a much more comprehensive breadth and variety, especially in Pauline literature.

The idea of conscience in Pauline literature is intensely personal (Rom 9:1; 2 Cor 1:12). Paul used συνείδησις because it belonged to the popular metaphysic, and for the more vital reason that he found such a conception absolutely necessary to complete his account of the relationship of man to God.161 Combining the Greek view of man as especially a thinking being, with the Hebrew tradition which stresses the primacy of the Word, Paul raises the whole problem of act, being, and knowledge in anthropology.162 The concept is simply one more step in the various attempts to understand man as a being responsible to God.


IIστις - Faith

Etymological Considerations

Originally the word group denoted conduct that honored an agreement or bond; it had a social orientation and its use indicated misconduct by implications (its usage directing attention to certain behavior), grasping the idea of faithfulness and unfaithfulness from the beginning.163 Closely related to the concept of hope (rely upon),164 πιστις comes from the basic Hebrew root idea of יְדַעַת which means firmness or certainty, and expresses the basic concept of support in the qal stem.165

General Greek Usage

The idea had religious overtones at a very early date, as the πιστις word group played an important part in questions of the power of gods to save from danger.166 It also involved the unfathomable sovereignty of God and His power to direct a man's fate against his will.167 And in as much as trust may be a duty, πιστις can come to have the nuance "obedient."168

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164Ibid., 1:596.
167Ibid.
168TDNT, s.v. "πιστεύω," by Rudolf Bultmann, 6:175.
Old Testament Usage

There are at least ten distinct categories in which the noun form of faith is used in Scripture. Its first occurrence expressing the sense of steady, firm hands, a very basic idea (Ex 17:12).\textsuperscript{169} The broadest and in content the most fluid term is ἡπίστωσις, capable of absorbing new elements without losing its basic sense, so that in the form of the hiphil it embraces the comprehensive, exclusive and personal relation between God and man.\textsuperscript{170}

Theologically, the use of ἡπίστωσις in the Old Testament promoted inner triumph over the catastrophes of history and the afflictions of individual life.\textsuperscript{171}

In Habakkuk 2, "faithfulness" and "faith" stand close together in the term ἡπίστωσις, which has the idea of an unwavering hold of the word of God against all contrary appearances.\textsuperscript{172} The particular mode of life and the permanence of the people of God are found in faith itself; it is being bound to God and to Him alone.\textsuperscript{173} In Isaiah 7:9, the survival of the people depended on this trust-bound relationship in the eternal God. "The whole emphasis falls on overcoming the opposition of the ungodly and the realization of the divine purpose. Above all, it is clear in the prophets

\textsuperscript{169}TWOT, 1:52.

\textsuperscript{170}TDNT, s.v. "πιστεύω," by Artur Weiser, 6:196.

\textsuperscript{171}Ibid.


\textsuperscript{173}TDNT, s.v. "πιστεύω," by Artur Weiser, 6:189.
that faith must pass through extreme need and judgment, before it attains its goal in the salvation that lies in the future."\textsuperscript{174}

A consideration of faith in the Old Testament, however, cannot overlook the fact that two basically different and even contradictory groups of meaning are used to describe man's relation to God--fear and trust.\textsuperscript{175} These two groups actually shade into one another so that the fear of God could often be an expression for faith--a fundamental significance for the attitude of faith in the Old Testament.\textsuperscript{176}

Hellenistic and Rabbinic Judaism Usage

A specifically Hellenistic expression for trust in God is belief in the divine providence.\textsuperscript{177} In this sense a person turns to God carrying the basic meaning of "trust" in his turning.\textsuperscript{178} During the struggle with skepticism and atheism, πίστις acquired the sense of conviction as to the existence and activity of the gods.\textsuperscript{179}

In Rabbinic writings, to believe in God and to obey God are equivalent in meaning.\textsuperscript{180} Obedience goes hand in hand with trust, and to


\textsuperscript{175}TDNT, s.v. "πιστεύω," by Artur Weiser, 6:183.

\textsuperscript{176}Ibid.

\textsuperscript{177}TDNT, s.v. "πιστεύω," by Rudolf Bultmann, 6:199.

\textsuperscript{178}Ibid., 1:202.


\textsuperscript{180}TDNT, s.v. "πιστεύω," by Rudolf Bultmann, 6:199.
keep the Law is parallel to trusting God.\textsuperscript{181} During this era, the main emphasis fell on the behavior of the individual.\textsuperscript{182}

New Testament Usage

The content of faith is soteriological in nature, as one accepts the person and work of Christ and applies it to himself--regeneration (Jn 1:12). It is in effect, an acknowledgment of the day of grace and salvation which God ordained.\textsuperscript{183} This saving faith has the elements of knowledge and assent to that knowledge, trust or dependence which appropriates the knowledge to one's self, and the products of faith which demonstrate its reality.\textsuperscript{184}

Πίστις can mean both "faithfulness" and "trust," though it is seldom used in the former sense, occurring as "faith" or "trust" only in the religious realm.\textsuperscript{185} In primitive Christianity, it became the leading term describing the relation of man to God; to turn to the God revealed in its proclamation is "faith."\textsuperscript{186} Πίστις in the New Testament and the call made to man in the name of God involve a renunciation of existing cult piety and

\textsuperscript{181}Ibid.


\textsuperscript{183}TDNT, s.v. "πιστεύω," by Rudolf Bultmann, 6:217.


\textsuperscript{185}TDNT, s.v. "πιστεύω," by Rudolf Bultmann, 6:204.

\textsuperscript{186}Ibid., 6:205.
rabbinic teaching; repentance from dead works and faith in God were important elements in the teaching of the early Church.  

Emphasizing that "to believe" is "to obey," Hebrews 11 communicates a concept carried over from the Old Testament. The apostle Paul, in particular, stressed the element of obedience in faith—πίστις is ὑπακοή (Rom 1:8; 1 Thess 1:8). This pointed use of πίστις in the context of Pauline theology was used to denote the reception of Christian proclamation and the saving faith which was called forth by the gospel; for Paul, πίστις is indissolubly bound with proclamation.

Summary
Grasping the idea of faithfulness and unfaithfulness from the beginning, πίστις is closely related to the concept of hope. It had religious overtones from the outset and involved the sovereignty of God. Πίστις is derived from the Hebrew term הNASDAQ, the broadest and in content the most fluid term, capable of absorbing new elements without losing its basic sense of firmness, certainty, or support.

Its content is soteriological in nature and cannot escape the correlation that "to believe" means "to obey." In Pauline literature, πίστις is inseparably tied with the proclamation of the gospel of Jesus Christ, which involved not only faith in God, but repentance from dead works.


188 Ibid. (Footnotes 187 and 188 play an important role in the understanding of Paul's instruction to Timothy, and are key elements in the proper application of πιστεώς ἄνυποκρίτου in 1 Timothy 1:5.)
CHAPTER III

1 TIMOTHY 1:5 IN CONTEXT

The Nature and Result of Strange Doctrines

Introduction

It is clear that at the rear of the Pastoral Epistles, a heresy lies that is endangering the Church. Therefore, it is appropriate that this heresy be identified and briefly discussed in terms of its nature and result, while focusing on 1 Timothy 1:3-7 and its importance in the development of this thesis.

The Nature of Strange Doctrines

There are various expressions used in the Pastoral Epistles which seem to point to two factors in the departure from orthodoxy that is expressed in 1 Timothy 1:3, 4, 6, 7. It is clear that the heresy is Jewish in character, and there is strong indication that it is gnostic as well.1 Phrases such as "wanting to be teachers of the Law" (1 Tim 1:7), "those of the circumcision" (Tit 1:10), "Jewish myths" (Tit 1:14), and "strife and disputes about the Law" (Tit 3:9), provide ample support for heresy that is founded in Judaism. Evidence for seemingly gnostic error comes from such phrases as "myths and endless genealogies" (1 Tim 1:4), "fruitless discussion" (1 Tim 1:6), "disputes about words" (1 Tim 6:4), "empty chatter" and "falsely

called 'knowledge" (1 Tim 6:20), and asceticistic tendencies (1 Tim 4:3, 8). A more detailed consideration of verses 3, 4, 6 and 7 will further one's understanding of the conditions that Timothy would be facing at Ephesus.

In verse three, ἐτεροδοξασκαλεῖν implies teaching that is not necessarily doctrinally false or strange, but that which is different or deviates from sound or healthy doctrine (cf. 1 Tim 6:3). It was an unedifying (v. 4), fruitless (v. 6), and morbid (v. 10) theosophy of similarly Jewish organization. This term used to describe strange doctrines in verse three is very rare, used in reference not to heretics who attack the church from outside, but professing Christians who spread false doctrine from inside the church. It is very possible that these so-called teachers were placing a wrong interpretation upon the Mosaic Law, thus teaching differently from what is known as orthodox.

The two clearest passages that offer any help in understanding the μῦθοι καὶ γενεαλογίαις ἀπεράντως of verse 4 are Titus 1:14 and 3:9. In each case the words μῦθοι and μαχαιρικαί have a Jewish reference; the same holding true, therefore, in 1 Timothy 1:4, makes μῦθοι Rabbinical fables and fabrication whether in history or doctrine. If this is true, can the

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3 BAGD, p. 314 (The ἐτεροδοξασκαλεῖ word group is found in 1 Tim 1:3 and 6:3 only, and is limited to Christian writings outside the Bible.)


popular reference of these terms to the spiritual myths and emanations of
gnosticism be fairly sustained?

This phrase "myths and endless genealogies" has given rise to much
debate. Advocates of Pauline authorship make it refer to Jewish Haggada,
such as is found in the book of Jubilees or the literature of Hellenistic
Judaism.7 It is doubtful, however, if Paul would have totally discredited
this literature since he himself knew about Jannes and Jambres (2 Tim 3:8).
Hence, it is more probable that Paul has in mind a form of Jewish
Gnosticism, and the myths and endless genealogies will refer to the
accounts of the movements and couplings of the various aeons as described
in this or that Gnostic system.8 The evidence gathered from other sources
reveal that the earliest forms of Christian Gnosticism were Jewish in char­
acter, making any form of Gnosticism existing in Paul's day Jewish.9

It is important to remember that at first Judaism was entirely
outside the Church, totally opposing it and uttering against its blasphemous
remarks. In the course of the Church's early development, Judaism
attempted to enter the Church and make it Jewish by imposing the Mosaic
Law upon this "newly-founded" religion.10 By "myths" Paul is not referring
to the Law, but inventions and forgeries, and counterfeit doctrines--the
same problems that face the Church today. "It seems the Jews wasted their

7Hanson, The Pastoral Epistles, p. 57.
8Ibid. (Heresies containing these two elements of Judaism and
Gnosticism are evident both before and after the period covered by the
Pastoral Epistles.) See Robertson W. Nicoll, Timothy, Titus, Hebrews, p. 33.
9Nicoll, Timothy, Titus, Hebrews, p. 33. (F. C. Baur contends that
the false teachers condemned are "Judaizing Gnostics," who put forth their
figurative interpretation of the Law.)
10Ibid., p. 34.
whole discourse on these unprofitable points. They numbered up their fathers and grandfathers, that they might have the reputation of historical knowledge and research. The Jewish Book of Jubilees provides examples of how names were invented and whole tales were woven about them.

"Myths" may be understood as those numerous legends which the Jews added to the Old Testament, being revealed in the Talmud. But similar myths abound in Gnostic systems, thus allowing "myth" to represent both elements of unorthodox teaching. The same can be said of Jewish speculations about the genealogies of angels. These two terms apparently went hand-in-hand in an attempt to appear knowledgeable. This expression "myths and genealogies" is one; it is undivided. The material content of these myths concerned genealogical narratives that were largely fictitious.

It is a known fact that from early times rabbis would "spin their yarns"—and endless yarns they were!—on the basis of what they considered some "hint" supplied by the Old Testament. They would take a name from a list of pedigrees (for example, from Genesis, 1 Chronicles, Ezra, Nehemiah), and expand it into a nice story. Such interminable embroideries on the inspired record were part of the regular bill of fare in the synagogue, and were subsequently deposited in written form in that portion of the Talmud which is known as Haggadah.

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11Ibid.
12Homer A. Kent, Jr., The Pastoral Epistles, p. 81.
13Nicoll, Timothy, Titus, Hebrews, p. 34.
14Ibid., p. 35.
16Ibid., p. 59. (Outside the Pastoral Epistles, "myth" is only used once in the New Testament in 2 Peter 1:16. The word would more likely point to Gnosticism than to Judaism, Gnostic systems of thought being
Instead of working out the Christian life, these false teachers were working out imaginary biographies and genealogies, wasting time on elegant phrases, not bearing down on Christian living, leading to controversies instead of faith in God.

'Εκζητήσεις, translated "speculation," occurs absolutely nowhere else in Greek literature, but has a variant reading ζητήσεις, which would mean "philosophical inquiries." These myths and genealogies supplied questions of a controversial nature, but not the essence and principles of the divine dispensation. The contrast is between the nature of the οἰκονομία by a specification of the sphere of its action--faith, and the questioning spirit of these Jewish Gnostics. Paul is contrasting elaborate intellectual speculations with the simple faith which is the best training for Christians. The Christian Church would have nothing to do with any kind of faith which was founded on intellectual speculation and set up an arrogant intellectual aristocracy.

These speculations were condemned because they attempted to account for the origin of the world and evil through human intellect, they were endless and interminable, they ministered questions and nothing better, and they were a different doctrine--empty, untrue, and a hindrance to heavily dependent on myths.) See Hanson, The Pastoral Epistles, p. 23.

17 Hanson, The Pastoral Epistles, p. 57.
19 Hanson, The Pastoral Epistles, p. 57.
Christian faith. Gnosticism also had serious moral and ethical characteristics, declaring that matter is evil, which leads to rigid asceticism and licentiousness (2 Tim 3:6; Tit 1:16), and claiming that salvation belongs only to the soul, not the body. No one form of Gnosticism is in Paul’s mind, but one can detect an association with Judaism along with incipient phrases of syncretistic Gnosticism behind the polemical allusions.

The Result of Strange Doctrines

1 Timothy 1:6 offers no digression in relation to the context of 1:3-7. Verse five has an antithetical relation to verse 4, stating the true goal of the παραγγέλια. This forms a natural transition to verses 6-7 which specify, in the case of the false teachers, the result of having missed the true goal.

The ὅν of verse 6 naturally refers to καρδία, συνεδήσεως, and πίστεις, concerning which the errorists had missed the mark (1 Tim 6:20-21; 2 Tim 2:18). Governed by ἐξετάτησαν, ὅν refers only to the three preceding genitives, not ἀγάπη, which is the principle emanating from the genitives forming the true goal and stands in contrast with ματαιωλογάων, the state consequence on missing them and the result of false aim.

22Barclay, Letters to Timothy, p. 29.
25O. E. Sohn, "Study on 1 Timothy 1:3-11," Concordia Theological Monthly 21 (1950):424. (This decision is purely arbitrary as the grammar offers no help in making a distinction.)
"Some men" of verse 6 refers to those "certain men" in verse 3 who have wandered away from their proper objectives (those described in verse 5).

Occurring again only in 1 Timothy 6:21 and 2 Timothy 2:18, ἄστοχος ἄντες conveys the fact that these teachers had once been in the right direction, but had not kept it. Especially characteristic of these false teachers was their deliberate swerving or turning themselves from the original direction of the truth; this is conveyed by the use of έξετράπησαν. Yet their turning aside or straying resulted in ματαιολογία, speech which is aimless, empty, and leads to no objective end. These teachers lapsed (by choice no less) into wrong thinking, with the result that their talk became silly and meaningless. It was empty chatter, beautiful words, flowery language that meant absolutely nothing. Did these false teachers realize the end result of their methods; did these teachers even care about the consequences of their actions?

These teachers in verse 7 had a compelling desire to be "teachers of the Law." In view of Titus 1:14 and 3:9, a certain Jewish element must

26 Ellicott, The Pastoral Epistles, p. 8. (It is interesting to note that Epictetus, an outstanding Stoic philosopher of the second half of the first century A.D., used this verb [ἐκτρέπων] of turning out of the right way in moral philosophy.) See Hanson, New Century Bible Commentary, p. 58.

27 Ibid.

28 Ibid., p. 9.

29 Kent, Pastoral Epistles, p. 82.

30 Hanson, New Century Bible Commentary, p. 58.

be present, and they should probably be regarded as Gnostic Jewish Chris-
tians. 32 Μὴ νοοῦτες has a slight antithetical or possible concessive force; the total want of all qualifications on the part of these teachers is con-
trasted with their aims and assumptions. 33 Moved by arrogance instead of humility, these teachers are guilty of dogmatism without knowledge. They turned aside from truth because they were yearning to be teachers of the Law. Those who teach error deliberately with full assurance, have rejected the Word of God, and do not know what they are talking about. 34

The objects to which μὴ τε ἐλέγωνσιν applies, and with respect to which the ignorance of the false teachers extends, are stated in the two clauses introduced by the conjunctive negative μὴ τε . . . μὴ τε. 35 Another result of these false doctrines is an ignorance that is complete. These teachers not only are ignorant of their very words—the assertions that they make about a certain subject, but they are ignorant of the subject itself (περὶ τῶν διαβεβαιωμένων). Both their subjective and objective elements were fully void of any redeeming value.

Summary

It is clear that the strange doctrines of verses 4, 6 and 7 are Jewish in origin and contain a certain element of incipient Gnosticism; a closer look at Titus tends to materially confirm this idea. Historical evidence demonstrates that these teachers are only a species of the general

32 Hanson, New Century Bible Commentary, p. 58.
34 McGee, 1 Corinthians - Revelation, p. 432.
class of popular instructors who were found in the Roman world throughout the Imperial period, teaching for the sake of earning a livelihood or making a fortune, not because they were filled and inspired with the knowledge of the truth.36

These teachers attempted to be expositors of the Mosaic Law with an added pre-Gnostic twist, and then applied it to Christianity. They were ignorant, however, of both what they said as well as the subjects which they were attempting to address. Missing the mark of truth and turning aside to counterfeits, they missed the goal because their aim was careless and neglectful. Heading in the wrong direction, they did not desire a pure heart, a good conscience, and a sincere faith. Their only desire was centered on themselves, that they might be "teachers of the Law."

The Nature and Result of True Doctrine

Introduction

Having first dealt with the nature and result of strange doctrines, it is appropriate that the nature and result of the contrasting true doctrine in verse five be discussed. Ἀγάπη and its three qualifying elements are obviously the focal point, and the result of true doctrine. Τέλος and παραγγέλω together, however, provide a sharp contrast to the nature of strange doctrines and are worthy of discussion before addressing the result of true doctrine.

The Nature of True Doctrine

In contrast to the irrelevant teaching of the ἑτέροδιδάσκαλοι, τέλος is the aim or final cause. One characteristic of true doctrine as opposed to strange doctrines, is that it consists of a goal. It is not mythological, endless, speculative, or fruitless, producing strife and questioning, but has an end in sight--a purpose. Τέλος in verse 5 provides a contrasted statement of purpose and aim of sound practical doctrine.

The true aim of all pastoral activity is to produce and promote love, something which the proclamation of fables and genealogical guesses cannot accomplish. This was a concept that Timothy was to bring to fulfillment in deed. The teleological content is emphasized by verse 3, as the strange doctrines were absent of a goal. Because true or sound doctrine has the specific goal of love, the pastor-teacher as well as every Christian has something to aim for, from the rifle sight to the bull's eye, there is a goal to all Christian instruction.

To refer παραγγελίας simply (or strictly) to the preceding παραγγελίας seems too narrow and exclusive, but not improbable. It is more likely to have a further reference to doctrine in a preceptive form generally, such as practical teaching, which is strongly suggested by the context and confirmed by the recurrence of the verb in 1 Timothy (cf. 1 Tim 4:11; 5:7; 6:13, 17). This charge to Timothy directs the mind on toward the

38 Ellicott, The Pastoral Epistles, pp. 6-7.
39 Sohn, "Study on 1 Timothy 1:3-11," p. 422.
whole scheme of salvation, extending it to the end of all Christian instruction—proclamation and otherwise; it is the whole moral charge given to God’s stewards.41

In contrast to the strange doctrines, παραγγελίας refers to the saving work of Christ in its origin. This is supported by the context as verse 5 serves to contrast verses 3, 4, 6 and 7, and verse 1 provides the authority from which the instruction originates. Παραγγελίας is no less than an ethical command that always refers to the Christian walk. So the charge involves not only a proclamation, but a life that substantiates that message by the three qualifying elements of ἀγάπη that will be discussed in the following section.

The Result of True Doctrine

Although ἀγάπη is seen as the goal of instruction, it springs forth from three qualifying elements—καθαρός καρδίας καὶ συνειδήσεως ἀγαθής καὶ πίστεως ἀνυποκρίτου. The grammatical construction of verse 5 does not specifically define ἀγάπη as that which refers to the inner quality of the instructor or leader of God’s people, or that which is produced in the hearers, or both. The passage does, however, contrast two types of doctrine, and therefore one should view ἀγάπη as that which is demonstrated in the ministry to God’s people through a life that strives to obtain a pure heart, a good conscience, and a sincere faith.

Since the result of true doctrine in verse 5 lies within the parameters of a pure heart, a good conscience, and a sincere faith, the scope of this doctrine centers on the moral realm. Seeing that love springs out

41Gaebelain, Ephesians - Philemon, p. 351.
of these three elements and that they are the qualifiers of love in this particular passage, an explanation of how these terms relate to the given context is appropriate for this work.

The Bible primarily views the heart as the center of the consciously living man; the organ which wills or decides, thinks, knows, and judges between right and wrong. It is the seat of physical, spiritual and mental life—the center and source of the whole inner life with its thinking, feeling, and volition for both the unregenerate and regenerate man. Its importance is centered on the role it plays in man coming to God as He draws man to Himself. Since the heart must be pure to truly love, how does one acquire a pure heart?

When the heart is corrupted, the springs of moral action and spiritual insight are poisoned and man sinks into a life that is void of God's supernatural work in his life and ministry. The pure heart begins at regeneration, but continues in what is commonly termed sanctification. If a person is not striving to obtain a heart that is pure, the sanctification process is not in gear and God cannot be seen (Matt 5:8; Heb 12:14). But God is very much involved both in repentance and a biblically fixed mindset that is necessary for the outworking of one's faith.

God is involved in directing man's independent spirit (better known as συνέφες in Pauline literature), to a spirit that is dependent upon Him. He can direct man's mind (Prov 21:1), has made divine intervention (Neh 2:12), and He is the One who does the actual changing in man's heart (cf. Jer


43BAGD, p. 403.
This does not, however, negate any responsibility on the part of man as the Scriptures abound with imperatives that hold man accountable for his spiritual and moral development (i.e. Rom 12:1-2; Phil 2:12 ff).

A pure heart, then, is first and foremost a regenerate heart that is in constant awareness of the sinfulness of man, one's own sinfulness, and therefore continually seeks intimate fellowship with God through a total and ever deepening dependence on Him. Moralism is not taking the place of theology, but moral values founded on the Word of God are a very real and important part of true doctrine. A minister of God's Word must continually check his motives, feelings, and volition to see if they are pure, free from selfish and evil intent, having only the glory of God and the welfare of others as his basis for service. Who can say, "I have cleansed my heart, I am pure from my sin?" ( Prov 20:9). No one can, and that is why each one of us must watch or guard our hearts with all diligence, because from them flow the very issues of life (Prov 4:23). What is taught in the Church should produce love that is springing up from a pure heart, but a good conscience as well.

There is a natural demand for absolute and indefectible intellectual certitude to which conscience addresses itself in theological consideration. Man seems to possess an innate desire to be sure (in his own mind) that what he is considering is either right or wrong. This is not limited to merely moral issues, but theological ones as well. In this sense, it is vital

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that the conscience be aligned with the law of God, an alignment that is possible only through regeneration and Spirit-filled obedience to the Word of God. The Scriptures speak of various kinds of conscience, yet the proper exercise of conscience is not only biblically substantiated, but is necessary if love as the goal of ministry is going to be achieved.

The overall basic principle for the Christian conscience lies in his responsibility to participate in the answer given by Christ Himself to the call of His heavenly Father. Christ set out to do the will of His Father—that was His food, energy, the motivating force in His life. Since conscience judges an act based on knowledge, the Christian has a duty to search the Scriptures in quest of the revealed will of God (Acts 17:11), and then a moral obligation to obey what God has revealed. The whole Law and the Prophets are summed up in loving God and one’s neighbor (Matt 22:36-40). Based on this knowledge, the conscience is an insight to love, looking outward toward God and others, not focusing on self, and committing oneself in abiding love to God and man.

Contributing to the building of a community of justice and openness, the person whose conscience is captive to God cannot require the sacrifice of the human rights of any person—neither can he isolate himself from society, but will make himself available and responsive to all others


who are encountered.\textsuperscript{49} The Christian who \textit{seriously} considers the outcome of his actions is obligated to act from his conscience. Love takes place primarily within the community of believers when the conscience exercises the known directives established by Scripture. This same principle carries over into the unbelieving world in order that they might see that real love (\textit{\acute{a}γάπη}) is evidenced in the lives of Christians. In this sense the conscience looks ahead and considers what type of behavior will promote the end result of \textit{\acute{a}γάπη}.

When the conscience looks to the future, it requires some sort of action. Not everyone will agree on the action that must take place because each person’s knowledge differs. Knowledge, however, is only part of the reason for the difference in action as moral sensitivity must also play a role.\textsuperscript{50}

In both of these considerations, the fallibility of the conscience with its "hamartiological hangover," cannot be treated as an excuse for disobedience. "Habits" can be either good or bad, bending the human will either into the divine will or the will set on the flesh. In this process, the conscience works with the heart molding the individual’s character.

The conscience can become defiled (1 Cor 8:7; 1 Tim 3:9), seared (1 Tim 4:2), and stained when disobeyed (Tit 1:15). In these instances, the heart becomes hardened and the conscience atrophies. The Christian can either allow his conscience to be enlightened by the Holy Spirit and move toward maturity, or offend his conscience until he loses power to form


\textsuperscript{50}Stacey, \textit{The Pauline View of Man}, p. 207.
right judgments which relate to life. A good conscience is that which makes right judgments and moves toward the goal of ἀγάπη, for without right judgments, the conscience is not good and ἀγάπη cannot take place.

Συνείδησις represents the judgment of oneself. A good conscience is prominent in the Pastoral Epistles and it is absolutely vital that it be aligned with God's Word. There is a tendency to associate conscience with feelings such as guilt,51 but this is true only to the extent that the conscience does not become seared as with a branding iron (1 Tim 4:2). The conscience is given to man by God (Rom 2), but is not able to attain to the standards of God's Word without the help of the Holy Spirit through regeneration. A pure heart, a good conscience, and a sincere faith constitute the nature of ἀγάπη, and are thus necessary in order for ἀγάπη to emanate.

Ἀνθρωπός is applied to πίστις here and in 2 Timothy 1:5, and to ἀγάπη in Romans 12:9 and 2 Corinthians 6:6. This "sincere," "unhypocritical," or "genuine" faith in 1 Timothy 1:5 is the last of three elements that make up the nature of ἀγάπη. A person of sincere faith has a desire to find the truth, lives the truth, and proclaims it to others.52 Based on what has been discovered about faith in Pauline literature in connection with the text under discussion, it is legitimate to say that Paul wanted Timothy to be involved in the study, application, and proclamation of God's Word.


While false teachers were immersing themselves in myths and endless genealogies, Timothy was to find himself bound up in the Gospel message and all that it contains. A Christian's faith is expressed in his attitude toward the Scriptures and his trust and steadfastness in the person of Jesus Christ. But this "faith" is bound together with pure motives ("pure heart") and right judgments ("good conscience"). It is not obedience for the sake of obeying, but obedience that believes with all the inner man that what he believes is indeed the truth, and that he is bound to adhere to it from his heart (volitionally and emotionally), and his conscience. It is a response to the love of God, for the love of God and others.

But merely studying the Word and applying it to oneself is not enough; it must be communicated to others. Just as the strange doctrines were making their way into people's lives, so Timothy must proclaim the truths of God's Word with purity of heart and sincerity of mind. Sincere faith motivates people to action;\(^5^3\) it is dynamic movement toward the goal of \(\alpha\gamma\alpha\pi\eta\). The goal of all Christians, but especially leaders in God's Church, is to have a life of faith that speaks to the full reality of the human personality, in order that the goal of all biblical instruction be met-

\[\text{\textendash}\alpha\gamma\alpha\pi\eta.\]

Throughout the Pastoral Epistles there is an intimate connection between faith and love--a close relationship between creed and life (Tit 1:15). But this test of genuine faith is lacking in the false teachers who are \(\alpha\delta\delta\kappa\iota\mu\omega\nu\ \pi\epsilon\iota\ \tau\hat{e}n\ \pi\omicron\sigma\omicron\tau\omicron\nu\nu\) (2 Tim 3:8). \(\Alpha\gamma\alpha\pi\eta\) is the one thing that must qualify all that pretends to be Christian teaching, springing from a

clean life within, a conscience responsive to Christian moral demands, and a faith free from all suggestion of pretense. It refers both to man's love for God and man, springs from the three qualifying elements already discussed, and is the sum of the Law. When there is no fear of God or uprightness of conscience, then love is not displayed and genuine faith is absent.

\( \text{\textit{A}g\textit{\varepsilon}\textit{\tauv}} \) is that total attitude which is brought about by the exposure of God's love for us. All forms of human love are inadequate and contradictory. Therefore, there is a need for God's love, a love that is supremely tolerant and always present. It is precisely this type of love--\( \text{\textit{A}g\textit{\varepsilon}\textit{\tauv}} \)--that the Church must "flesh out" within the body of Christ and to the world around them. \( \text{\textit{A}g\textit{\varepsilon}\textit{\tauv}} \) involves action and is subject to volition, enabling a person to love another with the love that puts others first and sees their value as one who is made in the image of God. The ability to love one's neighbor comes from his loving response to the love of God in Christ (1 Jn 4:7-11). It is the centrality of Christ and His work on the cross that poses as the regulative principle in practical Christian living.

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Summary

1 Timothy 1:5 lies in sharp contrast to verses 3, 4, 6 and 7. True or sound doctrine has a specific goal, with a charge or instruction on how to meet that goal which is love. Yet all Christian instruction involves Christian character—moral uprightness.

Morality and religiosity are centered in the value of love which is the hope of mental health and stability; it is a life that demonstrates its practicality due to inner wholeness (health) and fulfillment of emotional and spiritual needs. God is more concerned about what is taking place within man than the observance of external matters. The source and spring of love is ultimately God. And for man, love is the outward manifestation of his faith; the aim and purpose of Gospel ethics.

The Christian should be motivated by love that comes from a pure heart, a good conscience, and a sincere faith, each being a result of salvation and carried into the broader scope of sanctification. αγάπη—the goal of all Christian instruction, the whole moral charge which is given to God's stewards, this is the highest goal of true doctrine. It is the unselfish love of full loyalty to God and boundless goodwill to one's neighbor. The essence of 1 Timothy 1:5 is this: Pray and strive daily to obtain a pure heart, a good conscience, and a sincere faith, in order that these three,


61Gaebelein, Ephesians - Philemon, p. 351.
working together in organic cooperation, may produce love.62 This is the highest goal of every Christian.

CONCLUSION

In the book of 1 Timothy, Paul's greatest concern centered on Timothy living the right life in order that he might provide sound biblical teaching and pronounce judgments in accordance with God's Word. The crux of this concern is wrapped up in a morality that is governed by biblical theology. If Timothy was to provide sound instruction, then his life had to exemplify what he taught. Timothy's goal was to promote \( \text{ἀγάπη} \) that bubbled up from a pure heart, a good conscience, and a sincere faith.

The "goal" of love in 1 Timothy 1:5 is the ultimate fate of every Christian, and for the pastor-teacher, it must be the end result of his instruction and life, seeing that "instruction" in 1:5, whether in noun or verb form always refers to the Christian walk. If a pastor, leader in the local church, or any ordinary Christian is to have authority in his teaching, his life must back up his words; one's morality must be in line with one's theology. The greatest positive effect that a pastor can have on a local body of believers, is a life that demonstrates love and instructs others from the Scriptures to do likewise. It also serves as the best deterrent against the influence and unsound doctrine of false teachers. Love is always God centered and others oriented; it does not seek to exalt itself or gain recognition as in the case of false teachers.

Timothy's task put him in total, continual dependence on God. A pure heart is established by God and God alone. Since that is a qualifying element of \( \text{ἀγάπη} \), then those seeking to personally implement 1 Timothy
1:5, must see the need for God's constant help. When one is motivated by the Spirit of God to obtain a pure heart, then he should also be compelled to make right judgments in accordance with his conscience. His faith, then, is demonstrated as unhypocritical by his actions and judgments.

The demand for moral uprightness cannot be avoided in Paul's charge to Timothy. All Christians should make it a daily practice to examine personal motives, cleanse the conscience through prayerful confession to God (and man if applicable), and test their faith to see if it is genuine—supported and upheld by a lifestyle of obedience. Every Christian struggles with sin to some degree. What one does about personal, progressive sanctification is crucial not only in this life, but also in the one to come. The goal is ἡγαθοπηρία, and each one should ask himself what he is currently doing to strengthen his dependence on God in order to obtain a pure heart, a good conscience, and a sincere faith. If a person is committed to genuine ἡγαθοπηρία, then he must also be committed to moral uprightness.
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