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pursuit of such an end must be Definite, Concentrated, and Persistent. Life should not be a clash of discordant notes, but a sweet harmony, not a heap of stones, but a beautiful mosaic. Remember it is the spirit in which we live and work that makes life one. A hundred processes may go to the manufacture of a single article. If every duty is seen in relation to the great end of life, moral perfection, Christlikeness—then we shall be in abiding fellowship with Him Who was: Who is: and Who is to come.

Conclusion. Have you ever thought that God has a ruling passion—to recover a lost world! In the Cross the Divine Purpose, Energy and Action meet. His all should call forth our all.

WORD STUDY

'Doctrine' in the Pastoral Epistles

By EUGENE STOCK

There are two Greek words in the N.T. which signify 'doctrine' or 'teaching'—that is either the thing taught or the act of teaching. These are *didachē* and *didaskalia*. The former only occurs twice in the Pastoral Epistles, though common elsewhere; while the latter is specially characteristic of them, occurring fifteen times, and only five times elsewhere. The A.V. translates them both 'doctrine' in every case; the R.V. has 'doctrine' ten times and 'teaching' five times for *didaskalia*, and 'teaching' both times for *didachē*. Bishop Bernard* reads 'doctrine' fourteen times and 'teaching' three times, while Dr Plummer** thinks *didaskalia* generally means 'teaching' and *didachē* 'doctrine'. So doctors differ! Adopting the R.V. here, we have the following occurrences of *didaskalia* (look them up and compare them carefully): 1 Tim. 1:10; 4:1, 6, 13, 16; 5:17; 6:1, 3; 2 Tim. 3:10, 16; 4:3; Titus 1:9; 2:1, 7, 10.

And the following of *didachē*: 2 Tim. 4:2; Tit. 1:9.

Four times, it will be seen, Paul speaks of 'sound doctrine'. We find also 'sound words' twice (1 Tim. 6:3; 2 Tim. 1:13), 'sound in the faith' twice (Tit. 1:13; 2:2), and 'sound speech' once (Tit. 2:8). This word is very interesting, and means 'healthy'

* *Camb. Gk. Test.*

** *Expository Bible.*

or 'healthful,' as in the R.V. margin. The A.V. has 'wholesome' in 1 Tim. 6:3. The word (or a connected one) is 'whole' in the Gospels, where sick men are 'made whole'. The Greek adjective is *hugies*, and the verb *hugiano*, and we can easily see the origin of our word 'hygiene'.

We are all familiar with the phrases 'sound and unsound teaching,' 'sound and unsound doctrine,' 'sound in the Faith'; and we owe them to these Epistles. But notice that the expressions really mean *healthful*, healthy, wholesome. There is such a thing as spiritual hygiene. Am I spiritually sick? I need spiritual treatment that will heal me, make me healthy. Am I spiritually well? I need spiritual food that will keep me in good health. Now, Paul not only lays stress on sound doctrine; he gives us a test whereby to try it. Look at 1 Tim. 1:10, 11, 'sound doctrine' is doctrine which is 'according to the gospel of the glory of the blessed God,' that very Gospel, that Glad Tidings, which is committed to our trust, as it was to Paul's. Look also at 1 Tim. 6:3, where 'sound words' are identified with 'the words of our Lord Jesus Christ,' and with 'the doctrine which is according to godliness'. Liddon thus analyses this verse:

- (1) In its *substance*, morally healthy discourse.
- (2) In its *source*, coming from our Lord Jesus Christ.
- (3) In its *standard*, corresponding to the needs of piety.

The phrase 'even the words of our Lord Jesus Christ' is very interesting. What words would they be? The three Gospels, even if written (as I for one think), could not then be widely known. But those 'narratives' to which Luke alludes (ch. 1:1) may have been scattered about; and most scholars now think many of His discourses were contained in a lost document, which they call 'Q'. Isolated sayings of Christ were certainly in men's mouths; one is quoted in Acts 20:35, and others (called *logia*) have been found in the sands of Egypt.

There is also the word 'the Truth' used in these Epistles of the Gospel, a word which assures us that 'the Faith' (yet another phrase) is no collection of 'cunningly-devised fables,' or even something which has an element of uncertainty in it, something which may possibly be true, but of which we cannot be quite sure. Twelve times in our Epistles does Paul apply to the doctrine of the Gospel the word *alētheia*, 'the Truth' (besides in 1 Tim. 2:7, where the word twice refers to *speaking the truth*): here are the

references: 1 Tim. 2:4; 3:15; 4:3; 6:5; 2 Tim. 2:15, 18, 25; 3:7, 8; 4:4; Titus 1:1, 14.

Now while we naturally speak of *believing* the Gospel, we speak rather of *knowing* the *Truth*. The Glad Tidings are received into the heart; the Truth—that is, the doctrine—is grasped by the mind. And so we find it in these Letters. Of the twelve passages just quoted, five are concerned with ‘knowing’ the Truth. And this brings us to the interesting Greek words *gnosis* and *epignōsis*. The latter word, which is the stronger, and generally means ‘thorough knowledge,’ and its cognate verb, are found in the five places where ‘knowledge of the Truth’ is referred to; while the more ordinary word *gnosis* occurs only in 1 Tim. 6:20, where ‘knowledge (A.V. “science”) falsely so-called’ is mentioned. Very simple faith, if with but little knowledge, is sufficient for salvation, as with Cowper’s cottager in his *Truth*:

Just knows, and knows no more, her Bible true—
A truth the brilliant Frenchman never knew;
And in that charter reads, with sparkling eyes,
Her title to a treasure in the skies.

But we should not be lazily content with a minimum of knowledge. Paul’s prayer for the Colossians (1:9, 10) was that they might be ‘*increasing* in the knowledge of God’ and ‘*filled with* the knowledge of His will’; and for the Philippians (1:9), that their love might ‘*abound yet more and more* in knowledge and all discernment’; and so also for the Ephesian Churches (4:13); and in all these cases it is the stronger word *epignōsis* that he uses. This word occurs twenty times in the N.T., fifteen of them being in Paul’s Epistles. The ordinary word *gnosis* occurs twenty-nine times, twenty-two of which are in Paul. Both, therefore, are distinctly Pauline words.

There is, however, a pursuit of ‘knowledge’ which is unsanctified and dangerous. ‘Knowledge’ wrote Paul to the Corinthians (1 Cor. 8:1), ‘puffeth up, but love buildeth up’ (see R.V. margin). The day came, not many years after his time, when the ‘Gnostics’ arose, who exemplified in their teaching what ‘*gnosis* falsely so-called’ is. They claimed to lead their disciples (as Bishop Moule puts it) ‘past the common herd of mere *believers* to a superior and gifted circle show should *know* the mysteries of being, and who by such *knowing* should live emancipated from the slavery

of matter, ranging at liberty in the world of spirit.' We can see how the teachers in Timothy's day anticipated these errors, and we may perceive that the 'advanced thinkers' of the first century did not differ much from the 'advanced thinkers' of the twentieth!

Our Lord Himself gives us the key of the position. 'If ye abide in My word,' He said (John 8:31, 32), 'then are ye my disciples indeed; and ye shall know the Truth, and the Truth shall make you free.' Justly has Dr Griffith Thomas reminded us that 'Christianity is Christ.' The Lord Himself said, 'I am the Truth.' Which reminds me of a once-familiar anagram on Pilate's question put to the Prisoner standing before him (John 18:38), 'What is truth?' In Latin this question would be *Quid est veritas?* and these letters rearranged make *Vir est qui adest*, 'It is the Man Who is here before thee.'



'WATCH'

The word occurs 27 times in the N.T. It refers in the majority of instances to *spiritual vigilance*, and in this sense is the translation of three Greek words which are worth noting:

1. *Agrupneō*: To abstain from sleep; to keep awake. Occurs in Matt. 13:23; Luke 21:36; Eph. 6:18; Heb. 13:17.

2. *Grēgoreō*: A stronger word. Represents a more active wakefulness, as a result of arousing effort, calling for resolution of will and desire. Occurs in Matt. 24:42, 43; 25:13; 26:38, 40, 41; 1 Cor. 16:13; Col. 4:2; 1 Thess. 5:6, etc.

3. *Nēphō*: Contains the additional idea of wakefulness guarding against beclouding influences such as strong drink: hence it also includes the idea of sobriety. Occurs in 2 Tim. 4:5; 1 Pet. 4:7.

Hence the full force of the thought is to keep awake, to keep active, and in order to both to keep sober-minded, avoiding all benumbing or enervating seductions.

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