

CHAPTER 3: BASIS-THEORETICAL PERSPECTIVES FROM THE PASTORAL EPISTLES ON THE PREACHER

It has already been stated that the decline of the church is closely related to the decline of preaching (see 1.2). Preaching should be revived for the sake of the renewal and growth of the church. Accordingly, overall research on expressions relating to preaching has been studied in the previous chapter. The decline of preaching is also very closely related to the preacher himself. Schuringa (1995:192) states that ‘The vitality of Reformed preaching is inescapably linked to the vitality of the preacher who seeks the Spirit and walks with God’. Preaching cannot be discussed separately from the preacher (Macleod, 1987:23). In other words, when the preacher tries to renew himself, his preaching will also be renewed, and then the renewal and growth of the church will follow. Accordingly the following will be investigated in this chapter:

1. Definition of the ‘preacher’
2. The preacher and his identity
3. The preacher and his requirements
4. The preacher and his task
5. The preacher and his authority
6. The preacher and his leadership of the congregation
7. The preacher and his necessity
8. The preacher and his listeners
9. Final perspectives from the Pastoral Epistles on the preacher

3.1 DEFINITION OF THE ‘PREACHER’

3.1.1 The expression relating to the preacher in the Pastoral Epistles

The expression relating especially to the preacher is shown to us in I Tim. 2:7, II Tim. 1:11 and II Tim. 4:5 of the Pastoral Epistles as follows:

- 1) Κηρυξ
- 2) Αποστολος
- 3) Διδασκαλος
- 4) Ευαγγελιστης

3.1.2 Exegetical perspectives on the expression relating to the preacher in the Pastoral Epistles

3.1.2.1 Κηρυξ (I Tim. 2:7; II Tim. 1:11)

And for this purpose I was appointed a herald (κηρυξ) and an apostle -- I am telling the truth, I am not lying -- and a teacher of the true faith to the Gentiles.

And of this gospel I was appointed a herald (κηρυξ) and an apostle and a teacher.

Κηρυξ comes from κηρυσσω, which means ‘to announce or to proclaim in a formal or official manner by means of a herald or one who functions as a herald’ (Louw & Nida, 1989:412). Κηρυξ therefore means a ‘herald’.

In the New Testament κηρυξ is found only three times. Twice it refers the apostle Paul (I Tim. 2:7; II Tim. 1:11), and once it is used in reference to Noah (II Pet. 2:5). In each of the three instances the ‘herald’ is proclaiming a divine event. With respect to Noah it was a coming act of God’s judgement against a perverse world, while in the case of Paul it was a proclamation of an accomplished act of God in the death and resurrection of Christ (Evans, 1981:316).

Furnish (1963:55) states that ‘κηρυξ’ is a herald, somewhat like a town crier who has important news to bring. The herald often announces an athletic event, or at other times religious festivals. He also functions as a political messenger who brings some news or commands from the king’s court. One essential qualification of the herald is that he has a good strong voice so that all would hear the news or the order. The herald’s most important qualification is that he should faithfully represent or report the word of the one by whom he had been sent. The herald is not expected to be ‘original’ - the message he brings is *not* his own but the sender’s.

Stott (1983:135) says that the Bible itself uses a variety of images to illustrate that which a Christian preacher is. The most common is that of the herald or town crier (κηρυξ), who **has been given a message** of good news and been told to proclaim it. With out fear or favour, the herald lifts his voice and makes the message known in the market square or some other public place.

In this regard, Trotter (1995:238) describes ‘the preacher as that public speaker who *proclaims* the theology of the text in the modern context’. Firet (1986:44-45) states that ‘although the word κηρυξ is used only three times in the New Testament, the κηρυγμα is inconceivable without someone to bring it. The one who brings it is then the messenger, i.e., someone who has been sent for the purpose of making known precisely *this* news at *this* moment to *these* people. It is not his calling to share his insights or to offer material for discussion. Κηρυξ/κηρυσσειν always imply the concept of an authoritative, festive, and public proclamation which calls for observance. What he does is more than, and different from, providing items of information. The herald proclaims a new state of affairs’.

* **Deductions**

Κηρυξ, a herald's most important qualification is that he faithfully represents or reports the word of the one by whom he had been sent. He is not to be 'original' but his message is to be that of the sender. He is responsible to make the message known.

3.1.2.2 Αποστολος (I Tim. 2:7; II Tim. 1:11)

*And for this purpose I was appointed a herald and an **apostle** (αποστολος) -- I am telling the truth, I am not lying -- and a teacher of the true faith to the Gentiles*

*And of this gospel I was appointed a herald and an **apostle** (αποστολος) and a teacher.*

Αποστολος means 'one who fulfils the role of being a special messenger (generally restricted to the immediate followers of Jesus Christ) (Louw & Nida, II, 1989:542).

The New Testament apostle is one chosen and sent with a special commission as the fully authorised representative of the sender. In naming the twelve chosen disciples 'apostles' Jesus indicated that they were to be 'His delegates whom He would send with the commission to teach and to act in His Name and on His authority' (Stott, 1979:13).

An apostle is 'one who is sent' as the fully certified representative of another (Ridderbos, 1975:448-450). The apostles represented God himself as they proclaimed his word. During his ministry, Jesus sent out his disciples, charging them, to 'Go... to the lost sheep of the house of Israel. And preach as you go, saying, "The kingdom of heaven is at hand"'. In this commissioning, Jesus made unmistakably clear that the disciples in their preaching represented him and, ultimately, the Father: 'He who receives you receives me, and he who receives me receives him who sent me' (Mt. 10:5-7, 40). After his resurrection Jesus broadened the mandate: 'Go therefore and make disciples of all nations'. But here, too, there was no question as to whom the disciples represented in their mission in the world: 'I am with you always, to the close of the age' (Mt. 28:19-20) (Greidanus, 1989:4).

Bernal (1994:23) mentions that 'The apostle dwells in a tent of clay and is not an authority *in* and *of* himself, he is the instrument which Christ is most wont to use extend and deepen his kingdom'.

Therefore, the word αποστολος can be explained is that the preacher is 'a man sent by God to proclaim his saving Word' (Baker, 1985:28).

* **Deductions**

Αποστολος is restricted to people who are immediate followers of Jesus. So he must be sent by Jesus Christ. In other words, he must be called by Jesus Christ. He is also the certified representative of the sender, Jesus Christ.

3.1.2.3 Διδασκαλος (I Tim. 2:7; II Tim. 1:11)

And for this purpose I was appointed a herald and an apostle -- I am telling the truth, I am not lying -- and a teacher (διδασκαλος) of the true faith to the Gentiles

And of this gospel I was appointed a herald and an apostle and a teacher (διδασκαλος).

Διδασκαλος derived from the verb διδασκω, ‘to provide instruction in a formal or informal setting - to teach, teaching’ (Louw & Nida, II, 1989:413). Διδασκαλος therefore means ‘a teacher, an instructor’.

Διδασκω focuses on the purpose and content of the message transmitted. As part of the Great Commission, Jesus commanded His disciples to teach (Matt. 28:20). Paul recommended teaching to Timothy (I Tim. 6:2; II Tim. 2:2). Teaching is sometimes associated with κηρυσσω (Matt. 11:1) and ευαγγελιζω (Acts 5:42). The content of what is taught focuses on the way of God (Matt. 22:16) and the Word of God (Acts 18:11) (Mayhue, 1992:8).

* **Deductions**

Διδασκαλος as the above-mentioned focuses on the purpose and content of the message transmitted. Διδασκαλος, therefore, is the person who teaches and instructs the way and message of God.

3.1.2.4 Ευαγγελιστης (II Tim. 4:5)

But watch thou in all things, endure afflictions, do the work of an evangelist (ευαγγελιστου), make full proof of thy ministry.

Ευαγγελιστης comes from the verb ευαγγελιζω, which means ‘to communicate good news, to tell the good news, to announce the gospel message about Jesus in the New Testament’ (Louw & Nida, 1989:412). Therefore ευαγγελιστης means one who proclaims the good news, evangelist (Rienecker, 1980:302).

Ευαγγελιστης originally denotes a function rather than an office, and there could have been little difference between an apostle and an evangelist, all the apostles being evangelists. On the other hand, not all evangelists were apostles, for direct calling by the risen Lord was an essential aspect of the apostolate. The evangelists continue the

work of the apostles. The task of ευαγγελιστης is to proclaim the Word (II Tim. 4:2) (Friedrich, 1978A:737).

* **Deductions**

Ευαγγελιστης is primarily one who preaches the gospel. He continues the work of the apostles and his main task is to proclaim the Word.

3.1.3 Basis-theoretical conclusion

In the light of the words κηρυξ, αποστολος, διδασκαλος and ευαγγελιστης in the Pastoral Epistles, the following conclusions can be drawn:

- * The preacher is the person who has been called by God. The most important prerequisite to be a true preacher is to be called by God.
- * The preacher is the person who has received the message from God. The Preacher has really no message of his own. He must deliver the message given to him by God. He is not there to give his personal opinion, his own view of things, or his own philosophy.
- * The preacher is the person who has been sent by and for God. He therefore has to be convinced that his preaching is the ministry of the truth which God gave him.

3.2 THE PREACHER AND HIS IDENTITY

3.2.1 References relating to the preacher and his identity in the Pastoral Epistles

Applicable references relating to the preacher and his identity are shown as follows in the Pastoral Epistles:

1) I Tim. 1:15

2) I Tim. 6:11-12

3.2.2 Exegetical Perspectives on References Relating to the Preacher and His Identity in the Pastoral Epistles

3.2.2.1 I Tim. 1:15

Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners -- of whom I am the worst.

In verse 12, Paul thanks Christ Jesus because he chose and trusted, and especially *appointed* him as a preacher. 'I thank Christ... for appointing me to his service'. ΔΙΑΚΟΝΙΑ is a generic word, and there are many forms which a Christian service or ministry takes. But Paul is clearly referring to his being commissioned as the preacher to the Gentiles (Stott, 1996:51). In verse 15, he mentions that the central theme of preaching is Jesus Christ, and then he adds at the end of the verse that he is the 'worst', 'chief' (KJV), 'foremost' (NRSV), 'the greatest' (JB) of sinners.

His use of the term πρωτος (worst), which literally means *first*, does not merely suggest the idea of first in order but the concept of the most prominent or leading. Paul sincerely saw himself as the leading sinner among candidates for this dubious honour. Guthrie (1957:66) points out that a man who could rank himself as 'less than the least of all God's people' (Eph. 3:8) was not speaking morbidly but expressing sincere humility. Paul had fought so stubbornly against the truth and light of Jesus, that he now saw himself in the forefront of those whose sins cried out for God's mercy. Paul added extreme humility to this description by indicating that he still functioned as 'chief' among sinners (Lea & Griffin, 1992:74-75).

The present tense, 'I am' deserves notice. Although his sins have been forgiven Paul still regards himself as a sinner, or rather as having the status of a sinner-redeemed, dedicated to ever deeper penitence and service (Kelly, 1963:55).

The main idea of this expression (I am a chief among sinners) is that Paul exists before God as one saved only by the mercy and forgiveness of God. First Paul is a child called and forgiven before God, and then, a preacher (Moellering, 1970:45).

* **Deductions**

Paul still confesses at the end of his life that he is the chief of sinners, even though he was saved and appointed as a preacher. It means that the preacher is a child of God first, and then a preacher.

3.2.2.2 I Tim 6:11-12

But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness. Fight the good fight of the faith. Take hold of the eternal life to which you were called when you made your good confession in the presence of many witnesses.

In these verses Paul does not address Timothy by name. Instead, he uses the honorific 'man of God'. In the Old Testament it was a term reserved for the leaders of Israel.

It was applied to Moses (Deut. 33:1; Joss. 14:6; I Chr. 23:14), Samuel (I Sam. 9:6), David (Neh. 12:24,34), Elijah (I Kgs. 17:18; II Kgs. 1:9). Elisha (II Kgs. 4:7). But in the New Testament 'the man of God' appears to be any mature Christian who becomes 'thoroughly equipped for every good work' (II Tim. 3:17) (Stott, 1996:154, also Moellering, 1970:116). Accordingly, Timothy, the young preacher, is firstly a man before God, and then a preacher.

Timothy's duty will involve fight as well as flight, standing as well as running. The KJV translates this verse (12) as 'fight the good fight of faith'. But the RSV and NIV are surely right to acknowledge the presence of the definite article and to render the sentence *fight the good fight of the faith*. It is uncertain whether the model Paul has in mind is athletic (taken from the Olympic Games) or military (taken from warfare), and, if the former, whether he is thinking of a wrestling match or a race. The combination of the adjective 'good' with the noun *αγων* and the verb *αγωνιζομαι* could be translated either 'fight the good fight' or 'run the good race'. And Paul will later bring the two metaphors together when he affirms that he has himself 'fought the good fight' and 'finished the race' (II Tim. 4:7). Certainly a race and a fight both demand strenuous exertion. But the language of the similar exhortation to 'fight the good fight' in 1:18 definitely refers to a soldier's combat (*στρατευω* and *στρατεια*). (Stott, 1996:156).

In verse 12 :*Take hold of ... eternal life...*, the eternal life means the life of the age to come, the new age which Jesus inaugurated. He defined eternal life in terms of knowing him and knowing the Father (John 17:3). Consequently it is both a present possession and a future hope, as the Pastorals make it clear. For the present possession see 1:16 and II Timothy 1:10, and for the future hope see Titus 1:2; 3:17. Those who think that in verses 12 and 19 the eternal life Timothy must grasp in future, do so because they believe Paul is continuing his athletic metaphor and is alluding to the prize at the end of the race. It seems more probable, however, that eternal life is here a present possession, because Paul describes it to Timothy as something *to which you were called when you made your good confession in the presence of many witnesses* (12). The reference to 'many witnesses' has suggested to some that the occasion recalled is not Timothy's baptism but his ordination (cf. 4:14; II Tim. 2:2). But the combination of the calling (inward and private) and the confession (outward and public) refers more naturally to Timothy's conversion and baptism.

It may seem strange, however, that a Christian leader of Timothy's stature should need to be exhorted to 'take hold of' eternal life. Had he not been a Christian for many years? Had he not therefore received eternal life long ago? Then why did Paul tell him to take hold of what he already possessed? The probable answer is that it is possible to possess something without embracing and enjoying it. *Επιλαμβανομαι* means to 'take hold of, grasp ... sometimes with violence' and to 'take hold of, in

order to make one's own'. The 'violence' is seen in Jesus catching Peter when he was beginning to sink (Mt. 14:31), in the soldiers seizing Simon of Cyrene (Lk. 23:26), in the crowd seizing Paul (Acts 21:30), and in the tribune arresting him (Acts 21:33; cf. Phil. 3:12). Although Timothy had already received eternal life, Paul urged him to seize it, grasp it, take hold of it, make it completely his own, enjoy it and live it to the full (Stott, 1996:157).

To summarise, the preacher does not just preach to others to fight the good fight of salvation. He must also run, must also fight. The race of the preacher must be 'good' (καλός) - in the way in which the congregation sees it. At the end of Paul's life he applies this: I have run the good race. God calls the preacher to fight for the everlasting life He gives. The imperative rests here in the indicative. The 'grasp' of the everlasting life is the answer to: to what you are called through God? (Venter, 1992:14).

Mayhue (1992:14-15) states that the preacher must be a truly regenerated believer in Jesus Christ. He must be a child of God's redeemed family (John 1:12-13). If a man is to deliver a personal message from the heavenly Father effectively, he must be a legitimate spiritual son or the message will inevitably be distorted.

* **Deductions**

The preacher should fight the good fight for everlasting life like a member of his congregation. Because he fights the good fight, he becomes a preacher. First he is a child of God, then a preacher.

3.2.3 Basis-theoretical conclusion

From I Tim. 1:15 and 6:11-12 in the Pastoral Epistles the following conclusions can be drawn about the preacher and his identity.

- * First of all the preacher should recognize that he is also a sinner who must be saved through Jesus Christ before doing his ministry in the local church.
- * First of all the preacher should recognize that he is a child of God who must fight the good fight for everlasting life, and then a preacher.

3.3 THE PREACHER AND HIS REQUIREMENTS

3.3.1 References relating to the preacher and his requirements in the Pastoral Epistles

Relevant references relating to the preacher and his requirements are taken from the Pastoral Epistles as follows:

1) I Tim. 3:2-7

Now the overseer must be above reproach, the husband of but one wife, temperate, self-controlled, respectable, hospitable, able to teach, not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. He must manage his own family well and see that his children obey him with proper respect. (If anyone does not know how to manage his own family, how can he take care of God's church?) He must not be a recent convert, or he may become conceited and fall under the same judgement as the devil. He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.

2) Tit. 1:6-9

An elder must be blameless, the husband of but one wife, a man whose children believe and are not open to the charge of being wild and disobedient. Since an overseer is entrusted with God's work, he must be blameless -- not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. Rather he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined. He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it.

3.3.2 Exegetical perspectives on the references relating to the preacher and his requirements in the Pastoral Epistles

Venter (1986:9) compares two paragraphs, I Tim. 3:2-7 and Tit. 1:6-6 with each other, as to the requirements of a preacher.

A Comparison two paragraphs

I Tim. 3:2-7	Tit. 1:6-9
Requirements for pastoral acting 1. Competent to teach (I Tim. 3:2) 2. No fighter, not quarrelsome (I Tim. 3:3) 3. Friendly (I Tim. 3:3) Modest (I Tim. 3:2) 4. Rules own house well (I Tim. 3:4)	Requirements for pastoral acting 1. Holding on to the word (Tit. 1:9) 2. No fighter, not quick-tempered, not overbearing (Tit. 1:7) 3. Modest, with self-control, lover of the good (Tit. 1:8) 4. has faithful children (Tit. 1:7)

Motivation How otherwise would he care for the congregation of God? (I Tim. 3:5)	Motivation He is a steward of God (Tit. 1:7)
Requirements for behaviour Blameless, man of one wife, sober, respectable (I Tim. 3:2)	Requirements for behaviour Blameless, man of one wife (Tit. 1:6), blameless (Tit. 1:7), no drinker (Tit. 1:7) righteous, holy (Tit. 1:8)
Requirements for Character 1. Not greedy (I Tim. 3:3) 2. Not proud (I Tim. 3:6)	Requirements for Character 1. Not greedy (Tit. 1:7)
Requirements for action towards others 1. Hospitable (I Tim. 3:2) 2. has a good reputation with others (I Tim. 3:7)	Requirements for action towards others 1. Hospitable (Tit. 1:8)

According to the above comparison, the following emerges:

3.3.2.1 Requirements for pastoral acting

Competence is necessary to handle the Word, not only to teach, but also to warn and refute. Negative requirements in the personality of the preacher focus on the following: the preacher must not be a 'fighter', 'quick-tempered' and 'overbearing'. Positive requirements for the personality of the preacher are: the preacher must be 'friendly', 'modest' and 'self-controlled' etc. The image of the family of the preacher is also important to the congregation.

3.3.2.2 Requirements for behaviour

The preacher is blameless (ανεπιλημπτος), a husband of one wife. Paul especially means the loyalty of the preacher to his wife (Venter, 1986:11). He must live an honourable life, and he must be sober towards women and old men. He must also be fair and holy, and he must not be addicted to alcohol.

3.3.2.3 Requirements for character

The preacher is not greedy for money or profit (I Tim. 3:3; Tit. 1:7). In I Tim. 6:8-10, Paul calls the love of money 'a root of all kinds of evil'. So it is understandable that a the preacher must *not be a lover of money* (end of I Tim. 3:3), which is what the false preachers were (I Tim. 6:6; II Tim. 3:2).

The preacher is also not proud (I Tim. 3:6). The Greek verb τυφωω literally means ‘to be filled, or enveloped, with smoke’. It is always used metaphorically, and connotes the beclouding of the mind and judgement, here as the result of conceit engendered by over-rapid advancement (Kelly, 1963:79).

3.3.2.4 Requirements for action towards others

The preacher must be ‘hospitable’ towards others. A hospitable person is literally a *friend of the strange* (φιλοξενος). He ‘communicates to their necessities.’ If hospitality is a requirement for every Christian according to his ability and opportunity to furnish it, it is all the more a requirement for the preacher (Hendriksen, 1976:123).

The preacher must also be of good standing with outsiders. The outsiders (εξωθεν) refer to those who are not members of the body of Christ, who ‘do not belong’ to the Christian fellowship. A good reputation is essential for an effective proclamation of the gospel and the salvation of those outside; it is also essential to effective leadership inside the fellowship (Spain, 1970:62). Paul also directs a special word to preachers of the gospel regarding their conduct and reputation (II Tim. 2:22-26).

3.3.3 Basis-theoretical conclusion

From I Tim. 3:2-7 and Tit. 1:6-9 the following conclusions can be made about the preacher and his requirements in the Pastoral Epistles.

- * The preacher’s requirements for his pastoral acting are that he should be ‘competent to teach’, ‘friendly’, ‘modest’, and he should rule his own home well. The preacher should not be ‘quick-tempered’ and ‘overbearing’, nor must he be a ‘fighter’.
- * The preacher’s requirements for behaviour are that he should be blameless, sober, fair and holy. And the preacher should live an honourable life as well.
- * The preacher’s character requirements are that he should not be ‘greedy’ for money and profit. The preacher should also not be proud, but humble.
- * The preacher is required to be hospitable to others, and he should also be well thought of by outsiders.

3.4 THE PREACHER AND HIS TASK

3.4.1 References relating to the preacher and his task in the Pastoral Epistles

The following are important in order to study the requirements needed by the preacher and his task in the Pastoral Epistles.

1) II Tim. 4:1-5

2) Tit. 2:1-10

3.4.2 Exegetical perspectives on the references relating to the preacher and his task in the Pastoral Epistles

3.4.2.1 II Tim. 4:1-5

*In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge: **Preach the Word**; be prepared in season and out of season; correct, rebuke and encourage -- with great patience and careful instruction. For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths. But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry.*

As Paul comes to the end of his letter, he wishes to encourage and to challenge Timothy, the preacher, to his task (Barclay, 1975:202). In this section Paul continued an appeal for doctrinal soundness which began in 2:14. He underscored Timothy's special role in thwarting the advances of heresy in Ephesus. Paul outlined the basis of the task in v. 1 and delivered a ministry-related task to Timothy in v. 2. He explained a reason for the charge in vv. 3-4 and repeated directives mostly of a personal nature in v. 5 (Lea & Griffin, 1992:241)

Preach the Word; the aorist tense of this verb and all the succeeding imperatives add solemnity and abruptness to the injunctions. Paul regards Timothy as being at a crisis point where he must make definite resolutions towards positive action. He must preach the Word, in which he had been nurtured (Guthrie, 1957:166). The substance of the task is a command to preach the Word of God (Towner, 1994:202).

In this regard, Baumann (1984) mentions that 'The task of the preacher is to take biblical truths and transmit them via verbal, physical, and vocal stimuli'. This statement is echoed by Lloyd-Jones (1981:19) and Black (1994:284) that the primary task of the church and of the Christian minister is the preaching of the Word of God. Warren (1991:463) states that 'the biblical preacher must recognize and represent the timeless truth of God's Word and then relate the truth to his audience'. For Karl Barth 'the basic task of the preacher is to proclaim the reconciliation of humanity with God in Christ' (Trotter, 1995:238).

* **Deductions**

The command Paul gave Timothy, the preacher, is to continue to preach the Word of God no matter how stubborn and indifferent the opposition.

3.4.2.2 Tit. 2:1-10

You must teach what is in accord with sound doctrine. Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance. Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. Then they can train the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God. Similarly, encourage the young men to be self-controlled. In everything set them an example by doing what is good. In your teaching show integrity, seriousness and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us. Teach slaves to be subject to their masters in everything, to try to please them, not to talk back to them, and not to steal from them, but to show that they can be fully trusted, so that in every way they will make the teaching about God our Savior attractive.

Paul encourages Titus, the preacher, to exhort various groups within the church to meet certain standards of behaviour. Five specific groups are to receive specific exhortations: the young men (v. 2), the older women (v. 3), the young women (vv. 4-5), the young men (vv. 6-8), and the slaves (vv. 9-10).

The basic structure of this section is easily determined because each group is specifically designated (e.g., 'older men,' 'older women'). Certain grammatical forms, such as the use of verbal infinitives (i.e., 'to be' [εἶναι] in vv. 2,4,9; or 'to be self-controlled' [σωφρονεῖν] in v. 6) and the use of the adverb 'similarly, likewise' (ὡσαυτός) in vv. 3,6 provide a simple literary framework for 2:2-10. This is especially evident since only one verb, 'to encourage, to exhort' (παρακαλεῖ) in the imperative mood (v. 6) governs these grammatical forms. The repeated use of the Greek conjunction 'in order that' (ἵνα) four times (vv. 4,5,8,10) is especially noteworthy. Each ἵνα clause indicates that proper Christian behaviour has a significant impact on pagan attitudes toward Christianity (v. 5), silencing opponents by correct Christian teaching (v. 8), and attracting a lost world to Christianity (v. 10), thus affecting the entire missionary enterprise of the church (Barrett, 1963:133-134).

Paul's specific exhortations to Timothy, the preacher for the various groups within the Cretan church in 2:1-10 reveal two fundamental aspects of Christian behaviour. Firstly, his repeated use of the term 'self-control' throughout this entire passage is applicable to all groups. This indicates the need for Christians to live sensibly and reasonably within a fragmented world characterised by chaos and confusion.

Secondly, the literary structure of this section of the epistle is marked by his repeated use of the Greek conjunction ‘so that’ (ὅτι) in vv. 4,5,8,10. This clearly demonstrates that the missionary aspects of individual Christian behaviour of unbelievers cannot be underestimated (Lea & Griffin, 1992:308).

In this regard, Warren (1991:468) and Craddock (1985:95) mention that the preacher should interpret not only the text but also the congregation because he is responsible to help them to mature.

Stott (1983:173) states that ‘Our task as preachers ... it is our responsibility to teach believers with clarity and conviction the plain truths of Scripture, in order to help them develop a Christian mind, and to encourage them to think with it about the great problems of the day, and so to grow to maturity in Christ’.

* **Deductions**

Paul encourages Timothy, the young preacher, to preach to various believers in the church to stimulate their growth and maturity in their faith, and missionary life in the broken world.

3.4.3 Basis-theoretical conclusion

In the light of II Tim. 4:1-5 and Tit. 2:1-10 in the Pastoral Epistle the following conclusions can be drawn about the task of the preacher.

- * The basic task of the preacher is to preach the Word of God correctly.
- * The task of the preacher is to help various believers to grow and mature in their faith, and to live for the glory of God in the broken world.

3.5 THE PREACHER AND HIS AUTHORITY

3.5.1 References relating to the preacher and his authority in the Pastoral Epistles

In referring to the authority of the preacher, already mentioned in 2.9, the following passages in the Pastoral Epistles deserve closer examination.

1) I Tim. 1:1

2) II Tim. 1:1 and Tit. 1:1-3

3.5.2 Exegetical perspectives on the references relating to the preacher and his authority in the Pastoral Epistles

3.5.2.1 I Tim. 1:1

Paul, an apostle of Christ Jesus by the command of God our Savior and of Christ Jesus our hope,

Following his general use of language, Paul commences with a declaration of his own authority in order to make unmistakable the authority of the message he preaches and teaches. The term ‘αποστολος’ is used in the New Testament in at least two senses. It can refer to a messenger or a representative of a church (Phil. 2:25), or it can describe God’s chosen ambassador who is commanded to testify concerning the resurrection and to herald the gospel abroad (I Cor. 9:1-2). In the Pastoral Epistles Paul used it in the latter sense (Lea & Griffin, 1992:62).

Calvin (1964:187) states that Paul claims that his apostleship is by the commandment or appointment of God, since no man can make himself an apostle. But the man whom God has appointed is a true apostle and worthy of honour.

In order to stress the legitimate nature of his apostleship, Paul mentions that he had been appointed to the office *by God’s command*. Paul is more fond of saying ‘by will of God’ (as in II Tim. 1:1). He can never, in fact, forget that he is a man under orders (Guthrie, 1957:55). The term ‘επιταγη’ (command) is used for royal directives to be obeyed without equivocation. His use of ‘επιταγη’ does not suggest that God pulled him into the office against his own will. It stresses the divine source of his appointment in order to gain support from the church for the directives he was giving to Timothy (Lea & Griffin, 1992:62).

Towner (1994:40) says that the term, αποστολος Χριστου Ιησου, designates an office that he held by the command of God and the choice of the risen Christ (I Tim. 1:11; 2:7; Rom. 1:1; I Cor.1:1; II Cor. 1:1; Gal. 1:1). This was not simply biographical data that might interest the readers. Rather, *Paul’s reference to his office signifies the authority from God by which he preaches, teaches and writes.*

* Deductions

Paul states clearly that his reference to his office signifies the authority from God and Jesus Christ by which he preaches, teaches and writes.

3.5.2.2 II Tim. 2:24 and Tit. 1:1

And the Lord’s servant must not quarrel; instead, he must be kind to everyone, able to teach, not resentful.

Paul, a servant of God and an apostle of Jesus Christ for the faith of God's elect and the knowledge of the truth that leads to godliness

In II 2:24 Paul uses the term 'δουλος κυριου' as a preacher in the church and he also uses 'δουλος θεου' indicating himself in Tit. 1:1. The word, δουλος literally means 'slave'. Paul calls the preacher, as well as himself, a servant of God. In Romans and Philippians, Paul introduced himself as 'a servant of Christ Jesus' (Stott, 1996:168).

According to Barclay (1975:227), the slave of God is a title for humility mingled with legitimate pride. It means that his life is totally submitted to God. At the same time it is the title that is given to the prophets and the great leaders of the past. Moses was the slave of God (Josh. 1:2), and Joshua, his successor, would have claimed a higher title (Josh. 24:29). It was to the prophets, his slaves, that God revealed all his intentions (Amos 3:7). It was his slaves, the prophets, whom God throughout the history of the nation had repeatedly sent to Israel (Jer. 7:25). The title *slave of God* carries the thought of obedience beyond Jesus Christ to God.

Moellering (1970:186) also mentions that the designated 'servant' stresses the factor of obedience. Towner (1994:218) obviously says that the servant of God describes Paul, as one who under compulsion, committed to faithful service as a slave to a master. It also indicates his submission to the will of God

Paul is the envoy of Jesus Christ, the Lord. He never thought of his authority as coming from his own mental excellence, still less from his own moral goodness. It is with the authority of God or Christ, the Lord, that he speaks. The man, who preaches the gospel of Christ or teaches his truth, if he is truly dedicated, does not talk about his own opinions or offer his own conclusions. He comes with Christ's message and with God's word (Barclay, 1975:228).

The preacher is a slave. He relates to his Lord in total dependence. The complete dedication of the δουλος is aimed at the total seizure by the κυριος. Naturally the slave has no authority. His king has authority and it is transferred to the slave when he says what the king says. The authority is not settled in the person of the preacher himself, but in the word of the king himself - this is emphasised by the repeated genitive-connection δουλος κυριου and δουλος θεου (Venter, 1992:10).

In relation to the preacher's authority, Greidanus (1989:2) states that 'Since the prophets proclaimed *God's Word*, their preaching was authoritative. This relationship suggests that the authority of the prophets did not reside, ultimately, in their person, their calling, or their office; rather, their authority was founded in the Word of God they proclaimed.' Greidanus (1989:9) also goes to say that 'For with prophets we noticed that their authority did not reside, ultimately, in their calling or office but in

the words they spoke, whether they were from the Lord. So it is with preachers today: they have a word from the Lord, but only if they speak the *Lord's Word*'.

Robinson (1980:18) mentions that 'The man in the pulpit faces the pressing temptation to deliver some message other than that of the Scriptures- a political system, a theory of economics, anew religious philosophy, a trend in psychology ... Yet when a preacher fails to preach the Scripture, *he abandons his authority*'.

Kaiser (1981:155) states that 'When we have extracted ... from the text instead of imposing ... on it, we may speak with more confidence that the word we share ... has an authority which is not our own, but is borrowed from the text.'

* **Deductions**

Consequently, if it is not the Word of God, the Lord, that is conveyed in the preaching, both the authority of the word and of the Lord are undermined.

3.5.3 Basis-theoretical conclusion

In the light of I Tim. 1:1, II Tim. 2:24 and Tit. 1:1 the following conclusions can be drawn about the preacher and his authority:

- * The authority of the preacher is rooted in God, in Jesus Christ the Lord as the Sender of the preacher.
- * The authority of the preacher is deeply connected with the truth of the Word and the doctrine based on the Word.
- * The authority of the preacher is coupled with the ministering of the Word of God and Jesus Christ the Lord.

3.6 THE PREACHER AND HIS LEADERSHIP OF THE CONGREGATION

3.6.1 References relating to the preacher and leadership of his congregation

Relevant references in the Pastoral Epistles relating to the preacher and his leadership towards the congregation are the following:

- 1) I Tim. 4:6
- 2) II Tim. 2:15
- 3) I Tim. 4:12 and Tit. 2:7

3.6.2 Exegetical perspectives on the references relating to the preacher and his leadership of the congregation

3.6.2.1 I Tim. 4:6

If you point these things out to the brothers, you will be a good minister of Christ Jesus, brought up in the truths of the faith and of the good teaching that you have followed.

This verse and the following verses (7-10) are packed tightly with practical advice, not only for Timothy, but also for any servant of the church who is charged with the duty of work and leadership. It especially tells us *how to instruct others* (Barclay, 1975:96).

Timothy *must point out these things to the brothers*. What Paul teaches Timothy, Timothy must also teach others (II Tim. 2:2). Indeed, he is to ‘put these instructions before the brothers and sister’ (NRSV), *like a waiter serving guests at a table, like a merchant displaying merchandise to a customer*. Or perhaps the verb, *σποτιθημι* (literally, to ‘lay under’) likens Timothy to a builder, who lays down truths ‘as a foundation for their faith’ (Stott, 1996:116).

Paul says that if Timothy is a faithful teacher, he *will be a good minister (NRSV, a good servant) of Christ Jesus*. In describing Timothy as a *διακονος*; minister’, Paul uses the word, meaning ‘deacon’ in 3:8. Paul is not suggesting that Timothy holds the office of a deacon. He is not using it here in its technical sense. *He pictures Timothy as having the function of a servant* (Lea & Griffin, 1992:133).

* Deductions

In the above quoted verse, the preacher reminds the members of the congregation of the instructions for a good minister (servant) of Jesus Christ. The preacher, therefore, is like a waiter serving at a table, and like a merchant displaying merchandise to a customer.

3.6.2.2 II Tim. 2:15

Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.

Paul describes Timothy as a workman for God (*εργατης*). *The image of a workman is that of an agricultural labourer* (cf. Mt. 20:1-16) (Lea & Griffin, 1992:215 and Kelly, 1963:183). The adjective which accompanies this is *ανεπαισχυντος*, which means ‘who is not ashamed of his work’. The shame that any workman feels when the incompetence or shoddiness of his work is detected is used as a figure of speech

for the Christian ministry. Accordingly, *a workman who does not need to be ashamed*, must, therefore, be understood in the sense as that of a Christian teacher who can unblushingly submit his work for God's approval, *like the men in the parable of the talents who had gained other talents* (Guthrie, 1957:147).

This unashamedness is achieved by correctly handling the word of truth (NIV), a phrase in which the verb, *ορθοτομew* literally means *to cut rightly*. The Greeks themselves used the word in three different connections. They used it for driving a straight road across country, for ploughing a straight furrow across a field, and for the work of a mason in cutting and squaring a stone so that it fitted into its correct place in the structure of the building. So the man who rightly interprets the word of truth, drives a straight road through the truth and refuses to be lured down pleasant but irrelevant by-paths. He ploughs a straight furrow across the field of truth. He takes each section of the truth, and fits it into its correct position, as a mason does a stone, allowing no part to usurp an undue place and so knock the whole structure out of balance (Barclay, 1975:173).

Thus the good workman is true to Scripture. He does not falsify it (cf. II Cor. 2:17). It is significant that the noun *ορθοτομια* was used by both Clement of Alexandria and Eusebius for 'orthodoxy' (Stott, 1973:68). Nor does the good workman of God try to confuse people, like Elymas the sorcerer, by 'making crooked the straight paths of the Lord' (Acts 13:10). On the contrary, he handles the word with such scrupulous care that he both stays on the path himself, keeping to the highway and avoiding the byways, and makes it easy for others to follow.

* **Deductions**

The good workman for God is the person who is called to handle rightly the word of truth with such diligence and faithfulness just like an agricultural labourer. He stays on the path himself, keeping to the highway of the Word, and makes it easy for others to follow.

3.6.2.3 I Tim. 4:12; Tit. 2:7

3.6.2.3.1 I Tim. 4:12

Don't let anyone look down on you because you are young, but set an example for the believers in speech, in life, in love, in faith and in purity.

Timothy was still a relatively young man, probably in his thirties, when Paul spoke to him: *Don't let anyone look down on you because you are young*. So then, putting verses 11 and 12 together, Timothy had been called to Christian leadership responsibility beyond his years. His responsibility to 'command and teach'(v. 11) was

in danger of being undermined by his youthfulness, and by the signs that his ministry was being rejected. Paul is not concerned with error now (and how it could be detected and rejected) but with truth (how it could be commended and so accepted) (Stott, 1996:119).

Perhaps some people were jealous of Timothy; they resented him having been promoted over their heads. Others simply looked down their noses at this pretentious youth, much as Goliath despised young David (cf. I Sam. 17:42). It is a perennial problem. How then should Christian leaders react in this situation, so that they are not despised and their ministry not rejected? Not by boastful, assertive or aggressive behaviour. Not by throwing their weight around and trying to impose their will. *But* (notice the strong adversative *αλλά* in the middle of verse 12) by different means altogether. ‘Don’t let people look down on you because you are young; see that they look up to you because ... (JBP). The apostle goes on to give Timothy the way in which he should commend his ministry and gain acceptance for it.

Paul was careful about the example he set. He was never shy of inviting his readers to imitate him (cf. I Thes. 1:6; II Thes. 3:7; 9:1; I Cor. 4:6; 11:1; Phil. 3:17). Timothy must do the same. *Don’t let anyone look down on you ... but set an example to the believers in speech, life, love, faith and purity.* People would not despise his youth if they could admire his example. The apostle Peter gave the same instruction to church elders, urging them to serve humbly, ‘not lording it over those entrusted to you, but being examples to the flock’ (I Pet. 5:3; cf. Heb. 13:7). And in writing these things, Paul and Peter were only echoing the teaching of Jesus, who introduced into the world *a new style of servant-leadership* (Stott, 1996:120; also Moellering, 1970:81).

The great temptation, whenever our leadership is questioned, threatened or resisted, is to assert himself all the more strongly and to become autocratic, even tyrannical. But leadership and lordship are two quite different concepts. The Christian leads by example, not force, and is to be a model who invites a following, not a boss who compels one. Moreover, Timothy’s example is to be comprehensive, *in speech* and *in life*, that is, in word and deed, in the way he speaks and in way he behaves. In those two spheres he is to be a model of Christian virtue, especially *in love*, the pre-eminent *in faith*, which can mean either trust in God and in Christ, or trustworthiness, a fundamental Christian fidelity, or both; and *in purity*, which is Christian self-control.

3.6.2.3.2 Tit. 2:7-8

In everything set them an example by doing what is good. In your teaching show integrity, seriousness and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us.

Paul instructs Titus (as he did Timothy in I Tim. 4:12) to be an example of good works, which means in his visible expression of genuine faith. In his conduct Titus is thus to be the antithesis of the false teachers (1:16) (Towner, 1994:240).

We human beings seem to be imitative by nature. We need models; they give us direction, challenge us and inspire us. Paul did not hesitate to offer himself, as an apostle, for the churches to imitate. 'Follow my example,' he wrote, 'as I follow the example of Christ' (I Cor. 11:1). And Paul expected Titus to provide a model which the members of the congregation could follow. The word he used is *τυπος*, a prototype or pattern (Stott, 1996:190).

A pastoral example, which will weigh heavily at any time, will be particularly impressive if Titus, as a young man himself, sets an exemplary pattern of self-discipline. If Titus really is a living example of the godly life for young men, he at the same time both demonstrates and guarantees that the new life in Christ is no mirage but a possibility and a reality. For Titus the good example necessarily implies faithful proclamation of the Gospel. Proper teaching will be marked by certain definite characteristics (Moellering, 1970:200).

Calvin (1964:371) also says that doctrine will have little authority unless its power and majesty shine as in a mirror in the life of a bishop. Thus Paul tells the leader in the church to be an example which his congregation can follow.

In this regard, Lea and Griffin (1992:304) also mentions that Paul used it to emphasize the necessity of Titus's personal role in teaching the young men by example. The common expression 'More is caught than taught' aptly sums up the power of teaching by personal example.

* **Deductions**

The preacher's lifestyle and ministry, as a leader in the local church, must be exemplary in everything, especially in speech, deed, faith and purity. In this way he will be a good leader of his congregation.

3.6.3 Basis-theoretical conclusion

From I Tim. 4:6, 4:12 and Tit. 2:7 in the Pastoral Epistles, one can come to the conclusion regarding the preacher and his leadership of the congregation.

- * The preacher ensures his leadership of the congregation by handling the Word of God correctly with diligence and faithfulness like an agricultural labourer (a good workman).

- * The preacher also establishes his leadership by being an example which his congregation can follow in everything they do, especially in speech, deed, faith and purity.

3.7 THE PREACHER AND HIS NECESSITY

3.7.1 References relating to the preacher and his necessity in the Pastoral Epistles

It is important to study Tit.1:3 which relates to the preacher and his necessity in the Pastoral Epistle.

3.7.2 Exegetical perspectives on the references relating to the preacher and his necessity

3.7.2.1 Titus 1:3

At his appointed season he brought his word to light through the preaching entrusted to me by the command of God our Savior,

In this verse Paul says that ‘God brought His word’ (NASB- ‘manifested His word’). The aorist of the verb φανερω, means *to show, make known, make manifest, make visible, reveal* (Lea & Griffin, 1992:271). There was already some revelation when God of old spoke through the prophets (Calvin, 1964:354). In fact, many prophets called by God, already preached the Word of God to the people of Israel in Old Testament times.

God has revealed ‘his word’. In this context ‘his word’ is simply ‘his message’ (i.e., ‘the gospel of Jesus Christ’). ‘His word’, the ‘gospel’, is now made visible ‘through the preaching entrusted to Paul on command of God our Saviour’. Paul used the more common New Testament Greek term for “preaching” (κηρυγμα). This noun form which literally means “in preaching” (εν κηρυγμαται), has the basic meaning of proclamation. In the New Testament, and especially in Paul’s epistles, κηρυγμα is used frequently as a technical term expressing both the *content* and the *method of conveying* the message of redemption through faith in Jesus Christ. By referring to “preaching”, Paul focused on his own primary role in God’s plan of redemption. He expressed here, as in other writings, that **God had “entrusted” preaching the gospel to him** (cf. Gal. 2:7; I Tim. 1:11) (Lea & Griffin, 1992:271).

Towner (1994:221) also urges that Paul’s calling in the context is to make known the truth of God and the hope of eternal life.

Regarding the necessity of preaching, Scripture says:

'In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son, whom he appointed heir of all things, and through whom he made the universe' (Heb. 1:1-2)

From stones God can raise up children for Abraham (Mt. 3:9), but God is pleased to work through man (I Cor. 1:21). In this regard, Calvin writes in his 'Institutes' as follows: 'How very necessary it is, that God is declared not only by words but also by example. When God was pleased to shed the light of His truth in greater effulgence on Cornelius, He sent an angel from heaven to despatch Peter to him (Acts 10:3). When God was pleased to call Paul to the knowledge of himself, and graft him into the Church, he does not address him with his own voice, but sends him to a man from whom he may both obtain the doctrine of salvation and the sanctification of baptism (Acts 9: 6-20)' (Beveridge, 1957:318).

In this regard Rees (1994:119-120) also states that 'Gods acts through human actions and God speaks through human speech ... therefore the preacher is needy'.

*** Deductions**

God spoke to the people of Israel through the prophets, and then through Jesus Christ. Nowadays God entrusts his word to the preacher in order to proclaim it. So the preacher is necessary for the glory of God.

3.7.3 Basis-theoretical conclusion

The following conclusion can be drawn from Tit. 1:3 in the Pastoral Epistles about the necessity for a preacher.

- * God spoke to people through the prophets in Old Testaments times;
- * and then God spoke to people through Jesus Christ.
- * Nowadays it pleases God to speak to his people through the preacher.

3.8 THE PREACHER AND HIS LISTENERS

3.8.1 References relating to the preacher and his future listeners in the Pastoral Epistles

Relevant references relating to the preacher and his listeners in the Pastoral Epistles are as follows:

- 1) II Tim. 3:1-5

2) II Tim. 4:3-5

3.8.2 Exegetical perspectives on the references relating to the preacher and his future listeners in the Pastoral Epistles

3.8.2.1 II Tim. 3:1-5

But mark this: There will be terrible times in the last days. People will be lovers of themselves, lovers of money, boastful, proud, abusive, disobedient to their parents, ungrateful, unholy, without love, unforgiving, slanderous, without self-control, brutal, not lovers of the good, treacherous, rash, conceited, lovers of pleasure rather than lovers of God— having a form of godliness but denying its power. Have nothing to do with them.

Paul calls on Timothy to ‘mark’ (‘realize’- NASB) this fact. The fact is that ‘terrible’ (χαλεπος) times will come in the last days. The term ‘last days’ sounds as if it applies ‘especially to the last days of this age, the Second Coming (Earle, 1978:406). However, in the New Testament the phrase refers to the entire time from the completion of Christ’s redemptive work, until his return. Christ’s life, death, resurrection, and ascension have inaugurated the last days. Peter’s speech at Pentecost in Acts 2:16-39 proclaimed this fact, and the writer of Heb. 1:2 reaffirmed its truth (Lea & Griffin, 1992:223; also Stott, 1973:82).

The first two terms in verse 2 and the final pair in verse 4 have the prefix φιλ (meaning *fond of*) in Greek. Several terms have the Greek prefix α (alpha privative) meaning *not*. The list contains eighteen or nineteen terms depending upon whether the final term of the verse 4 is reckoned as a single item or as a pair.

The key to understanding the list is the initial term, ‘lovers of themselves’ (φιλαυτος). When the center of gravity in an individual shifts from God to self, a plethora of sins can occur (Lea & Griffin, 1992:224). Since people are self-loving, they are naturally also *money-loving* (φιλαργυρος). The only rival for their attention is money, which they also love (Towner, 1994:191)

Self-centredness also produces people who are ‘boastful’ (αλαζων - it is one who brags and boasts about his accomplishments and in his boasting he oversteps the limits of truth and stresses the fact to magnify himself in his attempt to impress men [Rienecker, 1980:298]) and ‘proud’ (υπερηφανος -‘conceited’, GNB). The two terms emphasize boastfulness in words and thought, respectively (Fee, 1995:270).

The next two terms describe destructive behaviour. ‘Abusive’ (βλασφημος) talk tears down other people, and usually builds themselves up. Equally dangerous for family relationships are these children’s ‘disobedience’ (απειθης) to parents. In Paul and Timothy’s day, this sin fundamentally means rebellious at heart, in their attitude

toward parents were understood as a reflection of a deeper attitude toward God (Towner, 1994:191-192).

Four negative *un-* words follow. ‘Ungrateful, unholy, unloving and unforgiving’ each depict the opposite of a characteristic of true faith. Attitudes generated by a deep-seated selfishness that threatens relationships seem to come to mind. Holiness is a matter of inner purity (see on I Tim. 2:8; Tit. 1:8), so ‘unholy’ is probably a broad description of vile thoughts and motives (I Tim. 1:9)

The next two terms focus on speech and behaviour. The Greek word for ‘slanderer’ is δισσολος which in English precisely means ‘devil’. The devil is the patron saint of all slanderers and he is the chief of all slanderers. There is a sense in which slander is the most cruel of all sins (Barclay, 1975:189). The Greek word ακρατης comes from the verb κρατειν which means ‘to control’. So ακρατης means ‘without self-control’.

Paul says continually that listeners will be ‘brutal’ and they will resemble fierce and untamed animals in their attitudes and actions. They will hate the good and lack love for anything virtuous.

The assonance of the first two words in v. 4, which appears to be the only reason for their juxtaposition, cannot be reproduced in English. ‘Traitors, heady’ are better rendered in RSV as ‘treacherous, reckless’. Closely allied to the latter word is the next, high-minded (‘conceited’ NIV-τετοφωμενοι), which describes an unwarranted self-importance (Guthrie, 1957:157). Because they loved themselves, they also loved sensual pleasures. They are controlled by their quest for the thrill of pleasure. Given a choice, they would always please themselves rather than God. The substitution of pleasure and materialism for piety lead to irreligious behaviour. Barrett (1963:111) says that these descriptions constitute a shocking picture of Church life, for it is part of the indictment that the sinners pretend to maintain a religious profession and in fact pass themselves off as Christian propagandists.

* **Deductions**

In the last days listeners in this world will firstly change their love for God to self-love and increasingly towards money. Secondly their character will be brutally changed more often. So the preacher should realize that to proclaim the Word of God will be more and more difficult in the future.

3.8.2.2 II Tim. 4:3-5

For the time will come when men will not put up with sound doctrine. Instead, to suit their own desires, they will gather around them a great number of teachers to say

what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths. But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry.

Paul describes three features of the listeners of the future. Firstly they ‘do not put up with sound doctrine’. They find the content and demands of the gospel unpalatable. Secondly, they amass teachers ‘to suit their own desires’, they pack the pulpits of their churches with preachers who tells them only what they desire to hear. Thirdly, they do this because they only want to satisfy the ‘itching’ in their ears (Lea & Griffin, 1992:244). The metaphor of itching ears is a common one in ancient philosophical polemic. Cicero accuses the Greeks of discussing ideas, not in order to make a judgement about them, but ‘to please their ears’ (Hanson, 1982:154). The itching may indicate either that they always want something new or that they only want what will please them.

In the expression ‘they will gather around them a great number of teachers’ (v.3), we should note the word *ἐπισωρεύω* (literally ‘to heap upon’) by which he means, their madness will be so great that they will not be content with a few impostors, but will want a great crowd (Calvin, 1964:335).

In verse 4 Paul outlines two results of spiritual wandering. Firstly, the listeners turn away from hearing the truth of the gospel. Secondly, they ‘turn aside to myths’. The verb translated ‘turn aside’ (*ἐκτρέπομαι*) is a strong term used medically to describe wrenching a limb out of joint (Lea & Griffin, 1992:244).

Paul opens his personal appeal to Timothy with a pointed statement, ‘But you’ (As for you’, RSV). In contrast to those listeners who have itching ears, Timothy is to respond with spiritual intelligence. Paul indicates the nature of Timothy’s response by issuing four quick imperatives, the first in the present tense and the other three in the aorist.

Firstly, because the listeners are unstable in mind and conduct, Timothy is above everything else ‘steady’. Literally, *νηφω* means ‘to be sober’, and figuratively to ‘be free from every form of mental and spiritual drunkenness’ and so to ‘be well-balanced, self-controlled’. When the listeners get intoxicated with heady heresies and sparking novelties, preachers must keep ‘calm and sane’ (NEB). Secondly, Although the listeners will not listen to the sound teaching, Timothy must persist in teaching it and so be prepared to ‘endure suffering’ on account of the truth he refuses to compromise. When the biblical faith becomes unpopular, preachers are sorely tempted to mute those elements which give most offence. Thirdly, Because the listeners are woefully ignorant of the true gospel, Timothy is to ‘do the work of an evangelist’. Fourthly, even if the listeners forsake Timothy’s ministry in favour of

teachers who tickle their fancy, Timothy is to 'fulfil' his 'ministry' (Stott, 1973:111-112).

*** Deductions**

The explanation Paul gave for his insistence on continued preaching, is that some listeners would refuse to hear God's message. Indifference by the listeners must not be permitted to shut off the proclamation of the gospel to believers. Paul reminds Timothy to remain alert and watchful of opposition but endure all necessary afflictions in spreading the gospel.

3.8.3 Basis-theoretical conclusion

From II Tim. 3:1-5 and II Tim. 4:3-5 in the Pastoral Epistles, the following conclusions can be drawn about the preacher and listeners in the world.

- * The preacher should realize that some listeners will change their love towards God to themselves and money. His listeners' character will also, in the future, change brutally more often.
- * The preacher should realize that in the future some listeners will turn their ears away from God's message and turn more and more to myths. The preacher, however, should do his preaching ministry with endurance in all situations.

3.9 FINAL BASIS-THEORETICAL PERSPECTIVES FROM THE PASTORAL EPISTLES ON THE PREACHER

The perspectives from the Pastoral Epistles on the preacher can finally be summarised as follows:

- * The preacher can be defined as follows: the person who has been called by God, who has received the message from God, who has been sent by and for God. The preacher, therefore, must deliver the message given to him by God. In his preaching, he must not express his personal opinions, his own view of things or his own philosophy. He must, without doubt, preach the truth which God gave him.
- * The preacher should recognize that he is a sinner who must be saved through Jesus Christ before doing his ministry in the local church. He is at first a child of God who must fight the good fight for everlasting life, and then a preacher.
- * The requirements for the pastoral ministry of the preacher necessitates that he

is *competent to teach, friendly, modest, no fighter* etc. His behaviour must be *blameless, sober, fair and holy*. He must not be *greedy, nor proud*. His action towards others must be *hospitable*.

- * The basic task of the preacher is to preach the Word of God correctly, and to help various believers to grow and mature in their faith, and to live for the glory of God in the broken world.
- * The authority of the preacher is basically rooted not in his own person, but in God, in Jesus Christ, the Lord as the Sender of the preacher, and is deeply connected with the ministering of the Word of God.
- * The preacher's leadership towards the congregation should be exercised by handling the Word of God correctly with diligence and faithfulness like an agricultural labourer. He must set an example to his congregation to be followed in speech, deed, faith and purity etc.
- * Relating to the necessity of the preacher, God spoke to his people through the prophets in Old Testaments times, and then through Jesus Christ and the apostles in early church times. Nowadays God is pleased to speak to his people through the preachers.
- * The preacher should realize that the character of some of his listeners will be changed brutally, and in the future they will more often turn their ears away from God's message, to myths. The preacher, however, should do his preaching ministry with endurance and perseverance in all situations.