

A RHETORICAL ANALYSIS OF 1 TIMOTHY 2:9-15 WITH  
A SPECIAL FOCUS ON THE ROLE OF WOMEN IN THE CHURCH

THESIS

Submitted in Fulfilment of the  
Requirements for the Degree of  
MASTER OF THEOLOGY  
of Rhodes University

by

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January 1992

To Linda

Few people know how much they are loved

Guy Butler  
Karoo Morning

## ABSTRACT

This thesis investigates the role of women in the early church as portrayed in 1 Timothy 2:9-15 using the recently-developed method of Rhetorical Analysis. It makes use of a rhetorical approach largely based on the method proposed by Kennedy, supplemented by insights from scholars who have emphasised the argumentative element in rhetoric. This method illustrates how the role of women in the church is decisively determined by the argument in the letter as a whole.

A brief survey of classical rhetoric is given. The typical structure of a rhetorical discourse is listed with its component sections. The validity of using rhetorical analysis as a means for interpreting New Testament texts is justified.

Textual units are identified from the structure of the text. Rhetorical insights are used to explain how the identified units cohere within the overall structure of the letter and how they relate to one another and interact. The thesis is developed that the section on women and teaching can only be meaningfully investigated in the light of the text as a whole and of the motifs in the letter.

The thesis has a special focus on 2:9-15. This section is analysed in more detail than the rest of the text with the exception of 1 Timothy 1. As *exordium*, the latter provides the introduction to the situation dealt with in the letter, introduces the case, and sets the tone for the rest of the letter.

The persuasive power of rhetoric in any situation depends to a large extent on its use of common tradition. The socio-cultural setting of the author is consequently analysed. Finally, the role of women in Graeco-Roman society is analysed in terms of motifs found in 1 Timothy 2:9-15.

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## ABBREVIATIONS OF JOURNALS AND SERIES

ANRW	Aufstieg und Niedergang der Römischen Welt
CBQ	Catholic Biblical Quaterly
ET	Expository Times
HUCA	Hebrew Union College Annual
Int	Interpretation
JBL	Journal of Biblical Literature
JETS	Journal of the Evangelical Theological Society
JSOTSup	Journal for the Study of the Old Testament - Supplement Series
NovTes	Novum Testamentum
NTS	New Testament Studies
SBLDS	Society for Biblical Literature Dissertation Series
SBLSP	Society for Biblical Literature Seminar Papers
ZNW	Zeitschrift für die neutestamentliche Wissenschaft

## PREFACE

This study grew out of a concern about the interpretation of difficult biblical texts and the applications of such interpretations in contemporary church life. The debate in the Anglican Church, of which I am a member about the ordination of women is a good example of how such interpretation causes a great deal of controversy. This live issue, together with my concern for biblical interpretation, meet in this thesis which examines the only New Testament text which explicitly forbids women to teach. The process of wrestling with these issues and preparing the thesis, has involved growth in many areas and recognising anew the truth that has almost become cliched: God is faithful and dependable and continues to lead those who will trust Him.

Rhetorical analysis, especially with an argumentative insight, presents exciting integrating insights into texts. The perspective such analysis allows, combined with socio-cultural insights, releases again the power of these texts and enables their representation in new situations. The "old, old story" is seen to be ever new. In faith, it must be done into each new situation in which the people of God claim to live their trust in Jesus Christ.

This thesis is written in Nota Bene Ver. 3.0 (New York: Dragonfly Software) and is an implementation of the Turabian style.

For ease of use where Greek words are quoted, they are given exactly as they appear in the fourth revised printing of the 26th edition of the Nestle-Aland text as reproduced in the Greek-English New Testament published by the Deutsche Bibelgesellschaft at Stuttgart (including capitalisation and accentuation).

Abbreviations for:

the books of the Bible are according to The Oxford Dictionary of the Christian Church, 2d revised ed., 1983;

the classical authors are according to The Oxford Classical Dictionary, 2d ed., 1970;

Journals are according to the "Instructions for Contributors" of the Society of Biblical Literature as published in its Membership Directory and Handbook, 1990.

The financial assistance of the Institute for Research and Development towards this research is hereby gratefully acknowledged. Opinions expressed in this

work, or conclusions arrived at, are those of the author and are not to be attributed to the Institute for Research Development.

In addition to the above, I would like to acknowledge the help, encouragement and support of the following people:

- Margaret Briggs, director of the Department of Training for Ministries of the Diocese of Pretoria, and the Department, for encouraging me to explore the possibility of further biblical studies;

- those in the Diocese of Pretoria who helped me discern how this might happen, and for releasing me to pursue these studies, especially Richard Kraft, bishop of Pretoria, John Ruston, now bishop of St. Helena, Robin Briggs, Dean of Pretoria;

- the Diocese of Grahamstown for helping us to settle in quickly, especially David Russell, bishop of Grahamstown, Roy Barker, until recently Dean, and Barbara McGahey, Diocesan Secretary;

- the helpful members of staff of the Rhodes University Library;

- members of the Post-Graduate Seminar Group in the Faculty of Divinity at Rhodes University, especially David Holgate, who has been good friend in word, deed and prayer;

- my supervisor, Pieter G. R. de Villiers, in the Rhodes Faculty of Divinity, who has known how to get rusted brain cells kick-started and has shown real pastoral care;

- Wendy Dore and Catherine Read who have helped me to abuse the English language less;

- Ian Dore for all the legwork in checking out computer hardware and software, and always being ready to run the extra mile;

- the many friends who have supported our family with their encouragement, care and prayers;

- above all, my wife and daughters, Linda, Liesl, Kirstin and Joanne, who have helped me to learn something about women, and to think about whether God might not have the same things for men and women to do. I am grateful for the gracious way they have coped with the effects of this thesis.

## Chapter 1

### INTRODUCTION

Rhetorical criticism is being widely and routinely used as can be seen from the growing number of titles referring to rhetoric. Many studies of New Testament texts have proved that this approach yields meaningful results.

Until recently, commentaries on 1 Timothy analysed the text with the aid of methods emanating from the traditional historical critical approach.<sup>1</sup> As a result the letter was viewed as a collection of instructions on the theme of church order. The letter was often considered to have little coherence, consisting mainly of fragmentary pieces loosely connected within the wider text. It has even been stated that there is "a complete absence of unifying theme".<sup>2</sup> It is clear that such an approach could easily allow for the dislocation of parts of 1 Timothy from the letter as a whole. The pronouncements on, for example, women and their place in the church in chapter 2 would then be interpreted without regard to their relationship to other units and thoughts in the rest of the letter.

The recent commentary of Roloff represents a break with this general approach. In it, Roloff discusses the traditional understanding of the Pastorals as the result of allocating them to the genre of documents on church order. Instead of devaluing the letter elements as awkward inserts which disturb the coherence of the text,<sup>3</sup> however, he finds coherence in the letter and uses the letter structure of 1 Timothy

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<sup>1</sup>Some more recent commentaries are aware of rhetoric and its terminology, but it is not their primary focus. An example would be J. Roloff, *Der erste Brief an Timotheus*, Evangelisch-Katholischer Kommentar zum Neuen Testament XV (Zürich: Benziger, 1988). An example of a commentary that takes more cognisance of the argumentative nature of 1 Timothy, but doesn't use rhetorical terms is G.D. Fee, *1 and 2 Timothy*, New International Biblical Commentary, ed. W.W. Gasque (Peabody: Hendrickson, 1988).

<sup>2</sup>For example, D.C. Verner, *The Household of God: The Social World of the Pastoral Epistles*, SBLDS 71 (Chico, California: Scholars Press, 1983), 2, cites as representative of this view M. Dibelius and H. Conzelmann, *The Pastoral Epistles*, ed. H. Koester, trans. P. Buttolph and A. Yarbro (Philadelphia: Fortress Press, 1972). V. Hasler, *Die Briefe an Timotheus und Titus*, Zürcher Bibelkommentare (Zürich: Theologischer Verlag, 1978), 8, speaks of fragments poorly connected to the surrounding text: "...begegnen in unsern Briefen fragmentartige Stücke, die nur schlecht mit dem Umtext verbunden sind." A.T. Hanson, *Studies in the Pastoral Epistles* (London: SPCK, 1968), 110, finds despite the "complete absence of unifying theme" that there are "sentences which are interesting and challenging in themselves" but which aren't "closely related to their context".

<sup>3</sup>Roloff, *Timotheus*, 48.

to provide the framework into which the smaller units of instruction are inserted without essentially changing their nature.<sup>4</sup>

This approach of Roloff may be refreshing and new in terms of the Pastorals, but it is not unique in New Testament scholarship. It reflects the now general synchronic interpretation that came to the fore in narratological and literary readings of New Testament texts during the last decade<sup>5</sup>. These approaches have allowed for a more integrated understanding of texts in general and have accounted well for their coherence. The approaches were, however, based largely on modern literary theory which often ignored the totally different understandings of coherence, genre, unity and literary technique of biblical texts and times. In recent times, two approaches have sought to correct this methodological fallacy and have begun to use insights from theories more contemporaneous with the writings themselves. In these, scholars have investigated the nature of ancient letters and rhetoric, and used both to interpret New Testament texts. These two approaches will now be discussed, because they are some of the methodological tools applied to the interpretation of 1 Timothy and its instructions for women.

### Ancient Letters

Early this century, Deissmann drew attention to the importance of distinguishing between different types of letters in New Testament times. He was one of the first scholars to stress the difference between Paul's letters as real, popular letters, and epistles as works of literature.<sup>6</sup> It is not so much his distinction, as the way in which he arrived at it (by comparing Pauline letters with contemporary texts) which is important. He compared Paul's letters favourably with the papyri, which contain many

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<sup>4</sup>Roloff, Timotheus, 48.

<sup>5</sup>Examples of these approaches can be multiplied almost endlessly. Three of the best-known texts are R.A. Culpepper, Anatomy of the Fourth Gospel (Philadelphia: Fortress Press, 1983), R.C. Tannehill, The Narrative Unity of Luke-Acts (Philadelphia: Fortress Press, 1986), and N.R. Petersen, Literary Criticism for New Testament Critics (Philadelphia: Fortress Press, 1978).

<sup>6</sup>A. Deissmann, Light from the Ancient East: The New Testament Illustrated by Recently Discovered Texts of the Graeco-Roman World, trans. L.E. Strachan (reprint, Grand Rapids, Michigan: Baker Book House, 1978), 228, defines a "letter" as "something non-literary, a means of communication between two people who are separated from each other". Later he speaks of a "real letter" as written "for the persons to whom they are addressed" (234). In contrast, an "epistle is an artistic literary form, a species of literature" (229). Further on, he notes that "epistles" are defined as "for the public and posterity" (234).

letters written in the Graeco-Roman period and which reflect the epistolographic practices of that period.<sup>7</sup>

The work of Deissmann was followed by the occasional study of letters by New Testament scholars like Meecham, Koskenniemi, Lohmeyer and Schubert<sup>8</sup>. In recent times this study of New Testament letters was continued and given a major impetus by two groups of the Society of Biblical Literature. These two groups investigated the Form and Function of the Pauline Letters, and Ancient Epistolography.<sup>9</sup> These initiatives led to a number of books and articles on the coherence, form and function of New Testament letters.<sup>10</sup> One of the effects of these initiatives was that texts which had often previously been considered to be incoherent, were now viewed as possessing greater coherence than had previously been accepted. Previously, letters had often been studied in terms of their individual components, because of the influence of form criticism. Now, a greater sensitivity began to be displayed for their unity.<sup>11</sup>

The important point is that in this research a greater sensitivity for the unity and coherence of New Testament letters developed and that it was gradually understood that parts of these letters had to be understood in terms of their function and place in the letters as a whole. Even more significant was the realisation that the unity of these letters could be better understood by comparison (in terms of structure and coherence) with ancient letters.

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<sup>7</sup>Deissmann, Light, 233-234.

<sup>8</sup>Cf. the information on the work and publications of these scholars by J.L. White in "New Testament Epistolary Literature in the Framework of Ancient Epistolography," ANRW, ed. H. Temporini and W. Haase (Berlin: de Gruyter, 1984), vol. II, 25/2. White refers to among others the following works: F. Exler, "The Form of the Ancient Greek Letter" (Washington DC: Catholic University of America 1923), H.G. Meecham, Light from Ancient Letters (London: Allen & Unwin 1923), and H. Koskenniemi, Studien zur Idee und Phræseologie des griechischen Briefes bis 400 n Chr. (Helsinki: Akateeminen Kirjakauppa 1956), as well as to works more specifically looking at the Pauline letters by E. Lohmeyer, "Probleme paulinischer Theologie I. Briefliche Grussüberschriften," ZNW 26 (1927):158-173, O. Roller, Das Formular der paulinischen Briefe (Stuttgart: Kohlhammer 1933), and P. Schubert, Form and Function of the Pauline Thanksgivings (Berlin: Töpelmann 1939).

<sup>9</sup>White, "Epistolography," 1730-1756, chronicles the development of epistolographic studies and provides a useful bibliography.

<sup>10</sup>White, "Epistolography," 1730-1756, provides references to these in his footnotes.

<sup>11</sup>The commentary of Roloff, Timotheus, 48-50, 53 is one of the latest examples of how ancient epistolographical theory influences the interpretation of New Testament letters. Wilhelm Wuellner, "Paul's Rhetoric of Argumentation in Romans: An Alternative to the Donfried-Karris Debate over Romans," CBQ 38 (1976): 334, appreciates the fact that this approach deals effectively with the question of the letter frame, but doubts its ability to deal with the letter body and its issues.

## Classical Rhetoric

Ancient epistolographical research was paralleled by the development of another branch of research which focussed on classical rhetoric. Gradually, New Testament scholars who had been exposed to research on rhetoric began to realise that it had important implications for the understanding of New Testament letters. They sought to read texts within the general framework of classical rhetorical theory, as found in handbooks written to teach others the rules of the "art of speaking (*techne rhetorike*)" to enable them to speak convincingly and communicate successfully with an audience.<sup>12</sup> What was valid for oratory was considered to have been important to the way in which authors designed and presented written texts too. It was realised that the desire to present a coherent, well-designed speech, would have influenced thinkers of that time to follow the same guidelines and approach in their writing.

Without insisting that Paul, or the other authors of New Testament letters, were trained in a rhetorical school, one can assume that they were acquainted with rhetorical conventions from daily contact with them in a Hellenised world.<sup>13</sup> They must have heard well-crafted speeches by rhetoricians which somehow influenced them. Studies of, for example, speeches in Acts, indicated that the same conventions of classical rhetoric were followed in them; this illustrates that authors (like Luke) were influenced by rhetoric in one way or other. In general, it can be assumed that classical rhetoric, directly or indirectly, determined the nature of New Testament letters and created coherence in them. This rhetorical insight reveals a coherence in a New Testament text, not previously recognised by scholars who operated in the historical critical tradition.

It is necessary to specify the nature of the rhetoric which influenced the New Testament. Reading the New Testament rhetorically shows that rhetoric in its negative and empty sense is not present. In other words, in contrast to what often happened in classical rhetoric, arguments were not constructed without regard for the truth, or solely

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<sup>12</sup>B.L. Mack, Rhetoric and the New Testament, Guides to Biblical Scholarship: New Testament (Minneapolis: Augsburg Fortress, 1990), 16. A more detailed introduction the rhetorical theory is presented in the chapter 2.

<sup>13</sup>G.A. Kennedy, Classical Rhetoric and Its Christian and Secular Tradition from Ancient to Modern Times (Chapel Hill: University of North Carolina Press, 1980), 130; G.A. Kennedy, New Testament Interpretation through Rhetorical Criticism (Chapel Hill: University of North Carolina, 1984), 9-10.

for the material gain of the writer.<sup>14</sup> The employment of rhetoric in the analysis of biblical texts does not reflect negatively on their contents or value.

The importance of a rhetorical reading of New Testament texts is that it helps to make sense of arguments in the New Testament that seem, at first glance, to be illogical. This happens, for example, when arguments in a text are read, not as syllogisms, but as rhetorical arguments from probability.<sup>15</sup> For this insight, the text should be read in terms of the guidelines of classical rhetoric.

A rhetorical analysis of a text, therefore, is able to account for links between its units and can meaningfully explain their coherence. It can shed light on how the meaning of one particular unit is, to a large extent, determined by another (preceding or following) unit, which at first sight appeared to have little relevance to it. For example, in 1 Timothy 2 the pronouncements on women and their place in the church can be understood more fully by investigating their relationship to other units in the letter, and to the letter as a unit. This study uses a rhetorical analysis to examine the role of women in the church according to 1 Timothy 2 in an attempt to cast new light on the issues raised in that chapter.

### Purpose of this Study

As mentioned earlier, the more traditional analyses of 1 Timothy tended to see the letter as a collection of disparate elements of paranesis. The diversity was stressed by the argument that some parts were considered to be Pauline fragments, while others were added later.<sup>16</sup> The general view has been that this diverse material reveals little about the author or any one church.<sup>17</sup> This approach was in line with the view that the letter contained loose, incoherent remarks about aspects of church order drawn up by different authors. In contrast with this approach, and to indicate how this approach fails to do justice to the text of 1 Timothy, this thesis will apply insights from a rhetorical analysis to illustrate that the letter forms a well-designed unit; that the unit on women and their place in the church is an integral part of the letter unit; and, that its

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<sup>14</sup>E. Ferguson, M.P. McHugh, and F.W. Norris, ed. Encyclopedia of Early Christianity (New York: Garland Publishers, 1990), s.v. "Rhetoric," by F.W.N.

<sup>15</sup>Ferguson, Encyclopedia, s.v. "Rhetoric".

<sup>16</sup>Roloff, Timotheus, 32, 48, 48 fn.130.

<sup>17</sup>Verner, Household, 2, citing M. Dibelius, From Tradition to Gospel, 2d ed., trans. B.L. Woolf (Cambridge: James Clarke, 1971), 238ff.

meaning is determined to a large extent by its place in the letter and its relationship to other units within the letter. This will not be an easy task: while a number of rhetorical analyses have been undertaken of various New Testament epistles, very few have had 1 Timothy as their subject.<sup>18</sup> This thesis, therefore, aims to analyse the letter rhetorically and to determine the meaning of the unit on women and their place in the church from a rhetorical perspective.

It is widely known that 1 Timothy 2:11-15 has been used together with Genesis 3:6, 3:16, 1 Corinthians 14:33b-14:36 and Ephesians 5:21-24, to relegate women to a subordinate position in the church,<sup>19</sup> and especially to exclude them from ordination.<sup>20</sup> This is rather surprising, because a simple analysis will reveal that not all of these passages refer to the teaching position of women. A 1979 report, in fact, correctly noted that 1 Timothy 2 contains the only explicit prohibition of the female teaching role; other references that qualify women's roles do not use the word "teach" (*διδάσκειν*).<sup>21</sup> It is striking that 1 Timothy 2:11-15 was linked to the other passages, which in turn were used to read other New Testament texts which might have had a different understanding about the role of women in the church. Those in favour of the ordination of women used passages like Galatians 3:28 to support their position, and in turn read other portions of the New Testament in the light of that passage.<sup>22</sup> The common denominator in all of these approaches was that biblical passages were dislocated from the settings to which they belonged: they were given their meaning by reference to units in other Biblical texts, rather than by first having their position and function in their immediate context analysed.

A rhetorical reading is necessary to resist this illegitimate use of Scripture. Such a reading will reveal the purpose of the author's argument in writing the letter, and

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<sup>18</sup>See for example the list in Mack, *Rhetoric*, 22. There is a full bibliography in D.F. Watson, "The New Testament and Greco-Roman Rhetoric: A Bibliography," *JETS* 31 (1988): 465-472.

<sup>19</sup>R. Gryson, *The Ministry of Women in the Early Church*, trans. J. Laporte and M.L. Hall (Collegeville, Minnesota: Liturgical Press, 1976), 7, states that 1 Cor. 14:34-35 has been interpreted in the light of 1 Tim. 2:11-12 by theologians, and have retained the reasons of 1 Tim. 2 (i.e. that woman was created after man and is therefore inferior, and that woman was essentially the cause of the fall). J. Bassler, "Adam, Eve, and the Pastor," in *Genesis 1-3 in the History of Exegesis*, ed. G. A. Robbins (New York: Edwin Mellen Press, 1988), 43, notes the strong feelings evoked by 1 Tim. 2:11-15.

<sup>20</sup>Roloff, *Timotheus*, 142.

<sup>21</sup>Catholic Biblical Association's Task Force, "Women and Priestly Ministry: The New Testament Evidence," *CBQ* 41 (1979): 612.

<sup>22</sup>P.H. Towner, *The Goal of our Instruction*, JSOTSup 34 (Sheffield: Sheffield Academic Press, 1989), 209, briefly refers to the two positions of opponents and proponents of women in the ministry.

the way in which this purpose determines the meaning of the constituent parts of the letter.<sup>23</sup> This rhetorical analysis will help us<sup>24</sup> to understand more fully what the author wanted to communicate about the role of women in the church.<sup>25</sup> It is therefore necessary to examine the passage on women and teaching on its own, without being prejudiced by other New Testament passages on the same topic.

There is, of course, a wider unit to which 1 Timothy belongs. Modern scholarship has indicated the close relationship between this letter, 2 Timothy and Titus. This relationship is expressed amongst others by the common title of the three, the Pastoral Epistles. The relationship of the Pastorals to one another, their order and purpose(s), is beyond the scope of this study, even though this area is clearly relevant to a full understanding of the Pastorals.<sup>26</sup> An analysis of the material, themes, or approach of 1 Timothy in comparison with the remaining Pastorals would be too comprehensive and would make this study too broad. Instead, this study focusses on a rhetorical analysis of 1 Timothy (with particular attention to 1 Timothy 2), in order to examine how it reveals the place assigned to women in the church. It is also necessary, in the light of the indiscriminate correlation of pronouncements in the Pastorals, to take each letter seriously as a text in its own right. They have been read too easily as if the three of them were written about the same matter to the same audience.<sup>27</sup> In this sense a rhetorical

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<sup>23</sup>This agrees with Verner, Household, 2, who states about the Pastorals that if "social features of the church to which they were addressed" are to be studied, attention must be paid to the matter of their coherence.

<sup>24</sup>It may be considered presumptuous for a man to examine scriptures dealing with the role of women in the church. I do not believe that my gender invalidates this study, but consider that a female perspective is needed. Both perspectives are assumed to be influenced in ways that are related to issues of gender. Cf. also P. Perkins, "Women in the Bible and its World," Int 42 (1988): 33-44. For this reason, both (not just one or the other) are needed.

<sup>25</sup>Verner, Household, 2, asks whether the use of the concept "household" may have been a vehicle to express one opinion as against others. Such a question is entirely compatible with a rhetorical approach which seeks to explain structures in terms of argumentative/persuasive goals.

<sup>26</sup>See for example T.S. Caulley, "Fighting the Good Fight: The Pastoral Epistles in Canonical-Critical Perspective," SBLSP 26, ed. K.H. Richards (Atlanta: Scholars Press, 1987), 550-564.

<sup>27</sup>A good example is found in J.L. Houlden, The Pastoral Epistles, TPI New Testament Commentaries (London: SCM Press, 1976; reprint, London: SCM Press, 1989), 18-19. "But there are some signs that the writer was setting out to produce a single work in the form of a triptych." Fee, 1 and 2 Timothy, 6, questions this typical assumption.

analysis of 1 Timothy will represent a timely correction of modern research.<sup>28</sup>

Chapter 2 starts with a brief survey of rhetoric and a few of its practitioners. This is followed by a review of Kennedy's method of doing rhetorical analysis, in which an attempt is made to illustrate the theory by reference to 1 Timothy. The validity of applying a rhetorical analysis to New Testament texts is considered next. In conclusion, the method to be followed in applying a rhetorical analysis to 1 Timothy is briefly outlined.

Kennedy's method is applied to 1 Timothy in chapter 3. This consists of applying the various steps of Kennedy's method to the text of 1 Timothy. It is not possible to work through all the steps of the method in one chapter, so the actual rhetorical analysis is performed in chapter 4.

The rhetorical analysis of 1 Timothy has as its primary focus the detailed rhetorical analysis of 1 Timothy 2:9-15. In order to analyse this unit meaningfully, its context within the whole of the letter is examined. This consideration necessitates a rhetorical analysis of 1 Timothy as a whole; but as this analysis is subservient to the real focus of interest, the whole letter is not analysed in detail. The introduction, 1 Timothy 1, is analysed in greater detail than other portions of the letter (with the exception of 1 Timothy 2:9-15), however, because a grasp of it is vital for the correct interpretation of 1 Timothy 2:9-15.

The purpose of this study is not only to focus on the text and its internal structure. A rhetorical analysis requires that the rhetorical situation be taken seriously. The parties involved in the communication, the situation "outside" the text, the context in which the message is given, are all significant. It is an important insight of modern New Testament hermeneutics that contextual information can often determine the meaning of a text. The development of pragmatics has sufficiently proved the necessity of determining this context.<sup>29</sup> Such an analysis cannot, however, be done randomly. The text will determine the contextual material which will shed light on its meaning.

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<sup>28</sup>L. T. Johnson, The Writings of the New Testament: An Interpretation (Philadelphia: Fortress Press, 1986), 389, states his belief that no "real progress will be made in the understanding of the Pastorals until the attempt to treat them as parts of a whole is abandoned and they are restored to separate and equal status within the collection." Earlier, he had noted the tendency to generate a composite picture of "the Pastorals" though the letters do not necessarily contribute evenly to each point (382). He also makes the important point, that in the question of authorship there is another possibility: acknowledging that neither the Acts nor the Pastorals give a full record of Paul's ministry, and that "these letters do not by themselves account for their placement in his life. But it also suggests that they may give us important information those other sources do not about incidents in Paul's career and captivity." (283)

<sup>29</sup>Cf. e.g. R. Lundin, A.C. Thiselton, and C. Walhout, The Responsibility of Hermeneutics (Grand Rapids: Eerdmans, 1985), esp. 42-49.

Rhetoric depends on a "commonly shared perspective" for its persuasive power.<sup>30</sup> A text cannot be properly read outside of its culture without courting misinterpretation.<sup>31</sup> With the distance of time, technology, language, and culture that separates the twentieth century from the first, this rhetorical analysis is incomplete until some of the "commonly shared perspective", which represented the implicit background of the rhetoric in the first century, is explicitly presented in the analysis. In chapter 5 the movement is, in the first instance, from the text to the context: this does not imply that the contextual information is secondary. The implication of this theoretical position is that the last part of this thesis will be devoted to an analysis of contextual information on women in the Graeco-Roman world, this being relevant to the interpretation of the passage on women in 1 Timothy.

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<sup>30</sup>Mack, Rhetoric, 37.

<sup>31</sup>J. Botha, "On the 'Reinvention' of Rhetoric," Scriptura 31 (1989): 26; Kennedy, Interpretation, 159-60.

Chapter 2  
RHETORIC AND THE NEW TESTAMENT

2.1 An Introduction

The term "rhetoric" is commonly associated in the popular mind with speech that is devoid of either meaning, or integrity, or both.<sup>1</sup> Here rhetoric is accepted as something negative. Technically, however, it refers to a mode of communication that is concerned with speech which may be convincing, or pleasing.<sup>2</sup> In this technical sense, rhetoric does not refer to language with an "undue use of exaggeration or display; bombast".<sup>3</sup> The difference in meaning between these two senses of rhetoric highlights the difficulty which exists in trying to define the term today.

The modern problem of defining rhetoric is not new: it is no easier to define today than it was in the Graeco-Roman period.<sup>4</sup> Gorgias believed rhetoric was the ability to teach, to persuade with words, as did his pupil, Isocrates<sup>5</sup>; Plato appears to have believed it was an "adroitness in the production of delight and gratification"<sup>6</sup>; Theodectes believed it to be the "leading of men by the power of speech to the conclusion desired by the orator"<sup>7</sup>; Aristotle defined it as "the faculty of observing in any

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<sup>1</sup>Ferguson, *Encyclopedia*, 788; M. Kessler, "A Methodological Setting for Rhetorical Criticism," in *Art and Meaning: Rhetoric in Biblical Literature*, ed. D.J.A. Clines, D.M. Gunn, and A.J. Hauser, JSOTSup 19 (Sheffield: JSOT Press, 1982), 1-2.

<sup>2</sup>W. Wuellner, "Hermeneutics and Rhetorics: From 'Truth and Method' to 'Truth and Power'," *Scriptura* S 3 (1989): 1, distinguishes between "rhetoric" = "the argumentative/persuasive practice" and "rhetorics" = "the critical theory". This thesis will use "rhetoric" for both these senses and the context will determine which applies.

<sup>3</sup>C.C. Black, "Rhetorical Questions: The New Testament, Classical Rhetoric, and Current Interpretation," *Dialog* 29 (Winter 1990): 62, citing the definition of the *The Random House Dictionary of the English Language*, 2d ed., (1987), s.v. "rhetoric".

<sup>4</sup>See the introduction in J. Martin, *Antike Rhetorik: Technik und Methode*, Handbuch der Altertumswissenschaft, Zweite Abteilung, Dritter Teil (München: Beck'sche Verlagsbuchhandlung, 1974): 1-12, for the varieties of definitions of rhetoric in this period which different rhetors used. Quint., *Inst.*, 2.15.1, notes that "many definitions have been given."

<sup>5</sup>Martin, *Antike Rhetorik*, 2.

<sup>6</sup>Quint., *Inst.*, 2.15.24, attributes this and other negative assessments to Plato.

<sup>7</sup>Quint., *Inst.*, 2.15.10.

given case the available means of persuasion"<sup>8</sup>; Cicero saw it as "eloquence based on the rules of art"<sup>9</sup>; Quintilian settles for calling it the "science of speaking well" (*rhetoricen esse bene dicendi scientiam*).<sup>10</sup>

This brief list of opinions reveals how the nature of rhetoric and its purpose were debated in classical times: was it a science or an art, or merely entertainment; could it serve only good purposes, or could it also be used for evil ends.<sup>11</sup> This diversity of definition, though illustrated from early works here, continues to the present day.

Although some ancient authors and some modern scholars are aware of the different interpretations of rhetoric, this variety of interpretation is not always reflected in modern books on rhetoric. The diversity of definition in classical rhetoric is, for example, not obvious when one reads Lausberg's famous book on rhetoric.<sup>12</sup> The book creates the impression that classical rhetoric was one unified and clearly defined system. The truth is that there is no fixed "canon" of rhetoric, either in antiquity or today. Different classical scholars developed their own systems, often with their own terminology and structure.<sup>13</sup> In modern research, rhetoric is used in a certain way in Old Testament studies by scholars influenced by Muilenburg's seminal work;<sup>14</sup> it is used in another way in New Testament studies by students of Kennedy<sup>15</sup>; it is applied yet

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<sup>8</sup>Aristotle, *Rhetorica*, trans. W.R. Roberts, in *The Works of Aristotle*, ed. W.D. Ross (Oxford: Clarendon Press, 1924), 2.1355<sup>b</sup>.

<sup>9</sup>Cicero, *De Inventione*, trans. H.M. Hubbell, The Loeb Classical Library (London: William Heinemann, 1949), 1.5.6.

<sup>10</sup>Quint., *Inst.*, 2.15.34.

<sup>11</sup>These aspects are discussed in Quint., *Inst.*, 2.15.

<sup>12</sup>H. Lausberg, *Elemente der Literarischen Rhetorik* (München: Max Hueber Verlag, 1971); see the comment of Botha, "Reinvention," 18, citing A.D. Leeman and A.C. Braet, *Klassieke rhetorica. Haar inhoud, functie en betekenis* (Groningen: Wolters-Noordhoff, 1987), 146, on Lausberg's systemisation. But compare this with Martin's book which is very difficult to read at times, because it tries to reflect the diversity fully.

<sup>13</sup>For the use of original terminology refer to Quint., *Inst.*, 2.15.37, "For I strongly disapprove of the custom which has come to prevail among writers of text-books of refusing to define anything in the same terms as have been employed by some previous writer." For the variety of structures proposed by different classical scholars reference should be made to Martin, *Antike Rhetorik*, Erster Abschnitt: Die Inventio.

<sup>14</sup>J. Muilenburg, "Form Criticism and Beyond," *JBL* 88 (1969): 1-18. For the influence of Muilenburg's approach on other scholars see D. Patrick and A. Scult, *Rhetoric and Biblical Interpretation*, JSOTSuppl. series 82, Bible and Literature series 26 (Sheffield: Almond Press, 1990), chap. 1.

<sup>15</sup>C.C. Black, "Keeping up with Recent Studies XVI. Rhetorical Criticism and Biblical Interpretation," *ET* 100 (April 1989): 255, refers to some of these.

differently when based on a linguistic<sup>16</sup> or a narratological approach. These differences in modern rhetorical analyses of texts are usefully summarised by Black.<sup>17</sup> These differences are not only differences of definition of function, but also of content.

Despite these differences, the general agreement on basic features of rhetoric must not be overlooked. There are similarities between various practitioners of rhetoric, despite differences which often depend on context, time, genre, author, etc. In this thesis, it is accepted that 1 Timothy cannot be linked to one technical rhetorical system. It is also accepted that 1 Timothy displays features found in various rhetorical authors and systems. This thesis thus employs a less rigid definition of rhetoric.

## 2.2 Rhetorical Method

To be able to examine the rhetorical nature of a text, one needs to understand which rhetorical approach is being used.<sup>18</sup> In this study, the method of Kennedy, an American classicist who has also applied rhetorical insights to the study of the New Testament, will be used.<sup>19</sup> The reasons for this choice are well summed up in Black's article:

For three reasons, Kennedy's definition is probably the most useful for practical criticism. First, it recaptures the original nuances of 'rhetoric', thus severing the term's popular association with 'extravagant display' or 'demagogic bombast'. Second, Kennedy's is the most comprehensive understanding of rhetoric, into which the concerns of competing definitions may be fairly subsumed. Muilenburg's interests are largely a subset of the classical category of style; the devices characterized by literary critics as 'rhetorical' refer largely to invention and arrangement; the theories of Burke and Perelman are rooted in oratory's civic dimensions. Third, more than others, Kennedy's proposal incorporates an articulated procedure. His is truly a method, not merely an interpretative perspective.<sup>20</sup>

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<sup>16</sup>Kessler, "Setting", 3.

<sup>17</sup>Black, "Rhetorical Criticism", 252-8 for the differing emphases placed on various component parts of "rhetoric"; Kennedy, Interpretation, 4-5; W. Wuellner, "Where is Rhetorical Criticism taking Us?" CBQ 49 (1987): 453-4, gives further examples of practitioners of other rhetorical approaches.

<sup>18</sup>In the light of the varying approaches to "rhetoric" described by Black, "Rhetorical Criticism".

<sup>19</sup>Despite the comment of Botha, " 'Reinvention' ", 26, that there is no one uniform method in rhetoric, it is helpful to describe the approach used in order to make meaningful discussion possible and to guide the rhetorical analysis of the text. Examples of his work are found in Kennedy, Interpretation.

<sup>20</sup>Black, "Rhetorical Criticism", 256-7; and see Wuellner, "Rhetorical Criticism", 454, who also sees Kennedy's approach as one that includes Muilenburg's (as well as socio-rhetorical) concerns.

Kennedy's method will be supplemented by insights from the works of his student, D. Watson, and from Wuellner. Watson has applied Kennedy's insights to various texts. His understanding is well supported by his readings of the texts themselves and reflects an awareness of many ways of appropriating rhetorical theory. Wuellner has a particular interest in the argumentative aspect of rhetoric and has applied this to various texts with exciting results.<sup>21</sup> He notes that "there has been a gradual shift from the traditional preoccupation with literary genre and with the historical situation toward a concern with the *argumentation and rhetorical situation*."<sup>22</sup> As I have chosen to use Kennedy's method, it will be helpful to give a summary of rhetoric as he applies it to the New Testament.<sup>23</sup>

### 2.2.1 Stages in the Preparation and Delivery of a Speech

Although the following discussion focuses on the rhetorical planning of a speech, it is relevant to written texts in many ways. Aspects of the preparation and delivery of a speech affect the production of a text, and would, by implication, affect its interpretation.

According to a classical rhetorical approach, a speech would typically be planned in five stages, each stage referring to a specific activity.<sup>24</sup>

1. *Inventio* (invention) is the planning stage; it would include planning the arguments which one intended to use;

2. *Dispositio* (arrangement) is the structuring of the various parts of the speech into an effective unit;

3. *Elocutio* (style) is about choosing words, and crafting them into sentences; this would include the use of figures;

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<sup>21</sup>For example D.F. Watson, "A Rhetorical Analysis of Philippians and its Implications for the unity Question," *NovT* 30 (1988): 57-88; D.F. Watson, "A Rhetorical Analysis of 3 John: A Study in Epistolary Rhetoric," *CBQ* 51 (1989): 479-501; D.F. Watson, "A Rhetorical Analysis of 2 John according to Greco-Roman Convention," *NTS* 35 (1989): 104-30. Wuellner, "Romans", 330-51; W. Wuellner, "Toposforschung und Torahinterpretation bei Paulus und Jesus," *NTS* 24 (1978): 463-83; W. Wuellner, "Greek Rhetoric and Pauline Argumentation," in *Early Christian Literature and the Classical Tradition*, in honorem R.M. Grant, ed. W.R. Schoedel and R.L. Wilken (Paris: Editions Beauchesne, 1979), 177-88; Wuellner, "Rhetorical Criticism", 453-4; Wuellner, "Hermeneutics", 1-54.

<sup>22</sup>Wuellner, "Greek Rhetoric", 179. B.L. Mack, *Rhetoric and the New Testament*, Guides Biblical Scholarship (Minneapolis: Augsburg Fortress, 1990), 19-21.

<sup>23</sup>Kennedy, *Interpretation*, 3-38.

<sup>24</sup>Mack, *Rhetoric*, 32-3; Lausberg, *Elemente*, §39; but note that Kessler, "Setting", 2, on the *Rhetorica ad Herennium* names only four divisions: *inventio*, *collocutio* (our *dispositio*), and *memoria*.

4. *Memoria* (memorising) is the stage at which the speech is committed to memory using aids to memory (such as a five-fold schema);

5. *Pronuntiatio* (delivery) would involve the actual delivery of the speech with its attendant tonal inflections, and accompanying gestures.<sup>25</sup>

Rhetorical analysis of a New Testament text would deal primarily with the second and third stages which relate to the structure and style of a discourse.

#### 2.2.1.1 *Inventio* (Planning Stage)

In classical rhetoric, a speech was planned with the aid of various schemes which were used in the *inventio*. After the *inventio* stage, that is, with a good idea of the fundamental issue at stake, the appropriate *species* of rhetoric, how the discourse would be structured, what proofs would be most likely to succeed, how the proofs would be worked out in the "topics"<sup>26</sup> and which "topics" would be used and which not, it was possible to move to the second stage of planning the speech, the *dispositio*. A proof (*pistis*) was a "commonly shared perspective, persuasion, or belief. Proofs (*pisteis*) were therefore determined by social and cultural convention."<sup>27</sup> There are two kinds of proof.<sup>28</sup>

##### 2.2.1.1.1 External Proofs

External proofs are not created by the author. Such proofs would include the evidence of witnesses freely given (i.e. not summoned), the confessions of slaves obtained under torture, written contracts, legal precedents, laws, and oaths. External proofs were regarded as more effective than internal proofs, because they were based on external facts usually accepted by all parties<sup>29</sup> Applied to the New Testament, external

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<sup>25</sup>Cic., *Inv. Rhet.*, 1.7.9; Quint., *Inst.*, 3.3.1-15; Kennedy, *Interpretation*, 13; *Classical Rhetoric*, 92; Lausberg, *Elemente*, §39; Mack, *Rhetoric*, 32-4; see the "Inhaltsverzeichnis" in Martin, *Antike Rhetorik*, v, for the five divisions.

<sup>26</sup>The use of quotation marks indicates that "topic", as used here, refers to the technical use of the term and is synonymous with τόπος. This is not to be confused with the word topic meaning subject, matter.

<sup>27</sup>Mack, *Rhetoric*, 37.

<sup>28</sup>Kennedy, *Interpretation*, 14; Kennedy, *Classical Rhetoric*, 68; Martin, *Antike Rhetorik*, 96; Mack, *Rhetoric*, 39.

<sup>29</sup>Quint., *Inst.*, 5.1.1-2; Kennedy, *Interpretation*, 14; *Classical Rhetoric*, 68; Martin, *Antike Rhetorik*, 96, 97-101; Mack, *Rhetoric*, 39. Quint., *Inst.*, 5.1.2, comments that great effort is needed to refute external proof.

proofs would typically include scriptural citations, the evidence of miracles, and naming witnesses.<sup>30</sup>

#### 2.2.1.1.2 Internal Proofs

Internal proofs, also called artistic proofs, were those created by the author. They were based on the three facts of a speech: a speaker or writer, an audience, and a speech.<sup>31</sup> Each could give rise to an artistic proof which referred to one of the three facts of the speech:<sup>32</sup> *ethos* refers to the speaker, *pathos* to the audience and *logos* refers to the speech.

#### 2.2.1.1.3 *Ethos*, *Pathos*, and *Logos*

A speaker, to be effective and convincing, needs to be considered trustworthy and of sound character: he must possess *ethos*.<sup>33</sup> Strictly speaking, *ethos* is developed entirely within the context of the speech, but in Christian rhetoric *ethos* is frequently influenced by the authority which a speaker brings to the speech.<sup>34</sup>

Winning the audience over ("moving" them, winning their affection) to the speaker's point of view, calls for *pathos*.<sup>35</sup>

*Logos* refers to that speech which is perceived as being logical, rational, probable, or likely.<sup>36</sup> In Christian rhetoric, arguments from scripture came to be seen as providing certainty.<sup>37</sup> *Logical* proofs can be either inductive or deductive.

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<sup>30</sup>Mack, *Rhetoric*, 39-40; see Kennedy, *Interpretation*, 14-5 for examples. In 1 Timothy an example would be the reference to the Gen. 2:7 account of creation in 2:13.

<sup>31</sup>Kennedy, *Interpretation*, 15, notes that a fourth, the situation in which the speech is given, has been added since the eighteenth century. This seems to have been highlighted by Bitzer (quoted in Kennedy, *Interpretation*, 34) who points out the value of discovering the reason for a speech. See the discussion in Kennedy, 34-5. Compare this with the approach of Patrick, *Biblical Interpretation*, 59, which asks a similar question to answer a different question in the Old Testament context.

<sup>32</sup>Here both Kennedy and Martin follow Aristotle who recognises only these three types of internal proof, but Martin does cite later authorities, such as Cicero, who accept a threefold division - Martin, *Antike Rhetorik*, 97.

<sup>33</sup>Kennedy, *Interpretation*, 15; *Classical Rhetoric*, 68; Mack, *Rhetoric*, 36, maintains that *ethos* had to be established in the first part of the speech, because the audience was taken to be critical.

<sup>34</sup>Such as Paul's apostolicity in 1 Tim. 1:1.

<sup>35</sup>Mack, *Rhetoric*, 36; Kennedy, *Interpretation*, 15, see also s.v. *pathos*; *Classical Rhetoric*, 68. An example in 1 Tim. is the reference to Timothy's call (1:18, 4:14, 6:12).

<sup>36</sup>Mack, *Rhetoric*, 36; Kennedy, *Interpretation*, 15.

<sup>37</sup>See the discussion of "sacred language" in Kennedy, *Interpretation*, 6-8; see also 16. An

### 2.2.1.1.4 Logical Proofs: Inductive and Deductive

An inductive proof cites a number of examples to point to a general conclusion. The examples (*paradeigmata*) are taken from parable, fable, or drawn from history.<sup>38</sup> When used in an argument, they were not understood as an illustration, but as proof in a structured argumentation.<sup>39</sup> In the New Testament, inductive proofs would typically be taken from Jewish history, or from observations of day-to-day living.<sup>40</sup>

A deductive proof used in rhetoric is called an *enthymeme*. It

commonly takes the form of a statement and a supporting reason, as in "Blessed are the poor in spirit, for theirs is the kingdom of heaven" (Matt. 5:3). The word "for" in English, *gar* or *hoti* in Greek, is commonly the indication of an enthymeme.<sup>41</sup>

*Enthymemes* can be categorical, i.e. operate by definition, as in the example just quoted, or hypothetical.<sup>42</sup> A maxim will often be used to support the *enthymeme*.<sup>43</sup>

A proof based on *logos* is commonly introduced into a discourse to support details, or to give the appearance of reason, or to justify a decision.<sup>44</sup>

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example is the reference to Gen. in 1 Tim. 2:13-4.

<sup>38</sup>Quint., *Inst.*, 5.11.1, notes that they are drawn especially from history; Kennedy, *Interpretation*, 16; *Classical Rhetoric*, 68-70; Mack, *Rhetoric*, 40. An example is 1 Tim. 1:12-16.

<sup>39</sup>Mack, *Rhetoric*, 40.

<sup>40</sup>Quint., *Inst.*, 5.11.36-7, comments on the value of "common sayings and popular beliefs" for they "form a sort of testimony" which is all the more valuable not having been crafted for a specific case. An example could be 1 Tim. 5:11b, 13, 15.

<sup>41</sup>Kennedy, *Interpretation*, 16; Mack, *Rhetoric*, 41. An example is 1 Tim. 2:13 which gives the reason for 1 Tim. 2:12.

<sup>42</sup>Quint., *Inst.*, 5.14 deals with the *enthymeme* which he calls "a proposition and a reason, but no formal conclusion" (5.14.1).

<sup>43</sup>As 1 Tim. 2:14 supports the *enthymeme* in 2:13.

<sup>44</sup>A good example is 1 Tim. 2:13-14.

### 2.2.1.1.5 *Stasis* Theory

Thus far, in examining *inventio*, we have looked at various kinds of proofs for planning a good speech. The Greek system of conceptualised rhetoric was meant to help the speaker work through all the material relevant to the case and to come up with the best possible discourse. While *inventio* was meant to help him to find appropriate things to say, he was encouraged at the planning stage to determine the basic issue: the *stasis* of the case.

The *stasis* could be one of four kinds:

1. *stasis* of fact - was something done or not, did something happen or did it not?;
2. *stasis* of definition - the facts are sure, but the relevant terms need to be defined;
3. *stasis* of quality - the facts and definition are accepted, but the action is qualified, or justified, by circumstances;
4. *stasis* of jurisdiction - the right of the particular court to judge the case is denied.<sup>45</sup>

The *inventio* was also concerned with what kind, or *species*, of discourse was created from the assembled resources. Kennedy uses Aristotle's divisions for the three *species* of rhetoric, which were also used by later philosophers and rhetoricians.<sup>46</sup>

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<sup>45</sup>Cic., *Inv. Rhet.*, 1.8.10; Quint., *Inst.*, 3.vi analyses *staseis*. He defines *stasis* by description (3.6.4-5,10). The various interpretations held by different scholars of *stasis*, and Quintilian's own change in understanding, highlights the fluidity in classical rhetoric. Kennedy, *Interpretation*, 18-9, gives an example of each from the New Testament; *Classical Rhetoric*, 92, 104; Lausberg, *Elemente*, §31-3; Mack, *Rhetoric*, 38; Martin, *Antike Rhetorik*, 28-52.

<sup>46</sup>Aristotle is mentioned here, because later rhetorical theory did not always necessarily pass on his ideas. At times, later theory seems not to have been aware of his work, or (for whatever reason) to have picked up a different perspective from some other rhetorician. The degree to which Aristotelian tradition survived is discussed by F. Solmsen, "The Aristotelian Tradition in Ancient Rhetoric," *American Journal of Philology* 62 (1941): 35-50, reprinted in *Rhetorika: Schriften zur aristotelischen und hellenistischen Rhetorik*, ed. R. Stark (Hildesheim: Olms Verlag, 1968), chap. 8. See Kennedy, *Classical Rhetoric*, 81; Kennedy, *Classical Rhetoric*, 80, in Cicero, 92; Martin, *Antike Rhetorik*, 10.

### 2.2.1.1.6 The Three *Species* of Rhetoric

The importance of determining the *species* of rhetoric is demonstrated by Mack's illustration of the difference which a genre classification can make.<sup>47</sup> In the classic case of the letter to the Galatians, Betz has taken the letter as belonging to the judicial genre. The letter is then seen as dealing with the question of Paul's authority, and his defence of the gospel which he has preached to the Galatians. If, on the other hand, the letter is classified as being essentially deliberative, as Kennedy would have it, then the issue is not Paul's authority and his gospel, but one of the failure of the local church to live their lives in accordance with the gospel which they all accept. Clearly, such a change in emphasis may be significant in an exegesis and subsequent application of a text. A text labeled as deliberative would suggest that some kind of action was called for. The same text understood as epideictic might only call for accepting certain values without necessarily acting on them.

*Judicial, deliberative, and epideictic* were the three *species* of rhetoric formulated by Aristotle.<sup>48</sup> While these three types of rhetoric arose in the Greek city state to meet the needs of civic life, they can be helpfully used to describe all discourse if some latitude in interpretation is allowed.<sup>49</sup>

### 2.2.1.1.7 Judicial Rhetoric

Judicial rhetoric was originally centred in the law court.<sup>50</sup> The purpose was either prosecution or defence.<sup>51</sup> The aim was to procure a verdict favourable to the speaker from the judge (or if there was a jury, from those judging). This would be "Guilty", or "Not guilty", depending on whether the speaker was acting for the

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<sup>47</sup>Mack, *Rhetoric*, 35; compare this with R.G. Hall's analysis of the letter to the Galatians: R.G. Hall, "The Rhetorical Outline of Galatians: A Reconsideration", *JBL* (1987): 277-87, and Kennedy, *Interpretation*, chap. 7.

<sup>48</sup>Cic., *Inv. Rhet.*, 1.9.7; 1.9.12 contests Hermagoras's view that there are four types of rhetoric. Quint., *Inst.*, 3.4 discusses the divisions of rhetoric and reveals the variety of opinions of classical scholars. He has three divisions, which appears to be the majority opinion (3.4.14-5). Kennedy, *Interpretation*, 19-20; *Classical Rhetoric*, 72-5; Lausberg, *Elemente*, §22; Martin, *Antike Rhetorik*, 9-10. Mack, *Rhetoric*, 34, demonstrates the need for determining the *species* of rhetoric.

<sup>49</sup>Mack, *Rhetoric*, 35.

<sup>50</sup>Cic., *Inv. Rhet.*, 1.5.7; Kennedy, *Classical Rhetoric*, 22.

<sup>51</sup>Cicero, *Topica*, trans. H.M. Hubbell, The Loeb Classical Library (London: William Heinemann, 1949), 24.92-3; Mack, *Rhetoric*, 34.

prosecution or the defence. The decision was to be made on the basis of truth and justice.<sup>52</sup> The evidence dealt with past events still presently relevant.<sup>53</sup>

#### 2.2.1.1.8 Deliberative Rhetoric

Deliberative rhetoric was typically situated in the public assembly of citizens.<sup>54</sup> It motivated for, or against, a certain future course of action.<sup>55</sup> The aim was to lead the citizens to decide in favour of one of a number of possible courses of action. The basis for decision was what would be expedient or advantageous, or at least not harmful, to the hearers. The issue of justice might be touched upon, but it was not the primary focus.<sup>56</sup> It centred on self-interest and future benefits.<sup>57</sup> In its positive form, it was exhortation to a course of action.<sup>58</sup> In its negative form, it was dissuasion from a proposed course of action.<sup>59</sup>

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<sup>52</sup>Cic., *Top*, 24.91; Quint., *Inst.*, 3.4.16, knows of characteristic ends for each kind of rhetoric, but believes reality is more complicated. Kennedy, *Classical Rhetoric*, 73; *Interpretation*, 20.

<sup>53</sup>Kennedy, *Interpretation*, 19; *Classical Rhetoric*, 73; Lausberg, *Elemente*, §22,1; Mack, *Rhetoric*, 34.

<sup>54</sup>Cic., *Inv. Rhet.*, 1.5.7; Quint., *Inst.*, 3.8.2, 14; Mack, *Rhetoric*, 34; Martin, *Antike Rhetorik*, 167: note here 4. which allows that deliberative rhetoric may be used in writings which are not meant for spoken presentation.

<sup>55</sup>Kennedy, *Interpretation*, 19; Lausberg, *Elemente*, §22,2; 32; Martin, *Antike Rhetorik*, 167-76.

<sup>56</sup>Quint., *Inst.*, 3.8.22; Kennedy, *Classical Rhetoric*, 17, 73, 96; Mack, *Rhetoric*, 34. An example is 1 Tim. 4:16.

<sup>57</sup>Kennedy, *Interpretation*, 20. In 1 Tim., the aspect of future salvation.

<sup>58</sup>In 1 Tim. the repeated calls to adhere to Paul's teaching (1:18, 4:6, 11, 6:2b, 20).

<sup>59</sup>Mack, *Rhetoric*, 34; Martin, *Antike Rhetorik*, 167. This seems implied in Paul's call to Timothy to avoid the false teaching e.g. 6:20.

### 2.2.1.1.10 Epideictic Rhetoric

Epideictic rhetoric would typically be addressed to a group of people gathered for an occasion (such as a funeral, or a victory).<sup>60</sup> The occasion provided the opportunity and the parameters for the speech, which could be praise or blame.<sup>61</sup> Positively, such occasions called for a speech praising some person, quality, or thing (encomium).<sup>62</sup> Negatively, they called for the blaming of person, quality, or thing (invective).<sup>63</sup> The occasion could also call for adherence, or a return, to a set of beliefs, or virtues, or the deepening of such values,<sup>64</sup> or, conversely, for shunning, or turning from, some values, or vices. The decisions were based on what was good and honourable, or in the Christian context this would deal with belief and faith.<sup>65</sup>

### 2.2.1.1.11 Mixed Rhetoric

It must be stressed that this clear division into three *species* of rhetoric, while easy to describe in theory, is not quite so easy to determine in practice.<sup>66</sup> Those who theorised about rhetorical systems were working with the ideal speech in an ideal, constructed setting.<sup>67</sup> Settings in real life tended to be more complex than these ideal settings, with more than one purpose in view in the speech. For example, in a trial, a lawyer might need to praise the person he was defending, to show him to be the type of

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<sup>60</sup>Quint., *Inst.*, 3.7.2; Kennedy, *Classical Rhetoric*, 75; *Interpretation*, 75; Lausberg, *Elemente*, §26; Mack, *Rhetoric*, 34.

<sup>61</sup>Quint., *Inst.*, 3.7.23; Lausberg, *Elemente*, §22,3. Cic., *Inv. Rhet.*, 1.5.7; Quint., *Inst.*, 3.7.6, 19; Kennedy, *Interpretation*, 73; Mack, *Rhetoric*, 34.

<sup>62</sup>Quint., *Inst.*, 3.7.6-7; Kennedy, *Interpretation*, 19; Lausberg, *Elemente*, §32, §396.

<sup>63</sup>Kennedy, *Interpretation*, 19; Lausberg, *Elemente*, §396.

<sup>64</sup>Kennedy, *Interpretation*, 19, 74; C. Perelman and L. Olbrechts-Tyteca, *The New Rhetoric: A Treatise on Argumentation*, trans. J. Wilkinson and P. Weaver (Notre Dame: University of Notre Dame Press, 1969), 51.

<sup>65</sup>Cic., *Top*, 24.91; Quint., *Inst.*, 3.7.28; Kennedy, *Interpretation*, 20.

<sup>66</sup>But even in the theory of Quintilian it was accepted that the genres might have overlapping interests, depending on the issues of each case taken separately - Quint., *Inst.*, 12.2.15-20; Kennedy, *Interpretation*, 74.

<sup>67</sup>J. Lambrecht, "Rhetorical Criticism and the New Testament," *Bijdragen, tijdschrift voor filosofie en theologie* 50 (1989): 243, quoting B.C. Johanson, suggests that the genres of rhetoric were defined by Aristotle for his time. These classifications may not be exhaustive in other times.

person who would not have committed any crime, least of all that with which he had been charged. Here epideictic plays an important role in a judicial setting.

One could just as easily have a situation in which invective would be used to blacken the reputation of the inhabitants of a town, in order to dissuade one's own townsfolk from concluding an alliance with them. Here epideictic would serve the deliberative genre.<sup>68</sup> In much the same way, what seemed like epideictic rhetoric on the surface, might in fact conceal a strong impulse to move people to a specific course of action,<sup>69</sup> in the guise of praising a certain leader.<sup>70</sup> Or again, a leader might be praised by showing his innocence of a crime he is alleged to have committed.

While these are hypothetical examples, the text books give other real examples to illustrate this point.<sup>71</sup> Deliberative and epideictic rhetoric, especially, may be close to each other, and the final choice between them may depend on the hearer or reader.<sup>72</sup> This degree of similarity between the two genres may suggest, as Kennedy does, that the final difference in such a case is more one of style than anything else.<sup>73</sup> In these cases, one would classify the text, or speech, according to that which was the dominant genre.<sup>74</sup> The intention of a text, containing more than one rhetorical genre, would be inferred from the dominant genre. In the analysis that text, the "sub-types" would need to be recognised and their particular emphasis (i.e. guilty-not guilty, expedient-disadvantageous, or noble-ignoble) taken into account in formulating the argumentative structure of the whole.<sup>75</sup>

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<sup>68</sup>Kennedy, *Classical Rhetoric*, 74.

<sup>69</sup>Perelman, *New Rhetoric*, 50.

<sup>70</sup>See Kennedy, *Classical Rhetoric*, 74, for the example of the speeches of Isocrates which are called epideictic, but appear really to be deliberative.

<sup>71</sup>As pointed out above, see Kennedy, *Classical Rhetoric*, 74; Martin, *Antike Rhetorik*, 197; see Lausberg, *Elemente*, §26, for the problem in classifying speeches used in the rhetorical schools. An example from a classical author would be Quint., *Inst.*, 2.1.11.

<sup>72</sup>Woodman, *Historiography*, 97; see also Patrick, *Biblical Interpretation*, 24, for an experience-based classification of rhetorical genre.

<sup>73</sup>Kennedy, *Classical Rhetoric*, 73-4.

<sup>74</sup>Though there may be cases in which this is very difficult. See Kennedy, *Interpretation*, 19, for examples of such classification according to predominant types.

<sup>75</sup>As seen in Mack's illustration in 2.2.1.1.6 above.

2.2.1.1.12 *Topoi*

The term τόπος (*topos*, with Latin equivalent *locus*), has come to be used with a range of meanings, and there are scholars who would define categories with different meanings.<sup>76</sup> The meaning which does not primarily concern us, is that which understands a *topos* to be "virtually synonymous with any stereotyped, recurring motif".<sup>77</sup> The second meaning which Aristotle seems to have introduced, and which is found in later orators including Cicero<sup>78</sup>, has to do with the "theme", or "topic", of a proof. They are "headings under which arguments can be classified"<sup>79</sup>, and, "involve the grouping of relevant material, so that it can easily be found again when required".<sup>80</sup> Kennedy notes that Aristotle discussed the *topoi* from three points of view.<sup>81</sup>

There are common *topoi*, *loci communes*, which can be applied in any of the three species of rhetoric, because they are not tied down to the technical context of any one of the three areas.<sup>82</sup> These can be divided into four categories: the possible and the impossible, past fact, future fact, and degree.<sup>83</sup>

"Material topics" are specific to the *species* of rhetoric.<sup>84</sup> A speaker involved in deliberative rhetoric in the classical period would have been involved with political

<sup>76</sup>J.C. Brunt, "More on the *Topos* as a New Testament Form," *JBL* 104 (1985): 496; Wuellner, "Toposforschung", 463-83; and J.N. Vorster, "Toward an interactional Model for the Analysis of Letters," *Neotestamentica* 24 (1990): 123-5. Wuellner states that *topos* has two connotations: it serves an argumentative-enthymematic purpose, and an amplifying one (467). *Topoi* will be applied to 1 Timothy in section 3.4.6 in the next chapter.

<sup>77</sup>As Brunt, "Topos", 495-6, makes clear, this sense of the word was used by Bradley in a *JBL* article and a similar understanding of the word is found in Lausberg, *Elemente*, §83, §393; Perelman, *New Rhetoric*, 83-4.

<sup>78</sup>Kennedy, *Classical Rhetoric*, 80, 92-5.

<sup>79</sup>Cic., *Top*, 2.8, speaks of a *topos* as "the region of an argument" from which the argument is "drawn"; Quint., *Inst.*, 5.10.20, speaks of "secret places where arguments reside". Kennedy, *Classical Rhetoric*, 82; Perelman, *New Rhetoric*, 83.

<sup>80</sup>Kennedy, *Classical Rhetoric*, 83; Perelman, *New Rhetoric*, 83. Such a technique would be especially useful in the fourth stage of making a speech, *memoria*, mentioned above.

<sup>81</sup>Kennedy, *Interpretation*, 20.

<sup>82</sup>Perelman, *New Rhetoric*, 83. Cic., *Inv. Rhet.*, 2.15.48; Quint., *Inst.*, 2.1.9, 11; Perelman, *New Rhetoric*, 83.

<sup>83</sup>Kennedy, *Interpretation*, 20. The *topos* of the impossible is found in 1 Tim. 6:7; of past fact in 1 Tim. 2:13-14; of future fact in 1 Tim. 6:15; of degree in 1 Tim. 4:7-8.

<sup>84</sup>Kennedy, *Interpretation*, 20.

decisions for the city state (hence Roberts uses the term "political" for "deliberative" in his translation of Aristotle). He would typically be concerned with ways and means, war and peace, defence, imports and exports, and legislation. These would be the themes, the propositions, that the speaker would develop in his speeches.<sup>85</sup>

"Strategical topics" can be used with all three *species* of rhetoric. They are similar to the "topic" of degree and provide strategies of argument.

In the treatise, the Topics, Aristotle works this theory out more fully.

He finds the logical basis of topics in his theory of logical categories (1.9.103b): substance, quantity, quality, relation, place, time, condition, state, activity, and passivity. These provide predicates for four sources of argument (1.13.105a): (1) *The provision of propositions by means of definition, genus, property, and accident.* For example, "I am the light of the world; he who follows me will not walk in darkness, but will have the light of life" (John 8:12) utilizes definition and property. (2) *The distinction of how many different ways a thing can be said.* This is less common in the New Testament, but can be seen in reinterpretation of words of the law: "For he is not a real Jew who is one outwardly, nor is true circumcision something external and physical" (Rom. 2:28). (3) *The discovery of differences.* In the parable of the sower, the seed falls on different kinds of ground which produce different results. (4) *Utilization of similarity.* This is a common topic of Jesus' parables: "With what can we compare the kingdom of God, or what parable shall we use for it? It is like a grain of mustard seed..." with amplification of the comparison (Mark 4:30-1). Understanding of the theory of topics after Aristotle is best seen in Cicero's *Topics* and in the influential treatise of Boethius, *De Topicis Differentiis*. (citations of biblical books are as Kennedy has them)<sup>86</sup>

A rhetorical discourse consists largely of various amplifications of the fundamental issue by supporting "topics".<sup>87</sup> In rhetorical speeches, this "repetition" (amplification) is needed to communicate effectively with the audience, because a speech is a linear progression of words and sentences. Amplification applies not only to *logos*-based proofs, but those based on *ethos* and *pathos* as well. Amplification is aided by the repetition of key concepts in words which will communicate with the hearers (readers) of the discourse. Communication and conviction will be further enhanced by relating the issue(s) to the life experience of the addressees. The basic issue will be repeated in different words, so as to maximise the opportunity of reaching different kinds of people. This process of presenting the basic thesis of the discourse by working through all the "topics", is called *ergasia*. A brief, sketchy discourse without *ergasia* would risk alienating the support of people through lack of understanding.

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<sup>85</sup>The development of "material topics" is seen in 1 Tim. 1:1 which introduces "topics" developed in the rest of the letter. This is investigated in the rhetorical analysis in chap. 4.

<sup>86</sup>Kennedy, *Interpretation*, 21. An example of (1) is found in 1 Tim. 1:8; of (2) in 1 Tim. 1:9-10; of (4) in 1 Tim. 1:10. Examples of (3) occur frequently in the letter in comparing Paul's teaching with that of the false teachers.

<sup>87</sup>Lausberg, *Elemente*, §71.

The discourse does not succeed by using only the proofs and "topics" of *logos*-based argument. There are other devices too: arguments using *ethos* and *pathos*, and devices of style ("style" will be dealt with under the third section of planning a speech). *Ethos* builds up the credibility of the speaker, and the more credible he is, the more appeal his perspective will have for the judge, or audience. Though *ethos* should be built up as soon as possible, as was mentioned above, it should be maintained throughout in order to present a consistently strong case.<sup>88</sup> *Pathos*, the emotional involvement of the audience, can be built up by appeals to the hearers' feelings, though this should obviously not be done crassly. *Pathos* should be built up during the speech, and not reserved only for the emotional appeal at the end of the speech.<sup>89</sup>

Summary: The *inventio* has enabled us thus far to see that there are various ways of "proving" an argument in rhetoric. It has enabled us to see that it is helpful to be aware of the fundamental issue in a case (*stasis*), and that there are different kinds of rhetoric, each of which seeks to elicit its own response. The judicial genre wants a verdict of "Guilty-Not Guilty", the deliberative wants a verdict of "Yes, advantageous-No, harmful". The epideictic genre, rather than wanting a verdict, wants to strengthen adherence to some commonly-held values. Classical rhetorical theory also had a system of "prompts" to help would-be orators find things to say in their arguments.<sup>90</sup> The system was based on *topoi*.

The *inventio* took stock of how best to structure the discourse, what arguments were available and how they should be marshalled for maximum effect within the structure of the discourse, to make the success of the discourse most likely. The insight gained in the *inventio* was used to arrange the material to be used.

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<sup>88</sup>Quint., *Inst.*, 6.2.13, 18; 6.2.10. Throughout 1 Tim., emphasis is placed on Paul's apostolicity, his reliability, his authority.

<sup>89</sup>Quint., *Inst.*, 6.2.10, believes there are occasions where the stronger emotion of *pathos* should be maintained throughout a case. *Pathos* is strongly used in 1 Tim. 6:3-5.

<sup>90</sup>Kennedy, *Interpretation*, 20; Perelman, *New Rhetoric*, 83.

### 2.2.1.2 Dispositio (Arrangement)

*Dispositio*, arrangement, aims at creating the most effectively structured discourse.<sup>91</sup> It would include making the various elements seem harmonious parts of one unified whole.<sup>92</sup> The less obvious any transitions are, the better the arrangement has been achieved, unless an abrupt style is called for in a particular section of the discourse.<sup>93</sup> *Dispositio* would be concerned with the optimal order in which to present the elements, whether a certain point should be expanded or reduced, and how best to develop sub themes.<sup>94</sup> We will list the conventional parts of a discourse and their order in this section, following Kennedy, though in the actual planning of a speech the arrangement would affect the *inventio* as well.<sup>95</sup> In modern rhetorical analysis we are busy with the opposite of the *inventio*: the *inventio* identifies the *species* of rhetoric and therefore its structure; modern analysis interprets the textual structure and attempts to suggest a genre of rhetoric which is characterised by such a structure.<sup>96</sup>

#### 2.2.1.2.1 The Judicial Speech

The judicial speech has the most fully developed arrangement of the three *species* of rhetoric.<sup>97</sup>

The judicial speech typically consists of:

1. *exordium* - the introduction;
2. *narratio* - giving relevant background

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<sup>91</sup>Cic., *Inv. Rhet.*, 1.7.9; Quint., *Inst.*, 3.3.2, 8; Lausberg, *Elemente*, §46, §48.

<sup>92</sup>Quint., *Inst.*, 7.Pr.1; Lausberg, *Elemente*, §49.

<sup>93</sup>Mack, *Rhetoric*, 32-3. This possibility is considered in the rhetorical analysis of 1 Tim. 2:9-15.

<sup>94</sup>Quint., *Inst.*, 7.1.1-2, 7.10.11-13.

<sup>95</sup>Knowledge of the conventional structure of any genre of discourse would be needed in the *inventio* to be able to create a speech.

<sup>96</sup>In practice, the existence of other clues may suggest a genre of rhetoric which the identification of structure will hopefully corroborate. Possible ways of identifying units of text are noted in 2.4.1 below.

<sup>97</sup>For the sake of clarity only one set of descriptive names will be given to the constituent parts. Should the synonyms be needed, it is usually possible to find them by looking up the name one has in any of the modern texts on rhetoric e.g. Kennedy, Lausberg, Martin.

information;<sup>98</sup>

3. *propositio* - stating the case to be proven;
- 3a. the *propositio* may have a *partitio* - breaking the case into its constituent parts;
4. *probatio* - the arguments which make up the proof;
5. *refutatio* - the refuting of opponents;
6. an optional *digressio* - examining motivations and attendant circumstances that are deemed relevant;
7. *peroratio* - the summary of the argument.<sup>99</sup>

This structure is meant as a general guide only. The discussion in Martin on the correct places for these parts of the speech makes it clear that different authorities had their own preferences, and that situations might also influence the final structure of the speech and the placement of the individual elements.<sup>100</sup>

1. The *Exordium*. The *exordium* serves a number of purposes. It introduces the audience to the case.<sup>101</sup> Its main purpose is to make the audience ready to hear the speech. This purpose is achieved by making the hearers well-disposed to the speaker, attentive to what he has to say, and, receptive to the substance of his speech.<sup>102</sup>

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<sup>98</sup>Lausberg, *Elemente*, §43,2, would prefer to see the *propositio* after the *exordium* in the ideal speech. Lausberg then goes on to give a number of cases in which this may be altered owing to other factors. This, taken with the above discussion in Martin, should warn us against slavishly following one manual on rhetoric and seeking "the correct structure" in rhetorical analyses. It may be more helpful to accept a latitude as regards structure, and to seek to understand why elements of a speech are structured in one way and not another. Interpretation of the structural peculiarities of an argument could be expected to contribute to our understanding of the intent of the piece.

<sup>99</sup>Quint., *Inst.*, 3.9.1-9, looks at the structure of the judicial speech. Kennedy, *Interpretation*, 23-4, compares this with the structure in Martin, *Antike Rhetorik*, 59-60, which has a different order, different nomenclature, and different emphases. See also Kennedy, *Classical Rhetoric*, 92-5, for a structure similar to the one presented here. For another approach to speech structure, see the opinions mentioned in Kennedy, *Classical Rhetoric*, 97.

<sup>100</sup>Martin, *Antike Rhetorik*, 61-166.

<sup>101</sup>Quint., *Inst.*, 4.1.1-4.

<sup>102</sup>Cic., *Inv. Rhet.*, 1.15.20; Quint., *Inst.*, 4.1.5; Kennedy, *Classical Rhetoric*, 92-3; Lausberg, *Elemente*, §43,1; Martin, *Antike Rhetorik*, 61-7.

2. The Narratio. The *narratio* is meant to fill in any gaps in the knowledge of the case on the part of the judge. Its purpose is to prepare the way more fully for the proof. There are those who feel that narration may not always be necessary.<sup>103</sup> The narration may deal with matters other than background: it may attack opponents, make a comparison, or simply amuse the hearers.<sup>104</sup> A good narration, is brief, clear, and probable.<sup>105</sup>

3. The Propositio and Partitio. The *propositio* is the statement of the case one intends to prove.<sup>106</sup> Its purpose is to prepare the hearers for the reasoning to follow in the *probatio*. According to Aristotle, the *propositio* was one of the only two essential parts of a speech. In his *Rhetorica* he stated, "A speech has two parts. You must state your case, and you must prove it..."<sup>107</sup> This simplification of the structure of the speech was not carried forward in rhetorical theory, as can be seen again from Martin's discussion on the *propositio* as understood in other works on rhetoric.<sup>108</sup>

Lausberg states that the *propositio* might be augmented by a point-for-point list of issues to be discussed, the *partitio*, and/or a narration of the occurrences giving rise to the charges.<sup>109</sup> He even allows for its replacement by these two devices.<sup>110</sup> The *partitio* can show the areas of agreement with the opposition and what remains in dispute.<sup>111</sup> According to Martin, the function of the *partitio* is to clarify the case for the judge. It is important that a *partitio* be brief, both as to the number of words used and the issues raised, while also being comprehensive.<sup>112</sup>

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<sup>103</sup>For example, Fortunatus and Quintilian quoted in Martin, *Antike Rhetorik*, 79, 80-1, though for different reasons. The former because the narration may harm one's case, the latter because the judge may have all necessary facts at his disposal. Cic., *Inv. Rhet.*, 1.21.30, argues for omitting the *narratio* in a case where the facts are well known. Quint., *Inst.*, 4.2.8, 9.

<sup>104</sup>Cic., *Inv. Rhet.*, 1.19.27; Kennedy, *Classical Rhetoric*, 93.

<sup>105</sup>Cic., *Inv. Rhet.*, 1.20.28; Quint., *Inst.*, 4.2.31-2; Kennedy, *Classical Rhetoric*, 93; Martin, *Antike Rhetorik*, 82-4.

<sup>106</sup>Kennedy, *Interpretation*, 24; Lausberg, *Elemente*, §43,2a).

<sup>107</sup>Arist., *Rh*, 1414a.

<sup>108</sup>Martin, *Antike Rhetorik*, 91-5.

<sup>109</sup>Quint., *Inst.*, 4.5.1.

<sup>110</sup>Lausberg, *Elemente*, §43,2.

<sup>111</sup>Kennedy, *Classical Rhetoric*, 93.

<sup>112</sup>Martin, *Antike Rhetorik*, 94, 95; Quint., *Inst.*, 4.5.1. Martin quoting Cicero, *Antike Rhetorik*, 94.

4. The *probatio* and *refutatio*. The arguments which the speaker has chosen to prove his case are marshalled in the *probatio*, together with the refutation of opposing views, *refutatio*.<sup>113</sup> In judicial rhetoric, the *refutatio* could conceivably be longer than the *probatio* for the defence counsel.<sup>114</sup> This would be the appropriate place for the defence to remove any doubt as to the client's innocence, the groundlessness of charges, etc.<sup>115</sup> The discussion in Martin gives the positions of various authorities on the *probatio* and *refutatio*.<sup>116</sup> Lausberg, for instance, takes the two together as making up the *argumentatio*, which follows on the *propositio*.<sup>117</sup> In his introduction to the proof, Martin uses *argumentatio* and *probatio* as synonymous terms.<sup>118</sup> This lack of precision in definition, together with the previous examples, again shows the diversity that existed in the theory of classical rhetoric with regard to its conventions.

Despite the first impression that rhetoric is governed by strict rules, the aspect of the natural flow of the speech (raised above) is very important. Proving the case is not simply a matter of heaping up enthymemes, or of applying the rules of the school of rhetoric.<sup>119</sup> Sensitivity and insight are required to know which are the stronger "proofs" and to expand on them, while piling up the lesser arguments to create the impression of much supportive evidence. The "proofs" are restated in various forms and tones, and are "unpacked" from other perspectives.<sup>120</sup> The final effect must be impressive.

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<sup>113</sup>Cic., *Inv. Rhet.*, 1.24.34; Kennedy, *Interpretation*, 24.

<sup>114</sup>Quint., *Inst.*, 5.13.1, makes the point that defence consists entirely of refutation.

<sup>115</sup>Cic., *Inv. Rhet.*, 1.28.83; Martin, *Antike Rhetorik*, 124.

<sup>116</sup>Martin, *Antike Rhetorik*, 95-137.

<sup>117</sup>Lausberg, *Elemente*, §43,2b.

<sup>118</sup>Martin, *Antike Rhetorik*, 95.

<sup>119</sup>Quint., *Inst.*, 5.14.27, 31-2; Martin, *Antike Rhetorik*, 135.

<sup>120</sup>Martin, *Antike Rhetorik*, 135.

5. The Digressio. At this point in the speech, the *digressio* might deal with praising or blaming certain people, comparing this case with others that are similar in some aspect or another, or it might deal with some matter that emphasised some aspect of the case, or that amplified the case.<sup>121</sup> Though the *digressio* might at first appear to have little, if anything, to do with the matter in hand, it was meant to strengthen the case by raising allied issues, or to make the listeners more favourably disposed by amusing them, or in some other way lifting their mood.<sup>122</sup> Again, the position of this part of the speech was debated, and some authorities believed it could be utilised at any point in the speech, provided it was effective.<sup>123</sup>

6. The Peroratio. The *peroratio* consists of three parts:

1. it serves to sum up the argument, *recapitulatio*;
2. it seeks to make the judge hostile to the opponents, *indignatio*;
3. it seeks to dispose the judge favourably towards the defendant and his case, *conquestio*.<sup>124</sup>

The *peroratio* takes as certain that which was proved in the *probatio* and shows the agreement between *propositio* and *peroratio* as evidence of the degree of credibility of the case as presented.<sup>125</sup>

It comes as no surprise to find that there is much discussion among classical authorities on the precise formulation of the *peroratio*.<sup>126</sup>

The next type of speech to be examined is the deliberative speech.

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<sup>121</sup>Cic., *Inv. Rhet.*, 1.51.97; Kennedy, *Classical Rhetoric*, 94; *Interpretation*, 24; Lausberg, *Elemente*, §441.

<sup>122</sup>Quint., *Inst.*, 9.1.28; Martin, *Antike Rhetorik*, 91.

<sup>123</sup>Martin, *Antike Rhetorik*, 89-91.

<sup>124</sup>Cic., *Inv. Rhet.*, 1.52.98; Kennedy, *Classical Rhetoric*, 94; Kennedy, *Interpretation*, 24; Lausberg, *Elemente*, §43,3; Martin, *Antike Rhetorik*, 148, 150, 158-9. Quint., *Inst.*, 6.1.1, seems to disagree with a three-fold purpose for the *peroratio*.

<sup>125</sup>Cic., *Inv. Rhet.*, 1.52.98; Lausberg, *Elemente*, §43,3.

<sup>126</sup>Martin, *Antike Rhetorik*, 147-66.

#### 2.2.1.2.2 The Deliberative Speech

In the analysis in the next chapter, 1 Timothy is identified as a deliberative speech, so examples from 1 Timothy illustrating the functions of the parts of a deliberative speech will be given. As the deliberative speech uses a subset of the parts of a speech discussed under the judicial speech, these constituent parts have already been dealt with in some detail. It will therefore be possible to discuss the deliberative speech more briefly. The deliberative speech is a simplified form of the judicial. The structure of the ideal speech is:

1. *exordium*;<sup>127</sup>
2. *propositio*;<sup>128</sup>
3. *probatio*;<sup>129</sup>
4. *peroratio*.<sup>130</sup>

An occasional narration may occur, and would usually follow, rather than precede, the *propositio*. The proof would tend to be divided into a number of headings.<sup>131</sup>

#### 2.2.1.2.3 The Epideictic Speech

This speech is a further simplification of the elaborate judicial structure, and comprises the following elements:

1. *exordium*;
2. a body which is a sequential amplification of "topics" relevant to the person or issue being considered;
3. *peroratio*.

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<sup>127</sup>For example, the introductory aspect of the *exordium* is noticed in 1 Tim. 1:3.

<sup>128</sup>The way the *propositio* prepares the hearers for the case is seen in the way that 1 Tim. 1:18-20 leads on to 1 Tim. 2:1.

<sup>129</sup>The detailed analysis in chap. 4 investigates the way the *probatio* is developed in two stages.

<sup>130</sup>Kennedy, *Interpretation*, 24. 1 Tim. has an *indignatio* (6:3-10), a *conquestio* (6:11-16 and 17-19), and a *recapitulatio* (6:20-21).

<sup>131</sup>Kennedy, *Interpretation*, 24. This is seen in the two developments of the *probatio*.

The epideictic speech may use narration, if that is needed, but it seldom requires a formal narration.<sup>132</sup>

This brief summary of the structures of the three *species* of rhetoric concludes this section on the second stage of planning a speech, the *dispositio*, arrangement, and leads on to the third stage of that process, the *elocutio*, the question of style.

### 2.2.1.3 Elocutio (Style)

*Elocutio*, or style, in rhetoric is difficult to define. It is, however, not to be equated with and limited to stylistic analysis.<sup>133</sup> It will be helpful to note Kennedy's summary of style. Style is not just empty and unnecessary ornamentation. When well done, it should be determined by the overall function the author has in mind.<sup>134</sup> "Style is the fitting of suitable words to what has been found ...." [in the *inventio*].<sup>135</sup> A good style is grammatically correct, well arranged, ornamented, and uses a style appropriate to the subject matter.<sup>136</sup>

Other authorities would speak of three styles: the plain, middle, and grand. The plain style was named such for its lack of ornamentation. The middle style was thought to aim at a smoothness of style, and the grand style could be abrupt and violent. These styles were associated with the duties of the orator: to teach in the plain style, to please in the middle style, and to move in the grand style.<sup>137</sup>

Style in rhetoric was divided into two parts: *lexis*, the actual choice of words; and, *synthesis*, composition, which dealt with the organising of words into phrases, clauses, and sentences.

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<sup>132</sup>Kennedy, *Interpretation*, 24, 79.

<sup>133</sup>Wuellner, "Rhetorical Criticism", 451-2, criticises this reduction of rhetoric to stylistics as the "restraining" of rhetoric.

<sup>134</sup>Kennedy, *Interpretation*, 25-30; Patrick, *Biblical Interpretation*, 18.

<sup>135</sup>Kennedy, *Classical Rhetoric*, 92.

<sup>136</sup>Quint., *Inst.*, 8.1.1-2; 8.2.1. For example, speaking simply of simple things.

<sup>137</sup>Kennedy, *Interpretation*, 25, quoting Cicero and Saint Augustine. 1 Tim. appears to use the grand style in 6:11-16 in which Paul is attempting to assure that Timothy will do what is asked of him.

### 2.2.1.3.1 *Lexis*

Through *lexis* the power of the argument is advanced.<sup>138</sup> Avoiding mistakes was a major virtue in the use of words.<sup>139</sup> New effects could be created by using archaic or rare words, foreign words, or by creating new words.

Metaphors provide a forceful way to express new thoughts and ideas. Metaphor is one of the more important of a number of devices known as *tropes*.<sup>140</sup> Quintilian, quoted in Perelman and Olbrechts-Tyteca, says a *trope* is "the artistic alteration of a word or phrase from its proper meaning to another."<sup>141</sup> The point of the *trope* is to bring about defamiliarisation.<sup>142</sup> Defamiliarisation is the effect of the unexpected on the hearer, and serves to catch one's attention by contrast with the ordinary.<sup>143</sup> Other *tropes* would include irony, *hyperbole*, metonymy, *synecdoche*, etc.<sup>144</sup> The point here is not the naming of many *tropes*, but that one is made aware of the various ways in which they function to express the purpose of the discourse and to promote the case by their formulation.

### 2.2.1.3.2 *Synthesis*

*Synthesis* refers to the structuring of words into pleasing phrases, clauses, and sentences.<sup>145</sup> Its aim is also to develop the impact of the final product, the speech. An important part of *synthesis* is the use of figures of speech as well as of figures of thought.<sup>146</sup> Not unlike *tropes*, figures of speech function by arresting one's attention by

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<sup>138</sup>Kennedy, *Interpretation*, 26-7.

<sup>139</sup>Martin, *Antike Rhetorik*, 260.

<sup>140</sup>Kennedy, *Classical Rhetoric*, 99; Martin, *Antike Rhetorik*, 266, for Quintilian's assessment of its importance; Perelman, *New Rhetoric*, 399.

<sup>141</sup>Perelman, *New Rhetoric*, 398-9.

<sup>142</sup>Lausberg, *Elemente*, §174.

<sup>143</sup>Lausberg, *Elemente*, §84-90, §164; Perelman, *New Rhetoric*, 169.

<sup>144</sup>Martin, *Antike Rhetorik*, 263-4. Martin, *Antike Rhetorik*, 264-5. Perelman, *New Rhetoric*, note that the figure also introduces a particular characteristic in the substitution. Martin, *Antike Rhetorik*, 270.

<sup>145</sup>Kennedy, *Interpretation*, 27-30; Martin, *Antike Rhetorik*, 315-28.

<sup>146</sup>Note, however, Perelman, *New Rhetoric*, 172, and their objection to the distinction between figures of thought and figures of speech: they believe that this distinction has obscured the idea of rhetorical figures where the focus is on the rhetorical effect.

an unexpected change; here, in arrangement of the words. Examples are *anaphora*, *antithesis*, rhetorical questions, *apostrophe*, etc.<sup>147</sup>

Figures of thought are useful for amplifying fundamental ideas or "topics".

Rhetorical analyses of the New Testament have revealed that figures are functional devices integral to the purpose of New Testament writers in portraying character, in supporting an argument,<sup>148</sup> or in inducing *pathos*.

Composition also included the study of the way in which sentences were built up. The idiomatic style used in letters and colloquial speech had sequential short sentences. The paratactic style is characterised by grammatical parallelism, while the hypotactic style is characterised by grammatical subordination.

*Synthesis* also concerned itself with the theory of word order. A speech might be correct as regards periodic criteria, and have correct rhythm, but if it violated the tenets of word order, it was regarded as flawed.<sup>149</sup> When using asyndeton for example, it was wrong to allow a weaker word to follow a stronger, as this amounted to the speech dropping off.<sup>150</sup> The "natural order" was to be followed in listing things, e.g. day and night.

This sketch of the theory of rhetorical composition concludes the third stage in the planning and delivery of a speech.

#### 2.2.1.4. Memoria (Memorising) and Pronuntiatio (Delivery)

Neither *memoria*, which deals with memorising the speech for delivery, nor *pronuntiatio*, which deals with the actual delivery of the speech (its volume, tone, timbre, tonal range of the voice, and the posture and gestures used for the delivery)<sup>151</sup>, are directly relevant to or much used in rhetorical analysis.

This concludes the overview of the stages involved in executing a speech.

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<sup>147</sup>Kennedy, *Interpretation*, 27; Martin, *Antike Rhetorik*, 303; Martin, *Antike Rhetorik*, 312; Lausberg, *Elemente*, §445,2; Lausberg, *Elemente*, §442-4.

<sup>148</sup>Perelman, *New Rhetoric*, 167-8.

<sup>149</sup>Martin, *Antike Rhetorik*, 320.

<sup>150</sup>Martin, *Antike Rhetorik*, 320.

<sup>151</sup>Martin, *Antike Rhetorik*, 353-5.

### 2.3 Applying Rhetorical Theory to the New Testament

As has been stated a number of times in the review of rhetorical theory above, ancient rhetorical theory was not a unified system with universally accepted rules. This will also be reflected in the way rhetorical analysis is practised today. What is important, however, is not so much the precise use of various technical terms or rhetorical models, but the mutual interaction between the units of a discourse and their contribution to the power of the argument. It is in this vein that we will use rhetorical theory in the analysis/reading of 1 Timothy.

The usefulness of rhetorical analysis is not determined by the existence of one technical model of rhetoric, nor does it require evidence that the New Testament authors were trained, professional rhetoricians.<sup>152</sup>

#### 2.3.1 Rhetoric in Daily Life

The usefulness of rhetoric for the analysis of the Biblical texts is often questioned, because it is considered to have been the specialised expertise of a few Greek and Roman orators who taught in special schools, or spoke in selected places. An historical survey will show that this picture is incorrect. By the first century B.C., rhetorical theories and systems, which had originated some centuries earlier, were fully part of the life and culture of Hellenism, and the Near East had been undergoing a process of Hellenisation for three hundred years.<sup>153</sup> This was the result of an historical process.

Alexander the Great, and his successors, disseminated Greek culture by founding Greek cities. Such cities had schools and theatres (not just for Greeks), both popular places for making speeches.<sup>154</sup> Gadara, in the decapolis, about thirty-two kilometres east of Nazareth, already boasted of a cynic poet in the third century B.C. as well as of a number of famous rhetors and philosophers, including a tutor to the emperor Tiberius. This was not unique, and applied to many other Hellenistic cities in

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<sup>152</sup>"It is not a necessary premise of this study that the evangelists or Saint Paul had formally studied Greek rhetoric." Kennedy, Interpretation, 9. He later notes that one would have been "hard put to escape an awareness of rhetoric" (10).

<sup>153</sup>Kennedy, Classical Rhetoric, 111; Interpretation, 8; Mack, Rhetoric, 28; E.E. Peters, "Hellenism and the Near East," Biblical Archeologist 46 (Winter 1983): 33-9. Hellenistic and Graeco-Roman are used interchangeably in this study.

<sup>154</sup>Mack, Rhetoric, 28; Peters, "Hellenism," 34, 35.

the area of the eastern Mediterranean.<sup>155</sup> This illustrates how widely rhetoric was known in the Hellenistic world. It was in the air throughout the civilised world. The works of Jewish authors like Philo and Josephus bear testimony to the success of this culture transplant and of rhetorical insights and techniques.<sup>156</sup> Daube has even maintained that the rabbinic methods of interpretation were based on Hellenistic rhetoric, and were adopted somewhere between 100 and 25 B.C.<sup>157</sup> This evidence, and more like it, leads us to conclude that Hellenistic culture was effectively spread by the Greek cities with their schools, theatres, and market places to all corners and cultures of the known world, including Palestine and Judaism.<sup>158</sup> Being part of a society in which rhetoric was an essential element of all discourse, of whatever kind, meant exposure to the rhetoric of speech, even without formal training in it.<sup>159</sup> Directly or indirectly, rhetoric made itself felt in a very comprehensive way in the Graeco-Roman world.

### 2.3.2 Language and Rhetoric

Also needing serious consideration is the fact that rhetoric is a function of language.<sup>160</sup> Because language is used to attain a purpose, it is rhetorical, whether this is done in the "technical" classical sense or not. "Traditional or natural rhetoric occurs in all societies."<sup>161</sup> Kennedy gives examples of this "traditional or natural rhetoric" in the sense of non-technical rhetoric, and illustrates that this, too, has a "system" within which it functions. The only difference is that Greek rhetoric has been fully and consciously verbalised and systematised.<sup>162</sup> This does not mean that the technical terms of Greek rhetoric denote identical functions in popular forms of rhetoric, even if there are

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<sup>155</sup>Mack, Rhetoric, 29.

<sup>156</sup>Kennedy, Interpretation, 8; Peters, "Hellenism", 33, 36-7.

<sup>157</sup>D. Daube, "Rabbinic Methods of Interpretation and Hellenistic Rhetoric," HUCA 27 (1949): 239-264.

<sup>158</sup>Mack, Rhetoric, 29-30; Peters, "Hellenism", 34.

<sup>159</sup>Ferguson, Encyclopedia, 789; Kennedy, Classical Rhetoric, 130; Interpretation, 9-10; Mack, Rhetoric, 30-1.

<sup>160</sup>Kennedy, Classical Rhetoric, 4; Patrick, Biblical Interpretation, 13.

<sup>161</sup>Kennedy, Classical Rhetoric, 6.

<sup>162</sup>Kennedy, Classical Rhetoric, 6-8; Kennedy, Interpretation, 159.

similarities between them. "There certainly exists a variety of historical manifestations of rhetoric, more or less influenced by other values and functions of culture and more or less influenced by earlier historical rhetorics."<sup>163</sup>

### 2.3.3 Conclusion

These remarks indicate that 1 Timothy can be analysed rhetorically. The use of Greek rhetorical categories in this study need not be inappropriate, provided that the above qualifications are borne in mind. This would include taking care not to force rhetorical categories from the handbooks onto the text, but to let the text reveal the rhetorical creativity that went into its creation.

It must be admitted that rhetoric is not the only approach which reveals the communicative intent of the text, but its use does often confirm the discoveries of scholars made by intuition, placing them on a firm foundation. Rhetoric clearly does provide new perspectives.

## 2.4 Rhetoric and 1 Timothy

Following Kennedy, we will first define the rhetorical unit, then the rhetorical situation, then determine a dominant rhetorical problem and define the *species* of rhetoric of 1 Timothy. This will include an examination of the arrangement of the material in 1 Timothy. Once this process of analysis has been completed, we will evaluate the rhetorical effectiveness of the discourse.<sup>164</sup> Some remarks about these different phases must be made:

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<sup>163</sup>Kennedy, Classical Rhetoric, 6-8.

<sup>164</sup>Kennedy, Interpretation, 33-8. It is interesting to see how Black, "Rhetorical Criticism", 254-5; Black, "Questions", 62-3, and Wuellner, "Rhetorical Criticism", 455-8, evaluate Kennedy's methodology, and come up with structures that are not identical with each other or with Kennedy.

### 2.4.1 Rhetorical Unit

Kennedy's working definition states that the unit chosen should have a beginning and an end which are "connected by some action or argument".<sup>165</sup> Apart from the mere existence of 1 Timothy as a unit, it does have a beginning and an end which are connected by an argument. In addition to this, it might be necessary to garner clues from literary devices such as *inclusio*, that is "signs of opening and closure", to determine units. Kennedy also refers to biblical narrative features which give indications of opening and closure, which assist in determining the rhetorical unit to be analysed.<sup>166</sup> Determining 1 Timothy as a rhetorical unit has been mentioned, assessing whether 1 Timothy 2 is a suitable section to be analysed, will be dealt with in the next chapter.

### 2.4.2 Rhetorical Situation

Kennedy says that one should attempt to define the rhetorical situation that gave rise to the discourse. Working from the statement above, that rhetoric attempts to affect things by the use of language, it is reasonable to assume that the issues in discourse will influence its form and structure. It is reasonable to assume that the development of the analysis of the text may affect its perception, and lead to adjustments in the first assumptions. Patrick and Scult call this the Rhetorical Circle.<sup>167</sup>

### 2.4.3 Rhetorical Problem

The author of the discourse may face one main rhetorical problem in attempting to communicate with those involved in the rhetorical situation. He may have to overcome bias against himself, or he may have to establish his right (authority) to speak, etc. Such a problem will affect especially the style of the *exordium*, the introduction, and the start of the *probatio*, the proof.<sup>168</sup>

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<sup>165</sup>Kennedy, *Interpretation*, 34.

<sup>166</sup>Kennedy, *Interpretation*, 34.

<sup>167</sup>Kennedy, *Interpretation*, 34-5; Patrick, *Biblical Interpretation*, 22.

<sup>168</sup>Kennedy, *Interpretation*, 36.

#### 2.4.4 *Species* of Rhetoric

In the section on *species* of rhetoric, we saw how the genre of the discourse may influence its interpretation. Questions like "What judgment is being asked for?" may help determine genre. Other characteristic features of each genre may help us to identify the predominant genre. For example, deliberative rhetoric tends to use inductive logic based on past example.<sup>169</sup>

#### 2.4.5 Arrangement

The analysis of arrangement will entail looking for the subdivisions of the discourse, the persuasive power of these parts, and whether these sections work together well to set forward the overall aim of the discourse. This process of analysis will be assisted by knowledge of *inventio*, *dispositio*, and *elocutio*, and of the various devices which are used in it.<sup>170</sup>

#### 2.4.6 Evaluation

Questions such as: "Is 1 Timothy effective in attaining its set goal?" may help us not only to see how rhetorically competent the author is, but how difficult it was for the author to solve the problem he faced. The analysis might also tell us about the implications of the discourse as presented, for the author and the listeners.<sup>171</sup> Has the author conveyed more than he has said? What are the implications of this for us?<sup>172</sup>

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<sup>169</sup>Kennedy, *Interpretation*, 36-7.

<sup>170</sup>Kennedy, *Interpretation*, 37-8.

<sup>171</sup>Black, "Questions", 70; Kennedy, *Interpretation*, 38; Patrick, *Biblical Interpretation*, 16, speaks of the interpreter allowing the text to address her/him, and then conveying this address to her/his contemporaries.

<sup>172</sup>Botha, "Reinvention", 26.

Chapter 3  
THE RHETORICAL ANALYSIS OF 1 TIMOTHY

In the previous chapter we examined Kennedy's method of doing a rhetorical analysis. We will apply that method to 1 Timothy because of its importance for our understanding of the purpose of the letter.

Following Kennedy, we will:<sup>1</sup>

1. define the rhetorical unit;
2. define the rhetorical situation;
3. determine the rhetorical problem;
4. determine the *stasis*;
5. define the *species* of rhetoric;
6. analyse the letter;
7. evaluate the analysis.

Though the stages are set out as a successive number of steps, it is almost certain that results of later stages will affect the understanding of earlier ones. For example, the detailed analysis, listed sixth, may produce results which clarify aspects of a previous stage (e.g. the rhetorical problem).<sup>2</sup> So the process of analysis is better understood as being interactive and not as a simplistic "once through" linear one. It should be noted that Kennedy believes that the process is better viewed as a circular one.<sup>3</sup> We will follow this procedure, because each step has the potential to cast light on what is said, how it is said, why it is said in one particular way and not another, and so to advance the effectiveness of the rhetorical analysis.<sup>4</sup>

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<sup>1</sup>The order in Kennedy, *Interpretation*, 33-8, but he regards *stasis* theory as too complex to be used without a good deal of exposure to rhetorical sources.

<sup>2</sup>Patrick, *Biblical Interpretation*, 21-2, describes a process where results inform earlier insights in rhetorical criticism in a section entitled "The Best Text."

<sup>3</sup>Kennedy, *Interpretation*, 33.

<sup>4</sup>The procedure is helpful because its steps closely resemble the process that a person would follow in planning and making a speech, always remembering that there was no *one* system to which all authorities subscribed.

Steps 1 to 5 will be treated in this chapter, step 6 in chapters 4 and 5, and step 7 in the last chapter. The first step is defining the rhetorical unit which is to be analysed. The need to define the rhetorical unit is based on Kennedy's stated assumption that there is a minimum verse length (of five to six verses) which will yield results.<sup>5</sup> The minimum length must have a recognisable beginning and ending which are "connected by some action or argument".<sup>6</sup>

### 3.1 Definition of the Rhetorical Unit

This study is primarily concerned with the role of women in the church according to 1 Timothy 2. However, to be able to understand this chapter, we need to read it rhetorically within the context of the whole letter.<sup>7</sup>

The importance of reading a letter on its own as a complete unit has been aptly demonstrated by Wuellner's rhetorical analysis of the argumentation in Romans.<sup>8</sup> According to him, the argument starts at the beginning of the letter. The process by which the argument is built up, concludes with *exempla* at the end of the letter which concretise the argument. In this case he illustrated how Romans 8 can only be fully understood when it is related to the total unit of which it is a constituent part.

Nor is this need to read the letter as a whole surprising, as it was the letter as a unit which was written to achieve a certain purpose. The author presumably became aware of a specific situation which he believed had to be changed. He believed he could achieve that change by the argument developed in this letter.<sup>9</sup> Kennedy states that "Rhetoric is that quality in discourse by which a speaker or writer seeks to accomplish his purposes."<sup>10</sup> The goal of rhetorical analysis is to discover "the author's intent" and how his intent is communicated by the text.<sup>11</sup>

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<sup>5</sup>Kennedy, Interpretation, 34.

<sup>6</sup>Kennedy, Interpretation, 34.

<sup>7</sup>We are reading 1 Tim. 2 in the context of the letter because we want to determine the role of chapter 2 in the overall argument of the letter. It could be read in another context, e.g. within the unit consisting of chapters 2 and 3.

<sup>8</sup>Wuellner, "Romans", esp. 347-9.

<sup>9</sup>This is true regardless of theory of authorship, though one would need to distinguish between real author and fictional author in the case of pseudonymous authorship.

<sup>10</sup>Kennedy, Interpretation, 3, 12.

<sup>11</sup>For a discussion of this controversial notion of author's intention, cf. Lundin, Hermeneutics, quoted earlier, p. 45-9.

As mentioned above, 1 Timothy 2 will be examined rhetorically as part of the whole letter. Two analyses are thus implied: the rhetorical analysis of 1 Timothy, and the more detailed analysis of chapter 2. The former must be done first as it forms the context of chapter 2; the latter could be done in the course of the analysis of the whole letter, or it could be dealt with afterwards. In this study, chapter 2 will be dealt with as part of the analysis of the whole letter.

Two analyses also imply that there are two rhetorical units that need to be defined. The letter as it stands is a clearly defined rhetorical unit with a beginning and an end which are connected by actions and arguments.

The subunits within the larger whole must also be analysed. The section starting with 1 Timothy 2:1 (the basic unit containing the verses on the role of women, as opposed to widows who appear in 1 Timothy 5), as a subunit, in turn has a clearly defined beginning which is signalled by Παρακαλῶ οὖν. Οὖν is a discourse marker, and one of emphasis.<sup>12</sup> As a particle, οὖν returns to the matter previously discussed and introduces the result of that matter.<sup>13</sup> Epistolographic convention would also identify this as the beginning of a new subject in the letter by the use of παρακαλῶ.<sup>14</sup> Further evidence of an opening is that chapter 1 closes with an appeal to Timothy, and relates the fate of two people who have blasphemed God. Chapter 2 begins with a call for prayer to be made: there is a clear change of subject from 1:20 to 2:1.

The close of the unit is indicated by the following: 1 Timothy 2 concludes with the conditions under which women who have erred may receive salvation. Chapter 3 enumerates the qualifications of a bishop, and thus appears to have moved to a new subject. Lock notes the abrupt transition from 2:15 to 3:1, but believes this can be accounted for by the author moving from a consideration of aspects of worship to a

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<sup>12</sup>J.P. Louw, and E.A. Nida, eds., R.B. Smith, part-time ed., K.A. Munson, ass. ed., Greek-English Lexicon of the New Testament based on Semantic Domains (Cape Town: United Bible Societies, NBP, 1987), 91.7.

<sup>13</sup>F. Blass, and A. Debrunner, A Greek Grammar of the New Testament and other early Christian Literature, trans. R.W. Funk (Chicago: University of Chicago Press, 1961), §451; Louw, Lexicon, 89.50; C.J. Ellicott, The Pastoral Epistles of St Paul, 5th ed. (London: Longmans, Green, 1883), 25; W. Lock, The Pastoral Epistles, ICC (Edinburgh: T & T Clark, 1952), 24; D.G. Wohlenberg, Die Pastoralbriefe, 2d ed., Kommentar zum Neuen Testament XIII, ed. T. Zahn (Leipzig: Deichert'sche Verlagsbuchhandlung, 1911), 103.

<sup>14</sup>For example Roloff, Timotheus, 107, 113, identifies 1 Tim. 2:1 as the start of a section. J.T. Sanders, "The Transition from Opening Epistolatory Thanksgiving to Body in the Letters of the Pauline Corpus," JBL 81 (1962): 349.

consideration of those who regulate it.<sup>15</sup> The phrase πιστὸς ὁ λόγος (3:1), regardless of whether it refers to the subject matter of 2:15 or of 3:1, marks a division, though not a major one. The next textual marker occurs at 3:14 (Ταῦτα σοι γράφω), and a more important marker at 4:1 (Τὸ δὲ πνεῦμα).<sup>16</sup> Thus the major text division is 2:1-3:16, while noting that there is a shift from chapter 2 to 3.<sup>17</sup>

The phrase πιστὸς ὁ λόγος placed at the start of chapter 3 in most English versions of the Bible, is placed at the end of chapter 2 in the 26th Nestle Aland text, and the revised 3rd edition of the UBS text.<sup>18</sup> Although it is clear that the phrase is a comment of affirmation (*The saying is sure*), the question is whether it affirms the preceding (2:15) or the succeeding (3:1) statement. Without ignoring the issue raised by this question, we can conclude that chapter 2 has a clear end, accepting that there may be a comment on the last verse depending on which phrase is qualified by "the saying is sure".

So 1 Timothy 2 has a clear beginning and an end which are connected by actions, or arguments.<sup>19</sup> Both the letter as a whole and chapter 2 meet Kennedy's criteria for a rhetorical unit which can be analysed fruitfully. We would be able to approach the detailed analysis more sensibly if we had some additional information: for example, what led up to the letter, who was involved, given the situation what can the letter say, what is it intended to achieve. This collection of data is called the rhetorical situation. Kennedy compares this kind of information roughly with that which a form critical analysis might obtain from knowing the *Sitz im Leben* of a text.<sup>20</sup>

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<sup>15</sup>Roloff, *Timotheus*, 148, notes the abrupt transition. A. Schlatter, *Die Kirche der Griechen im Urteil des Paulus*, 2d ed. (Stuttgart: Calwer Verlag, 1958), 95, disagrees. "Der Anschluß an die beiden vorangehenden Anweisungen ist glatt; denn das Ziel des Briefes verändert sich nicht, ..." Lock, *Pastoral Epistles*, 34, comments that character is discussed as in 1 Tim. 2.

<sup>16</sup>Δέ appear to function as a marker of contrast in 1 Tim. 4:1. Louw, *Lexicon*, 89.124.

<sup>17</sup>Roloff, *Timotheus*, 50, 107-8.

<sup>18</sup>Examples of English versions include: 2d ed. Revised Standard Version, 2d ed. (British usage) New International Version, the Good News Bible, the Jerusalem Bible.

<sup>19</sup>"Connected" is not meant to imply that the verses of 1 Tim. 2 are assumed to be part of an integrated whole.

<sup>20</sup>Kennedy, *Interpretation*, 34.

### 3.2 Determining the Rhetorical Situation

The rhetorical situation is "a complex of persons, events, objects, and relations presenting an actual or potential exigence which can be completely or partially removed if discourse, introduced into the situation, can so constrain human decision or action as to bring about the significant modification of the exigence."<sup>21</sup> An exigence is a situation to which a person has to make some sort of response and in which "the response made is conditioned by the situation and in turn has some possibility of affecting the situation".<sup>22</sup> An important point is that the one speaking into the rhetorical situation attempts to change it "through the audience."<sup>23</sup> Wuellner asserts that the rhetorical situation is determined by two factors: the author's intention or the desired action, and the changing of values and convincing of people as well as the refuting of arguments.<sup>24</sup> Both definitions of rhetorical situation imply a context of debate, or argumentation. The rhetorical situation is concerned with more than the historical or theological aspects of the situation.<sup>25</sup>

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<sup>21</sup>Bitzer quoted in Kennedy, Interpretation, 34-5.

<sup>22</sup>Kennedy, Interpretation, 35.

<sup>23</sup>I.e. he tries to get the audience to modify the situation. Patrick, Biblical Interpretation, 34.

<sup>24</sup>Wuellner, "Toposforschung", 469.

<sup>25</sup>Wuellner, "Toposforschung", 464-6, 483, indicates how the theological method of interpretation restricts the understanding of the text and how rhetorical analysis reveals another dimension of the text (the argumentative, and the development of the argumentative structure). He shows what problems this caused in the work of Conzelmann and Käsemann in Romans. Both note the rhetorical dimensions, but do not use rhetorical insights in their interpretation. When dealing with the Law, in Paul or Jesus, the problem is to find a suitable principle of coherence inclusive enough to contain the seemingly contradictory aspects of "the Law". The theological enterprise moves between abolition of the Law and its fulfilment. Rhetorical analysis provides another possible principle of coherence: that of argumentation. Wuellner further demonstrates how using the one-sided emphasis of the theological method, when studying the subject of the Law, tends to anti-Judaistic results in exegetical research.

### 3.2.1 The Pre-History of the Discussion

The situation at Ephesus is not a new one (1.3). It has a pre-history which must have some effect on the person responding to the situation. The effect of this history would be to make certain ways of responding inappropriate and others appropriate. This point is raised by Perelman and Olbrechts-Tyteca, and Wuellner finds this insight useful in his approach: "With the theoreticians of rhetoric I intend to speak of 'the argumentative situation itself, by which is meant the influence of the earlier stages of the discussion on the argumentative possibilities open to the speaker.'" <sup>26</sup> Before we look at the various elements that make up the rhetorical situation, we must look at the nature of the persons involved.

### 3.2.2 Paul, The Author, Timothy, The Readers

There are essentially two positions with regard to the authorship of 1 Timothy: those scholars who accept genuine Pauline authorship, or at least authorship in some way connected with Paul himself;<sup>27</sup> and those who accept pseudonymous authorship.<sup>28</sup> A rhetorical analysis will not concern itself with the question of authorship as an issue to be dealt with, as the historical critical approach might.<sup>29</sup> However, that does not mean that the question of authorship is unimportant, or that it does not affect the analysis. While the rhetorical analysis of those letters generally accepted as Pauline

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<sup>26</sup>Wuellner, "Romans", 333, citing Perelman, New Rhetoric, 491.

<sup>27</sup>D. Guthrie, The Pastoral Epistles, The Tyndale New Testament Commentaries, ed. R.V.G. Tasker (London: Tyndale Press, 1957; reprint, 1964) and Schlatter maintain Pauline authorship, aware of the difficulties which face them to differing degrees. J.N.D. Kelly, A Commentary on The Pastoral Epistles, Black's New Testament Commentaries, ed. H. Chadwick (London: Adam & Charles Black, 1963) accepts Pauline authorship with a free hand for Paul's secretary who did the actual writing. While C.K. Barrett, The Pastoral Epistles (Oxford: Oxford University Press, 1963) basically denies Pauline authorship of the Epistles as they stand, but accepts some variation of the fragment hypothesis (genuine Pauline material is used by an anonymous author to create the letters). Lock appears to be uncommitted though giving a balanced assessment of Pauline and non-Pauline authorship.

<sup>28</sup>For example Roloff, Dibelius-Conzelmann, and Hultgren opt for pseudonymous authorship; Barrett and Houlden for pseudonymous use of Pauline fragments. Hultgren, I-II Timothy, Titus, Augsburg Commentary on the New Testament (Minneapolis: Augsburg, 1984), 12, divides the authorship question into three positions: Pauline authorship, variations on secretarial authorship, and pseudonymous authorship. He mentions the fragment hypothesis as modified pseudonymous authorship. The issue is clearer when we distinguish between positions that relate authorship to Paul, in whatever way, and those that do not.

<sup>29</sup>Kennedy, Interpretation, 156, notes that rhetorical criticism is probably inadequate to deal with answering questions of authenticity.

presents no particular problem when dealing with the question of authorial intent, the analysis of letters whose authorship is debated, is a different case.

In the rhetorical analysis of a discourse, one of the aims is to discover the intent of the author.<sup>30</sup> In speaking of the "author", it may be helpful to refer to a generally accepted distinction between the real and implied author of a text. This is especially important with pseudonymous letters, where this distinction is particularly useful. In the case of a pseudonymous letter, the rhetorically-discerned intent of the letter may convey that of the implied author; or it may be the intent of the implied author of the letter which the real author uses to communicate his intent (which is different from the implied author's intent) to the real readers. What would need to be determined, would be what the real author intended the implied author's intent in the letter to achieve.<sup>31</sup>

The real author might want to achieve the same results as the implied author. In this case, the real author would be using the letter paradigmatically, offering it to the real readers as an example to follow.

The real author may write in a way that makes the implied author's intent unacceptable to the real readers. Their reaction might then be contrary to that intended in the letter, but in accordance with the intent of the real author.

The real author could intend to achieve something unrelated to the implied author's intent. In this case, the primary concern would not be a communication of values, but control, or more negatively, manipulation.<sup>32</sup> The letter would function not as a paradigm, but as an exhibit.

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<sup>30</sup>Kennedy, *Interpretation*, 4.

<sup>31</sup>R. Bauckham, "Pseudo-Apostolic Letters," *JBL* (1988): 469-94, deals with the question of intention in pseudepigraphal writing. He posits criteria by which the possible pseudonymity of New Testament letters can be evaluated. One of the key criteria is whether there is sufficient evidence to believe that the author of the letter was trying "to bridge the gap which the pseudepigraphal letter genre requires between the supposed addressee and the real readers" (485). In Pastorals he finds: "The false teachers are fairly fully characterized, probably just fully enough for the author's purpose, *provided we assume* that he wished to characterize a broad range of false teaching in his own time and therefore could not afford to detail their doctrines too specifically" (493)(italics mine). This is roughly the position of Dibelius-Conzelmann, but Fee would disagree. Bauckham admits that the one passage in 1 Tim. which he takes as "predicting" the future, may not refer to the future, but be a validation of a present state. If this is so, it weakens the possibility that 1 Tim. fits Bauckham's categories. Later, he appears to allow the characteristics of 2 Tim. to decide for a future reference for the Pastorals. Bauckham also notes that an aspect of the Pastorals, that the teaching be handed on, is also compatible with genuine authorship (492). Bauckham's case for the pseudonymity of 2 Peter looks far stronger than that for 1 Tim. This highlights the problem of dealing adequately with the authorship of 1 Tim. He does hint tantalisingly at the possibility of Timothy as the author of the Pastorals.

<sup>32</sup>For example, fostering anti-Semitism with false so-called "Wisdom of the Elders of Zion" which purports to be a plot for Jews to control the economy, learning, etc.

In the case of 1 Timothy, the rhetorical analysis should reveal what the real author wants us to believe "Paul's" intent is in writing to "Timothy".<sup>33</sup> The real author's aim would be to communicate with a real congregation by means of the letter attributed to an implied author. In the light of the above, we would need to determine with what intent the real author (henceforth, simply called author) had created the letter with its implied author.

It is quite clear from the letter that the author has given information relating to the historical Paul and the historical Timothy which creates an historical feel for the letter.<sup>34</sup> Those who accept Pauline authorship may find confirmation for their position in the historical references in the letter, though the details may not be that easy to fit into the known history of Paul.<sup>35</sup> The problem with this position is that prominent words in the letter are closer to later Hellenistic moral theology than the other Pauline letters.<sup>36</sup> Rhetoric makes it clear that the situation exerts an influence on the words and

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<sup>33</sup>The quotation marks indicate that we are not referring to the historical Paul and the historical Timothy.

<sup>34</sup>Hultgren, *Timothy*, 21-5, examines the many pointers which suggest Ephesus as the historical setting. Roloff, *Timotheus*, 42-3, notes how the data in the letters create the historical setting. Dibelius-Conzelmann, *Pastoral Epistles*, 16, suggests the verses that create the historical sense are the author's way of creating a work he wants to be understood as Pauline. Barrett, *Pastoral Epistles*, 9. Guthrie, *Pastoral Epistles*, 16-24, examines the role of the historical allusions and believes they lead to a conclusion of genuine authorship.

<sup>35</sup>Dibelius-Conzelmann, *Pastoral Epistles*, 15-6, examines how 1 Timothy might fit into a life of Paul. Barrett, *Pastoral Epistles*, 7-9, notes that Acts does not give a full account of Paul's ministry, nor does the ministry necessarily end with Acts. Other events or journeys by Paul cannot be excluded on the basis of the silence of Acts. Guthrie, *Pastoral Epistles*, 19, stands for Pauline authorship, but is aware that the Pastorals cannot be fitted into a scheme based on the history of Acts. He argues the cases of the fragment hypothesis which he finds inadequate, and the second imprisonment theory which he believes has not been proved wrong. He dismisses the '... "Fiction" Hypothesis ...' which he maintains cannot deal with the "obvious realism of the personal allusions." A. Wikenhauser, *Einleitung in das Neue Testament*, 5th ed. (Freiburg: Herder, 1963), 316, sees the choices about authorship as simply between pseudonymity or a second imprisonment.

<sup>36</sup>For example, the use of the word εὐσέβεια occurs eight times in 1 Timothy, once in each of the other Pastorals and nowhere else in the New Testament. Roloff, *Timotheus*, 117, notes that the word originates in Hellenistic ethics. Dibelius-Conzelmann, *Pastoral Epistles*, 39, remarks on its Hellenistic character. J.H. Moulton, and G. Milligan, *The Vocabulary of the Greek Testament* (1930; repr. Grand Rapids: Eerdmans, 1982), s.v. "εὐσέβεια" confirms the Hellenistic character of the word and notes that 47 of the 59 LXX occurrences are found in 4 Macc. This is not to say that the word has the same content as in the Hellenistic cult described by E. Ferguson, *Backgrounds of Early Christianity* (Grand Rapids: Eerdmans, 1990), 140. Houlden, *Pastoral Epistles*, 25, 29, notes the word usage reflects a Hellenistic environment. Later (31), he states the moral teaching of the letters is largely the same as Hellenistic ethics.

phrases used, but why this effect should be so marked in 1 Timothy when compared with, for example, Romans, still needs to be answered.<sup>37</sup>

Scholars who accept the pseudonymous authorship of 1 Timothy would see in the historical references the author's attempt to create a framework for the message of his implied author. The occurrence of words characteristic of Hellenistic moral philosophy, would be the traces left by the needs of the author's real world situation and reveal clues to the real author's intent.<sup>38</sup> But accepting pseudonymous authorship raises the following questions: why do the personal allusions sound so Pauline, and why did the author not write in his own name, as the early church Fathers did?<sup>39</sup> The use of words current in Hellenistic moral philosophy might suggest a date later than Paul's time for the letter, though even here the reason for the pseudonymous nature of the letter might affect matters. In other words, an honest, non-polemical motive of a real author might accord with the second/third generation argument and give a date of no later than about 100.<sup>40</sup> A polemical motive (such as fighting Marcionism) would mean dating the Pastorals a few decades later, which is, however, highly unlikely.<sup>41</sup>

For ease of reading, we will, subject to the above qualifications, refer to Paul and Timothy as characters in the text and in the rhetorical situation, and not to "Paul" and "Timothy".<sup>42</sup> Should there be any need to refer to the historical Paul or Timothy, this will be made clear.

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<sup>37</sup>The effect of the rhetorical situation on the content and style of discourse has been mentioned in 3.2 above.

<sup>38</sup>Roloff, *Timotheus*, 384, believes the author uses words current in Hellenism and popular philosophy to "translate" Paul's teaching into his (the author's situation). Houlden, *Pastoral Epistles*, 26, calls it "the Pauline sense but a different word to express it"; later (28), he compares the writer to a rabbi doing an exposition of his interpretation of what Paul taught.

<sup>39</sup>Guthrie, *Pastoral Epistles*, 19, dismissed pseudonymous authorship on the basis of the personal allusions which even Harrison (who suggested the fragment hypothesis) said had "the genuine Pauline stamp". Houlden, *Pastoral Epistles*, 18, notes that the Pauline elements are a complicating factor; he states that at times the Pastorals read "very much like Paul" (28). He gives a fair evaluation of the personal allusions and their possible origin (32-5). For example, Ignatius of Antioch (ca. 35 - ca. 107) and Polycarp (ca. 69 - ca. 155) wrote under their own names. Their dates are taken from F.L. Cross and E.A. Livingstone, *The Oxford Dictionary of the Christian Church*, 2d ed. (New York: Oxford University Press, 1983). Roloff, *Timotheus*, 376-9, provides a suggestion that might explain this problem.

<sup>40</sup>The theory is that the author lived after Paul's time, but the church situation was still dominated by what the apostle had done and taught. Until a form of church organisation had crystallised which solved the problem of how to validate the authority claims by persons in the church, it was not possible for someone to write in his own name. Roloff, *Timotheus*, 376-9, illuminates the position of a congregation dependent on Pauline teaching after his death.

<sup>41</sup>Roloff, *Timotheus*, 45-6, regards the later date as unlikely and prefers a date not much later than 100. Houlden, *Pastoral Epistles*, 34, suggests that heresy provided the primary stimulus for the writing of the Pastorals.

## 3.2.3 Paul

Paul is presented as uniquely related to God: ἀπόστολος ... κατ' ἐπιταγὴν θεοῦ ... καὶ Χριστοῦ Ἰησοῦ (1:1).<sup>43</sup> The word "apostle" is not just a title, but enhances Paul's *ethos* in facing his opponents who are not related to God in such an authoritative way or by His own "command".<sup>44</sup> It also separates Paul as God's commanded appointee from any other person who claims teaching authority, but is really no more than a "self-appointed propagandist".<sup>45</sup> τὸ εὐαγγέλιον ... τοῦ ... θεοῦ, ὃ ἐπίστεύθη ἐγὼ (1:11), the gospel with which Paul is entrusted is the norm for people who claim to be Christian. Zahn notes the fact that the only mention of the gospel in 1 Timothy links it to Paul.<sup>46</sup> This makes Paul the only link between the gospel and Timothy, and by extension the congregation at Ephesus. At the same time the fact that Paul is its bearer sets his teaching authority on a level above that of his opponents at Ephesus.<sup>47</sup> ὅτι πιστόν με ἠγήσατο θέμενος εἰς διακονίαν - 1:12, this reiterates the sense of 1:11 and reinforces Paul's normative role in teaching.<sup>48</sup> ὑπερεπλέονασεν δὲ ἡ χάρις τοῦ κυρίου ἡμῶν - 1:14, with the verb in the stressed position in the sentence, emphasises that Christ has shown His great grace to Paul. εἰς ὃ ἐτέθη ἐγὼ κῆρυξ καὶ ἀπόστολος - 2:7, even though it is uncertain exactly how κῆρυξ is intended to be taken, this verse implies that Paul is authorised to speak and that he is meant to be heard - again Paul's *ethos* is added to.<sup>49</sup> The special relationship with God allows Paul to give authoritative teaching:

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<sup>42</sup>The primary rhetorical analysis is not altered by the question of authorship, though interpreting the results of the analysis will be. In other words, rhetorical structures can be determined without concern for who crafted them, but when we ask about the purpose of the rhetorical structure, the question of authorship is very important.

<sup>43</sup>Schlatter, *Kirche*, 23, comments that as God sent Jesus, so He sent Paul as messenger.

<sup>44</sup>Roloff, *Timotheus*, 56, also believes the title does more than identify Paul in the Pastorals. Paul's apostleship is guaranteed by God's ἐπιταγή.

<sup>45</sup>Barrett, *Pastoral Epistles*, 38.

<sup>46</sup>"..., maar ook komt εὐαγγέλιον in den 1 Tim. brief slechts ééne keer voor, daar echter met het oog op het ambt van Pl. (1:11 vgl. 2:7), niet met het oog op dat van Timotheus." T. Zahn, *Inleiding tot het Nieuwe Testament*, trans. J.B.T. Hugenholtz, 2d ed., vol. 1 (Utrecht: Kemink & Zoon, 1905), 502.

<sup>47</sup>Both of these assessments are supported by Roloff, *Timotheus*, 79.

<sup>48</sup>Both Dibelius-Conzelmann, *Pastoral Epistles*, 26, and Roloff, *Timotheus*, 92, relate this verse to Paul's call to be an apostle.

<sup>49</sup>On κῆρυξ Dibelius-Conzelmann, *Pastoral Epistles*, 43, sees possible reference to the contemporary cultic function of the herald, though he admits that the word can mean simply "preacher". Roloff, *Timotheus*, 124, denies any philosophic, societal, or cultic function, rather stressing the role the word plays in the structure of the Pastorals. In 1 Timothy the argumentative value of building Paul's *ethos* is paramount and this would be aided if contemporary society knew of the herald as the mouthpiece of a god. E.F. Scott, *The Pastoral Epistles*, Moffat New Testament Commentaries

Οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος - 1:8; εἰδὼς τοῦτο - 1:9.<sup>50</sup> This invests him with authority to teach those to whom God sends him: διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ - 2:7.

Paul is also uniquely related to Timothy as father in the faith: Τιμοθέω γνησίῳ τέκνῳ ἐν πίστει - 1:2, the rhetorical value of the relationship needs to be realised: it allows Paul as "father" to expect obedience from his "son" Timothy.<sup>51</sup> The ὦ Τιμόθεε - 6:20 indicates emotion,<sup>52</sup> as might be expected of a father concerned about the welfare of his son (i.e. as an expression of emotional concern born of relationship). Paul speaks to Timothy as a father would, when he reminds Timothy how he came to be commissioned: τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας (1:18). ὃ ἐδόθη σοι διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου (4:14), here Timothy is particularly reminded of the purpose of the commission, that it has a source external to himself, and that it has been objectively (i.e. publicly) witnessed.<sup>53</sup> In 6:12, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν ἐκλήθης, the aim is to move Timothy to action by stressing his duty to God and the congregation. The reminder is meant to empower Timothy to live up to his commission (1:3, 1:18-9, 4:15-6, 6:12-4).<sup>54</sup> In each instance, the use of the father-son relationship can be explained rhetorically (i.e. in a manner which understands the use not as polite convention, but as furthering the argumentative goal of the letter).

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(London: Hodder and Stoughton, 1948), 23, believes the words κῆρυξ and ἀπόστολος had lost their technical meaning, but sees in this reference a powerful affirmation of Paul's accreditation to preach the gospel.

<sup>50</sup>Though Dibelius-Conzelmann, *Pastoral Epistles*, 22, sees the οἶδαμεν as a statement of a generally accepted statement, Roloff, *Timotheus*, 72, understands it as being an attempt, backed by Paul's authority, to correct wrong teaching on the law. The latter understanding makes better sense within the argumentative goal of the letter.

<sup>51</sup>Dibelius-Conzelmann, *Pastoral Epistles*, 13, decides that calling Timothy "son" is just a polite form of address. Roloff, *Timotheus*, 58, sees the influence the title "son" gives Paul with Timothy. He also points out that this relationship is directed towards the area of faith, which is of great importance for a rhetorical analysis as it reveals where this relationship may be expected to operate.

<sup>52</sup>W. Bauer, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 2d ed., trans. W.F. Arndt, F.W. Gingrich, and F.W. Danker (Chicago: University of Chicago Press, 1979), s.v. "ὦ".

<sup>53</sup>Roloff, *Timotheus*, 255, focuses on the aspect of Timothy being reminded to do his duty. Dibelius-Conzelmann, *Pastoral Epistles*, 70, notes the "significant reference to Timothy's dignity. Without denying the former reference, rhetorically it is important to see Timothy "built up" at the end of the second *exordium* before the main subject is introduced. For the second *exordium* see the rhetorical analysis.

<sup>54</sup>Guthrie, *Pastoral Epistles*, 57, sees 1:3 as Paul's encouragement of Timothy in his commission.

The combination of these two special relationships, allows Paul to address Timothy and the congregation authoritatively about the lifestyle in the church:<sup>55</sup> Καθὼς παρεκάλεσά σε ... ἵνα παραγγεῖλῃς - 1:3. τὴν παραγγελίαν παρατίθεμαί σοι - 1:18; Παρακαλῶ οὖν πρῶτον πάντων - 2:1;<sup>56</sup> Ταῦτά σοι γράφω ... ἵνα εἰδῆς πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεισθαι - 3:14<sup>57</sup>, (Zahn comments that Timothy seems to be called to something that can be likened to a household manager which could then be linked to οἰκονομίαν in 1:4 as that which the false teaching fails to promote. That is, Timothy is to attend to the work which the false teachers neglect.); παράγγελλε ταῦτα καὶ δίδασκε - 4:11; Πρεσβυτέρῳ μὴ ἐπιπλήξῃς - 5:1; Ταῦτα δίδασκε καὶ παρακάλει - 6:2). All of these relationships are ordered and directed as parts of the whole argument which reflects Paul's concern: to stop the teaching of the opponents being received and return people to Paul's teaching,<sup>58</sup> and to restore Timothy's position as leader of the church so that he can restore order in the congregation.<sup>59</sup> Order in the household of God implies that the relationships between those who belong to the household are in order.<sup>60</sup> When a person's relationship with God is in order, his salvation is assured.<sup>61</sup>

The way Paul is presented in the letter is a decisive component of the framework within which the instructions to the women are interpreted. These instructions are closely related to Paul personally by the use of ἐπιτρέπω (2:12). Presumably, once the readers had been exposed to this presentation of Paul and of the false teachers, they would be impressed by the seriousness of the instructions about women. This shows the relevance of the rhetorical situation for a full grasp of the instructions concerning women.

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<sup>55</sup>Roloff, *Timotheus*, 56, understands apostleship here as part of godly order and its function includes the right (i.e. godly) ordering of the church through history.

<sup>56</sup>Roloff, *Timotheus*, 113, understands πρῶτον πάντων to refer to the vital importance of what follows, and to Paul's sense of urgency.

<sup>57</sup>Zahn, *Inleiding*, 503.

<sup>58</sup>For example, τοὺς δὲ βεβήλους καὶ γραῶδεις μύθους παραιτοῦ (4:7), οἱ ἐκτρεπόμενοι τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως (6:20).

<sup>59</sup>Kelly, *Pastoral Epistles*, 86, believes that reference is to order in its widest sense necessary in the congregation.

<sup>60</sup>Lock, *Pastoral Epistles*, 42.

<sup>61</sup>As example, ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ, ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου (4:16), οἱ τὴν παραθήκην φύλαξον (6:20).

### 3.2.4 Timothy

Timothy is presented as being under obligation to Paul (Τιμοθέω γνησίω τέκνω - 1:2), and in the course of the letter his authority in the local congregation is built up by Paul.<sup>62</sup> Building up Timothy's *ethos* serves the rhetorical purpose of increasing his authority in the congregation, but it also puts him in Paul's debt.<sup>63</sup> Timothy's *ethos* commits him to doing his duty as Paul understands it: ταῦτα φεῦγε i.e. the results of the wrong teaching, δίωκε δὲ δικαιοσύνην κτλ. (6:11-2), παραγγέλλω ... τηρήσαί σε τὴν ἐντολὴν ἄσπιλον ἀνεπίληπτου (6:13-4).<sup>64</sup>

Timothy is introduced in the letter opening as being related to Paul in a son-father way (1:2).<sup>65</sup> Describing Timothy as γνησίω τέκνω ἐν πίστει (1:2) affirms Paul's respect for him as "a trustworthy disciple, who believes and preaches as Paul did" and adds to Timothy's *ethos*.<sup>66</sup> While this relationship places him under Paul's authority, it also places him in a unique position of authority at Ephesus.<sup>67</sup> Zahn suggests that Timothy is neither an ἐπίσκοπος nor a πρεσβύτερος, but seems to have authority over

<sup>62</sup>Paul affirms Timothy in various ways, for example, Μηδεὶς σου τῆς νεότητος καταφρονεῖτω (4:12), and by the fact of asking him to act (1:18, 4:6, 4:11, 4:13-5, etc.).

<sup>63</sup>This may have been to counter what Kelly calls "a hint in the verb *stay on* (Gk. *prosmeinaí*) that Timothy may have wanted to make a move;..." Kelly, *Pastoral Epistles*, 43. This suggestion is found also in Zahn, but he bases it on the whole letter. "Men moet uit de dringende vermaningen (1:18; 4:11, 14-6; 6:3, 11, 20) en uit de plechtige wijze, waarop Tim. diens plichten worden ingeprent (5:21; 6:3-16) opmaken, dat Tim. zich aan de hem opgelegde taak trachtte te onttrekken, en uit 4:12, dat hij zijn jeugdigen leeftijd voorwendde, ten einde het gemis aan energie te verontschuldigen." Zahn, *Inleiding tot het Nieuwe Testament*, 502. The thought of Timothy's desire to accompany Paul, is made in G. Holtz, *Die Pastoralbriefe*, Theologischer Handkommentar zum Neuen Testament, vol. 13 (Berlin: Evangelische Verlagsanstalt, 1986), 34.

<sup>64</sup>The power of this rhetorical move is well illustrated by Roloff, *Timotheus*, 350-3, noting that a record of honourable behaviour (which would rhetorically build up *ethos*) commits to future honourable action (i.e. to do what Paul expects to be done).

<sup>65</sup>Hasler, *Briefe*, 11, understands the real point to be Paul's legitimation of Timothy, which contrasts with the view that this is just a polite form of address as in Dibelius-Conzelmann, *Pastoral Epistles*, 13.

<sup>66</sup>Barrett, *Pastoral Epistles*, 39. Scott, *Pastoral Epistles*, 5, explains γνησίω as the "child who most resembles his father". Such an interpretation would have great value for the argument in 1 Timothy for, apart from adding to Timothy's *ethos*, it would clearly point Timothy out as the representative of Paul at Ephesus (and therefore to be taken more seriously than any other teacher in Paul's absence). Dibelius-Conzelmann, *Pastoral Epistles*, 13, notes the use of father-son imagery in the mystery religions, but allows that this technical sense may not apply here.

<sup>67</sup>Roloff, *Timotheus*, 58; Schlatter, *Kirche*, 29, "[er] steht ... über den anderen, die in der Gemeinde das Wort nehmen". Zahn, *Inleiding*, 504, "...veronderstelt dit, dat hij op alle leeringen in de vergadering der gemeente en derhalve op de gansche religie een toongevenden invloed heeft." Later Zahn states that Timothy's relationship to Paul on his missionary journeys made him a partner in the apostolic calling (506).



both.<sup>68</sup> As Paul is specially related to God, so Timothy is related to Paul.<sup>69</sup> Paul asked him originally to remain at Ephesus παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ (1:3). Timothy is asked to continue acting against the opponents of Paul (1:18), which is an onerous task.<sup>70</sup>

The past and present requests for Timothy's help form an *inclusio* (1:3 and 1:18), with the substance of the request interpreted by the verses within the *inclusio*.<sup>71</sup> The request implies that Paul trusts Timothy and that he sees Timothy as capable of continuing as leader of the congregation which adds to Timothy's *ethos*.<sup>72</sup> The relational pyramid gives Timothy authority, but it also makes him accountable to Paul and God.<sup>73</sup> Timothy represents Paul at Ephesus.<sup>74</sup> To accomplish what he is asked to do, Timothy needs support and encouragement to act appropriately.<sup>75</sup> Part of his task is to deal strongly<sup>76</sup> with various groups who appear to be involved in causing and/or promoting the problems at Ephesus.<sup>77</sup> Paul sees the situation as having reached a point at which it

<sup>68</sup>Zahn, *Inleiding*, 505, based on 5:19-21.

<sup>69</sup>Nobody is mentioned in 1 Timothy who could challenge this special relationship with Paul, and through him with God.

<sup>70</sup>Wohlenberg, *Pastoralbriefe*, 84, refers to Timothy's task as a most difficult one.

<sup>71</sup>Roloff, *Timotheus*, 61, reveals this in his analysis without calling it *inclusio*. He notes that the anacolouthon in 1:3-4 corresponds with the open-endedness of Paul's request to Timothy so well that it cannot be explained as a stylistic slip on the author's part (62). Lock, *Pastoral Epistles*, 7, believes that the act of writing itself supplies the missing apodosis by analogy from the theatre where the apodosis often has to be supplied from a movement of the actor. He would render 1:3 as "As I urged, so now I write."

<sup>72</sup>Guthrie, *Pastoral Epistles*, 57, as already mentioned views this as a attempt by Paul to encourage Timothy in his task.

<sup>73</sup>Roloff, *Timotheus*, 58, points out that both are accountable as a result of their serving the faith.

<sup>74</sup>Kelly, *Pastoral Epistles*, 43, uses the term "apostolic delegate".

<sup>75</sup>Ellicott, *Epistles*, 4; Wohlenberg, *Pastoralbriefe*, 83; Schlatter, *Kirche*, 27, 29-30; Kelly, *Pastoral Epistles*, 43; Guthrie, *Pastoral Epistles*, 57.

<sup>76</sup>Timothy is to παραγγέλλειν rather than to παρακαλεῖν which is milder. Schlatter, *Kirche*, 29, asserts that Timothy's παραγγέλλειν can compel the obedience of the faithful; Ellicott, *St Paul*, 4.

<sup>77</sup>Holtz notes that παραγγέλλειν is used of Jesus in the synoptic gospels, and of Paul in Acts 16:18 with the addition of ἐν ὀνόματι Ἰησοῦ Χριστοῦ. According to him, this use indicates that Paul's authority originates in that of Jesus Christ (as in 1 Cor. 7:10). For Holtz this connects the use of παραγγέλλειν and παραγγελία in 1:3 and 1:5 with the salvific eschatological work of Jesus Christ and derives Timothy's authority to act from Christ. Holtz, *Pastoralbriefe*, 34.

is necessary to act.<sup>78</sup> The impression is created that Paul wants to come to deal with the situation himself (ἐλπίζων ἐλθεῖν πρὸς σὲ ἐν τάχει - 3:14), but, since it is possible that he may be delayed (ἐὰν δὲ βραδύνω - 3:15), he initiates action in the form of the letter which he addresses to Timothy and whom he asks to act (Ταῦτά σοι γράφω ... ἵνα εἰδῆς πῶς δεῖ ... ἀναστρέφεσθαι - 3:14-5; ἕως ἔρχομαι πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ - 4:13).<sup>79</sup>

One of the obscure aspects of the letter that is commented on is the fact that Paul writes to Timothy whom he has previously instructed (1:3), and whom he hopes to see soon (3:14). A possible response to this question would draw attention to the way in which Timothy is presented in the letter, especially in regard to the instructions to the women not to teach (the prohibition is nowhere else stated so explicitly, including the Pauline letters). The picture of Timothy created in the letter, is one of a younger man who is diffident, timorous, who may have felt intimidated, who would rather not act, though he knew exactly what should be done (1:3), and would rather be with Paul.<sup>80</sup> Paul is concerned about Timothy's timidity and wants him to act authoritatively in accordance with the authority he has received from Paul and by virtue of his function from the congregation. Such a picture of Timothy makes sense of Paul's letter of instruction to Timothy and the congregation. In this light, it may be very significant that the explicit prohibition against women teaching (2:12) and the command to the young widows to marry (5:14) are both made directly by Paul using the same verb (βούλομαι) and are not, as some of the other instructions are, mediated through Timothy.

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<sup>78</sup>Bitzer's "exigence" which calls for a response - Kennedy, Interpretation, 35.

<sup>79</sup>Roloff, Timotheus, 197.

<sup>80</sup>Kelly, Pastoral Epistles, 103-4; Guthrie, Pastoral Epistles, 96-7; Barrett, Pastoral Epistles, 70-1; see the discussion on 1:3 in the *exordium*.

### 3.2.5 The Opponents

In this thesis, the terms opponents, false teachers, teachers of the law, and law teachers are used interchangeably to avoid the repetitious use of one term, without any specific connotation.<sup>81</sup> The opponents are introduced as those who teach other doctrines: ἑτεροδιδασκαλεῖν (1:3). The implication of the word itself, and the contrast with Paul's teaching in 1:5 suggests that the problem is one of some people "teaching" as if they had authority to do so. The term may have a derogatory implication as does the other teaching term Paul uses to speak about them: νομοδιδάσκαλοι (1:7).<sup>82</sup> When Paul is said to refer to the opponents and their teaching, he often uses compound words (nouns and verbs): ἑτεροδιδασκαλεῖν (1:3, 6:3); προσέχειν, ἐκζητήσεις, παρέχουσιν (1:4); ἐξετράπησαν (1:6, 5:15), ματαιολογίαν (1:6); νομοδιδάσκαλοι, διαβεβαιοῦνται (1:7); προσέχοντες (4:1); ψευδολόγων (4:2); ἀπέχεσθαι (4:3); προάγουσαι, ἐπακολουθοῦσιν (5:24); προσέρχεται (6:3); λογομαχίας (6:4); διαπαρατριβαί, διεφθαρμένων, ἀπεστερημένων (6:5); ἐμπίπτουσιν, ἐπιθυμίας (6:9); φιλαργυρία, ἀπειπλανήθησαν, περιέπειραν (6:10); ὑψηλοφρονεῖν (6:17); ἀγαθοεργεῖν, εὐμεταδότους (6:18); ἀποθησαυρίζοντας, ἐπιλάβωνται (6:19); κενοφωνίας, ἀντιθέσεις, ψευδωνύμου, ἐπαγγελλόμενοι (6:20).<sup>83</sup> Paul uses compound words in speaking to Timothy too, but given the actual number of verses devoted to the opponents, the average usage is much higher.<sup>84</sup> Holtz attributes the great occurrence of compound words to the author's delight in the intensified rhetorical effect of compound words.<sup>85</sup>

The law teachers are presented as being ignorant: μὴ νοοῦντες μήτε ἄ λέγουσιν μήτε περὶ τίνων διαβεβαιοῦνται (1:7). Is this to be taken literally as Scott

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<sup>81</sup>This interchangeable use is seen for example in Dibelius-Conzelmann, Pastoral Epistles, 65-7, in his excursus on the "false teachers". He uses opponents, heretics (and calls their teaching "heresy"), spiritualists, Gnostics, and false teachers to refer to the people whom Paul opposed.

<sup>82</sup>Lock, Pastoral Epistles, calls its use ironical, as does Kelly, Pastoral Epistles, 48. Roloff, Timotheus, 71, notes further that it was probably not a term the opponents used of themselves.

<sup>83</sup>To this list could be added words that describe behaviour of which Paul disapproves.

<sup>84</sup>There are 18 verses referring to the opponents out of the 113 verses of the letter. The average of compound words per verse is 1,78. In the verses not referring to the opponents, there are 64 compound words, an average of 0,67 compound words per verse. Statistics are not the best way of analysing language, but these figures do indicate a tendency in the way compound words are used. It may be that Paul uses compound words to intensify, or clarify his references to the opponents, though this may be very difficult to prove.

<sup>85</sup>"Der Mann, der den Brief formulierte, liebte den steigenden rhetorischen Effekt." Holtz, Pastoralbriefe, 9.

does, or metaphorically to refer to misuse of material as Kelly does? In rhetoric ignorance could be an extenuating circumstance.<sup>86</sup> The effect of this rhetorical use of ignorance would be to lessen the guilt of the opponents, but it would show up the fatuity of their claims to be teachers (it would lessen their *ethos* in comparison with Paul).<sup>87</sup> Paul's opponents appear to attach a high value to the law.<sup>88</sup> They do not seem to be Judaisers (for example there is no reference to circumcision), but rather people guilty of some form of eisegesis ("they read out of the law ... fantastic myths and ascetical prescriptions").<sup>89</sup>

At this point it is necessary to digress slightly to focus on contextual information, in the light of which this description of the opponents in 1 Timothy should be seen. Moving from the level of the text to the level of historical background, there seems to have been an interest in *μύθοις, γενεαλογίαις, γραώδεις*, in the world of the first century before and after Christ. The focus of this interest was on matters of belief about religion. Of further relevance to this study, is that this interest was perceived by educated people to be a negative thing and not to be encouraged. Concern about strange teaching about the gods can be illustrated from the period of the first century B.C. to the first century A.D.

Lucilius Balbus, one of the persons conducting a discussion about the gods in the *De Natura Deorum* of Cicero (106-43 B.C.), represents the Stoic point of view in the debate.<sup>90</sup> His viewpoint is of interest because he refers to the errors (of the wrong teaching) in terms very reminiscent of ones used in 1 Timothy:

Do you see therefore how from a true and valuable philosophy of nature has been evolved this imaginary and fruitful pantheon? The perversion has been a fruitful source of *false beliefs*, crazy errors and superstitions hardly above the level of *old wives' tales*. We know what the gods look like and how old they are, their dress and

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<sup>86</sup>Scott, *Pastoral Epistles*, 10; Kelly, *Pastoral Epistles*, 48; Dibelius-Conzelmann, *Pastoral Epistles*, 21, explains it in terms of "polemical style" which seems to be close to a rhetorical understanding which notes the argumentative value. Quint., *Inst.*, 7.2.40.

<sup>87</sup>Roloff, *Timotheus*, 71, spells out the contradictoriness: these "teachers" lack just that which one expects to find in teachers of the Law. Fee, *Timothy*, 45.

<sup>88</sup>Commentaries generally accept that the reference is to the Old Testament Law.

<sup>89</sup>Ellicott, *Epistles*, 9, points out that the use the opponents made of the Law was different to the way the Judaisers used it, but this contrasts with the understanding of Schlatter, *Kirche*, 43, who believes the opponents are Judaisers. On balance, the more nuanced exposition of the opponents' use of the Law given by Ellicott seems more satisfactory, especially as the opponents do not seem to be concerned about circumcision.

<sup>90</sup>Dating of Cicero is taken from A.J. Malherbe, *Moral Exhortation, A Greco-Roman Sourcebook*, Library of Early Christianity, vol. 4 (Philadelphia: Westminster Press, 1986), 17.

their equipment, and also their *genealogies*, marriages and relationships, and all about them is distorted into the likeness of human frailty. They are actually represented as liable to passions and emotions - we hear of their being in love, sorrowful, angry; according to the *myths* they even engage in wars and battles,...But though repudiating these *myths* with contempt, we shall nevertheless be able to understand the personality and the nature of the divinities....But the best and also the purest, holiest and most pious way of worshipping the gods is ever to venerate them with *purity, sincerity* and innocence both of thought and of speech.(italics mine)<sup>91</sup>

Balbus is seeking to establish the difference between superstition and true religion. This effort appears to bear resemblance to Paul's aim in writing to Timothy. Balbus can attach only negative epithets to the perversion of a "true and valuable" philosophy. Paul's response to false teaching at Ephesus could be summed up in the same words.

Dionysius of Halicarnassus (active after 30 B.C.) comments approvingly upon Romulus's reforms of religion.<sup>92</sup> The elements to which he objects (much as Cicero does) appear to be the fanciful elaborations on the lives of the gods. Dionysius compares the situation in his day unfavourably with the past.

It is not only these institutions of Romulus that I admire, but also those which I am going to relate. He understood that the *good government* of cities was due to certain causes...: first, the favour of the gods, ...next, *moderation* and justice, as a result of which the citizens...are more harmonious, and make *honour*, rather than the most shameful pleasures, the measure of their happiness;...He took great care, therefore, to encourage these, beginning with the *worship* of the gods and genii....But he rejected all the *traditional myths* concerning the gods that contain *blasphemies* or calumnies against them, looking upon these as wicked, useless and indecent, and unworthy,...And one will see among them, even though their manners are now *corrupted*, no ecstatic transports, ...but...a reverence is shown [to the gods] such as is seen among neither Greeks nor barbarians....Rome...even though she has...introduced certain rites from abroad...celebrates them in accordance with her own traditions, after banishing all *fabulous clap-trap*....my attitude toward the *myths* is one of caution, and I am more inclined to accept the theology of the Romans, when I consider that the advantages from the Greek *myths* are slight and cannot be of profit to many, ...The great multitude, unacquainted with philosophy [i.e. ignorant], are prone to take these stories about the gods in the worse sense and to *fall into* one of two *errors*...(italics mine)<sup>93</sup>

Josephus (writing about 80 A.D.) writing later than Dionysius, in response to "reprobate sophists", also criticises the Greeks for wrong-headed notions about the

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<sup>91</sup>Cicero, *De Natura Deorum*, trans. H. Rackham, The Loeb Classical Library (London: William Heinemann, 1933), 2.70-1.

<sup>92</sup>Dating taken from F.G. Downing, *Strangely Familiar* (Manchester, England: By the author, 44 Cleveland Road, Crumpsall, M8 6QU, 1985), 8.

<sup>93</sup>Dionysius of Halicarnassus, *Roman Antiquities*, trans. E. Cary, The Loeb Classical Library (London: William Heinemann, 1937), 2.18.1-2.20.2.

gods.<sup>94</sup> He notes that censure in this regard has come from the sages of Greece themselves. He explains them as products of ignorance about the true nature of God.

For all that, ...reprobate sophists and *deceivers of youth*, rail at us as the very vilest of mankind....it is our custom to observe our own *laws* and to refrain from criticism of those of aliens....Our legislator has expressly forbidden us to deride or *blaspheme* the gods recognised by others, out of respect for the very word "God."... [there follows a list of gross ideas about the gods] ...Now, what is the cause of such irregular and erroneous conceptions of the deity? For my part, I trace it to the *ignorance* of the true nature of God with which their legislators entered on their task, and to their failure to formulate even such correct knowledge of it as they were able to attain...whereas they ought...to have *preserved* immutably their belief in God and the honour which they rendered to Him.(italics mine)<sup>95</sup>

There is evidence that concern with myths and genealogies was found in circles that might have called themselves Christian. The New Testament apocryphal writings witness to a similar desire to know more about "the gods" (in this case Jesus) than was available in the Scriptures.<sup>96</sup> The apocryphal literature was strongly influenced by its society. Hennecke makes the following observation:

The pictures painted in some of the apocryphal writings might qualify to be called *myths* and *genealogies*. Whatever the exact content of the teaching, its results are, in Paul's mind, incompatible with true teaching about God.(italics mine)<sup>97</sup>

The significance of Hennecke's remarks is that they show that people's desire to know more about the gods was not limited to the gentiles and pagans.<sup>98</sup> The desire to know more about the gods would appear to have been a characteristic of less well educated people (Dionysius calls them "the great multitude, unacquainted with philosophy"<sup>99</sup>) at that time.<sup>100</sup>

The verbal and conceptual similarities which these passages may have with 1 Timothy do not mean that the author, or Paul, was directly dependent on Josephus, or Dionysius, or Cicero, or on Stoic teaching and merely echoed them. Rather, these texts

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<sup>94</sup>Dating taken from Downing, *Strangely Familiar*, 8.

<sup>95</sup>Josephus, *Contra Apionem*, trans. H.St.J. Thackeray, The Loeb Classical Library (London: William Heinemann, 1926), 2.236-54.

<sup>96</sup>E. Hennecke, *New Testament Apocrypha*, vol. 1, ed. W. Schneemelcher, trans. R. McL. Wilson (Trowbridge, Wiltshire: SCM Press, 1973), 61-4.

<sup>97</sup>Hennecke, *New Testament Apocrypha*, 64.

<sup>98</sup>Hennecke, *New Testament Apocrypha*, 62, calls this a "motive of supplementation".

<sup>99</sup>Dion., *Ant. Rom.*, 20.2.

<sup>100</sup>I.e. the first century B.C. to the first century A.D.

reveal similar needs for security among people in the realm of the religious.<sup>101</sup> The yearning for stability and order can in part be explained in the first century by the civil wars which Augustus ended.<sup>102</sup> People were tired of uncertainty.<sup>103</sup> Philo represents the feelings of the time when he praises Augustus as:

he who exterminated wars both of the open kind and the covert which are brought about by the raids of brigands... This is he who cleared the sea of pirate ships and filled it with merchant vessels. This is he who reclaimed every state to liberty, who led disorder into order and brought gentle manners and harmony to all unsociable and brutish nations, ... the guardian of peace, ... He was also the first and the greatest and the common benefactor in that he displaced the rule of many and committed the ship of the commonwealth to be steered by a single pilot, that is himself, a marvellous master of the science of government.<sup>104</sup>

The quotation suggests that the absence of order, peace, harmony, and proper social relations, may have made life very difficult. Their restoration meant the normalisation of life ("filled the sea with merchant ships" implies the health of the economic life<sup>105</sup>) and the removal of elements that had used the prevailing uncertainty for their own benefit at the cost of others (i.e. the brigands). Augustus had saved the world and was regarded as a "savior".<sup>106</sup> The quotation from Philo suggests that the physical strife and uncertainty had spilled over into the mental realm as happens in times of war and created a mental outlook characterised by lack of peace and order and a willingness to follow anybody who could provide them.<sup>107</sup> This complex of needs was added to a concern about the individual and his relationships which had been growing since the time of Alexander.<sup>108</sup> It is not too difficult to see the physical events just mentioned leading to psychological and religious needs which became important in the early Christian era. Van Unnik asserts that the question which was a focal point for philosophy during the empire was:

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<sup>101</sup>W.C. van Unnik, *The New Testament: Its Message and History*, with an Introduction by C.F.D. Moule, trans. H.H. Hoskins (London: Collins, 1964), 35.

<sup>102</sup>Van Unnik, *New Testament*, 28.

<sup>103</sup>Ferguson, *Backgrounds*, 20.

<sup>104</sup>Ferguson, *Backgrounds*, 22-3, citing Philo, *Embassy to Gaius*, trans. F.H. Colson, Loeb Classical Library, *Philo X*, 145-54.

<sup>105</sup>Van Unnik, *New Testament*, 28, 32-3, briefly mentions how trade led to travel being nothing exceptional.

<sup>106</sup>Ferguson, *Backgrounds*, 160; van Unnik, *New Testament*, 28.

<sup>107</sup>Note the reference to Augustus as "marvellous master of the science of government" above for the stress on good government.

<sup>108</sup>Ferguson, *Backgrounds*, 165.

"in what does man's true happiness consist?"<sup>109</sup> Ferguson summarises the religio-psychological context as consisting of:

a feeling of helplessness before Fate, uncertainty of the hereafter, and inquisitiveness about the supernatural.<sup>110</sup>

It is significant that Fate came to be worshipped, presumably in an attempt to appease it and to obtain its assistance.<sup>111</sup> The earlier quotes indicate that there were educated people who were concerned about the way in which the needs for spiritual security were met and about the results they produced.<sup>112</sup> Similar words or concepts appear to be used in talking about the problem of belief in the gods and people's need for greater knowledge about them. The three classical quotations all refer to the past in a way which suggests that, in the past, matters of belief were thought to have been ordered properly, and presented no problem. In attempting to deal with the problem that they had identified, the authors chose a conservative option by appealing to the "better" ways of the past.<sup>113</sup> The possibility of a conservative option in dealing with religious problems is important for interpreting the instructions of 1 Timothy which are generally taken as conservative. As will be shown in chapter 6, the conservative option was not the only one open to the author of 1 Timothy.

This discussion and the above quotations may give clues as to the thought categories of the author of 1 Timothy in interpreting the events which the letter is meant to stop. From these clues it may be possible to shed some light on authorial intent and how the opponents may be understood, but it will not be possible to make definite conclusions about the false teachers of 1 Timothy on the basis of these passages.<sup>114</sup> We do not have enough information to identify the opponents accurately.<sup>115</sup> Despite this

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<sup>109</sup>Van Unnik, New Testament, 34.

<sup>110</sup>Ferguson, Backgrounds, 165.

<sup>111</sup>Van Unnik, New Testament, 35-6.

<sup>112</sup>In one sense all the Schools of philosophy were trying to meet these needs. We are referring specifically to the perception that these systems of teaching were being misused, or abused, and that people were not being "educated" but misled.

<sup>113</sup>In the quotations from Cicero, Dionysius, and Josephus, above, the author's position is conservative as regards the changes to belief which he regards as deviations, and his assessment of them is negative.

<sup>114</sup>That is, we cannot simply "draw straight lines" from the real world to the world of the text.

<sup>115</sup>Roloff, Timotheus, 228-39, indicates how far deductions can go, but emphasises that there is very little actual information to go on. Roloff's careful study demonstrates how nuanced the interpretation of the position of the opponents needs to be to deal with the material that is available.

limitation, it is clear that the contextual information casts additional light on the description of the false teachers, and on their role in the rhetorical situation. A picture of the opponents is important because of their effect on the lives of the women in the congregation. It is the false teaching that has caused problems in the teaching and the lives of the members of the community. Clearly, a rhetorical analysis requires contextual information to be able to understand the instructions concerning women.

Returning to the level of the text, the teaching of the false teachers seems to have a strong ascetic element: *κωλύοντων γαμειν, απέχεσθαι βρωμάτων* (4:3). The false teachers appear to have picked up one aspect of Paul's teaching, but were unable to hold together the perspectives of law, asceticism, and freedom the way that Paul did, and ended over-emphasising the ascetic, and legal.<sup>116</sup>

### 3.2.6 The Action

The action that Timothy is asked to undertake is first described as being directed against those who teach other doctrines (1:3) and is then positively expanded to include promoting Paul's teaching with its goal of love (1:5).<sup>117</sup> The desired action appears to go beyond what might be expected in such a case, to include matters that are not immediately relevant<sup>118</sup>, such as, for example, seeing that prayer happens (2:1) and how it happens (2:8-9), and seeing to the election of suitable people to leadership positions (3:1-13). Paul's summary *πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι* (3:15) reveals that he is actually asking Timothy to order the life of the congregation, or to re-order it (if one assumes that the effects of the opponents' teaching is disorder).

The instructions about women are properly interpreted within the larger charge addressed on Timothy. The fact that these instructions are not explicitly linked to firm action against the opponents with which the letter starts, does not make them less relevant to the letter as a whole. In 1 Timothy 1 the opponents are opposed, while the rest of the letter expands in scope to deal with the adverse results of their teaching.

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<sup>116</sup>Houlden, *Pastoral Epistles*, 38-40, sketches how people who came after Paul could have magnified certain Pauline emphases which on their own would lead to imbalance and eventually heresy.

<sup>117</sup>Following Roloff, *Timotheus*, 61, who comes to this conclusion by noting the use of the same word, *παράγγελίως*, in the description of Paul's teaching in 1:5 and in 1:18 where Paul commits a "charge" to Timothy.

<sup>118</sup>See the rhetorical analysis of the *exordium* in 3.6.1.2 below for the connection to stopping Paul's opponents.

### 3.2.7 Relations

Most of the relations have been mentioned (implicitly, or explicitly) in referring to the various persons who are involved in the rhetorical situation. It needs to be noted that relations are also affected by the argumentative rhetoric of the letter. In other words, the objective that Paul wants to attain will influence what he says, or how he says it. The overall goal is clearly to stop the false teachers and to order the church, but Paul has smaller goals in the letter: e.g. to get Timothy to listen to him, to dispose Timothy favourably to himself (Paul), to make Timothy doubt the capabilities of the false teachers, etc. To attain even these smaller goals, Paul must "move" Timothy to action (in the rhetorical sense of "move" = move by emotion to action). Ordering the congregation will involve important relationships. It will affect the relationship between God and the members of the congregation, and the mutual interrelationships among the members themselves (these would include male-female, rich-poor, old-young, married-not-married, etc.). Part of the ordering process would also involve taking note of the relationship of the congregation with the non-Christian world and its structures.

This concludes the examination of those facets of the rhetorical situation recommended by Bitzer.<sup>119</sup> The next step is to examine the rhetorical problem, if any.

### 3.3 Rhetorical Problem to be Addressed

While the rhetorical situation consists of "persons, events, objects, and relations", the "rhetorical problem" refers to any obstacle which makes it more difficult, or impossible, for the speaker to communicate effectively with his audience (e.g. prejudice against the speaker, lack of credibility, or a complex, difficult case).<sup>120</sup>

Rhetoricians suggested ways in which obstacles could be dealt with. Cicero classified various possible obstacles, defined five "kinds of cases" (*genera causarum quinque sunt*) and recommended ways of dealing with the problems.<sup>121</sup> The case of 1 Timothy is probably a mixture of the honourable and the obscure cases.<sup>122</sup> The

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<sup>119</sup>That is the "persons, events, objects, and relations involved..." in Kennedy, *Interpretation*, 35, citing Bitzer.

<sup>120</sup>Kennedy, *Interpretation*, 36.

<sup>121</sup>Cic., *Inv. Rhet.*, 1.15.20-1.

<sup>122</sup>Though rhetoricians aimed at universal applicability in formulating their systems, the case of 1 Timothy shows that the systems were not able to cover all possibilities. Paul may well have won favour with Timothy immediately without having to speak because of Timothy's regard for him. Cicero would classify this as an honourable case. But the case also deals with issues that may not be understood immediately, though the instructions based on those issues are clear enough. This case would lead to a different classification: obscure.

honourable case "is one which wins favour in the mind of the auditor at once without any speech of ours", while the obscure case "is one in which either the auditors are slow of wit, or the case involves matters which are rather difficult to grasp".<sup>123</sup> The difficulty of the case is supported by the *stasis* of the case which is discussed below, and indicates that the issue of the case is not simply a matter of giving instructions.<sup>124</sup> In an obscure case it is important to make the hearer ready "to receive instruction", which seems quite a good description of what Paul does in 1 Timothy.<sup>125</sup> There are enough phrases in 1 Timothy to show that Paul is instructing Timothy. This instruction includes the area of women and teaching. The matter appears to be clouded by obscurity. Timothy appears unable to understand the necessity for preventing women teaching. In order for Timothy to be clear on the matter, Paul instructs him and supports the instructions with an argument drawn from scripture. The case in 1 Timothy has simple enough instructions, but the underlying reasoning is more difficult to grasp. In an instance of obscurity, Cicero recommends that one use an introduction to make the audience receptive to the case.<sup>126</sup> Paul appears to heed this advice.<sup>127</sup>

We have identified the rhetorical problem, and move on to determining what the basic question, or *stasis*, is in 1 Timothy.

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<sup>123</sup>Cic., *Inv. Rhet.*, 1.15.20-1., This barrier to understanding necessitates an introduction.

<sup>124</sup>It is not clear from Cicero's description at what level he applies "rather difficult to grasp": at the level of text, or the level of the implications of the text (reading between the lines). I have taken it to mean the latter.

<sup>125</sup>Quint., *Inst.*, 4.1.41.

<sup>126</sup>Cic., *Inv. Rhet.*, 1.15.21.

<sup>127</sup>Both in the introduction to the letter as a whole, where 1:3 plays a bridging role, and in the matter of the women which affects their salvation. In the latter case, 2:1-7 introduces the vital importance of salvation into the discussion which leads into the reasons in 2:9-12 which endanger that salvation.

### 3.4 Determining the *Stasis* Underlying the Letter

The theory of *stasis* was discussed in 2.2.1.1.5 above. The intention of this section is to apply the theory to 1 Timothy to determine its *stasis*, the "basic issue of the case". While in theory it is easy to identify the *stasis* of selected cases, in practice the matter may not be quite as easy to see which of the four *staseis* (fact, definition, quality, or jurisdiction) applies.

The importance of the *stasis* of a case is that it tends to indicate which *species* of rhetoric is appropriate to that case.<sup>128</sup>

#### 3.4.5 The Problem of Determining the *Stasis*

Determining the *stasis*, as Vorster points out, is a question of reading "between the lines to find the *status*."<sup>129</sup> The *stasis* does not seem to be something that is stated explicitly in the text, and has to be inferred.<sup>130</sup> This suggests that the subjective understanding of a text could influence not just the *stasis* to which it is assigned, but also the genre of rhetoric to which it is believed to belong.

If the goal of rhetorical analysis were the exact allocation of names, this would be a major weakness in the approach.<sup>131</sup> The approach in this study is that, while precision is important to facilitate clear communication, it is just as important to bear in mind the point of the analysis: a clearer insight into the way the text functions argumentatively. The problem of apt terminology which is well-defined is not new. It was of concern to some of the earlier rhetoricians.<sup>132</sup> Before we are able to determine the *stasis* of 1 Timothy, we need to take note of one other problem.

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<sup>128</sup>Vorster, "Interactional Model", 119, states that *stasis* determines the rhetorical genre.

<sup>129</sup>Vorster, "Interactional Model", 120. *Status* is another Latin term for *stasis*, which appears to be a transliteration of the Greek στάσις.

<sup>130</sup>Vorster, "Interactional Model", 120.

<sup>131</sup>This would be very close to the captivity of rhetoric about which Wuellner speaks. Refer to *elocutio* in the previous chapter.

<sup>132</sup>Quint., *Inst.*, 3.6.2, 6, asserts that as long as one is clear about what is being said, one need not be overly scrupulous in the use of terminology. Quintilian himself was not a stickler for terminology - *Inst.*, 8.4.15. Aristotle was not in favour of the multiplying of technical terms either. Aristotle, *The "Art" of Rhetoric*, trans. J.H. Freese, The Loeb Classical Library (London: William Heinemann, 1926; repr., London: William Heinemann, 1947), 3.13.

### 3.4.6 The Relationship of *Stasis* and *Topos*

Vorster mentions in passing that there is an important link between *stasis* and *topos* which has not been much studied.<sup>133</sup> In his article he does not indicate what mechanism relates the two.<sup>134</sup> He does discuss *topoi* fully and shows how they function argumentatively and also notes that the term *topos* is used with a range of meanings.<sup>135</sup> Where *topos* is taken to mean a connection "with the fundamental categories" of the argument of a case, it is not far, if at all, removed from *stasis* as the basic issue of a case. At this level, what applies to the one may be allowed to apply to the other.<sup>136</sup> The need for establishing the apparent equivalence of *stasis* and one level of *topos*, should become clear in determining the *stasis* of 1 Timothy.

### 3.4.7 The *Stasis* of 1 Timothy

Even a cursory reading of the letter reveals that the basic issue does not appear to be one of fact. It is not a question whether a deed was done or not done. Something has indeed been done and it has caused Paul a great deal of anxiety. The *stasis* of jurisdiction does not seem to apply either (Paul does not seem to be challenging Timothy's right to decide; on the contrary, Paul appears to want to enhance it). If these two categories do not apply, the letter must embody either a *stasis* of definition or of quality. There are clues as to which *stasis* of these two we are dealing with.

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<sup>133</sup>Vorster, "Interactional Model", 123-5, especially 125.

<sup>134</sup>Vorster, "Interactional Model", 124, asserts that *topoi* bring us closer to identifying the 'need' of a situation. Vorster has earlier (118) claimed that the need of a rhetorical situation "concretises in ... the question of the situation" which in its turn determines the *status* of the rhetorical situation. The conclusion then is that *topoi* help us to identify *stasis* (or as he has it, *status*). But this still does not explain *how* the process relating the one to the other works.

<sup>135</sup>Wuellner, "Toposforschung", 463-83, especially part II, uses *topos* in a number of senses. One of these comes very close to the sense in which we use *stasis*; the usages may actually overlap. This would support Vorster, "Interactional Model", 123, who accepts that *topoi* may be confusing because they function on various levels. He states that to identify *topoi*, entails moving "beyond the separate arguments" found at the textual level ('surface level') to come to grips with the "fundamental categories underlying the argument" (124). This description sounds very much like his earlier description of discovering the *stasis* by "reading between the lines". It would be difficult to see a great difference between the two procedures.

<sup>136</sup>This is an important connection, for it allows us to apply insights that Perelman and Olbrechts-Tyteca have on *topoi* (which they call *loci communes*) to *stasis*. Perelman, *New Rhetoric*, §21-5. Their presentation shows that they are using *topoi* at the general level at which *stasis* functions to determine the approach to a case. They deal with the other aspect of *topoi* as "argumentative schemata" (Vorster, "Interactional Model", 125) later in their study.

3.4.7.1 The Role of the Future. Where the future plays an important role, one may be dealing with the *stasis* of quality.<sup>137</sup> It is true that the present seems to matter in the letter. The future strongly influences how the present is to be lived in 1 Timothy<sup>138</sup> (ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος, ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμος ἐστὶν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης - 4:8; Τινῶν ἀνθρώπων αἱ ἀμαρτίαι πρόδηλοί εἰσιν, προάγουσαι εἰς κρίσιν, τισὶν δὲ καὶ ἐπακολουθοῦσιν - 5:24; τηρῆσαί σε τὴν ἐντολὴν ἄσπιλον ἀνεπίλημπτον μέχρι τῆς ἐπιφανείας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἣν καιροῖς ἰδίους δείξει ὁ μακάριος καὶ μόνος δυνάστης - 6:14-5; Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν μηδὲ ἠλπικεῖναι ἐπὶ πλοῦτου ἀδηλότητι, ἀλλ' ἐπὶ θεῷ τῷ παρέχοντι ἡμῖν πάντα πλουσίως εἰς ἀπόλαυσιν, ἀγαθοεργεῖν, ... ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς - 6:17-9). It is because the future is important that it is able to exert an influence in the ordering of the present.<sup>139</sup> The future reference has a salvific interest which relates it to the present, but it is the future which dictates the value of the present things.

3.4.7.2 The Nature of the Deed. Cicero's explanation of what constitutes a *stasis* of quality deals with the nature of an action:

There is a controversy about the nature or character of an act when there is both agreement as to what has been done and certainty as to how the act should be defined, but there is a question nevertheless about how important it is or of what kind, or in general about its quality, *e.g.* was it just or unjust, profitable or unprofitable?<sup>140</sup>

This is very helpful if we can show that the issue of definition is not central to 1 Timothy. In the *exordium*, where Paul introduces the subject of the letter, he contrasts two kinds of teaching and their attendant results. The false teachers teach "different doctrine", and "occupy themselves with myths and endless genealogies" (1 Tim. 1:3-4). Paul teaches "a pure heart and a good conscience and sincere faith" (1 Tim. 1:5). The

<sup>137</sup>Vorster, "Interactional Model", 120.

<sup>138</sup>Roloff, *Timotheus*, 365. This also the conclusion of Schwarz: "Die "christliche Bürgerlichkeit" der Past ist keine Konsequenz fehlender eschatologischer Erwartung, sondern eine Art der Lebensführung angesichts der Epiphanie Jesu Christi." R. Schwarz, *Bürgerliches Christentum im Neuen Testament?*, Österreichische Biblische Studien, Band 4 (Klosterneuburg: Österreichisches Katholisches Bibelwerk, 1983), 173.

<sup>139</sup>P.H. Towner, "The Present Age in the Eschatology of the Pastoral Epistles," *NTS* 32 (1986): 427-48.

<sup>140</sup>Cic., *Inv. Rhet.*, 1.9.12.

result of the teaching of the false teachers is the promotion of "speculations rather than the divine training that is in faith" (1 Tim. 1:4) and wandering into "vain discussion" (1 Tim. 1:6). Paul's teaching aims at love (1 Tim. 1:5). The nature of the teaching that Paul opposes is revealed after the *exordium* too.

The false teaching is seen as leading people to "depart from the faith by giving heed to deceitful spirits and doctrines of demons, through the pretensions of liars..." (1 Tim. 4:1-2). The false teachers are stigmatised as opposing "the sound words of our Lord Jesus Christ" (1 Tim. 6:3). False teaching leads into behaviour which destroys community and is unacceptable (1 Tim. 6:4-5 lists these).

Paul's teaching arises out of Christ Jesus' choice of Paul whom He "judged faithful by appointing me to his service" (1 Tim. 1:12). His teaching serves the purpose of Jesus Christ: "but I received mercy, that in me, ... , Jesus Christ might display his perfect patience for an example" (1 Tim. 1:16). If Timothy teaches what Paul teaches, Timothy "will be a good minister of Christ Jesus" (1 Tim. 4:6) and this teaching will nourish him on "the words of the faith and of the good doctrine" (1 Tim. 4:6) which he has followed. The results of Paul's teaching are all admirable and good qualities (1 Tim. 6:11-2 lists these).

Comparing these two contrasting sets of data, we see that the teaching is not doubted (i.e. whether or not it happened and had results), nor is the definition of what happened in any doubt (teaching took place). What is discussed is the nature of the teaching and the nature of its results. By Cicero's standard quoted earlier, this letter is an instance of a *stasis* of quality.

3.4.7.3 Other Clues as to *Stasis*. Vorster's definition of the *stasis* of quality suggests that the letter may well fall into this category, because in this case:

... doubt exists whether that deed was not justified, or the need exists to indicate that a certain line of action will be the correct to follow.<sup>141</sup>

Most of the letter consists of "a certain line of action" for Timothy to follow, which "will be the correct" line: First of all, then, I urge that ... (1 Tim. 2:1); I desire that ... (1 Tim. 2:8); I am writing these instructions to you so that ... you may know how one ought to behave (1 Tim. 3:14-5); Command and teach these things ... (1 Tim. 4:11); Teach and urge these duties (1 Tim. 6:2); I charge you to keep the commandment ... (1 Tim. 6:14).

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<sup>141</sup>Vorster, "Interactional Model", 119.

The *stasis* of quality also deals with matters as they should be (... daß sie sich mit den Dingen beschäftigt, wie sie sein sollen, ...).<sup>142</sup> "Things as they ought to be" might describe quite well what Paul's aim is in writing to Timothy.

These clues allow us to conclude that 1 Timothy is a *stasis* of quality.<sup>143</sup> As will be seen in the analysis in the next chapter, there is a second *exordium* in the letter at 3:14-6.<sup>144</sup> As the first *exordium* built up to the *probatio*, so does the second. This means that between the two there appears to have been what Vorster calls a "fictive decision".<sup>145</sup> The "fictive decision" is one made by Paul in planning the discourse. Paul has dealt with the initial problems introduced by the first *exordium*; he believes that he can move on to the main argument and that he will take the audience with him, because they will have been convinced by the first argument. This decision (assuming Paul is correct in supposing there has been a decision in his favour) has changed the issue at stake. This means that the *stasis* may have changed as well, but the above analysis shows that it remains a *stasis* of quality.<sup>146</sup> The *stasis* concerns the way the false teaching misleads people and the serious results this has.

A *stasis* of quality "makes the highest demands on the resources of oratory, since it affords the utmost scope for a display of talent on either side, while there is no topic in which the emotional appeal is so effective."<sup>147</sup> This explains the fairly frequent use of emotional appeals in this letter.

The *stasis* of the section on women and teaching is clearly one of quality (i.e. the nature of behaviour is addressed). What is not immediately apparent, but is revealed by a rhetorical analysis of other units on women, is that the behaviour of the women is related to the disruptive teaching and actions of the false teachers. This relates Paul's position on women in 2:9-15 to the basic issue of the letter.

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<sup>142</sup>Martin, *Antike Rhetorik*, 37.

<sup>143</sup>This does not exclude the possibility that in inquiring into the nature of a thing, its definition will be examined and possibly modified to suit Paul's purpose. In other words, the issue of definition will be used to serve the overall purpose of the issue of the nature of a thing. This was mentioned in 3.4.5 above.

<sup>144</sup>Quint., *Inst.*, 4.3.9-11.

<sup>145</sup>Vorster, "Interactional Model", 119.

<sup>146</sup>Vorster, "Interactional Model", 119.

<sup>147</sup>Quint., *Inst.*, 7.4.23.

Because of the close relationship of *stasis* and *topos*, a *stasis* of quality would require *topoi* of quality. The argument would be expected to reflect quite often on the nature of things, events, and people. Other *topoi* may well be used, but they would tend to serve the basic issue of the case: the way the nature of the opponents' teaching affects matters at Ephesus. Knowing the *stasis* of the case allows the argument to be tracked through the letter, and demonstrates the importance of determining *stasis*. The nature of the *stasis* also assists in determining the *species* of rhetoric (the rhetorical genre) with which we are dealing.<sup>148</sup>

### 3.5 The Species of Rhetoric

The imprecision of classical rhetoric is seen again when rhetoricians relate *stasis* to genre of rhetoric. For example, Quintilian states that deliberative rhetoric should not be limited to the *stasis* of quality; and later asserts that the *stasis* of quality is usually associated with epideictic rhetoric.<sup>149</sup> Cicero notes that deliberative rhetoric may deal with what is honourable (i.e. subject matter usually associated with epideictic rhetoric), and with what is advantageous (i.e. the usual subject matter of deliberative rhetoric).<sup>150</sup> Martin also allows for the *stasis* of quality to be dealt with in deliberative rhetoric when it is dealing with matters as they ought to be.<sup>151</sup> This shows that it is not easy to determine the *species* of rhetoric of 1 Timothy, but it will be helpful to do so as it will clarify the type of communication occurring in the letter.

To decide between the two *species* indicated, it will be helpful to recall additional characteristics of each *species*.<sup>152</sup>

Epideictic rhetoric deals with the present, seeks a change in attitudes, seeks to strengthen adherence to good and noble values, or to warn against those that are ignoble. It deals with the subject of the honourable and the good, uses praise or blame to motivate people, and is associated with the *stasis* of quality.<sup>153</sup>

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<sup>148</sup>Vorster, "Interactional Models", 119.

<sup>149</sup>Quint., *Inst.*, 3.8.4, 7.4.1-2.

<sup>150</sup>Cic., *Inv. Rhet.*, 2.4.12, 2.51.156.

<sup>151</sup>Martin, *Antike Rhetorik*, 37.

<sup>152</sup>These were listed in chapter 2 of this study.

<sup>153</sup>Perelman, *New Rhetoric*, §11-2, take a different view of epideictic and seem almost to identify it with the objects of deliberative rhetoric: to move people to action.

Deliberative rhetoric deals with action to be taken in the future, and argues for or against it (depending on the position of the speaker). The audience "is often directly involved in the matter, and the speaker needs to do less to interest them", as the matter affects them.<sup>154</sup> With this in mind, we can determine to which genre of rhetoric to allocate 1 Timothy.

### 3.5.1 The *Species* of Rhetoric of 1 Timothy

In 1 Timothy, Paul is concerned about the faith, the salvation, of Timothy and of the congregation. This concern is reflected in the care for them shown by many sentences throughout the letter, of which the following are examples: some are leaving or have left the faith (1:6, 20); God's desire is to save people (1:15, 2:4, 6:12, 19); salvation includes avoiding false teaching (4:7, 16); salvation includes other actions like instructing people (5:7, 14, 6:17, 20). These references show that Paul warns against the teaching of the false teachers and its results, and advises in favour of his teaching. The references to the future (4:8, 5:24, 6:14-5, 6:17-9), and to purity and blamelessness (1:19, 4:6-8, 4:16, 5:14, 5:20, 5:24-5, 6:11-5) reveal Paul's stress on the benefit of his teaching. The elements of advantage, future benefits, action to be taken, and direct involvement by the audience (both Timothy and the congregation) indicate that 1 Timothy should be assigned to the deliberative genre of rhetoric.

Hermagoras, in defining a system of rhetoric that has four *staseis*, names quality as one of them. Of relevance to 1 Timothy, he subdivides quality into four *species* one of which deals with "things to be sought or avoided," which he assigns to the field of deliberative rhetoric.<sup>155</sup> In Hermagoras's system 1 Timothy would therefore have been allocated to deliberative rhetoric. This identification confirms the above analysis, even though we are not working with Hermagoras's categories. The component of advantage and self-interest is accounted for, but that of "the honourable" must not be overlooked.

As has been mentioned above, that which is honourable is associated with epideictic rhetoric as well as with deliberative. Cicero notes that the "greatest necessity is that of doing what is honourable" and defines necessity as "that [which] no force can resist."<sup>156</sup> Cicero's statement implies that an argument could be made very convincing if

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<sup>154</sup>Kennedy, *Interpretation*, 37.

<sup>155</sup>Cited in Quint., *Inst.*, 3.6.56.

<sup>156</sup>Cic., *Inv. Rhet.*, 2.58.173, 2.57.170. An example he gives of what it means to "be necessary" is "It is necessary that anything made of wood is capable of being consumed by fire."

one were able to link it to that which is honourable. For this reason the role played by that which is honourable in 1 Timothy is an important factor, and will be examined next.

3.5.1.1 The Role of "The Honourable" in 1 Timothy. There are indications that elements of "the honourable" (τὸ κάλον) are present in the letter. As noted above (3.5), "the honourable" can be dealt with by deliberative rhetoric. The frequent occurrence of the word κάλος in 1 Timothy is noteworthy.<sup>157</sup> The fact that this word rather than a near synonym like ἀγαθός is used so often, would suggest that it is an important element in Paul's argument. As will be seen as the analysis proceeds, Paul uses the word to redefine important aspects of the rhetorical situation.

The epideictic component has another rhetorical purpose too.<sup>158</sup> It is useful in heightening the sense of commitment in Timothy, and to move him to action. Epideictic elements can be useful in attaining the goals of deliberative rhetoric (i.e. in helping to turn choice into action).<sup>159</sup> The connection between epideictic and deliberative rhetoric in this case is that the one genre (epideictic) praises that which the other genre (deliberative) advises and makes the advice desirable.<sup>160</sup>

This completes the steps preparatory to the actual rhetorical analysis. With the information provided by the five steps carried out, we are ready to proceed to that analysis in the next chapter.

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<sup>157</sup>Κάλος occurs fifteen times in 1 Tim. This is a higher average per chapter than in any other letter in the New Testament: Rom. - five times; 1 Cor. - six times; 2 Cor. - twice; Gal. - twice; 1 Thess. - once; 2 Tim. - three times; Tit. - five times (the next highest average).

<sup>158</sup>By epideictic component we mean that which deals with what is honourable.

<sup>159</sup>See the discussion on mixed rhetorical genres in the previous chapter. Perelman, New Rhetoric, 50.

<sup>160</sup>Quint., *Inst.*, 3.7.28.

## Chapter 4

### THE RHETORICAL ANALYSIS OF THE *EXORDIUM* AND THE *PROPOSITIO* (1:1-20)

#### 4.1 Introduction

The more detailed analysis of the text of 1 Timothy begins in this chapter. We will use technical terminology peculiar to rhetorical analysis, but this does not necessarily imply that the author of the letter was a trained rhetorician. There can, however, be little doubt about the author's well-developed literary skills, language competence, and advanced level of education.<sup>1</sup> This competence would explain why a rhetorical analysis yields a rich harvest of valuable information and insights.

The structure of the letter, based on the analysis which follows, is:

1. *Exordium*: 1:1-17;  
    1.1 *Digressio*: 1:12-7;
2. *Propositio*: 1:18-20;
3. First Development of the *Probatio*: 2:1-3:16;  
    3.1 Prayer in the Church: 2:1-15;  
    3.2 Characteristics of readers: 3:1-13;  
    3.3 Intermediate *Peroratio*/Second *Exordium*:  
        3:14-6;
4. Second Development of the *Probatio*: 4:1-6:2;  
    4.1 Characteristics of the Opponents and of  
        Timothy: 4:1-10;  
    4.2 Timothy's Ministry in the Church: 4:11-6:2;
5. *Peroratio*: 6:3-21.<sup>2</sup>

This structure is not identical in every detail to the structure of any particular commentary on 1 Timothy, but is similar enough in broad outline to suggest that this analysis does not propose a totally different structure, but rather a new way of understanding the coherence of the structure and a theoretical basis for existing descriptions of the structure.<sup>3</sup> The fact that a rhetorical analysis of the letter does not

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<sup>1</sup>As noted by G.M.M. Pelser, "The Pastoral Letters," Guide to the New Testament Vol. 5: The Pauline Letters, ed. A.B. du Toit, trans. D.R. Briggs (Pretoria: NGKB Transvaal, 1985), 165.

<sup>2</sup>This order follows the essentials of the outline for a deliberative speech discussed in chapter 2 with changes that reflect the particularities of this situation and letter.

<sup>3</sup>This structure is most similar to that of Roloff, Timotheus, 50. If the *propositio* here is included in the *exordium*, as it is for the analysis, and the nature of the two arguments in the *probatio* is accentuated, the result would be Roloff's structure. The main divisions of the structure of Hultgren, Timothy, 50, if associated in groups would fit into this structure. Lock, Pastoral Epistles, 3-4, presents a structure that is practically the same as here presented. The groups of verses into which Kelly, Pastoral Epistles, 39, 41, 51, 56, 59, 70, 86, 93, 97, 109, 111, 121, 130, 132, 139, 147, 149, is divided, can be grouped into larger groupings which correspond to our structure. The same applies to Dibelius-Conzelmann, Pastoral Epistles, vii-viii, Hasler, Briefe, 5, Ward, Commentary, 19-20, Scott, Pastoral

reveal a previously unknown structure, does not in any way invalidate a rhetorical analysis. The structure which commentators have developed is here described in a way which accounts for the different units, their mutual relationships and their function within the process of communication. But rhetorical analysis is more than determining the different units of a text and ordering them, as is seen in the previous chapter and those following.

The intention of this chapter is to plot the development of Paul's argument and, within that, to pay particular attention to the part which the role of women plays in the argument. Having determined how the section on women in the church functions within the argument of the letter, it will be fitted into the rhetorical situation. This aspect takes us into the discussion of the contextual information which will be given in chapter 5.

This chapter starts with a general outline of Paul's argument. The outline will indicate what matters Paul deals with in setting out his case. We will then trace the argument through the various parts of the discourse.<sup>4</sup> In examining the parts of the discourse, we will look in greater detail at their structure, how these parts contribute to the overall aim of the letter and, where applicable, how they impinge upon the role of women in the church.

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Epistles, ix-x, Barrett, Pastoral Epistles, 36, Guthrie, Pastoral Epistles, 54, and to J.D. Quinn, The Letter to Titus, The Anchor Bible (New York: Doubleday, 1990), 30-40, which gives a structure for 1 Timothy. Bush proposes a structure which takes its cues from the text, as we have tried to do, and defines a structure that is quite similar to this. The biggest difference is that his starting point is the parallelism he finds between 1:12-20 and 6:11-6, 20-1, and he intentionally does not deal with the acknowledged parallelism between 1:3-11 and 6:3-10. P.G. Bush, "A Note on the Structure of 1 Timothy," NTS 36 (1990): 152-6.

<sup>4</sup>These would be the parts as set out at the beginning of this chapter: *exordium*, *digressio*, *propositio*, etc.

#### 4.1.1 Matters Dealt With In Paul's Argument In 1 Timothy

The case Paul is arguing is complex, as the following analysis will show.<sup>5</sup> We must first establish what the main points of the argument in 1 Timothy are, before we are able to trace the argument.

Paul is trying to settle more than one question, or rather, the opponents have created a number of problems which Paul attempts to deal with.<sup>6</sup> The root of the disruptions is the effect of the teaching of his opponents.<sup>7</sup>

Paul had previously asked Timothy to deal with the people who were teaching things other than Paul's teaching.<sup>8</sup> The opponents had missed the point in their teaching and had been side-tracked into empty words (1:6)<sup>9</sup> in some way related to the law.<sup>10</sup> But as mentioned in 3.2.5, the interest in the law is not Judaistic (e.g. it does not deal with circumcision).<sup>11</sup> This does not mean that Paul undervalues the law. He opposes the attack on the truth and focusses especially on the moral aspect of the law, which is being neglected (cf. 8-11).<sup>12</sup>

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<sup>5</sup>Cicero defines a complex case as one that is made up of several questions; in which several inquiries are made. Cf. his *Inv. Rhet.*, 1.12.17 for examples of such inquiries.

<sup>6</sup>Fee, *Timothy*, 61, speaks of "correcting abuses of various kinds".

<sup>7</sup>Fee, *Timothy*, 46, makes the point that it is not the *content* of the false teaching that is a problem, but the *behaviour* to which it gives rise. Roloff, *Timotheus*, 71, maintains that the main issue between Paul and his opponents is that their teaching has missed its mark. Houlden, *Pastoral Epistles*, 58, believes the emphasis is on the "straightness of the path", rather than on the content of the teaching.

<sup>8</sup>1 Tim. 1:3-4. Ward, *Commentary*, 33, calls it "heterodidachy".

<sup>9</sup>Hasler, *Briefe*, 12-3, in commenting on these verses asserts that the preoccupation with myths and genealogies leads to "scheingelehrter Spiegelfechterei", rather than to moral upbuilding. Cf. also Guthrie, *Pastoral Epistles*, 59-60.

<sup>10</sup>Roloff, *Timotheus*, 71; Fee, *Timothy*, 44; Barrett, *Pastoral Epistles*, 42; Houlden, *Pastoral Epistles*, 58; Kelly, *Pastoral Epistles*, 48; Scott, *Pastoral Epistles*, 9-10, etc.

<sup>11</sup>Ellicott, *Epistles*, 5, calls it "profitless and addititious teaching" and believes that "Judaism *proper* cannot be the error here assailed" (9). Kelly, *Pastoral Epistles*, 48, likewise denies that these people are Judaisers "who desire to impose the full ceremonial law upon Christians." Roloff, *Timotheus*, 71-2, notes that no hasty parallels in Ga. should be sought which would make the opponents "gesetzestreuen Judenchristen" as they clearly do not call for circumcision. So too Schlatter, *Kirche*, 48.

<sup>12</sup>Houlden, *Pastoral Epistles*, 58, maintains that the Law (1:7) refers to the Law in its wider sense and includes moral, and ceremonial provisions, as well as its narrative element and "its elaboration". But 1:8-11 deals only with the moral aspect.

Rhetoric sheds more light on this moral focus: Quintilian states that a speaker should never repeat his opponent's charges unless he (the speaker) is able to use them against the opponent.<sup>13</sup> These verses (1:8-11) are part of Paul's polemic against his opponents.<sup>14</sup> On the basis of the rhetorical advice of Quintilian, it would seem that Paul polemizes his opponents here because he knows their position is weak and controversial.<sup>15</sup> He can attack them on this with confidence.<sup>16</sup>

Houlden helpfully lists three aspects of the law.<sup>17</sup> These are the moral, the ceremonial, and the narrative, with their elaborations. The value of the law would ultimately lie in its moral function.<sup>18</sup> The ceremonial aspect of the law would be the means by which the moral and religious aspect was fleshed out in a human society. The narrative aspect of the law interprets and clarifies the ceremonial aspect.<sup>19</sup> A fascination with the last aspect of the law could easily lead to a preoccupation with it to the detriment of the moral component of the law.<sup>20</sup> Paul would need to emphasise the moral aspect of his teaching as a counterbalance and to restore sound teaching at Ephesus.<sup>21</sup>

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<sup>13</sup>Quint., *Inst.*, 5.13.27-8. This might in part be an answer to Roloff, *Timotheus*, 72, who notes that the teaching of the opponents is not expounded.

<sup>14</sup>Dibelius-Conzelmann, *Pastoral Epistles*, 21; Fee, *Timothy*, 46; Roloff, *Timotheus*, 72.

<sup>15</sup>"... denn daß der Verf. gerade hier mit seiner massiven Polemik ansetzt, besagt zunächst lediglich, daß ihm seine paulinische Lehrtradition für diese Thematik ein polemisches Raster an die Hand gab;...", Roloff, *Timotheus*, 72. Hasler, *Briefe*, 14-5, incorrectly maintains that no conclusions can be drawn from 1:8-11 about the state of the morality of the opponents.

<sup>16</sup>Ellicott, *Epistles*, 10, states that καλός (οἶδαμεν δὲ ὅτι καλὸς ὁ νόμος 1:8) when applied to the law means it is morally good, not simply useful (ὠφέλιμος). Kelly speaks of arbitrary "singling out" and "twisting" of O.T. ideas. Kelly, *Pastoral Epistles*, 49.

<sup>17</sup>Houlden, *Pastoral Epistles*, 58.

<sup>18</sup>Ward, *Commentary*, 34, understands the moral aspect of the law as a guide to "love's fulfillment of the law". Hasler, *Briefe*, believes the law is seen as protecting virtue against vice and immorality.

<sup>19</sup>Scott, *Pastoral Epistles*, 10, relates this to the Jewish Haggada.

<sup>20</sup>Hasler, *Briefe*, 13, states that the false teaching is rejected "weil sie von der moralischen Festigung der Gemeinde ablenkt." Fee, *Timothy*, 46, notes that the law was not given for "idle speculation and meaningless talk".

<sup>21</sup>Hasler, *Briefe*, 15, notes that the congregation is to get its moral teaching from the teaching of Paul which is proclaimed amongst them.

Paul's emphasis on moral categories in 1:8-11 would further explain why he uses words that have overtones of Hellenistic popular philosophy.<sup>22</sup> He was attempting to convey the meaning of sound teaching (categories of Christian moral teaching) to people who lived in a society where such matters were discussed, but in which the discussion had its own terminology.<sup>23</sup> This was the terminology of Hellenistic popular moral philosophy.<sup>24</sup> To be able to communicate with these people, Paul used terminology that was familiar to them, but in a way that now carried Christian content.<sup>25</sup> Fee remarks that the activities of the false teachers would also affect the writer's choice of words.<sup>26</sup> Paul's task was one of interpretation and translation: to convey the teaching of one system of "moral philosophy" in the words of another.<sup>27</sup>

The opponents applied their interpretations of the law to Christians "as necessary appendices to the Gospels".<sup>28</sup> They were applying the law wrongly (i.e. they were using it in a way that was not νομίμως 1:9) to the wrong people, namely, to religious and "good" people (1:9).<sup>29</sup> Paul, in the first instance, needed to unmask the way the opponents were using their misrepresentations of the law to mislead people.

Once the obstacle of language misuse had been dealt with (to allow for clear communication), Paul had to address the results of false teaching based on μύθοις and

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<sup>22</sup>Fee, Timothy, 24, would add that the language could either be that of Hellenism or Hellenistic Judaism.

<sup>23</sup>Hasler, Briefe, 13. An example of Paul's use of Hellenistic terminology is given in Roloff, Timotheus, 77-9, in the discussion of the phrase "sound teaching" ὑγιαίνουσα διδασκαλία. Fee, Timothy, 24, notes that the following are from Hellenism or Hellenistic Judaism: εὐσέβεια, ἐπιφάνεια, ὑγιαίνουσα διδασκαλία, σωτήρ ἡμῶν, σὺφρων, and their cognates.

<sup>24</sup>Roloff, Timotheus, 384.

<sup>25</sup>Kelly, Pastoral Epistles, 50-1; Dibelius-Conzelmann, Pastoral Epistles, 23, speaks of the Christian adaptation of "Hellenistic-Jewish paranesis". Fee, Timothy, 17-8, notes that certain passages sound very Stoic, e.g. 1 Timothy 6:6-8, but that Paul uses them to convey "very non-Stoic ideas".

<sup>26</sup>Fee, Timothy, 16, suggests that Paul uses the language of the opponents, fills it with his meaning and then uses it against them. Fee, Timothy, 18.

<sup>27</sup>Scott, Pastoral Epistles, xxxiv. Roloff, Timotheus, 81, 377-9.

<sup>28</sup>Ellicott, Epistles, 10.

<sup>29</sup>Barrett, Pastoral Epistles, 42; Kelly, Pastoral Epistles, 42-3; Scott, Pastoral Epistles, 10; Ellicott, Epistles, 10; Wohlenberg, Pastoralbriefe, 89-90; Roloff, Timotheus, 73-4; Hasler, Briefe, 15. Wohlenberg, Pastoralbriefe, 90. This could explain the use of θεοσέβειαν (2:10) of women whose behaviour Paul wants to ensure is appropriate.

γενεαλογίας (1:4).<sup>30</sup> One of the results was that women, apparently widows, played a disruptive role in the life of the congregation and threatened Timothy's teaching role.

The analysis of 1 Timothy suggests that Paul believes that his main goal is to see that Timothy's leadership role is restored and that of the false teachers eliminated.<sup>31</sup> The women are willing, if unwitting, agents of the false teaching.<sup>32</sup> Because of the destructive role that the women play, it is necessary for Paul to lay down rules which effectively prevent them from continuing to disturb the life of the church. The two issues of Timothy's role as teacher, and of the role of widows, form the main argument here.

To be able to deal effectively with these issues, Paul needs to establish a strong foundation based on authoritative principles. This task is accomplished in the first argument. The specific application of the principles established (in the first argument) to the church situation, happens in the second argument (4:1-6:2). The transition between the two arguments is provided by a second *exordium* (3:14-6) which summarises the reason for the letter, and the content of the faith.

The results of the false teaching are of two kinds: the church structures have come to reflect the false teaching and need correction (1 Timothy 2-3); there are situations, that have arisen as a direct result of the teaching, which require immediate action (1 Timothy 4-6:2).

#### 4.1.2 Summary Of Paul's Strategy

A broad outline of Paul's aim in the argument is:

1. to correct the understanding of what the law is and how it is to be used;
2. to deal with the problem that the moral aspect of the false teaching has caused in the structures of the congregation, which is treated in the first argument, and;
3. to deal with the specific problems, caused by the false teaching, which require urgent attention and are dealt with in the second argument.

Point 1 is dealt with in the *exordium* (1:1-17), and points 2 and 3 in the *probatio* (point 2 in 1 Timothy 2-3, and point 3 in most of 1 Timothy 4-6:2). Against the

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<sup>30</sup>Houlden, *Pastoral Epistles*, 58; Kelly, *Pastoral Epistles*, 48; Hasler, *Briefe*, 15.

<sup>31</sup>Fee, *Timothy*, 10.

<sup>32</sup>For example by "gadding from house to house", περιερχόμενοι τὰς οἰκίας (5:13), etc., which has resulted in the same sad state as for the false teachers (1:6), they have strayed, ἐξετρώθησαν (5:15), after Satan. Fee, *Timothy*, 8, 22, allows that women served the church, maybe even in the capacity of leaders, but does not believe that there was an enrolled order of widows with prescribed duties.

background of the broad outlines of what it is that Paul wants to achieve with the letter, it is now possible to examine the rhetoric of Paul's argument as revealed by a rhetorical analysis.

#### 4.2 The *Exordium* (1:1-17)

The *exordium* disposes the readers favourably towards the author's case.<sup>33</sup> The initial outlines of the case, which are elaborated upon in the rest of the speech, are traced in the *exordium*.<sup>34</sup> It introduces the uninformed reader to the case so that he will be able to follow the argument of the case.

The structure of the *exordium* is:

1. Introduction of people and concerns (1:1-2);
2. Introduction to the basic issue (1:3-5);
3. Reason for Paul's concern, namely the results of the teaching of the false teachers passing themselves off as νομο-διδάσκαλοι, which is clarified in the next two sections (1:6-7);
4. Exposition of the correct understanding of the law (the νόμος) by amplification (1:8-11);<sup>35</sup>
5. *Digressio* which clarifies Paul's role as teacher (the διδάσκαλος) and sets an example for Timothy's ministry at Ephesus (1:12-7).

This structure shows how the argument is developed to the point where Paul is able to summarise it in the *propositio* before proceeding to the *probatio*.

The question arises of how to deal with the prescript, a typical element of a letter (but not of speeches), in a rhetorical analysis.<sup>36</sup>

<sup>33</sup>For the nature of the *exordium* see the discussion in chapter 2.

<sup>34</sup>Cic., *Inv. Rhet.*, 1.15.20; Quint., *Inst.*, 4.1.1, 5, 35.

<sup>35</sup>Fee, *Timothy*, 44, calls this section a digression and notes that it leads to another digression (1:12-7, which this analysis also calls a digression). This section (1:8-11) is not termed a *digressio* in this analysis because its subject matter is still directly related to the issue of the case, unlike the subject matter of 1:12-7 (which Fee acknowledges, *idem*, 50).

<sup>36</sup>The prescript consists of *superscriptio* (naming of sender, title, definition of the title), *adscriptio* (naming of the addressee) and *salutatio* (greeting). Betz, "Composition", 355-6. The various aspects of the letter (e.g. opening, closing, letter body, transitions between these) have been the subject of numerous studies. A few examples are: J.T. Sanders, "The Transition from Opening Epistolary Thanksgiving to Body in the Letters of the Pauline Corpus," *JBL* 81 (1962): 348-62; T.Y. Mullins, "Petition as a Literary Form," *NovTes* 5 (1962): 46-54; T.Y. Mullins, "Disclosure: A Literary Form in the New Testament," *NovTes* 7 (1964): 44-50; K. Berger, "Apostelbrief und apostolische Rede: Zum Formular frühchristlicher Briefe," *ZNW* 65 (1974): 190-231; J.L. White, ed., *Studies in Ancient Letter Writing*, Semeia 22 (Chico, California: SBL, 1982); J.L. White, "New Testament Epistolary Literature in the Framework of Ancient Epistolary," *ANRW* II, 25/2 (1984): 1731-56; J.L. White, *Light from Ancient Letters* (Philadelphia: Fortress Press, 1986); J.H. Roberts, "Transitional Techniques to the Letter Body in the Corpus Paulinum," in *A South African Perspective on the New Testament*, ed. J.H. Petzer and P.J. Hartin (Leiden: Brill, 1988), 187-201.

#### 4.2.1 The Letter Opening

Scholars have proposed various solutions to the problem of how to deal with the epistolary prescript: Betz, in his pioneering work on the Letter to the Galatians, considers the prescript as part of the letter frame (as he does the postscript too) within which he then uses rhetorical categories.<sup>37</sup> Other scholars describe the prescript itself with rhetorical categories.<sup>38</sup> Wuellner, in his analysis of Romans, states, "(T)he first part of the *exordium* is identical with the letter prescript...."<sup>39</sup> Apparently he subordinates the epistolary terminology to the overall rhetorical argumentative goal.<sup>40</sup>

Wuellner's approach seems to be appropriate to 1 Timothy, as the prescript performs at least two functions of the *exordium*: it creates an *ethos* for the speaker, and it establishes "implicit premisses" for the writer's authority.<sup>41</sup> Both of these issues are part of the design of the argument.<sup>42</sup>

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<sup>37</sup>H.D. Betz, "The Literary Composition and Function of Paul's Letter to the Galatians," *NTS* 21 (1975): 353-79.

<sup>38</sup>R.G. Hall, "The Rhetorical Outline for Galatians: A Reconsideration," *JBL* 106 (1987): 277-87 combines the two. Watson seems to consider *exordium* and prescript as complementary. D.F. Watson, "A Rhetorical Analysis of Philippians and its Implications for the Unity Question," *NovTes* 30, (1988): 57-88; "A Rhetorical Analysis of 2 John according to Greco-Roman Convention", *NTS* 35 (1989): 104-30; "A Rhetorical Analysis of 3 John: A Study in Epistolary Rhetoric," *CBQ* 51 (1989): 479-501.

<sup>39</sup>Wuellner, "Romans", 335.

<sup>40</sup>Wuellner's approach is to be preferred in a rhetorical analysis as it emphasises the primary goal of tracing the argument of the letter. This seems more important than arguing about the minutiae of terminology.

<sup>41</sup>Wuellner, "Romans", 336, citing W.J. Brandt, *The Rhetoric of Argumentation* (New York: Bobbs-Merrill, 1970): 16, and, 219; also Quint., *Inst.*, 6.2.13.

<sup>42</sup>The way that 1:1-2 is used to create *ethos* and establish "implicit premisses" has been shown in 3.2 above. Their function in the creation of Paul's argument will be examined below.

#### 4.2.2 Development of the Argument in the *Exordium* (1:1-17)

The first matter, the opponents' misuse of language about the law, is dealt with in the *exordium*. Paul's case is both honourable, because concern for the salvation of others is noble, and obscure, because the underlying issues of the case might not be immediately grasped.<sup>43</sup> Because of the obscurity of the case, there is an introduction in 1:3-5, in which Paul reminds Timothy of the pre-history of the problem, and, in terms of the letter, introduces the subject of the false teaching of the opponents.<sup>44</sup>

Paul contrasts the effects of the two kinds of teaching. The results of the opponents' teaching (1:6) show that their claims to be teachers of the law (1:7) are ill-founded.<sup>45</sup> The way the opponents approach and overvalue the law produces results that Paul's teaching does not.<sup>46</sup> Their teaching causes ἐκζητήσεις rather than the οἰκονομίαν θεοῦ τὴν ἐν πίστει (1:4). By contrasting these "speculations" immediately with the τέλος (in the emphatic first position) of his own teaching (1:5), Paul implies that the "speculations" are the goal of the false teaching.<sup>47</sup>

The second matter is then related to the first: people involved in the false teaching wander away from the prerequisites for Paul's teaching (1:5). The "wandering away" would involve turning from Jesus, or at least in lessening His importance in the scheme of salvation.<sup>48</sup>

Against this Paul demonstrates his ability as a teacher in 1:8-11 and the correct interpretation of the law. He then relates it to the gospel entrusted to him.<sup>49</sup> The

<sup>43</sup>This is discussed in 3.3, The Rhetorical Problem.

<sup>44</sup>Cic., *Inv. Rhet.*, 1.16.21. Hasler, *Briefe*, 12, calls it a brief "Situationsskizze".

<sup>45</sup>Paul uses the topic of the effects of causes. "What has been effected points out what the cause was." Cic., *Top.*, 18.67. The results are clearly nonsensical (wandering away into empty words) and so must the teaching be that gave rise to them.

<sup>46</sup>Cf. for a full discussion of the opponents's view of the Law refer to Roloff, *Timotheus*, 71-2; 230-2, 234.

<sup>47</sup>Dibelius-Conzelmann, *Pastoral Epistles*, 18, notes the correspondence between τὸ δὲ τέλος ... ἐστὶν (1:5) and παρέχουσιν (1:4).

<sup>48</sup>This would be especially true if the opponents were involved in some way with elements which would later coalesce into gnosticism as Roloff persuasively outlines: Roloff, *Timotheus*, 233-8.

<sup>49</sup>Barrett, *Pastoral Epistles*, 43-4, suggests that condemnation of the wrong use of the law "is in conformity with the gospel". Guthrie, *Pastoral Epistles*, 62; Ellicott, *Epistles*, 13-4; Kelly, *Pastoral Epistles*, 51.

element of being entrusted (ὁ ἐπιτεύθη ἐγώ - 1:11) and its purpose are amplified further in the *digressio* in 1:12-7 (which represents Paul as an example of the true teacher contrasted with the false teachers). Paul has a unique relationship with God and has experienced the overwhelming grace and mercy of τοῦ κυρίου (1:14); this qualifies him to commend the teaching, which God has entrusted to him (1:11), to others. The *digressio* also points forward to the ministry of Timothy and serves as an example for it.<sup>50</sup> The *digressio* reveals Paul as the example for what he wants Timothy to initiate in Ephesus:<sup>51</sup> people who have lived incorrectly and ignorantly like Paul (1:13), are to change their way of life through the mercy of God, like Paul (1:13-6), or face the consequences of disobedience.

The *propositio* summarises it: they are in danger of shipwrecking their faith (τὴν πίστιν ἐναυάγησαν - 1:19). Such teaching puts Timothy and the congregation at risk and must be combatted.<sup>52</sup> In terms of Paul's case, the *propositio* (1:18-20) sums up the issue of the first argument: Paul encourages Timothy to deal with the effects of the false teaching (1:3-7).<sup>53</sup> Because of the way that the false teaching has impacted on the life of the congregation, congregational life needs to be correctly re-ordered.

Paul is apparently unable to re-order the congregation at Ephesus himself, as he is not able to be there.<sup>54</sup> He believes that he can convince Timothy to act in his stead, but to do this he must get a hearing for his case. For Paul to be heard by Timothy, he must be well-disposed towards Paul, which is the key to the *exordium*, and involves creating goodwill for the speaker.<sup>55</sup>

We will now consider how the author's use of *inventio*, the arrangement of his material, and style, contribute to 1 Timothy 1:1-17 meeting the requirements of an *exordium* and persuade the audience to share his view of the case.

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<sup>50</sup>Barrett, *Pastoral Epistles*, 39. Roloff, *Timotheus*, 84.

<sup>51</sup>Hultgren, *Timothy*, 58.

<sup>52</sup>Houlden, *Pastoral Epistles*, 51, believes that this together with providing a geographical setting are the two main concerns of 1 Tim. 1.

<sup>53</sup>Fee, *Timothy*, 57, sees here a resumption of the charge of 1:3-5. Fee's comment that Paul employs the military metaphor when there are opponents of the gospel to be fought, suggests that Paul is urging Timothy to fight against the false teachers (58).

<sup>54</sup>This is suggested by the phrases γράφω ἐλπίζων ἐλθεῖν πρὸς σὲ ἐν τάχει (3:14), and ἕως ἔρχομαι (4:13).

<sup>55</sup>Quint., *Inst.*, 4.1.5.

### 4.2.3 Functions of the *Exordium* in 1 Timothy 1:1-17

Rhetoric teaches ways to generate goodwill for the speaker from the persons connected with the case. For example, a digression in the *exordium* is called for, if the aim is to "affect" the audience from the beginning.<sup>56</sup> The strongest influence that Paul can bring to bear on the case, is to be seen to be a good man.<sup>57</sup> This applies not only in the *exordium*, but throughout his argument. The way that Paul is presented in the *exordium* builds his *ethos* as a good and trustworthy person, and it secures goodwill for him. We will now examine the way in which this is achieved rhetorically.

#### 4.2.3.1 Paul: Goodwill, *Ethos* and *Pathos*

Paul is described as having authority: he is an ἀπόστολος (1:1)<sup>58</sup> of Christ Jesus (1:1), who has been appointed by ἐπιταγὴν θεοῦ σωτῆρος ἡμῶν and by Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν (1:1). Paul's authority is "guaranteed" by God himself and this contrasts with the apparently self-appointed "teachers of other things" (ἑτεροδιδασκαλεῖν 1:3) who have arisen from within the congregation.<sup>59</sup> The authoritative nature of the job that Paul has for Timothy to do, is enhanced by the nature of Paul's appointment.<sup>60</sup> Lock sees in κατ' ἐπιταγὴν the reason for Paul's writing the letter.<sup>61</sup> Such an understanding of the motivation for the letter would enhance Paul's goodwill.<sup>62</sup> Paul is presented in the role of father (1:2) who is concerned about his child

<sup>56</sup>Wuellner, "Greek Rhetoric", 180. This is the case in 1 Tim. which has an *digressio* (1:12-7) in the *exordium* (1:1-17).

<sup>57</sup>Quint., *Inst.*, 3.8.12; 4.1.7.

<sup>58</sup>Quint., *Inst.*, 4.1.8, states that the authority of the speaker carries the greatest weight.

<sup>59</sup>Roloff, *Timotheus*, 56, understands Paul's determinative value to be his dependence on the "command" of God and Christ Jesus. Barrett, *Pastoral Epistles*, 38, refers to the opponents as "self-appointed propagandists. Roloff, *Timotheus*, 56. Fee, *Timothy*, 7-8, 40. Hasler, *Briefe*, 14, agrees that the false teachers come from within the congregation, but denies that the false teaching has any interest in the Old Testament.

<sup>60</sup>Ellicott, *Epistles*, 1. Houlden, *Pastoral Epistles*, 47, on the other hand sees no particular significance in the "command of God". Fee, *Timothy, Titus*, 35, has a rhetorical understanding of it: later in the letter Paul will command Timothy, and this establishes that Paul is also under authority. Perhaps Fee has in mind that Paul's command will not then be interpreted as idiosyncratic, as that of the false teachers is.

<sup>61</sup>Paul is acting on the basis of his commission for which he will answer to God who commanded it. Lock, *Pastoral Epistles*, 5.

<sup>62</sup>Quint., *Inst.*, 4.1.7.

(Τιμοθέω γνησίω τέκνω ἐν πίστει), which creates *pathos* for Paul in his audience (Timothy).<sup>63</sup>

Paul is the subject again in 1:12-7 and here his weakness (he needs the help of Jesus to do his work) counts in his favour and gains him goodwill.<sup>64</sup> The whole *digressio* displays Paul as having gone through many things in the process of being judged faithful to serve Christ, and so adds to his goodwill.<sup>65</sup> Presenting Paul as once having been blasphemous, abusive and proud, but being so no longer (1:12-3), wins further goodwill.<sup>66</sup> His authoritative position as example used by Jesus Christ (1:16) adds to his goodwill. By the end of 1 Timothy 1 Paul has been presented as a good and trustworthy man, and this plays an important role in making his argument convincing, for it adds great weight to his instructions about women.<sup>67</sup>

#### 4.2.3.2 Timothy as Source of Goodwill for Paul

Goodwill is gained from the way that Paul addresses Timothy as child (1:2). In addition to Paul's role as father gaining him goodwill, it is also to be had from the way that Paul empowers Timothy in the eyes of the congregation.<sup>68</sup> Paul's description of Timothy as child links his high regard for Timothy with advancing the case.<sup>69</sup> The same is true when Paul again refers to Timothy as τέκνον in 1:18.

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<sup>63</sup>Quint., *Inst.*, 4.1.13.

<sup>64</sup>Quint., *Inst.*, 4.1.8.

<sup>65</sup>Cic., *Inv. Rhet.*, 1.16.22.

<sup>66</sup>Quint., *Inst.*, 4.1.10, warns seriously against appearing "abusive, malignant, proud or slanderous" as this will turn the judge against one. Therefore, the absence of the former state which has been excused on the grounds of ignorance, presents a humble man who is dealing with his weakness. Cic., *Inv. Rhet.*, 1.16.22, states that a humble and submissive spirit creates goodwill for that person.

<sup>67</sup>Quint., *Inst.*, 4.1.7.

<sup>68</sup>Fee, *Timothy*, 36.

<sup>69</sup>Quint., *Inst.*, 4.1.16. Cic., *Inv. Rhet.*, 1.16.22.

#### 4.2.3.3 The Opponents as Source of Goodwill

Paul is able to secure goodwill for his person from the opponents by showing that their claim to being teachers of the law, reveals their carelessness: teachers of the law should know the law, whereas they know nothing (1:7).<sup>70</sup> "Sie geben sich zu Unrecht als Gesetzeslehrer aus. Ihre gelehrte Argumentation ist aber nicht einmal ihnen selber verständlich."<sup>71</sup> Paul's demonstration of their ignorance and of the weakness of their claim to be teachers of the law in 1:8-11, creates further goodwill for Paul.<sup>72</sup>

But the *exordium* must not only secure Timothy's favour for Paul's case, it must also make him attentive.<sup>73</sup> Rhetorical theory suggests ways of attaining this.

#### 4.2.3.4 Making People Attentive

People can be made attentive if the matter can be shown to be important, relevant to many people, relevant to them, or touches the gods.<sup>74</sup> Paul shows that the matter touches the faith of people and threatens the unity of the congregation.<sup>75</sup> The *propositio* makes it clear that the matter touches Timothy personally as well: Paul entrusts the situation to him (1:18) because it is part of Timothy's calling<sup>76</sup> and it affects his salvation (4:16). There are enough indications in the letter that the case is also important because it affects religion.<sup>77</sup>

The situation demands Timothy's attention because it concerns all the members of the local church.<sup>78</sup> This facet is important for grasping the full implications of the section on women in the church: Paul draws attention to the seriousness of the

<sup>70</sup>Cic., *Inv. Rhet.*, 1.16.22.

<sup>71</sup>Hasler, *Briefe*, 14.

<sup>72</sup>Quint., *Inst.*, 4.1.11.

<sup>73</sup>Cic., *Inv. Rhet.*, 1.16.23, Quint., *Inst.*, 4.1.37.

<sup>74</sup>Cic., *Inv. Rhet.*, 1.16.23, speaks of important matters as making the hearer attentive. Quint., *Inst.*, 4.1.33, refers to means of making the judge attentive, but more briefly.

<sup>75</sup>Ellicott, *Epistles*, 6. Holtz, *Pastoralbriefe*, 35, calls the ἐκζητήσεις "Zänkereien" which destroy the congregation. Hasler, *Briefe*, 13.

<sup>76</sup>Fee, *Timothy*, 57-8; Houlden, *Pastoral Epistles*, 61; Barrett, *Pastoral Epistles*, 47; Kelly, *Pastoral Epistles*, 56-7; Roloff, *Timotheus*, 103-4.

<sup>77</sup>"The immortal gods." Cic., *Inv. Rhet.*, 1.16.23.

<sup>78</sup>Quint., *Inst.*, 4.1.33.

situation at Ephesus because of its effect on the women. The false teachers must be opposed because their teaching affects even the way women perceive their roles in the congregation.

The *exordium* may be used to introduce points which will be developed in the arguments, but only if this is advantageous to the case.<sup>79</sup> Every decision about a speech is directed towards the overall goal of its success.<sup>80</sup> It is worth repeating that, while 1 Timothy was certainly not written as an exercise in school rhetoric, the author planned his discourse carefully.<sup>81</sup> He wrote within the framework of his culture (which would include rhetoric<sup>82</sup>), which would have indirectly acquainted him with well-structured speeches and strategies of drawing attention, argue convincingly etc.

Bearing in mind the way the final aim of a discourse affected the choices made in its planning, we turn to the concerns which motivated the author. These concerns, introduced in the *exordium* of 1 Timothy, will give a clearer picture of the direction of Paul's argument.

#### 4.2.4 Concerns of 1 Timothy

The expanded description of Paul's appointment (κατ' ἐπιταγὴν θεοῦ σωτηῆρος ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν - 1:1) in the prescript gives a number of clues as to his concerns about the case.<sup>83</sup> Betz noted that this was true for Galatians: "It is precisely at the points of expansion where we find close relations between the prescript and the various parts of the body of the letter."<sup>84</sup> Wuellner found

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<sup>79</sup>Quint., *Inst.*, 4.1.23, 26.

<sup>80</sup>Some of the care which is taken to ensure that a planned speech is appropriate for its purpose is shown in Quintilian's comments on composing an *exordium*. Quint., *Inst.*, 4.1.52-3.

<sup>81</sup>The author is not a self-conscious rhetorician intentionally working his way through his discourse like, for example, Cicero whom Quintilian quotes: "The introduction to my exposition of this point will be rather longer than usual, but I beg you, gentlemen, not to take it ill. For if you get a firm grasp of the beginning, you will find it much easier to follow what comes last." Quint., *Inst.*, 4.1.79.

<sup>82</sup>See chapter 2 for this, but an example would be the statement of Mack, *Rhetoric*, 31, to the effect that everybody, whether formally trained or not, was "fully schooled" in the ways of "the rhetoric of speech".

<sup>83</sup>"Concern" here includes both source and motive for the writing of 1 Timothy is draws together the aspects which Towner separates into "The Motive of the Conduct" and "The Source of the Conduct". Towner, *Goal*, 253, brings this out most clearly.

<sup>84</sup>Betz, "Literary Composition", 355, n.5.

the principle applied to Romans as well: "They [the expansions] provide us with the same clues for Romans as they do in the letter to the Galatians..."<sup>85</sup> The following shows that the expansions in 1 Timothy conform to this pattern, and raise topics that appear in other parts of the letter.

#### 4.2.4.1 The Role of Jesus

An analysis of 1 Timothy reveals the important role of Jesus. Paul's appointment is due to both God and Christ Jesus.<sup>86</sup> The *digressio* (1:12-7) mentions only Jesus and applies to him attributes normally reserved for God. Jesus' role in salvation is amplified in 2:5-6. Paul encourages Timothy to become, like himself (1:1), a good διάκονος Χριστοῦ Ἰησοῦ (4:6). Young widows may "grow wanton" against Χριστοῦ (5:11) and desire to marry. Timothy is to rebuke those people who continue to sin in the presence of θεοῦ καὶ Χριστοῦ Ἰησοῦ (5:21). The opponents do not agree with the "sound words" of τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (6:3). Paul's final charge to Timothy is made before τοῦ θεοῦ and Χριστοῦ Ἰησοῦ (6:13) and is to be kept until the appearing of τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (6:14).

The references to Jesus place His role at the centre of Paul's ministry (in the *digressio* - 1:12-7)<sup>87</sup>, and at the centre of the intended work of Timothy (Paul's appeal - 4:6) and make Timothy answerable to God and Jesus (Paul's final charge - 6:13-4). The references also place Jesus at the centre of the life of the congregation by placing Him with God in the centre of their primary concern: prayer for all (Paul's basis - 2:4-6). The obvious emphasis that Paul places on the role of Jesus, is a reaction against the overemphasis of the law by the false teachers.<sup>88</sup> The importance of the emphasis on Jesus for the role of women in the church, is revealed by the way that salvation is linked to Jesus (1:15). This is amplified in the next section.

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<sup>85</sup>Wuellner, "Romans", 335.

<sup>86</sup>The double appointment formula is otherwise found only in Galatians 1:1. It reveals the extent to which Paul feels it is necessary to amplify the rôle of Christ Jesus in 1 Timothy. Paul's apostleship is given its content and scope by this appointment formula: it is based on the work of God in Christ Jesus. Roloff, *Timotheus*, 54

<sup>87</sup>Fee, *Timothy*, 50, speaks of the emphasis placed on "God's grace set forth in Christ".

<sup>88</sup>See 3.2.5. Scott, *Pastoral Epistles*, 7-8, believes that the false teachers were so caught up in being intellectually stimulated that they overlooked the purpose of the gospel.

#### 4.2.4.2 The Question of Salvation

The second expansion in the prescript (i.e. the reference to God as σωτήρ - 1:1) reveals Paul's concern for the danger that the false teaching poses to the salvation of Timothy and the congregation at Ephesus.<sup>89</sup>

In the Pauline corpus, God is called σωτήρ in the introduction of a letter only here and in Titus 1:3.<sup>90</sup> The cognate verb in the *digressio* (1:12-7) emphasises God's role in saving sinners (1:15) and illustrates that the author thinks of God as Saviour in terms of His actions on behalf of sinners. This role of God is explicitly mentioned in 2:4, where it is important that He is seen as the One who desires that all be saved. It is a gift which excludes no one.

Words connected with salvation occur often enough in the letter to identify salvation as a major motif (e.g. 1:1, 15, 2:3, 4, 15, 4:10, 16). This is further supported by the fact that the word occurs, more often than not, within sections of importance for the argument (e.g. 1:1, 15, 2:4, 15, 4:10, 16). Salvation has come to be related closely to behaviour which society finds appropriate. This does not mean that society sets the agenda, but rather that Christian behaviour must at least meet the best standards of society, lest its failure to do so harm the faith and Christ.<sup>91</sup> Appropriate behaviour has come to be an aspect of the gospel.<sup>92</sup> The importance of this motif for the role of women in the church is clear when Paul uses σωθήσεται in 2:15 in referring to Eve's sin and how women may be saved within a context of appropriate behaviour. The occurrence in this section of a leading motif of the letter indicates that the section is of importance to the author. It also indicates that the problem of women was not merely a peripheral issue due to the bad influence of the false teachers. The bad behaviour is an external contradiction of the gospel, and is linked with its internal (i.e. spiritual) reality which is loss of salvation. The problem impinged on the heart of faith and on the relationship

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<sup>89</sup>Hasler, *Briefe*, 11, speaks of Paul as "der vom Rettergott beauftragte Träger einer Erlösungsbotschaft."

<sup>90</sup>Fee, *Timothy*, 36; Roloff, *Timotheus*, 57, explains this as being a Hellenistic-Jewish dependence on the LXX.

<sup>91</sup>E.g. 1 Tim. 5:14, 6:1.

<sup>92</sup>Wrong behaviour is contrary to the law, but also contrary to *ὕγιαίνουσα διδασκαλία* and contrary to the gospel (1 Tim. 1:10-1).

with God and Jesus. It is not surprising then, to find one of the few theological arguments of the letter in the section on the role of women in the church.

The range of words connected with salvation is expanded by the reference to Jesus as "our hope" in the prescript (Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν - 1:1). The use of hope in 4:10 illustrates how Paul links it to the salvation which God brings.<sup>93</sup> For this reason, God is to be trusted (5:5, 6:17). Other objects of hope are futile, because they cannot offer salvation, and dangerous, because they cause people to wander away from true salvation. The range of "salvation" is extended by Paul's use of negative descriptions of salvation.

The negative descriptions of "salvation" are contained in the motif of leaving the truth and wandering away (1:6, 19, 5:15, 6:21). Some of the young widows had strayed and Paul interpreted this not only as "straying from Christ", but also as "straying after Satan" (ἐξετράπησαν ὀπίσω τοῦ σατανᾶ - 5:15). It is significant for the analysis of the letter that the issue of salvation occurs in another section dealing with women. This emphasises what was said above about the importance of the motif of salvation and behaviour and the role of women.

#### 4.2.4.3 The Question of Authority

The third expansion in the letter prescript is the change of the Pauline appointment formula, describing the source and nature of Paul's apostleship.<sup>94</sup> Paul's apostolic appointment is more usually described as "by the will of God" (διὰ θελήματος θεοῦ - 1 Cor. 1:1, 2 Cor. 1:1, Col. 1:1, Eph. 1:1). In 1 Timothy, Paul is seen more strongly<sup>95</sup> as an apostle "by command of God" (1:1).<sup>96</sup> Evidently, the author of 1

<sup>93</sup>"... es [geht] nicht um einen Kampf dessen Ziel Vervollkommnung und Heilsgewinn eines einzelnen Menschen durch eigene Leistung sind." Roloff, *Timotheus*, 247.

<sup>94</sup>Similar expansions on the source and nature of Paul's apostleship are found in Ro. 1:1-6, 1 Cor. 1:1, 2 Cor. 1:1, and Ga. 1:1-2. Roloff, *Timotheus*, 53.

<sup>95</sup>The sense of command and authority is present in both senses of the word as given by Louw, *Lexicon*, 33.326 and 37.42.

<sup>96</sup>The only other instance of this in a letter opening is Tit. 1:3. Hultgren, *Timothy*, 52. That the more usual Pauline appointment is replaced by "the command of God" is significant. Hasler, *Briefe*, 11, noting the authoritative tone comments that "Paulus wird so betont als der Apostel des Christus Jesus vorgestellt."

Timothy did not want Paul's authority to be questioned by the church at Ephesus, and represented Paul as having all necessary empowerment.<sup>97</sup>

The author used Timothy to communicate authoritatively with the congregation at Ephesus: "Timotheus...als Zwischenglied... [hat die Aufgabe] ...die der Gemeinde geltenden apostolischen Weisungen autoritativ zu übermitteln und durchzusetzen, wozu sie [i.e. Timotheus und Titus] vom pastoralen Paulus das Mandat empfangen haben."<sup>98</sup> This consistent theme in 1 Timothy serves the twofold purpose of establishing the continuing validity of Paul's teaching for the congregation (at the level of the author's intent in the real world), and the authority of Timothy to implement Paul's teaching at Ephesus (at the level of the text to achieve the author's real world goal).<sup>99</sup>

The theme of authority also serves a rhetorical purpose. "To win conviction, authority is sought; but authority is given by one's nature or by circumstances."<sup>100</sup> Without this insight, the theme of authority which runs through the letter is easily misunderstood as authoritarianism.<sup>101</sup> This illustrates the contribution that a rhetorical reading can make to a reading of 1 Timothy, and highlights the argumentative nature of the letter.

The theme of authority starts in 1:1 with the use of ἐπιταγὴν θεοῦ.<sup>102</sup> It continues in 1:2 where Paul is established as Timothy's "father in the faith" who can by

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<sup>97</sup>The sense of authority is noted by Wolter in his comparison of the structure of 1 Timothy and Titus with the structure of the Ptolemaic Memoranda, the Roman Mandata principis, the Hellenistic royal letters, the Seleucid system which is apparently reflected in 2 Macc. 4:25. M. Wolter, Die Pastoralbriefe als Paulustradition, Forschungen zur Religion und Literatur des Alten und Neuen Testaments, vol. 146 (Göttingen: Vandenhoeck & Ruprecht, 1988), 161-80. Roloff, Timotheus, 378-9, sees the Pastorals as an attempt to respond to a situation in which Paul would have acted as authoritative interpreter of the gospel on the basis of his apostleship. Fee, Timothy, 30, n.23, doubts that Paul's authority is built up as much in 1 Timothy as it is in Gal. and 2 Cor.

<sup>98</sup>Wolter, Paulustradition, 197.

<sup>99</sup>Hasler, Briefe, 11, speaks of the legitimation of Timothy. Roloff, Timotheus, 54, comments that 1:2 speaks only of Timothy's duty to Paul and does so in an official-sounding way. Such an understanding would highlight the authority that Paul has over Timothy and would tend to increase the likelihood of Timothy implementing Paul's charge.

<sup>100</sup>Cic., Top., 73.

<sup>101</sup>A charge that Fee might be trying to avoid by finding in 1 Timothy less emphasis on the personal authority of Paul than in 2 Cor. and Gal. Fee, Timothy, 30, n.23.

<sup>102</sup>Ward, Commentary, 21, calls the ministry of Paul as presented in the letter opening "A ministry without options but with ample authority."

implication expect obedience from his "son". The authority is seen as being nothing new, but as existing previously (Καθὼς παρεκάλεσά σε - 1:3) and giving Timothy authority to command (1:3). What Timothy is "to command" is the "command" of Paul (τὸ δὲ τέλος τῆς παραγγελίας - 1:5).<sup>103</sup> After the discussion of the law (1:8-11) and the *digressio* about Paul as example for Timothy (1:12-7), the call for Timothy to act with authority is resumed (Ταύτην τὴν παραγγελίαν παρατίθεμαι σοι - 1:18). The theme of authoritative asking continues through the *probatio*. A few examples will be cited: Παρακαλῶ (2:1), Βούλομαι (2:8), μανθανέτω (2:11), οὐκ ἐπιτρέπω (2:12), δεῖ (3:2, 3:7), Γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν (4:7), Παράγγελλε ταῦτα καὶ δίδασκε (4:11),<sup>104</sup> ἔπεχε ... ἐπίμενε (4:16), ταῦτα παράγγελλε (5:7), Ταῦτα δίδασκε καὶ παρακάλει (6:2). The theme is continued through the *peroratio* as well: ταῦτα φεῦγε ... δίωκε (6:11), τηρήσαι (6:14), παράγγελλε (6:17), φύλαξον (6:20).

With the strong semantic link between παραγγέλλω, ἐπιταγή, and παραγγελία, it is important to note that the emphasis on ordering, commanding, in the *exordium*, is picked up in the *peroratio* by the use of the words from this group.<sup>105</sup> The general feeling of authority is kept in the foreground in the *probatio* by the use of παραγγέλλω (twice) and of second and third person imperatives. Παραγγέλλω, with its strong connotation, is used in the development of the second argument (4:1-6:2). It is used to introduce the second section of the second development of the *probatio* (4:11 and 5:7), and occurs in the section on the widows (5:7).<sup>106</sup> Given the semantic link with ἐπιταγή (as shown above) and the fact that παραγγέλλω occurs otherwise only in the *exordium* and the *peroratio*, these occurrences suggest that the subject matter with which they deal is of particular significance within the letter. They may, in fact, be the focus of Paul's concern about the results of the opponents' false teaching. These two sections are Paul's response to the "exigence" at Ephesus and indicate by what desired action he resolves it. Such an inference is based on the theory of rhetoric which states that the

<sup>103</sup>Both ἐπιταγήν (1:1) and παραγγελίας (1:5) occur in the same semantic sub-domain. This links them quite closely in terms of the theme of authority which is being traced. Louw, Lexicon, 33.326 and 33.328.

<sup>104</sup>Παραγγέλλω occurs in the same semantic sub-domain as ἐπιταγή and παραγγελία. This illustrates Paul's concern that Timothy act as authoritatively as Paul could in the situation. Louw, Lexicon, 33.327, 33.326, 33.328.

<sup>105</sup>In the *exordium*: ἐπιταγή (1:1), παραγγέλλω (1:3), παραγγελία (1:5, 1:18). In the *peroratio*: παραγγέλλω (6:13, 6:17).

<sup>106</sup>Ellicott, Epistles, 4, comments on παραγγέλλω when he examines 1:3 and notes that it is a stronger word than παρακαλῶ.

*exordium* may introduce the points of the questions at issue, and that the *peroratio* restates the point at issue.<sup>107</sup>

The implication is that it is in these two sections (dealing with Timothy's authority, and the widows) that Paul deals with matters that concern him most. This will be borne out by the remainder of the analysis and is of the greatest importance for the question of the role of women in the church. It will be seen that the first argument (1 Timothy 2 and 3) deals with matters of a more general nature. This serves to establish principles which are needed to be able to deal with two problems at Ephesus that Paul wants to solve (in the second argument). If this reconstruction of the argumentative structure is correct, as we believe, it implies that the prohibition of the teaching role of women in the church was not the primary aim of 1 Timothy 2:9-15. Rather, these verses were the necessary foundation for dealing with the problem of the young widows (5:3-17). Support for this understanding comes from Scott. He states that while 1 Timothy in general seems to have no interest in the subject matter of "Manuals of Church" or church systems, 1 Timothy 5:3-16 comes closer than any other section in the letter to "the style of a Church manual". According to Scott a minor matter is treated in an inordinately long section.<sup>108</sup> What Scott sees as a contradiction (i.e. an unimportant item discussed at length) is resolved by a rhetorical analysis.<sup>109</sup> Scott's "subject of minor importance" is seen to be one of Paul's two major concerns.

#### 4.2.5 Summary of the *Exordium* of 1 Timothy

The *exordium* has introduced the reader to the case. It has attempted to gain a favourable hearing for Paul by creating goodwill for him and by building up his *ethos* according to the rules of rhetoric. At the same time, the *exordium* has worked to make the judge (Timothy, in the first instance) attentive and has used topics recognised by ancient rhetoric to do so. The *exordium* has also been used to introduce points of the issue in question in an effort to gain the judge's favour for the case. In addition, expansions in the letter opening have been seen to reveal concerns that appear to have motivated the writing of 1 Timothy. A study of the *exordium* has shown how the purpose of the letter is served not only by the rhetorical structure, which we look at next, but also by the use of *inventio*, arrangement of material, and the style used.

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<sup>107</sup>Wuellner, "Romans", 338, citing H. Lausberg, Handbuch der Literarischen Rhetorik (München: Hueber, 1960), vol. I, 236-7.

<sup>108</sup>Scott, Pastoral Epistles, xxvii.

<sup>109</sup>Refer to the rhetorical analysis of 2:9-15 in the first development of the *probatio*, and the analysis of 5:3-16 in the second development of the *probatio*.

### 4.3 The *Propositio* (1:18-20)

The fact that these verses seem to return to the subject matter of 1:3-7 and present a summarised picture of the subject matter, leads to the conclusion that 1:18-20 functions as a *propositio* which sets out that which is to be demonstrated.<sup>110</sup> A *propositio* can be advantageous, especially where the facts may be reasonably clear but their nature needs to be elucidated by definition.<sup>111</sup> In 1 Timothy it is clear that Timothy was entrusted with a commission by Paul (1:3-4), and its object was given, but not its nature. The nature of Timothy's commission and its goal are here clarified by description.<sup>112</sup>

The *propositio* states the aim of the case and signals the beginning of the *probatio*.<sup>113</sup> The *propositio*, 1:18-20, though short, is an important section for the structure of the argument and the development of themes introduced in the *exordium*.<sup>114</sup> The following is an examination of these aspects.

#### 4.3.1 Structure, Theme, and Argument in 1:18-20

The importance of 1:18-20 for the rhetorical structure and reader communication have already been mentioned. The charge to Timothy, here in 1:18 and in the *peroratio* (6:13-4), reveals Timothy's area of responsibility in the church at Ephesus.<sup>115</sup> This reference to the charge represents an *inclusio*, despite the different

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<sup>110</sup>Fee, *Timothy*, 57, notes the return to the subject matter and notes as confirmation of this the use in 1:18 of *παρὰρρηγία* which was used in 1:5. Roloff, *Timotheus*, 100, comments on the summarising as follows: "Bisher erwähnte Motive und Gesichtspunkte werden wieder aufgegriffen und gebündelt, ..." But he is also aware that 1:18-20 points forward to the proof starting in 2:1 (as one would expect rhetorically of a *propositio*). Hultgren, *Timothy*, 60, maintains 1:18 can only refer to what follows. Lausberg, *Elemente*, §43,2, "Die vorangestellte *propositio* hat die Funktion der Mitteilung ... des Beweiszieles der Parteireden." Ellicott, *Epistles*, 22, sees in 1:18-20 "the virtual substance of his previous injunctions expressed in the simplest form."

<sup>111</sup>Quint., *Inst.*, 4.4.3. Roloff, *Timotheus*, 100, speaks of Timothy's "Weisung" which is entrusted to him being "näher bestimmt".

<sup>112</sup>As mentioned above, Cic., *Top.*, 10, 28, 83.

<sup>113</sup>Quint., *Inst.*, 4.4.9.

<sup>114</sup>Roloff, *Timotheus*, 100, comments that 1:18-20, despite its brevity, is vital for the structural and thematic development of the letter. Dibelius-Conzelmann, *Pastoral Epistles*, 32, believes that 1:18-20 is important "for the evaluation of the Pastorals' literary "pattern".

<sup>115</sup>Wolter, *Paulustradition*, 179, "... so zeigt dies seine Gesamtverantwortung für den ihm zugewiesenen Bereich der ephesinischen Gemeinde."

words. Synonyms were recommended in rhetoric to avoid monotony caused by repeating the same word.<sup>116</sup>

With the end of 1:20 the introduction of the case is over and the demonstration of that which was introduced can begin.<sup>117</sup> The *propositio* draws together Paul's concerns about authority (his and that of Timothy) and salvation. Paul's special relationship to Timothy (1:18) and the charge (1:18)<sup>118</sup> recall similar earlier references (1:2, 3, 5).<sup>119</sup> The charge to Timothy includes responsibility for the gospel which was entrusted to Paul (1:11).<sup>120</sup> The references clearly remind Timothy of his duty to Paul as "father" and the binding nature of the charge entrusted to him.<sup>121</sup> They also make Paul's charge to Timothy appear more weighty.<sup>122</sup> However, Timothy is not authorised only because of Paul's charge to him, but because God has called him.<sup>123</sup> This insight shows how claiming God's authority for his case increases Paul's *ethos*, and by delegation, that of Timothy. Timothy is reminded that it is not only Paul who depends on him, but that by virtue of his "ordination" (κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας - 1:18), God has a call on him as well.<sup>124</sup>

Rhetorically, it is important that this reminder to Timothy of his "ordination" comes immediately before the charge is unfolded in the *probatio*. The significance is seen when it is noticed that the reminder is repeated (4:14) in the second argumentative section (4:1-6:2) prior to Paul's specific orders for the widows (i.e. a specific unfolding of an aspect of the charge). This similar structure suggests that the reminder of the

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<sup>116</sup>Quint., *Inst.*, 9.3.45, refers to beginnings and ends of sentences being made to correspond by the use of "other words with the same meaning".

<sup>117</sup>Fee, *Timothy*, 59, states that "reason for the letter is brought to its conclusion". "The beginning of every proof is a proposition." Quint., *Inst.*, 4.4.1. Cf. also Lausberg, *Elemente*, §43,2.

<sup>118</sup>Roloff, *Timotheus*, 101.

<sup>119</sup>Roloff, *Timotheus*, 100; Guthrie, *Pastoral Epistles*, 67; Houlden, *Pastoral Epistles*, 61.

<sup>120</sup>Holtz, *Pastoral briefe*, 50, understands the charge to include these elements as well as commitment to condemn the false teachers, to acknowledge the Lord, and God.

<sup>121</sup>Holtz, *Pastoralbriefe*, 50.

<sup>122</sup>Ellicott, *Epistles*, 22.

<sup>123</sup>Kelly, *Pastoral Epistles*, 56-7; Barrett, *Pastoral Epistles*, 47; Scott, *Pastoral Epistles*, 16; Schlatter, *Kirche*, 64; Wolter, *Paulustradition*, 179; Fee, *Timothy*, 57, speaks of the Holy Spirit as leaving Timothy in charge at Ephesus.

<sup>124</sup>Roloff, *Timotheus*, 104; Hasler, *Briefe*, 17; Ellicott, *Epistles*, 22, speaks of an "additional ground of obligation"; Scott, *Pastoral Epistles*, 16; Barrett, *Pastoral Epistles*, 47.

"ordination" is a device for making Timothy pay closer attention to what follows.<sup>125</sup> It therefore introduces an important announcement and indicates the coherence between the sections.

Commentators generally notice the military language that Paul uses to call on Timothy to live up to his sacred calling (1:18).<sup>126</sup> It can even be seen as an "order from the commander-in-chief".<sup>127</sup> Guthrie believes the military language gives *παραγγελία* (1:18), in this context, the connotation of urgent obligation, which would further underline the importance of the call.<sup>128</sup>

Those who reject conscience and elect not to "fight the good fight" (1:18-9), consciously shipwreck the faith.<sup>129</sup> This is the same as "blasphemy" which is punished severely. The implications of "battling" on the side of the gospel recur in the *probatio* ("contending against evil powers" - 4:1, 6:12) and the *peroratio* ("enduring the rigours of campaign" - 6:8).<sup>130</sup>

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<sup>125</sup>In the terms of Cic., *Inu. Rhet.*, 1.16.23, the matter concerns "those in the audience" and the "immortal gods" and is likely to make the audience attentive, as noted earlier. This coincides with the effect that the *propositio* is meant to have: to make the audience listen with renewed attention. Quint., *Inst.*, 4.4.9.

<sup>126</sup>For example Lock, *Pastoral Epistles*, 18; Barrett, *Pastoral Epistles*, 47; Holtz, *Pastoralbriefe*, 50; Houlden, *Pastoral Epistles*, 62; Fee, *Timothy*, 58; Roloff, *Timotheus*, 103; Dibelius-Conzelmann, *Pastoral Epistles*, 32-3.

<sup>127</sup>Guthrie, *Pastoral Epistles*, 67; Dibelius-Conzelmann, *Pastoral Epistles*, 33, notes this usage in contemporary Hellenistic popular philosophy.

<sup>128</sup>Guthrie, *Pastoral Epistles*, 67.

<sup>129</sup>The idea of shipwreck is used only here in the New Testament, but occurs frequently in philosophical use. Dibelius-Conzelmann, *Pastoral Epistles*, 33-4, gives examples, as does Lock, *Pastoral Epistles*, 19. Holtz, *Pastoralbriefe*, 51.

<sup>130</sup>Barrett, *Pastoral Epistles*, 47.

The loss suffered in the shipwreck refers to the moral area, namely the rejection of conscience.<sup>131</sup> This moral, which was amplified before (1:8-11), is important in Paul's assessment of the position of the false teachers. Accusation of bad conscience recurs in 4:2. The fate of Alexander and Hymenaeus is to be a warning to others.<sup>132</sup>

The comparison of the results of Paul's teaching and the teaching of the opponents, which started in 1:3-5, is continued here at the conclusion of the *propositio*. Those who claim to be believers at Ephesus face a simple choice. They are either wholeheartedly committed to the teaching of Paul (as outlined in this charge to Timothy), or they "reject conscience" and support the false teachers.

#### 4.3.2 Summary of the *Propositio*

It has been shown that 1:18-20 functions as the *propositio*. The analysis has revealed that the section plays a transitional role connecting the issues raised in the *exordium* (1:1-17), with the start of the demonstration of Paul's case in the *probatio* (2:1).

The verses draw together the concerns which motivated Paul's writing the letter: authority (his and Timothy's), salvation (that of Timothy and the rest of the congregation), and the role of Jesus (as the gospel which is entrusted to Paul). The points of the main case are clearly referred to: the false teaching has destructive results because its weakness in the moral area leads to corruption of faith, Paul's teaching brings with it inevitable struggle against forces which oppose the gospel.

A good assessment of 1 Timothy 1:18-20 is: "Trotz seiner Kürze ist der Abschnitt ein für Aufbau und Thematik des Briefes entscheidender Knotenpunkt."<sup>133</sup> It focuses the judge's attention before proceeding with the start of his demonstration of the truth of his case.

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<sup>131</sup>Scott, *Pastoral Epistles*, 17, is aware of the possibility that "moral defects" are introduced as a polemical device against the opponents, but he notes that "religious error has its roots in moral rather than in intellectual causes." Guthrie, *Pastoral Epistles*, 68, adds that the converse is also valid: "faulty belief not infrequently leads to moral disaster." Hasler, *Briefe*, 18. Kelly, *Pastoral Epistles*, 58, describes it more lightly as "moral laxity".

<sup>132</sup>Hasler, *Briefe*, 18, says they are held up as "abschreckende Beispiele" and believes it is meant as a warning even to Timothy. Roloff, *Timotheus*, 106, notes that the fate of the two is a warning, but whether it is meant as a warning for Timothy is not clearly stated though it appears to be implied.

<sup>133</sup>Roloff, *Timotheus*, 100.

## Chapter 5

### THE RHETORICAL ANALYSIS OF THE *PROBATIO* AND THE *PERORATIO* (2:1-6:21)

#### 5.1 The *Probatio*

The *probatio* (2:1-6:2) deals with Paul's case in two sections.<sup>1</sup> The first development of the *probatio* consists of 2:1-3:13 with 3:14-6 attached as a summary, and contains what Roloff calls "unmittelbare Anordnungen" for the congregation. They consist of either first person requests/orders (for example, παρακαλῶ - 2:1, βούλομαι - 2:8), or third person imperatives (for example, μαυθανέτω - 2:11).

The second development in 4:1-6:2 deals with "vermittelte Anordnungen".<sup>2</sup> These are the second person imperatives (for example, παράγγελλε and δίδασκε - 4:11).<sup>3</sup>

##### 5.1.1 The Units of the *Probatio* (2:1-6:2)

There are clear and important formal indicators of the way the author determined the constituent units of the *probatio*. As was shown in 3.1, the *probatio* beginning is quite clearly marked in 2:1 by Παρακαλῶ σὺν.<sup>4</sup> Within the unit of 2:1 to 3:13, there is a transition between 2:15 and 3:1 which is marked by πιστὸς ὁ λόγος (3:1). The coherence of the unit is marked by the repetition of third person commands.

The next unit gains coherence by repeated second person addresses starting in 3:14 (Ταῦτα σοι γράφω). The unit ends with 3:16 after the transition from the tightly connected liturgical formula (3:16) to the start of a new section which is marked out by Τὸ δὲ πνεῦμα (4:1). A break is signalled between 4:5 and 4:6 by the transition from third person address to second person address (Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς

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<sup>1</sup>For scholars who roughly follow such a double structure see Roloff, *Timotheus*, 49-50; Guthrie, *Pastoral Epistles*, 54, has the same starting and end points, but his two sections in between are differently divided; Lock, *Pastoral Epistles*, 4, delineates 2:1-6:2 as a section, but while he has 2:1-3:13 grouped together, he divides the remainder into a number of groups.

<sup>2</sup>Roloff, *Timotheus*, 107.

<sup>3</sup>Roloff, *Timotheus*, 107, characterises these as "Ordne du an!"

<sup>4</sup>Refer to 3.1 for the discussion.

καλὸς ἔση - 4:6). This unit ends in 4:10. The transition is marked by the change from first person plural verbs in the indicative in 4:10 (κοπιῶμεν, ἀγωνιζόμεθα, ἠλπίκαμεν) to second person imperatives in 4:11 (Παρέγγελλε ταῦτα καὶ δίδασκε).

The section which starts in 4:11 with the imperatives, ends at 6:2. The closure is again marked by second person imperatives (Ταῦτα δίδασκε καὶ παρακάλει). The imperatives reveal that there is a double closure: δίδασκε marked the opening of this section (4:11), while παρακάλει recalls the opening of the *probatio* in 2:1 which was marked by Παρακαλῶ οὖν. Ταῦτα δίδασκε καὶ παρακάλει (6:2) thus functions as closure of the second section of the second development of the *probatio* (4:11-6:2) and of the entire *probatio* (2:1-6:2).<sup>5</sup>

### 5.1.2 The Structure of the First Development of the *Probatio* (2:1-3:16)

As was noted in 3.1 above, the analysis of 1 Timothy 2 will be more detailed than of other sections, because it contains the verses referring specifically to the prohibition of the female teaching office (2:11-5). The *exordium* and *propositio* have been considered at some length because they introduce the themes and concerns of Paul's case. The sections following 1 Timothy 2 will be dealt with more briefly, except where their evidence has a bearing on the role of women in the church.

One division in the unit formed by 2:1-3:13 was noted above (i.e. that between 2:15 and 3:1 marked by the phrase πιστὸς ὁ λόγος - 3:1).<sup>6</sup> The following are smaller divisions within the unit which reveal shifts in focus as the subject matter changes with the progression of Paul's case. Βούλομαι οὖν (2:8) marks the beginning of a section which is matched by the change of subject from 2:1-7.<sup>7</sup> A transitional marker is found at the start of 2:9 ('Ωσαύτως) which marks 2:9-10 off from 2:8, but there is still a strong element of similarity.<sup>8</sup> The differentiation between 2:8 and 2:9 allows for progression in the case, while the similarity noted by Louw maintains its cohesion.

<sup>5</sup>Holtz, *Pastoralbriefe*, 132-3, takes Ταῦτα δίδασκε καὶ παρακάλει as the end of the section, but sees παρακάλει referring back to 5:1 rather than to 2:1. Ward, *Commentary*, 94, understands the phrase to conclude the previous section and to introduce the next "thus doing double duty".

<sup>6</sup>See also Barrett, *Pastoral Epistles*, 57; Roloff, *Timotheus*, 152.

<sup>7</sup>For οὖν as marker see 3.1. Fee, *Timothy*, 70-1, notes the transitional nature of the conjunction.

<sup>8</sup>Nida, *Style and Discourse*, 16-7. Louw, *Lexicon*, 64.16.

Within 1 Timothy 3:1-13, ὡσαύτως provides similar transitions between 3:7 to 3:8 and between 3:10 and 3:11.

Lest the preceding discussion creates the impression that 2:1-3:13 consists of sections that are loosely joined together, the cohesive nature of the semantic markers needs to be emphasised (in addition to their transitional nature already noted). Ellicott comments that οὖν has "its proper collective force" in 2:1 which connects what follows with what has gone before.<sup>9</sup> The οὖν in 2:8 does not just infer teaching from Paul's authority (2:7), it also returns to Paul's request for prayer in 2:1 and amplifies it.<sup>10</sup> To complete the sentence in 2:9 which only contains an infinitive (κοσμεῖν), the verb βούλομαι must be supplied from 2:8.<sup>11</sup> This inference connects 2:9-15 with 2:8.<sup>12</sup> ὡσαύτως in 3:8 requires that δεῖ ... εἶναι as in 3:2 be supplied, thus linking this verse with that.<sup>13</sup> A similar reasoning connects 3:11 with what has gone before.<sup>14</sup>

Within the structure of the discourse, the first development of the *probatio* has the following structural components:<sup>15</sup>

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<sup>9</sup>Ellicott, *Epistles*, 25, connects this with the charge in 1:18; Lock, *Pastoral Epistles*, 24, notes that it may give the reason for the call to prayer (drawing together inferences from 1:5 and 1:15) as producing love (1:5) and taking the gospel to all sinners (1:15).

<sup>10</sup>Ellicott, *Epistles*, 32; Guthrie, *Pastoral Epistles*, 73-4; Barrett, *Pastoral Epistles*, 55.

<sup>11</sup>Bauer, *Lexicon*, s.v. "ὡσαύτως"; Ellicott, *Epistles*, 34; Lock, *Pastoral Epistles*, 31; Wohlenberg, *Pastoralbriefe*, 115; Roloff, *Timotheus*, 132. But note that Dibelius-Conzelmann, *Pastoral Epistles*, 45, supplies προσεύχασθαι, and then notes the other possibility and states that it is difficult to decide.

<sup>12</sup>Guthrie, *Pastoral Epistles*, 74; Schlatter, *Kirche*, 83; Barrett, *Pastoral Epistles*, 55; Holtz, *Pastoralbriefe*, 65; Roloff, *Timotheus*, 132.

<sup>13</sup>Ellicott, *Epistles*, 45; Kelly, *Pastoral Epistles*, 80; Roloff, *Timotheus*, 162.

<sup>14</sup>Inferred from the discussion in Ellicott, *Epistles*, 47-8, and Lock, *Pastoral Epistles*, 40. Wohlenberg, *Pastoralbriefe*, 134; Guthrie, *Pastoral Epistles*, 85; Barrett, *Pastoral Epistles*, 61, links it with 3:2 and 3:8; Kelly, *Timotheus*, 83; Holtz, *Pastoralbriefe*, 85; Roloff, *Timotheus*, 164-5.

<sup>15</sup>The structure of the discourse given at the beginning of this chapter is repeated here for clarity:

1. *Exordium*: 1:1-17;
  - 1.1 *Digressio*: 1:12-7;
2. *Propositio*: 1:18-20;
3. First Development of the *Probatio*: 2:1-3:16;
  - 3.1 Prayer in the Church: 2:1-15;
  - 3.2 Characteristics of Leaders: 3:1-13;
  - 3.3 Intermediate *Peroratio/Exordium*: 3:14-6;
4. Second Development of the *Probatio*: 4:1-6:2;
  - 4.1 Characteristics of the Opponents and of Timothy: 4:1-10;
  - 4.2 Timothy's Ministry in the Church: 4:11-6:2;
5. *Peroratio*: 6:3-21.

1. 2:1-7 deals with the primacy of prayer;
2. 2:8 describes the role of men in church;
3. 2:9-15 describes the role of women in church;
4. 3:1-7 lists characteristics of bishops;
5. 3:8-10 deals with the characteristics of deacons;
6. 3:11-3 lists characteristics of women deacons and returns to the subject of male deacons;<sup>16</sup>
7. 3:14-6 summarises Paul's case and prepares for the second development of the *probatio*.

These units can be grouped together. Points 1 to 3 discuss how church life ought to be ordered<sup>17</sup>, and points 4 to 6 characterise the leaders of the church who guide that life.<sup>18</sup> Point 7 summarises the foregoing and prepares the way for the instructions that follow. The content of 1 Timothy 2 and 3, while expressing ideal church life, is nonetheless practical.

The second development of the *probatio* reveals how Paul believes ideal church life can be re-established at Ephesus. In other words, that which is presented as "correct conduct for a Christian" in the first development of the *probatio*, is concretised in the actual situation in the second development. We move to an examination of the second development of the *probatio*.

### 5.1.3 The Structure of the Second Development of the *Probatio* (4:1-6:2)

The two sections of the second development of the *probatio* (4:1-10 and 4:11-6:2) were delimited in 5.1.1. Within these sections there are smaller units.

The opening and close of 4:1-10, as well as the transition from 4:5 to 4:6 have been noted. Verse 7 forms another transition, connecting Paul's remarks on the opponents and their teaching about abstinence with his concern about Timothy's response.<sup>19</sup> It is marked by the first occurrence of the second person imperatives which characterise the second development of the *probatio* and the double use of the same

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<sup>16</sup>Roloff, *Timotheus*, 164, believes that it is no longer possible to doubt that the reference in 3:11 is to women deacons, rather than to the wives of deacons. The arguments for and against this conclusion are presented clearly in Ellicott, *Epistles*, 47-8, and Wohlenberg, *Pastoralbriefe*, 134-5, and more briefly in Lock, *Pastoral Epistles*, xx, 40. On balance, I would go along with the statement of Barrett, *Pastoral Epistles*, 62, to the effect that though the case may not be conclusive (as Roloff believes), the case for women deacons appears to be the stronger.

<sup>17</sup>The implication is not that Timothy is ordering church life for the first time, but rather that he is to order it again. Fee, *Timothy*, 61.

<sup>18</sup>Fee, *Timothy*, 78.

<sup>19</sup>Roloff, *Timotheus*, 240, notes the transition by stating that 4:7a gives an order with regard to the false teachers, and 4:7b gives an order with regard to Timothy's way of living. He also identifies the unit as starting from 4:7b and ending with 4:10, the same end as identified here (243).

particle marking the contrast of desirable conduct (τοὺς δὲ ... παραιτοῦ. Γύμναζε δὲ - 4:7) with things to be avoided.<sup>20</sup>

The boundaries of the second section (4:11-6:2) have also been set out already in 5.1.1 above. In 5:14 βούλομαι οὔν introduces instructions for dealing with younger widows and the οὔν has its "proper collective force" based on the preceding statements.<sup>21</sup> Verse 17 introduces a change of people about whom instructions are being given (Οἱ ... πρεσβύτεροι). There is a change from second person imperatives in 5:20 (ἔλεγχε) to a solemn charge by Paul in 5:21 marked by the introduction of the first person Διαμαρτύρομαι.<sup>22</sup> A shift is noticeable from 5:23 to 5:24 and is reflected in the change from second person imperatives and specific action to third person indicatives applying to general principles (Μηκέτι ὑδροπότει, οἴνω ... χρῶ - 5:23; αἱ ἁμαρτίαι πρόδηλοί εἰσιν ... ἐπακολουθοῦσιν - 5:24).<sup>23</sup> It has been noted that the position of 6:1-2, which address slaves, is not easy to understand.<sup>24</sup> In an attempt to solve this problem, Wohlenberg decided to relate 6:1-2 to 5:24-5.<sup>25</sup> As was the case in the first development of the *probatio*, the smaller units that are marked off within the section provide elements both of coherence and of progression.

The structure of the second development of the *probatio* consists of the following:

1. 4:1-5 deals with the false teachers and their teaching, and Paul's response;
2. 4:6-10 focuses on what Paul would like Timothy's response to be;
3. 4:11-5:2 deals with Timothy's ministry and relationships in the church;
4. 5:3-16 deals specifically with Paul's orders for the widows;

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<sup>20</sup>Ellicott, *Epistles*, 59-60.

<sup>21</sup>Ellicott, *Epistles*, 77.

<sup>22</sup>Ellicott, *Epistles*, 82.

<sup>23</sup>Ellicott, *Epistles*, 84-5, comments that the connection between 5:23 and 5:24 "is not perfectly obvious". Guthrie, *Pastoral Epistles*, 108, suggests that 5:24-5 returns to the thought of 5:22 and thus notices the shift. Barrett, *Pastoral Epistles*, 81, proposes a similar suggestion, as does Lock, *Pastoral Epistles*, 64, but Roloff, *Timotheus*, 316-7, believes that the reference in 5:24-5 is eschatological: he has in mind the final judgment. In support of this, Roloff notes how often 1 Timothy ends a unit with a reference to judgment and eschatological salvation (e.g. he cites 1:16-7, 2:15, 4:10, 4:16, 6:19 in support of this interpretation). Dibelius-Conzelmann, *Pastoral Epistles*, 81, takes 5:23 together with 5:24-5 and understands them to supplement "keep yourself pure" in 5:23.

<sup>24</sup>Fee, *Timothy*, 136-7; Wohlenberg, *Pastoralbriefe*, 197; Roloff, *Timotheus*, 318, notes that 6:1-2 appear like an appendix, coming as they do after 5:24-5 which give a sense of closure.

<sup>25</sup>Wohlenberg, *Pastoralbriefe*, 197-8.

5. 5:17-20 refers to elders;
6. 5:21-5 is a personal charge from Paul to Timothy to deal with the elders;
7. 6:1-2 deals with instructions for slaves.

Points 1 and 2 deal with the false teaching of the opponents and with Timothy. Points 3 to 7 deal with behaviour in the congregation (Timothy's own behaviour, and his behaviour as Paul's representative within the congregation). The structures of the two developments of the *probatio* appear to follow a chiasmic pattern:

- A: 2:1-15 - church life as it ought to be;
- B: 3:1-13 - characteristics needed by church leaders to regulate church life;
- C: 3:14-6 - reason for the letter, and summary of the instructions given in 2:1-3:13 and 4:1-6:2;
- B': 4:1-10 - characteristics of the false teachers and characteristics needed by Timothy to deal with the church situation;
- A': 4:11-6:2 - steps necessary to bring church life to what it should be.

The sections on church life (as it ought to be, and steps to make it so) and leadership characteristics (as they ought to be, and what is needed to make them so) bracket 3:14-6, and gives it particular prominence.<sup>26</sup> This understanding would highlight the importance of behaviour appropriate to the οἶκος θεοῦ (3:15) and draw Timothy's attention to "the greatness of his οἰκονομία".<sup>27</sup> The reason and motivation for Timothy to act in conformity with his duties as "householder" are given in the remainder of 3:15-6.<sup>28</sup> This discussion leads us to a more detailed examination of church life as it ought to be.

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<sup>26</sup>Roloff, *Timotheus*, 190, goes so far as to say that it could be called the theological centre not only of 1 Timothy, but of the Pastorals as a whole.

<sup>27</sup>Ellicott, *Epistles*, 50. Fee, *Timothy*, 92, stresses that οἶκος θεοῦ refers to being a member of God's household and not to being "in church". In other words, the emphasis is on behaviour which is appropriate for believers, rather than how people should behave themselves "in church".

<sup>28</sup>Roloff, *Timotheus*, 190, notes that the motivation is Christological. He notes a second motivation: that of establishing Paul's teaching for the congregation. This would apply at the level of the real author's concern for his real addressees.

#### 5.1.4 Church Life as it ought to be (2:1-3:16)

In the *probatio* the case as stated in 1 Timothy 1 will be demonstrated, argued and presented more extensively.<sup>29</sup> The basic thesis in 1 Timothy 1 is that unlike the teaching of Paul, the opponents's teaching produces results that are incompatible with God's plan.<sup>30</sup>

Paul introduced the negative effects of the opponents' teaching in 1:3-4, and explained its existence by referring to the ignorance of the false teachers (1:6-7). The true nature of the moral aspect of the law was demonstrated in 1:8-11, after which 1:12-7 developed the picture of Paul as the true teacher.<sup>31</sup>

The amplification on the subject of the law (1:8-11) revealed that the opponents' teaching did not promote the goal of a Christian life. Paul's teaching served the true ends of the life of a Christian and did not have the negative results that the false teaching did (1:5). The *probatio* starts with an amplification of the life of the church as it should be, and the means by which it is promoted (2:1-15). It is followed, much as 1:8-11 was followed by 1:12-7, by a section dealing with the qualifications of the leader who is entrusted with its implementation.

The *digressio* (1:12-7) established Paul as the example of a true leader, who was properly authorised and had the right attitude towards God. Paul could thus set standards for those who wanted to be leaders in the life of the church.<sup>32</sup> The amplification in 3:1-13 lists the characteristics, largely moral, of people who qualify to lead the church.

As was noted above, 3:14-6 establishes the reason for the letter and motivates it Christologically. The comment to Timothy that the letter is to inform him about how to behave (ἀναστρέφεισθαι - 3:15) in the household of God (οἴκῳ θεοῦ - 3:15) recalls that the teaching of the opponents had failed at precisely this point. It promoted meaningless talk and quarrels and strife (ματαιολογία - 1:6, κενοφωνίας -

<sup>29</sup>"Confirmation or proof is the part of the oration which by marshalling arguments lends credit, authority, and support to our case", Cic., *Inu. Rhet.*, 1.24.34. Kennedy has commented that the bulk of a rhetorical composition consists of amplifying one's basic thesis. Kennedy, *Interpretation*, 21.

<sup>30</sup>Paul's teaching is κατὰ τὸ εὐαγγέλιον (1:11) and has been entrusted to him by God (ὁ ἐπιστεύθη ἐγώ - 1:11) and Jesus Christ uses Paul as an example (ἐν ἐμοὶ ... ἐνδείξεται Χριστὸς Ἰησοῦς ... πρὸς ὑποτύπωσιν - 1:16).

<sup>31</sup>See 4.1 and 4.2.2 for the moral aspect of the law as seen in 1:8-11.

<sup>32</sup>Fee, *Timothy*, 78-9.

6:20, νοσῶν περὶ ζητήσεις καὶ λογομαχίας - 6:4, διαπαρατριβαὶ ... ἀνθρώπων - 6:5).<sup>33</sup> It was not able to produce practical behaviour in tune with God's οἰκονομίαν (1:4) which was an integral part of living the faith (οἰκονομίαν θεοῦ τὴν ἐν πίστει - 1:4).<sup>34</sup> The false teaching merely produced intellectual exercises which caused splits in the congregation.<sup>35</sup> These errors needed to be remedied and called for specific actions on Timothy's part.<sup>36</sup> In the light of this, the case that we expect to find developed is one that will promote such teaching as will be conducive to practical godliness and guidelines for implementing it.

#### 5.1.4.1 Prayer for All (2:1-7)

It is significant that Paul's teaching begins with public worship.<sup>37</sup> Worship "gives the note which action has to take up".<sup>38</sup> That concern for Christian behaviour which is rooted in prayer undergirds the whole *probatio* is indicated in the text itself. The first development of the *probatio* is introduced by four words for prayer (δεήσεις, προσευχὰς, ἐντεύξεις, εὐχαριστίας - 2:1). Each of the two sections (4:1-10, and 4:11-6:2) which make up the second development of the *probatio* have two of these words in their introductory verses (εὐχαριστίας and ἐντεύξεως in 4:4-5; δεήσεσιν and προσευχαίς in 5:5).<sup>39</sup>

The theme introduced by 2:1 is worked out in two parts later on. This figure of thought, *repetitio*, allows for the detailed consideration of a question under part

<sup>33</sup>Fee, *Timothy*, 42.

<sup>34</sup>Lock, *Pastoral Epistles*, 10, notes that failure in the moral qualities enumerated in 1:5 led to losing "sight of the true goal". Ellicott, *Epistles*, 7, notes that ἡ παροργεσία (1:5) refers to something like "practical teaching" which is confirmed by references in 1 Tim. 4:11, 5:7, 6:13, and 6:17.

<sup>35</sup>Fee, *Timothy*, 44, calls the teaching of the opponents "pontificating on the unknowable". Ellicott, *Epistles*, 6. Holtz, *Pastoralbriefe*, 35, calls the ἐκζητήσεις "Zänkereien" which destroy the congregation. Hasler, *Briefe*, 13.

<sup>36</sup>As Fee, *Timothy*, 61, remarks: the instructions are a response to deal with disruptions in the life of the church caused by the opponents.

<sup>37</sup>Lock, *Pastoral Epistles*, 3, comments that "worship is first dealt with as giving the keynote for life".

<sup>38</sup>Lock, *Pastoral Epistles*, 24.

<sup>39</sup>Cf. Roloff, *Timotheus*, 290, on the author's presentation of prayer in 2:1, 4:4-5, and 5:5. The trust that people have in God is realised in the realm of prayer which contrasts with the apparent intellectual activity of the false teachers. Prayer as a complete openness to God implies subordination to His order. The idea of correct ordering is important in 1 Timothy.

headings (called *commoratio*).<sup>40</sup> Its effect is to amplify the question under consideration. Of importance for the study, is Lausberg's comment that this figure concretises and details that which it is used to amplify.<sup>41</sup> This bears out the statement made above, that the second development of the *probatio* concretised the instructions established in the first development.<sup>42</sup> Lausberg notes that this figure often uses the historic present as a means of vivid representation.

A rhetorical reading of 2:1-7 notes the close repetition of the letter π as the initial letter in four of the first five words: Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι (2:1). This emphasises the new beginning of the section and the importance of the instructions.<sup>43</sup> The four-fold occurrence of πάντων in positions of emphasis in the sentence (2:1, 2, 4, 6)<sup>44</sup> stresses that prayers are to be made "for all people".<sup>45</sup>

Praying for all (2:1) is in focus, but is then motivated by what Jesus Christ has done for all (2:6), because of God's desire to that all be saved (2:4).<sup>46</sup>

When the idea of universal salvation controls the interpretive process, the conclusion is wrongly reached that 1 Timothy promotes a "Christliche Bürgerlichkeit".<sup>47</sup>

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<sup>40</sup>Lausberg, *Elemente*, §369, which states that it consists of διαίρεσις of the question in several coordinated parts which have the effect of enumeration. Quint., *Inst.*, 9.2.4, notes how repetition and amplification are ways of fixing a point "in the minds of the audience". Lausberg, *Elemente*, 116, lists it under the heading "Figuren der Breiten-Amplifizierung".

<sup>41</sup>Lausberg, *Elemente*, §369, speaks of "Die detaillierend-konkretisierende Häufung..."

<sup>42</sup>See 5.1.2 above. Lausberg, *Elemente*, §369, "Die (in der Phantasie erlebte) Gleichzeitigkeit wird durch das historische Präsens ... ausgedrückt." Quint., *Inst.*, 9.1.27, notes the "great effect" this may produce. The description of the young widows appears to be written in such a way (5:11-5). Louw, *Lexicon*, 16.

<sup>43</sup>The significance of drawing attention to 2:1 will become clear when we discuss which verse should be seen as providing the primary concern: 2:1 or 2:2.

<sup>44</sup>This is noted by only a few scholars. Roloff, *Timotheus*, 108. P. H. Towner, *The Goal of our Instruction*, JSOTSup 34 (Sheffield: Sheffield Academic Press, 1989), 202, notes the repetition and universality.

<sup>45</sup>Fee, *Timothy*, 68, shares this opinion and notes the word occurs "at the three key places in the paragraph (vv. 1, 4, 6)". Towner, *Goal*, 204-5, believes the πάντων in 2:6 clarifies the purpose of prayer in both 2:4 and 2:1. The unit, according to him, is thus given coherence around the central theme of universal access to God's salvation through prayer.

<sup>46</sup>"Die Pastoralbriefe reflektieren nicht den Heilscharakter des Todes Jesu, sondern verkündigen die universale Erlösung durch den Einen Allerweltsgott." Hasler, *Briefe*, 23.

<sup>47</sup>Roloff, *Timotheus*, 108-9, believes that this is a mistaken understanding of 1 Timothy which is based on two factors. One is the understanding that the emphasis is on 2:2, rather on 2:1 (i.e. the focus is prayer for rulers, rather than on prayer is to be made for all people). The other is the belief that 2:1-3:16 represents the "Haustafeln" scheme. Towner, *Goal*, 202-3, combines an emphasis on universal prayer with the "Haustafeln" scheme to understand 2:1-2 as setting forward the missionary task of the church by praying for the optimal conditions for it (i.e. ἡρεμίου καὶ ἡσύχιου βίου - 2:2). Roloff make a good case against any connection with the "Haustafeln" scheme and disagrees with Dibelius-Conzelmann's assessment that it does. The *topos* of "obedience to the authorities" was not originally a

A rhetorical analysis requires this motif of universal prayer to be read in terms of the argument of the letter. In this case, the motif clearly functions as a rejection of a narrow exclusivism in the opponents' teaching<sup>48</sup> based on their intellectual "esoteric, highly speculative" elaborations of certain passages of the law (1:3-6), or their ascetic practices (4:3), or both. In fact, the whole of 2:1-7 is directed against this exclusivism.

The proofs marshalled by the author for universal prayer are all external proofs, which are rhetorically regarded as more difficult to disprove.<sup>49</sup> They are based on the nature of God (2:5a), the nature of Jesus Christ (2:5b-c), the role in salvation of Jesus Christ (2:6)<sup>50</sup>, the nature of Paul's ministry (2:7a, 7c), and an oath willingly given (2:7b).<sup>51</sup> In rhetoric, an oath given unconditionally without demanding the same of one's opponents is a sign of bad faith. But if the oath is nonetheless made in this way and is guaranteed by its solemn nature (here by referring to his appointment by God - 1:1, 2:7), and the person's pure life (his relationship to God in 1:12-7), the oath "will win all the greater credence".<sup>52</sup> Quintilian adds that he may offer to "take an oath as a culminating proof of a *clear conscience*" (my italics).<sup>53</sup> "The length to which the author goes to motivate this church to pray for the salvation of all men is probably a reflection of the gravity of the situation: presumably this church had taken a stance of indifference towards those outside."<sup>54</sup>

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part of the "Haustafel", and there are no explicit exhortations to such obedience or subordination. Roloff believes that the emphasis on prayer for those in authority points to the area of worship as exemplified by 1 Clement 59-61, rather than the "Haustafel".

<sup>48</sup>Cf. Fee, *Timothy*, 61-2, approaches the section in a way that shows a good deal of argumentative awareness. Barrett, *Pastoral Epistles*, 49-50, points out the controversial purposes which might be served by the present formulation. It could have some aspect of gnostic teaching in view. Schlatter, *Kirche*, 70, understands the false teaching to have spoilt the nature of prayer in some way.

<sup>49</sup>Quint., *Inst.*, 5.1.2.

<sup>50</sup>Barrett, *Pastoral Epistles*, 52, translates μαρτύριον (2:6) as "proof" picking up the common Greek meaning. In this sense part of the role of Jesus in salvation becomes an additional "proof".

<sup>51</sup>Barrett, *Pastoral Epistles*, 53, calls this a "vehement asseveration of truthfulness". The relevance of this statement is seen in the light of rhetorical theory explained below. Dibelius-Conzelmann, *Pastoral Epistles*, 43, calls the oath "unusual, because it seems superfluous to make such an assurance to Timothy". This problem is addressed by a rhetorical insight on oaths given below.

<sup>52</sup>Quint., *Inst.*, 5.6.1-2.

<sup>53</sup>Quint., *Inst.*, 5.6.2.

<sup>54</sup>Towner, *Goal*, 204.

Scholars who find that this section focuses on prayer for the authorities, use this understanding to prove the bourgeois character of the Pastorals. Readers are, according to this view, called to be submissive to the authorities.<sup>55</sup> The motivation for the instruction is the attainment of peace and tranquility as the ideal.<sup>56</sup> This, in turn, could lead to the conclusion that women were to be subordinate to men just as people were to be subordinate to leaders.<sup>57</sup> In both cases the church lives for/aims at tranquility in the present.<sup>58</sup> It is this lifestyle which Houlden calls "petit bourgeois",<sup>59</sup> where patterns of social relationships are retained and duplicated in family, church and society.<sup>60</sup> But the point is not that "Christians should have a life free from trouble or distress", but rather that their behaviour should not bring disrepute to God or the teaching.<sup>61</sup>

With the worship being considered "not so much from a purely religious point of view as in its bearing on Christian activity", it is not surprising that, after the content of prayer has been organised (2:1-7), those who take part in it should be addressed (2:8-15), and then those who order and direct it (3:1-13).<sup>62</sup> "Nach der heilstheologisch begründeten Gebetsanweisung geht es nun um die äußere Gestaltung."<sup>63</sup>

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<sup>55</sup>As Roloff, *Timotheus*, 108-9, has shown. But note that even a view that one is dealing with subordination, when freed from its bias to prayer for the rulers, can point to a greater purpose than a quiet life in the local church. Towner, *Goal*, 202-5.

<sup>56</sup>Houlden, *Pastoral Epistles*, 64-5, believes that the Pastorals have moved to a "more settled perspective" and that they are "aware of some responsibility for society and interested in its affairs". He even says the Pastorals have moved to "what we might call the first newspaper-reading generation of churchmen". It is difficult to conceive of a more comfortable and "bürgerliche" description. Dibelius-Conzelmann, *Pastoral Epistles*, 40-1, says the following: "In no small degree the significance of the Pastoral Epistles rests on the fact that they are the only documents in the canon which enjoin such a structuring of life under the ideal of good Christian citizenship." This interpretation aims at explaining the lack of "Naherwartung" in the Pastorals.

<sup>57</sup>Houlden, *Pastoral Epistles*, 64 speaks in terms of being "responsible alongside other men of good will ... for keeping the fabric of society in being". Dibelius-Conzelmann, *Pastoral Epistles*, 38-9, gives examples of the purpose of the prayer asked for: to attain the ideal "of a peaceful life".

<sup>58</sup>Cf. Houlden, *Pastoral Epistles*, 65.

<sup>59</sup>Houlden, *Pastoral Epistles*, 64-5. Fee, *Timothy*, 63, notes that misunderstanding the reason for these prayers "for a quiet and peaceful life", leads to an understanding of this passage which sees it as being "terribly bourgeois, even selfish".

<sup>60</sup>In other words, the "Haustafel".

<sup>61</sup>Fee, *Timothy*, 63.

<sup>62</sup>Scott, *Pastoral Epistles*, 19. Roloff, *Timotheus*, 130-1, comments that if people gather ἐν παντὶ τόπῳ (2:8) to pray this is the result of prayer for all people (2:1), and demands that practice be appropriate to the subject.

#### 5.1.4.2 The Role of Men and Women in Worship (2:8-15)

This section consists of two expositions of unequal length. One deals briefly with the question of the moral attitude of men in prayer (2:8); the other deals with women (2:9-15). By analogy with 2:8, one would expect the verses on women to deal with the moral attitude in prayer. Instead, 2:9-10 deals with women's dress code. Another abrupt transition is marked by a change from the plural in 2:8-10 (ἄνδρας, γυναῖκας, γυναίξιν) to the generic singular in 2:11 (Γυνή) and back to the plural in 2:15 (μείωσις). It leads into the prohibition on women teaching (2:11-2) with reasons for the prohibition (2:13-5). The lack of a direct logical connection between the instructions for men and women, the difference in length and thoroughness with which the issues are dealt, suggest that the primary interest of the author is with the issues surrounding women. The reference to men (2:8) is added to give some semblance of balance to the instructions for the congregation.<sup>64</sup>

The abrupt transitions spoken of above can also be explained rhetorically in terms of the element of the unexpected.<sup>65</sup> Finding an unexpected subject heightens its "markedness".<sup>66</sup> The author of 1 Timothy deliberately employed a rhetorical device specifically to highlight one of his major concerns: aspects of the behaviour of women.<sup>67</sup>

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<sup>63</sup>Hasler, *Briefe*, 22; Fee, *Timothy*, 70, "now the concern is for proper demeanor on the part of the "pray-ers"."

<sup>64</sup>Roloff, *Timotheus*, 132. But note that Towner, *Goal*, 219, finds that 2:8-15 is a coherent unit, a house code. Unlike Roloff he finds it contains "reciprocal teaching to men and women" and a call to respectable behaviour.

<sup>65</sup>Nida, *Style and Discourse*, 36, refer to this as "Shifts in Expectancy". They maintain that the shift in expectancy is "one of the more effective rhetorical devices".

<sup>66</sup>"The tension which is introduced in such shifts between the normal and the non-normal, between the usual and the unusual, between *the expected and the unexpected*, accounts for the significantly greater impact involved in such shifts." (my italics). Nida et al, *Style and Discourse*, 36.

<sup>67</sup>That the issues pertaining to women are emphasised is seen, for example, in the evaluation of Roloff, *Timotheus*, 126-32.

#### 5.1.4.3 Instructions for Men (2:8)

The section is introduced by the verb βούλομαι (2:8) which occurs again in 5:14, and is inferred in 2:9.<sup>68</sup> The word indicates an "order" only in 1 Timothy.<sup>69</sup> Scholars generally believe that βούλομαι is used authoritatively here, but not in its only other occurrence in 1 Timothy (6:9). The context of the word in 5:14, significantly, is the section (4:11-6:2) which deals with behaviour in the church, and which corresponds structurally with the context of this section (2:8-15 as part of 2:1-15).<sup>70</sup> The three occurrences of βούλομαι provide further support for the suggestion above that the author used rhetorical devices to draw attention to the issue of women. In two of the three instances, it introduces specific instructions for women (women in 1 Timothy 2, and widows in 1 Timothy 5).

The οὖν (2:8) parallels that in 2:1 because it not only refers back to 2:7, but also to the matter raised in 2:1, namely to prayer.<sup>71</sup> This paragraph (2:8-15) expands on Paul's wish. It appears that the author may have inserted this instruction to balance his instructions to women. It is, however, also possible that instructions on prayer were applied to men specifically to counter the false teachers.<sup>72</sup> In discussing the way men are to pray in 2:8, διαλογισμοῦ could mean "doubt", but this is generally seen to be unlikely given the particular context.<sup>73</sup> The sense of "disputing" (Fee), "dissension" (Scott), or "quarrelsomeness" (Kelly) emphasise an aspect that appears to have been present in the

<sup>68</sup>Bauer, Lexicon, s.v. "ἄσπῶτως".

<sup>69</sup>Towner, Goal, 207. Roloff, Timotheus, 130, believes the authoritative impact of βούλομαι is heightened by the content of 2:7. Scott, Pastoral Epistles, 24, comments "The passage opens, like a royal decree, with a wish that is equivalent to a command."

<sup>70</sup>As determined in 4.4.3 above.

<sup>71</sup>Lock, Pastoral Epistles, 30, though stronger support is given by Ellicott, Epistles, 32. Towner, Goal, 205, also sees the οὖν connecting the two paragraphs.

<sup>72</sup>Hasler, Briefe, 24, notes the argumentative possibility, against Roloff, Timotheus, 132, who does not believe that men were being particularly targeted, but that this balanced the instructions for women. This may be the point that Guthrie, Pastoral Epistles, 74, is trying to make when he says, "Presumably the singling out of men as subjects for prayer in this verse must be taken in conjunction with what is afterwards said about women (verse 9)."

<sup>73</sup>In favour of some understanding of "dissension" rather than "doubt" are, for example, Guthrie, Pastoral Epistles, 74; Fee, Timothy, 71; Hasler, Briefe, 24; Scott, Pastoral Epistles, 25; Barrett, Pastoral Epistles, 53-4; Roloff, Timotheus, 131-2; Lock, Pastoral Epistles, 30-1; Kelly, Pastoral Epistles, 66; but note that Ellicott, Epistles, 33-4, believes that "doubt" is a good translation and needs to other meaning "imported" from the setting. Wohlenberg, Pastoralbriefe, 115, agrees with this and understands the "doubts" to refer to doubts about the state, but note the comment of Dibelius-Conzelmann, Pastoral Epistles, 45, who comments that more recent interpretations have noted the parallel word ὀργῆς and settled "debate, strife".

results of the opponents' teaching: ἐκζητήσεις (1:4) can bear the meaning "controversies" or "arguments"<sup>74</sup>; ζητήσεις (6:4) as "controversy" or "to express forceful differences of opinion without necessarily having a presumed goal of seeking a solution"<sup>75</sup>; λογομαχίας (6:4) "quarrels about words"<sup>76</sup>; ἔρις (6:4) meaning differences of opinion with some hostility or conflict<sup>77</sup>; διαπρατριβαί (6:5) meaning "wrangling" or "to engage in continuous and repeated arguing".<sup>78</sup> Hasler in his translation of διαλογισμοῦ (2:8) notes an element of self-opinionation, which is a concept that has already been mentioned with respect to the opponents.<sup>79</sup> "Das mit Zwietracht übersetzte Wort zielt auf rechthaberische Auseinandersetzungen in Glaubensfragen."<sup>80</sup> With the measure of correlation between διαλογισμοῦ (2:8) as "dissension" and the adjectives used of the results of the false teaching, even allowing for polemical intent, there seems to be a case for seeing in 2:8 some reference to the opponents and their curtailment.<sup>81</sup> The author's instructions about conduct during public worship are influenced by the opponents.

This is even clearer in the light of the emphasis on the moral aspect of how men pray (ὁσίους χεῖρας - 2:8).<sup>82</sup> Against Roloff's belief, noted above, that there is no real reason for the instructions to men, Towner notes that the false teachers had been successful among men of note (this would presumably refer to Alexander and Hymenaeus in 1:20).<sup>83</sup> The moral aspect of the law was emphasised in 1:8-11 in Paul's rebuttal of the opponents' claim to be teachers of the law. There it was suggested that this might indicate a weakness in the teaching of the opponents (in other words, their

<sup>74</sup>Louw, Lexicon, 31.33, though "a dispute involving empty speculation" fits as well. Louw, Lexicon, 33.442.

<sup>75</sup>Revised Standard Version. Louw, Lexicon, 33.440.

<sup>76</sup>Louw, Lexicon, 33.454.

<sup>77</sup>Louw, Lexicon, 33.447 or 39.22.

<sup>78</sup>Revised Standard Version. Louw, Lexicon, 33.452.

<sup>79</sup>The word "self-will" was used in 4.1 above.

<sup>80</sup>Hasler, Briefe, 24.

<sup>81</sup>Towner, Goal, 207. Holtz, Pastoralbriefe, 65, in referring to διαλογισμοῦ (2:8) notes "Da es hier neben ὀργῆς steht, wird man auch an die ζητήσεις in den Gemeinden denken."

<sup>82</sup>Houlden, Pastoral Epistles, 70; Scott, Pastoral Epistles, 25; Lock, Pastoral Epistles, 30; Hasler, Briefe, 24, says of the man in the congregation "Sein moralischer Ruf ist wichtig."

<sup>83</sup>Towner, Goal, 26.

teaching left people incapable of "making the moral decisions which issue in godly living")<sup>84</sup>. The recurrence of an interest in moral behaviour in a verse that alludes to behaviour similar to that of the false teachers would tend to strengthen such a suggestion and shows how the argument is developed. The results of the opponents' teaching are the reason for the instructions in 1 Timothy, rather than the desire to set up a model church structure.<sup>85</sup>

It is difficult to decide whether ἐν παντὶ τόπῳ (2 :8) would seem to be more likely to refer to the "house-churches" at Ephesus, or to all places where Christians worship.<sup>86</sup> Reference is made by some commentators to Malachi 1:11.<sup>87</sup> A number of commentators have drawn attention to the fact that the requirements for prayer (ἐπαίροντας ὀσίους χεῖρας - 2:8) for men resemble Jewish custom, and general practice (among pagans too).<sup>88</sup> Hultgren comments that the practice is rooted in Hebrew tradition, but contrasts its ritual meaning in Judaism with its moral meaning in 2:8.<sup>89</sup>

All of this suggests that a Hellenistic Jewish sense in the instructions should not be overlooked. This becomes important when examining the instructions about women.

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<sup>84</sup>Towner, Goal, 27.

<sup>85</sup>Towner links this with a missionary motive for the Pastorals and finds that behaviour, which is acceptable to "the outsider", is advocated in 1 Timothy with the aim of promoting the gospel. Towner, Goal, 207, 251-4.

<sup>86</sup>For example Fee, Timothy, 71, believes it applies to Ephesus. This would fit into his picture of polemical intent in 2:8. Roloff, Timotheus, 130, believes that it is universal reference echoing the repeated πάντων in 2:1-7, but then Roloff would have no reason to believe that it could be limited to the Ephesian context as he sees no polemical intent in the references to men in 2:8.

<sup>87</sup>Roloff, Timotheus, 131; Guthrie, Pastoral Epistles, 74; Houlden, Pastoral Epistles, 69; Lock, Pastoral Epistles, 30; Barrett, Pastoral Epistles, 54; Dibelius-Conzelmann, Pastoral Epistles, 45.

<sup>88</sup>For example, Barrett, Pastoral Epistles, 53; Ellicott, Epistles, 33; Lock, Pastoral Epistles, 30; Hasler, Briefe, 24; Roloff, Timotheus, 131; Fee, Timothy, 71.

<sup>89</sup>Hultgren, Timothy, 66.

#### 5.1.4.4 Instructions regarding Women (2:9-15):

These verses are much disputed in the history of interpretation. Tertullian may have been the first to prevent women from baptising or having any official religious role in the church. Epiphanius and John of Damascus used them similarly and, significantly for this study, they used them against the Montanists who allowed women official religious roles.<sup>90</sup> The first Council to use 2:9-15 to exclude women from church office was the Council of Laodicea (343-81). The Reformation hardly changed the situation for women: Luther allowed women to preach when there was no man to do it. Both Luther and Calvin used the inferiority of women revealed in Genesis 3:16 to support their position: women were there to have children. A notable exception was Count Zinzendorf's fellowship which allowed women full participation in all aspects of the common life. He even commented that commanding women to be silent was meant for a particular socio-cultural situation in the past! A Quaker, Margaret Fell, in 1666 wrote a book in favour of the full participation of women in the life of the church. Most importantly, she believed that 2:11-2 was directed only against the young widows of 5:11-5. This thesis believes that a rhetorical reading of the text will show this to be correct.<sup>91</sup>

While Roloff uses rhetorical insights occasionally, in the section on instructions for men and women in the church (2:8-15), he makes very little use of them, but settles for what appears to be a theologically-led interpretation.<sup>92</sup> Fee is more aware of the argumentative dimension of the letter and the role that the opponents play in its

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<sup>90</sup>This is significant because the Montanists combined wrong teaching with female ministerial roles: the two areas related here to the false teachers.

<sup>91</sup>I am dependent for this material on Roloff, *Timotheus*, 142-6 and D.M. Scholer, "1 Timothy 2:9-15 and the Place of Women in the Church's Ministry," in *Women, Authority and the Bible*, ed. A. Mickelsen (Downers Grove, Illinois: IVP, 1986), 216.

<sup>92</sup>Roloff, *Timotheus*, 125-47, has only five separate references to the widows in 1 Tim. 5, thereby indicating that the mutual relationship between units is neglected. Based on the chiasmic structure of the letter, the section on the widows is important for the understanding of 2:9-15. Fee notes further that the instructions to women in 2:9-15 "can all be shown to make sense" by reference to 5:3-16. "Within that context, both the instructions on modest dress and on neither teaching nor having authority over men, as well as the illustration of Eve, who was equally deceived by Satan, plus the final instruction in verse 15 on bearing children, can all be shown to make sense." Fee, *Timothy*, 70. The closest Roloff comes to such an interactional understanding are the following two comments on 2:15, "Man führt dafür die Parallele 1 Tim 5,6 an und erinnert einerseits an die "christliche Bürgerlichkeit" der Briefe, andererseits an ihre antignostische, die Schöpfung und die natürliche Dinge bejahende Tendenz." This is played down with the comment, "Daran mag Richtiges sein. Aber ..." Roloff, *Timotheus*, 141. "Daß mit dieser Aussage eine Abgrenzung gegenüber der gnostischen Vorstellung, wonach das Gebären für Gebärende wie Geborene heillosen Geschehen sei, vollzogen werden soll, liegt auf der Hand (vgl. 3,4; 5,10.14; Tit 1,6)." Roloff, *Timotheus*, 142.

structuring.<sup>93</sup> A sensitivity to the rhetorical dimension is very useful in coming to grips with this section.<sup>94</sup>

The unit consisting of 2:8-15 occurs in a section on the public worship of the church, but is also embedded in a chiasmic structure.<sup>95</sup> The verses parallel the second section of the second development of the *probatio* (4:11-6:2) which also deals with the behaviour of men and women as groups. The parallel extends to including verses on dealing with a πρεσβυτέρος against whom valid charges have been brought (5:19-20). In the chiasmic structure the role of men is dealt with before the section on women (2:8, then 2:9-15), while it follows the section on women in 1 Timothy 5 (5:19-20 ; 5:3-16). In both cases in 1 Timothy 5 the core of the instructions deals with persons who have failed to meet the standards set in 1 Timothy 2. In other words, the young widows of 5:11-3 have not met the requirements for women in 2:9-15<sup>96</sup>; the πρεσβυτέροι of 5:19 have not met the standard for men in 2:8. In each case the failure in 1 Timothy 5 is the failure of a group which is a subset of the class for whom the instructions are issued in 1 Timothy 2. And in each case the failure in 1 Timothy 5 corresponds to the standard set in 1 Timothy 2. This correspondence helps us to interpret the role of women as set out in 2:9-15.

Rhetorically, 2:9-10 and 2:15b signal opening and closure of a thematic unit and are linked by their content which corresponds with Hellenistic virtues.<sup>97</sup> Nor is the link only thematic; the verbs in these verses are all plural, and σωφροσύνης is expressly repeated in 2:9 and 2:15b.<sup>98</sup>

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<sup>93</sup>Fee, *Timothy*, 70, understands the false teachers to be the key to the issues in this section and the length of instructions to women is explained by reference to the behaviour of widows in 5:3-16.

<sup>94</sup>As Fee shows by supporting his argumentative understanding of the section, stated on p. 70, with numerous relevant references to the section on the widows in 5:3-16. Fee, *Timothy*, 70-6.

<sup>95</sup>"The word to the women, therefore, may be assumed also to respond to this conflict. But how? The answer lies close at hand - in 5:3-16 and 2 Timothy 3:5-9." Fee, *Timothy*, 70,

<sup>96</sup>Though Fee does not express it as strongly. Fee, *Timothy*, 122, in dealing with the young widows in 5:13 relates their being νεπέπυτοι to the need for the instructions in 2:11-2.

<sup>97</sup>Towner, *Goal*, 165, notes that ἀγάπη (2:15b) occurs in "codes of the Hellenistic ethicists". σωφροσύνη is commonly found in such lists. Towner, *Goal*, 161. But despite the Hellenistic parallels, they are used with a distinctively Christian basis. Towner, *Goal*, 160-2.

<sup>98</sup>σωφροσύνη is linked with αἰδώς in Pythagoras. J. C. Thom, "The *Golden Verses* of Pythagoras: Its Literary Composition and Religio-Historical Significance" (Ph. D. diss., University of Chicago, 1990), 107. Apparently the stoics saw αἰδώς as a subcategory of σωφροσύνη. Thom, "Pythagoras", 107, fn. 132. According to Louw, *Lexicon*, 88.93, the word is described as "to behave in a sensible manner, with the implication of thoughtful awareness of what is best - 'moderation, sensibility' ". Such an attitude would be a great asset in dealing with the false teaching and its effects. This remains the case if the other sense of σωφροσύνη is felt to more applicable. Louw, *Lexicon*, 32.34.

In the Pastorals the emergence of the false teachers, whose perverse behaviour threatened the Church's reputation among outsiders, undoubtedly led the author to underline the fundamental place of [σωφροσύνη] in the life of the believer.<sup>99</sup>

The link between 2:9 and 2:15b is seen more clearly when it is noted that 2:9-10 deals with "spiritual rather than material adornment", thereby corresponding with the list of virtues that define the woman who will be saved in 2:15b.<sup>100</sup> In 2:15b there are two of the elements of the παραγγελία (1:5) of Paul, namely, πίστις and ἀγάπη.<sup>101</sup>

Within this wider link there is a second *inclusio* formed by the repeated ἐν ἡσυχίᾳ at the beginning in 2:11 and the end of 2:12, in which the verbs are all singular (including the verbs in 2:13-4).<sup>102</sup> The second *inclusio* deals with what might have been considered appropriate behaviour for women by some in Hellenistic society.<sup>103</sup> The activities of some of the young widows may have necessitated instructions which controlled their behaviour.<sup>104</sup> A thematic link exists between 2:15a and 2:11-2, as 2:15b is linked thematically 2:9-10; thus 2:15 sums up the instructions concerning women.<sup>105</sup>

If one were to indicate the subject matter by A = spiritual virtues and B = appropriate behaviour, and number of the verbs by S = singular and P = plural, one might indicate the structure as follows:

2:9-10 AP  
2:11-2 BS  
[2:13-4 S]  
2:15a BS  
2:15b AP

The material within the inner *inclusio* would appear to be the central concern.<sup>106</sup> Reasons for the instructions, which clearly call for subordination, are given in 2:13-4 which recall Genesis 2:22 and 3:16 which provide the necessary theological

<sup>99</sup>Towner, *Goal*, 162.

<sup>100</sup>Towner, *Goal*, 208. For the terms of 2:15b see the following pages in Towner, *Goal*: πίστις - 146; the following two elements are called "exterior components" by Towner: ἀγάπη - 162; σωφροσύνη - 161.

<sup>101</sup>See Towner, *Goal*, 165-6, for the frequent joint occurrence of πίστις-ἀγάπη.

<sup>102</sup>This is noted by W. L. Liefeld, "Response" to D. M. Scholer, in *Women, Authority and the Bible*, ed. A. Mickelsen (Downers Grove, Illinois: IVP, 1986), 222.

<sup>103</sup>As this subject will be dealt with in more detail in the next chapter we will confine ourselves here to referring to a summary in Roloff, *Timotheus*, 135-7.

<sup>104</sup>Cf. Fee, *Timothy*, 72.

<sup>105</sup>Fee, *Timothy*, 74.

<sup>106</sup>Lausberg, *Elemente*, §261-2; Fee, *Timothy*, 72; Roloff, *Timotheus*, 138.

support. The structure of 2:9-15 focuses attention on these verses thus drawing special attention to them. This would have lent weighty and convincing support to the teaching on the role of women in the church for the readers of the letter.

The commands to women to be appropriately clothed (2:9-10) and to be ἤσυχά (2:11-2) apply in respect to "teaching or speech in which authority is exercised over men" and in respect to learning.<sup>107</sup> Hommes makes the point that we need to have some idea of the events which constituted a New Testament, or Early Church, worship service to be able to evaluate what διδάσκειν and ἀθροῦν - 2:12 might have meant.<sup>108</sup> A worship service in the early church had a wider variety of constituent elements than most churches today have. Among these constituents would have been free prayer, structured prayer, some form of preachings/teachings (which may have had an element of discussion) by local leaders or visiting apostle, the Lord's Supper, singing, revelations, speaking in tongues, prophecy, etc.<sup>109</sup>

In the Pauline churches "teaching [was] ... an *intercommunal function* of the members of the church" and comprised not only teaching but also admonition. Hommes believes that this form of "teaching office" was still a communal action in the Pastorals.<sup>110</sup> The essential problem, in his view, was that women who acted wilfully in such an environment would be interpreted as "bossing" their husbands.<sup>111</sup> Such behaviour offended against the decorum expected of women by society at that time.<sup>112</sup> Having attempted to understand 2:11-2 in a worship setting, we return to examine 2:11-2 in more detail.

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<sup>107</sup>Towner, *Goal*, 213. Liefeld, "Response", 222, schematises the structure of 2:11-2, but draws no conclusions from this.

<sup>108</sup>This will be true of knowledge of what constituted μαθησάτω ἐν πάσῃ ὑποταγῇ - 2:11 too. N.J. Hommes, "Let Women be silent in Church," *Calvin Theological Journal* 4 (1969): 7.

<sup>109</sup>For this I have drawn on Hommes, "Women", 6-12, who includes information drawn from Philo; Ferguson, *Backgrounds*, 456-63; O. Cullmann, *Early Christian Worship*, *Studies in Biblical Theology* 10, trans. A.S. Todd and J.B. Torrance (London: SCM Press, 1953), 12-26; J.E. Stambaugh and D.L. Balch, *The New Testament in its Social Environment*, *Library of Early Christianity*, ed. W.A. Meeks, vol. 2 (Philadelphia: Westminster Press, 1986), 58-60.

<sup>110</sup>Hommes, "Women", 10, supports this with various Pauline references e.g. Col. 1:28, 3:16, Eph. 5:19, Rom. 15:14. The last reference introduces the element of γυνῶσις, which might be relevant to 1 Timothy 6:20. Hommes, "Women", 11. Hommes, "Women", 12-3.

<sup>111</sup>Hommes, "Women", develops this at some length, 13-20.

<sup>112</sup>Hommes, "Women", 20-1. Cf. also Roloff, *Timotheus*, 138. "Daß die Frau vollberechtigte Teilnehmerin am Gottesdienst ist, wird nicht bestritten, sie wird jedoch streng auf die ihr zukommende Rolle der gehorsam Lernenden verwiesen, wobei diese in Analogie zu ihrer Rolle im Haus gesehen ist."

In 2:11-2 there is a parallelism between the *Γυνή ... μαυθανέτω* (2:11) and *διδάσκειν δὲ γυναικὶ οὐκ ἐπιτρέπω* (2:12); and *ἐν πάσῃ ὑποταγῇ* (2:11) and *οὐδὲ ἀθηντεῖν ἀνδρὸς* (2:12).<sup>113</sup> Learning is contrasted with teaching, rather than with not-learning.<sup>114</sup> Subordination is contrasted with being domineering and "means that women should subordinate themselves to what the men in the congregation teach".<sup>115</sup> Dibelius-Conzelmann makes the helpful comment that for women to interrupt men (not only their husbands) who speak in church would be the opposite of subordination. The meeting should be held *ἐν ἡσυχίᾳ*, not in silence but in peace.<sup>116</sup> Whether silence or quiet living is meant, is conditioned by the intention of 2:1-15. The phrase *ἐν ἡσυχίᾳ* needs to be understood in terms of the rhetorical situation, which is one of disruption. The phrase means "to live in a quiet, peaceful, mild manner".<sup>117</sup> In other words, the women are not to disrupt the teaching of the men in the worship service.

Such an understanding of *ἐν ἡσυχίᾳ* accords well with Towner's belief that the emphasis in *ἐν ὑποταγῇ* (2:11) is on the "ordering" aspect of the verb rather than on the "sub-" aspect, because the verb takes its precise meaning from its context.<sup>118</sup> It "means participating in a structure that the society of that period defined in hierarchical terms."<sup>119</sup> In these terms *ἀθηντεῖν* related to women could apparently only have negative connotations. The meaning of this is partially explained by the meaning of the word *ἀθηντεῖν*, "to control in a domineering manner".<sup>120</sup> It is a description of women

<sup>113</sup>Fee, *Timothy*, 72-3; Roloff, *Timotheus*, 138; Dibelius-Conzelmann, *Pastoral Epistles*, 47.

<sup>114</sup>As Hultgren, *Timothy*, 66-7, implies. The contrast is emphasised by the *δὲ* of 2:12.

<sup>115</sup>Dibelius-Conzelmann, *Pastoral Epistles*, 47. Holtz, *Pastoralbriefe*, 69, notes "Offenbar gehört *ἀθηντεῖν ἀνδρὸς* zum Thema des Lehrens."

<sup>116</sup>Holtz, *Pastoralbriefe*, 69, who also refers to 2:2 as support. Presumably if a quiet and peaceful life was desired, it should be seen in the life of the church itself. So too Fee, *Timothy*, 72. M.D. Gibson, "Let the Woman learn in Silence," *ET* 15 (1903/04): 380, suggests gentleness. Barrett, *Pastoral Epistles*, 56, believes the "quietness" is not only ordered for women. But Roloff, *Timotheus*, 138, understands it as "Schweigegebot" which applies to women.

<sup>117</sup>Louw, *Lexicon*, 88.103. Textual evidence to support this understanding is found in 1 Thess. 4:11 to which the textual apparatus refers.

<sup>118</sup>Towner, *Goal*, 213.

<sup>119</sup>Towner, *Goal*, 214.

<sup>120</sup>Louw, *Lexicon*, 37.21. Fee, *Timothy*, 73; Ellicott, *Epistles*, 37; Guthrie, *Pastoral Epistles*, 76-7; Barrett, *Pastoral Epistles*, 55-6; Dibelius-Conzelmann, *Pastoral Epistles*, 47; Scott, *Pastoral Epistles*, 26; Kelly, *Pastoral Epistles*, 68. The negative meaning of the word seems correct despite Knight's attempt to establish a neutral meaning. G.W. Knight, "AYΘENTEΩ in reference to Women in 1 Timothy 2.12," *NTS* 30 (1984): 143-57. Knight's neutral "to have authority over" (155), is changed to "to exercise authority/power/rights" by L. E. Wilshire, "The TLG Computer and further Reference to AYΘENTEΩ in 1 Timothy 2.12," *NTS* 34 (1988): 120-34. Knight's definition is regarded

who wanted to domineer men and this was contrary to the prevailing attitude (Greek and Jewish) in society.<sup>121</sup> Such action could be interpreted as challenging the structures of society.

The preceding examination of 2:11-2 leads us to believe that these verses were a response to false teaching which led to disruptions of worship services during which teaching (presumably Paul's) was given.<sup>122</sup>

We noted above that the false teaching appears to have succeeded among men who then misled certain women.<sup>123</sup> This distinction between leaders and followers is based on 4:1-2 which states that those who have "departed" are not those who have led the way, and on the description used of the "some" who have wandered away: ἐξετράπησαν (1:6) is used to describe the results of the false teaching, and ἐξετράπησαν (5:15) is used to describe the young widows who have "strayed after Satan".<sup>124</sup> The young widows have also been misled by the false teachers.

The similarity between the Genesis account of the Fall and the rhetorical situation is striking. In the account of the Fall (Gen. 3:1-6), it is the woman, Eve, who is deceived by the serpent.<sup>125</sup> In the rhetorical situation, it is women who are causing a problem in the common life. As Eve was misled by the serpent, so the women at Ephesus, or maybe specifically the young widows (5:15), have been misled (e.g. by πνεύμασιν πλάνοις - 4:1) by the false teachers (1:6, 4:1-2) and follow after Satan (5:15). That the emphasis lies on the deception, is revealed by the "strengthened compound" used, ἐξαπατηθεῖσα (2:14) which at the same time limits the meaning under

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as unsatisfactory by Scholer, "Place", 205. C. C. Kroeger, "1 Timothy 2:12 - A Classicist's View," in *Women, Authority and the Bible*, ed. A. Mickelsen (Downers Grove, Illinois: IVP, 1986), 225-44, establishes that ἀυθεντεῖν denotes more than just "having authority". This view is shared by W. L. Liefeld, "Response" to Kroeger, in *Women, Authority and the Bible*, 247. This is also the understanding of Louw, *Lexicon*, 37.21, who speak of "to control in a domineering manner". Towner, *Goal*, 215-6, accepts negative connotations.

<sup>121</sup>Guthrie, *Pastoral Epistles*, 76.

<sup>122</sup>A. Padgett, "Wealthy Women at Ephesus," *Int* 41 (1987): 30.

<sup>123</sup>Though as noted above, the women might have unwittingly helped spread the false teaching.

<sup>124</sup>Cf. Hultgren, *Timothy*, 67.

<sup>125</sup>Scott, *Pastoral Epistles*, 27, notes helpfully that, according to rabbinical interpretation which is based on the literal words, only Eve admitted to being deceived (by the serpent). This would explain why Adam who sinned as well, is not mentioned. Ellicott, *Epistles*, 37, shows that only Eve was directly deceived.

consideration.<sup>126</sup> Eve's action disrupted the order in the Garden; the actions of women threaten to do the same at Ephesus. Eve acted irresponsibly by leading Adam to sin as well, and through this act he forfeited his right relationship with God. In the rhetorical situation, the women's relationship with God is endangered by the false teaching,<sup>127</sup> and their acceptance of it endangers others who may accept it.<sup>128</sup> In Genesis, God dealt authoritatively with the problem by putting Eve under Adam's authority and prefacing it with a reference to childbirth and the woman's desire for her husband.<sup>129</sup> The rhetorical situation states that women are not to have authority over men or to teach, but are to bear children (2:12, 15). This instruction is repeated to the young widows (5:14) and is preceded by 5:11 which deals with the correct direction of their "desire".<sup>130</sup> This association of ideas happened at the *inventio* stage when the author took stock of applicable material. The use of the external proof (2:13-4) in support of the author's instructions for women, lends it the support of God. This makes a very powerful argument for acceptance of his instructions.

God's solution in Genesis 3 and the author's solution in 2:15 both refer to childbirth. In society in the first century, childbirth was also a matter of importance. Augustus enacted legislation to increase the birthrate and failure to comply was punished.<sup>131</sup> The legislation was meant to stabilise the family unit in a society in which divorce was easy and militated against cohesiveness. The first century Stoic philosopher, Musonius Rufus, held that the life of the city, and of the state itself, depended on a stable family unit.<sup>132</sup> He maintained that marriage existed for procreation ( $\gamma\epsilon\nu\acute{\epsilon}\sigma\epsilon\omega\varsigma$

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<sup>126</sup>Ellicott, *Epistles*, 38, comments that the "strengthened compound" is used so that there can be no doubt as to where the emphasis is meant to lie.

<sup>127</sup>For example, 5:11-5.

<sup>128</sup>I.e 1:6, 4:1-2.

<sup>129</sup>Gen. 3:16.

<sup>130</sup>Fee, *Timothy*, 123, comments that the command (5:14) contains one of the elements that resolved the problem in 2:9-15,  $\tau\epsilon\kappa\nu\omicron\gamma\omicron\nu\epsilon\acute{\iota}\nu$ . Ward, *Commentary*, 86, understands that the problem is resolved by appeal to "the natural vocation of women" and refers to 2:15. Wohlenberg, *Pastoralbriefe*, 183, in a footnote refers back to 2:15.

<sup>131</sup>Ferguson, *Backgrounds*, 56-7.

<sup>132</sup>In C.E. Lutz, ed., "Musonius Rufus: "The Roman Socrates", " *Yale Classical Studies* 10 (1947), XIV.

παίδων, παιδοποιίαν) and mutual care.<sup>133</sup> It is important to notice the similarity between the position of the author and society on childbirth, but it is just as important to notice that the author's motivation is related to salvation and not only earthly benefits (2:15 and 5:14-5). This has been highlighted by the rhetorical analysis. The value of the rhetorical analysis is that it identifies a number of significant motifs in the letter which are drawn together in the section on the role of women in the church, and so underlines its importance.

#### 5.1.4.4.1 Behaviour and Salvation

The preceding paragraphs have shown that the connection between "virtuous" behaviour and attitude demanded of women in 2:9-15, and the disruptive results of the false teaching, is reasonably clear. Or, to put it another way, the "healthy teaching" (1:10) of Paul leads to "proper Christian behaviour" which will be seen when women return to their proper position.<sup>134</sup> We have shown that the young widows who are instructed to marry (5:14), have failed (as 5:11-3 indicates) to meet the standards set in 2:9-15.<sup>135</sup> In 2:9-15, verse 15 is the result of behaviour which accords with the behaviour set out in 2:9-12. A woman "will be saved" (σωθήσεται - 2:15a, in the emphatic first position) by τεκνογονίας provided that this is accompanied by πίστις, ἀγάπη, ἁγιασμός, μετὰ σωφροσύνης (2:15b).<sup>136</sup> The attendant circumstances noted (those denoting the model woman), do not by themselves work the woman's salvation as though salvific power lay in doing them. A woman lives out the criteria of a model woman, indicates that she accepts Paul's teaching, or has returned to it, and does not subscribe to the false teaching of the opponents.<sup>137</sup> The false teaching leads astray (1:6),

<sup>133</sup>Lutz, "Musionius Rufus", XIII A-B. The contextual situation will be dealt with in more detail in the last chapter of the thesis.

<sup>134</sup>Fee, *Timothy*, 46.

<sup>135</sup>Roloff, *Timotheus*, 297, refers specifically to 2:11, presumably because of the recurrence of the verb μαθάνω in 5:13. So, too, does Holtz, *Pastoralbriefe*, 120. Schlatter, *Kirche*, 143, notes that 5:13 speaks of learning the wrong things.

<sup>136</sup>"Es dient vielmehr der Einführung von Bedingungen und Umständen, unter denen sich etwas vollzieht." Roloff, *Timotheus*, 142, fn. 167. R. Falconer, "1 Timothy 2:14, 15: Interpretative Notes," *JBL* 60 (1941): 376, also notes that διά implies the attendant circumstances. He states that the salvation offered applies only to Christian women "who continue to live a life of faith, love, and sanctification." (377). Kelly, *Pastoral Epistles*, 70, comments on the polemical use of τεκνογονίας in countering views disparaging marriage 4:3. So too does Guthrie, *Pastoral Epistles*, 78.

<sup>137</sup>Living within Paul's παραγγελία (1:5) is denoted in 2:15b by the repetition of two of the words of 1:5, namely πίστις and ἀγάπη. Holtz, *Pastoralbriefe*, 71, draws attention to this as well.

leads to the shipwreck of one's faith (1:19); so avoiding it (ἐκτρεπόμενος τὰς βεβήλους κενοφωΐας - 6:20) is the same as avoiding the shipwreck of one's faith. Abiding in the faith leads to salvation.<sup>138</sup> In other words, "they" will be saved if they behave in a certain way<sup>139</sup>; but it is not the behaviour *per se* that saves, but the correct relationship with God, which is revealed by behaviour according with the "healthy teaching" of the letter.<sup>140</sup>

The same conclusion can be reached by considering the parallel section to 2:9-15 in the chiastic structure.<sup>141</sup> 1 Timothy 5:15 is the result of the same behaviour set out in 5:11-3.<sup>142</sup> "Some" have wandered after Satan and please themselves (5:6, 11)<sup>143</sup>, while those women who are truly godfearing and are "saved", are occupied with "good works" (2:10, 5:10). While the list of 2:9-12 describes the desired behaviour, 5:11-3 lists contrasting, undesired behaviour, and counters it specifically with the instruction of 5:14.<sup>144</sup> This instruction is supported by reference to the behaviour of those who have strayed after Satan in 5:15.<sup>145</sup> The implication is that those who have not abandoned the undesired behaviour, and who have not kept the desired behaviour, are "lost": they have strayed after Satan. They now belong to the same sphere as the men who have been

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<sup>138</sup>This process of avoiding βεβήλους καὶ γραῶδεις μύθους (4:7), choosing its alternative and coming to eternal life, is repeated in 4:7-10. Guthrie, *Pastoral Epistles*, 78-9, hints in this direction when he says with reference to 2:15 that "the former part of the verse must be interpreted in the light of the latter half". Holtz, *Pastoralbriefe*, 71, commenting that salvation is founded on 2:15b, notes that "Es geht entscheidend um den Glauben."

<sup>139</sup>That the behaviour leading to salvation is ongoing is clear from ἐὰν μείνωσω (2:15b).

<sup>140</sup>S. Jebb, "A suggested Interpretation of 1 Ti 2<sup>15</sup>," *ET* 81 (1970):221-2, makes a somewhat similar point about the woman being saved from the error of deceiving the man as Eve deceived Adam, but clearly understands this in terms of her proper role which is not my understanding. Falconer, "Notes", 376, arrives at a position that bases woman's salvation on there being "something mysterious about motherhood, almost sacramental" and the deprecation, by the author, of women finding "their calling in public teaching". He does note that the positive evaluation of marriage contrasts with ascetic views being espoused (378). Hultgren, *Timothy*, 70, also speaks in terms of women fulfilling "their divinely given role" (as understood by the author) and living this life issues in salvation.

<sup>141</sup>Roloff, *Timotheus*, 284, refers back to 2:9-15 in the introduction to 5:3-16.

<sup>142</sup>Hasler, *Pastoralbriefe*, 42, believes this is based on past bad experiences. So too, Barrett, *Pastoral Epistles*, 76, and Kelly, *Pastoral Epistles*, 118.

<sup>143</sup>Wohlenberg, *Pastoralbriefe*, 184, notes that it is applied only to the widows referred to, not to the congregation in general.

<sup>144</sup>Fee, *Timothy*, 123, notes that the result of the wrong behaviour (5:15) reflects what was implied in 2:14.

<sup>145</sup>Fee, *Timothy*, 123, notes that 5:15 reveals that the behaviour countered by 5:14 was not hypothetical, but a fact. Ellicott, *Epistles*, 78. Barrett, *Pastoral Epistles*, 77.

handed over to Satan (1:20).<sup>146</sup> The phrase "she will be saved" (2:15) would then be equivalent to leaving the undesired behaviour (5:11-3), or to accepting the proper behaviour (2:9-12).<sup>147</sup> Fee's statement is more elegant,

"... woman's salvation, from the transgressions brought about by similar deception [i.e. the way the false teaching has deceived her, as the serpent deceived Eve] and ultimately for eternal life, is to be found in her being a model, godly woman, known for her good works (v. 10; cf. 5:11). And her good deeds, according to 5:11 and 14, include marriage, bearing children (the verb form of this noun), and keeping a good home."<sup>148</sup>

#### 5.1.4.5 Summary

There have been various attempts to account for 2:9-15 within the structure of this section (2:1-15). The best explanation of its ordering lies in relating it to the injunction to pray for all people (2:1) as revealing God's desire for all to come to salvation (made possible by Jesus' self-giving for all - 2:4, 6). The salvific motif of 2:1-7, brought out clearly in 2:4, is the integrating factor here. It is precisely because the salvation of people is threatened (for the congregation and Timothy<sup>149</sup>) by the behaviour caused by the opponents' teaching that the instructions of the letter are needed. The instructions in 1 Timothy counter that behaviour and the teaching which engendered it. Those who persist in the false teaching and behaviour are seen as "wandering away" (e.g. 1:6) after Satan and, therefore, losing their salvation. Such an understanding of the dynamics of the situation accounts for the salvific emphasis in 1 Timothy 2, as well as for the instructions on behaviour.

The teaching of the opponents threatens the salvation of those who accept it (1:19). In addition, it promotes behaviour which undermines "healthy teaching". This behaviour is constantly described in terms of moral conduct. In the case of men, "wrath" and "doubting" (1:8), and, in the case of women, good works, appropriate dress, bearing children and not dominating men, are decisive. Participation in disruptive behaviour served the purposes of the false teachers, even if it was not directly connected to it. In

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<sup>146</sup>Roloff, *Timotheus*, 300, notes that the widows now belong to the same sphere as the men who have been handed over to Satan (1:20). Schlatter, *Kirche*, 145, notes that straying away means that "wohin immer sie gingen, ..., haben sie den Christus verloren."

<sup>147</sup>Roloff, *Timotheus*, 298, commenting on 5:13, notes that the widows's behaviour may have created favourable conditions for the false teaching.

<sup>148</sup>Fee, *Timothy*, 75. Fee does not explicitly set out the connections between 1 Timothy 2 and 5 as has been done here.

<sup>149</sup>This is addressed in, for example, 4:16.

this regard, men's and women's behaviour needed to be defined to counter the effects of the false teaching. The subordination and quietness enjoined by 1 Timothy 2 is not an end in itself (i.e. leading to a quiet and peaceful life), but a means to a greater, salvific goal. The primary value of the behaviour instructed for women, is that it removes them from the environment in which they were likely to be misled. It also returns them to the safe environment of "healthy teaching". But this teaching can only prosper if entrusted (1:11-2) to suitable people. The discussion leads on to the qualities of the leaders of the congregation, where there are, once again, strong moral motifs.

#### 5.1.4.6 The Leadership as it ought to be (3:1-13)

As was noted above, the development of Paul's case will be followed through briefly after this detailed examination with 1 Timothy 2 as focal point has taken place. In this section characteristics of bishops/deacons are listed.

The use of the word δεῖ (3:2, 7) suggests that in listing the characteristics of leaders, the author is using the *topos* of necessity. As the *topos* of necessity is "something that no force can resist" and emphasises the inherent nature of that which it describes, the importance of the characteristics is highlighted.<sup>150</sup> These characteristics should not be seen in isolation. Once again, a rhetorical analysis relates this unit to other units. The content of the list provides a contrast to descriptions applied to the false teachers.<sup>151</sup> The constant attempt to contrast healthy with false teaching is once again illustrated here.

The moral focus, already noted a number of times in the rhetorical analysis, reappears. As with the instructions for men and women (2:8-15), the criteria occur in Hellenistic moral philosophy as expressing the ideals of that society.<sup>152</sup> The characteristics could, in fact, be required of ordinary believers. Some of the characteristics are also required of a deacon. The issue at stake is a moral lifestyle which contrasts with that of the false teachers.

The important role that society, and its assessment of the moral life of the church, plays in this letter, is clear from the first item on the list for an ἐπισκόπος : he

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<sup>150</sup>Cic., *Inv. Rhet.*, 2.52.170. He further describes it by the following example: "It is necessary that anything made of wood is capable of being consumed by fire."

<sup>151</sup>Fee, *Timothy*, 78.

<sup>152</sup>Fee, *Timothy*, 78; Hasler, *Briefe*, 26-7; Dibelius-Conzelmann, *Pastoral Epistles*, 50-1; Towner, *Goal*, 229-30; Houlden, *Pastoral Epistles*, 77; Roloff, *Timotheus*, 150; Guthrie, *Pastoral Epistles*, 80.

must be ἀνεπίληπτου (3:2). This word means "above criticism, beyond reproach" and the idea is repeated in other words in the 3:7.<sup>153</sup> As in 2:9-15, this creates a thematic bracket for the unit (3:1-7). And as in 2:9-15, a salvific concern is expressed at the end of the unit and it is this concern which motivates the demands of the unit. This unit displays the same structure as 2:9-15. The list deals with observable behaviour, as was the case in 1 Timothy 2.<sup>154</sup> Public opinion may not be that which ultimately motivates the believers, but their behaviour should be up to the best standards of the surrounding society.<sup>155</sup> The importance of this is clear from 3:7, in which the lack of public approval is potentially linked to loss of salvation. Falling below such standards is seen as rendering the person vulnerable to being tripped up by the devil and being punished by him (as in 1:20).<sup>156</sup> This unit continues the dramatic description of the relationship between behaviour and salvation begun in 1 Timothy 2. As in 1:8-11, the term seems to be defined by enumeration.<sup>157</sup> In view of the preceding unit (2:9-15) forbidding women to teach, it is noteworthy that the quality of being a good teacher is important in the leadership. It stands out as it seems to be the only non-moral requirement.

In 3:4-5 the ability to manage his own household is stressed.<sup>158</sup> This reference taken together with οἰκονομία θεοῦ (1:4), with the concern for appropriate behaviour discovered in 1 Timothy 2, with the need that διάκονοι (3:12) must also be

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<sup>153</sup>Louw, Lexicon, 33.415.

<sup>154</sup>Towner, Goal, 231.

<sup>155</sup>Lock, Pastoral Epistles, 39, lists Pauline passages in which he expresses his concern about the opinion of outsiders. As does Kelly, Pastoral Epistles, 79. Roloff, Timotheus, 161, comments on the importance of public opinion to the author and refers to 5:14 and 6:1. Towner, Goal, 237, notes that the standards stressed "behavior that is respectable and acceptable in Greco-Roman culture". He adds "it [is] abundantly clear that in the author's mind the selection and behaviour of church leaders was a concomitant to the mission entrusted to the Church." (241). In this case the mission is related to society and not only to individuals.

<sup>156</sup>Kelly, Pastoral Epistles, 79-80; Barrett, Pastoral Epistles, 60; Guthrie, Pastoral Epistles, 83.

<sup>157</sup>Roloff, Timotheus, 154, remarks that the characteristics which follow, concretise ἀνεπίληπτου. Cf. Lock, Pastoral Epistles, 36; Kelly, Pastoral Epistles, 75, (who calls it an "all-embracing requirement"). Towner, Goal, 230; Fee, Timothy, 80; Holtz, Pastoralbriefe, 75; Ward, Commentary, 54.

<sup>158</sup>Plutarch in his "Advice to Bride and Groom" notes that a fifth century B. C. poet denied Gorgias the right to give advice about concord to the Greeks on Olympus: "This fellow is giving us advice about concord, and yet in his own household he has not prevailed upon himself, his wife, and maidservant, three persons only, to live in concord." cited in A. J. Malherbe, Moral Exhortation, A Greco-Roman Sourcebook, Library of Early Christianity, ed. W. A. Meeks, vol. 4 (Philadelphia: Westminster Press, 1986), 107-8.

able to manage their households, and with concern for behaviour in οἶκῳ θεοῦ (3:15), reveals how important the concept of the household was for the author in understanding how believers interacted.<sup>159</sup> The emphasis on being able to order a group of people, may refer to the disordering effects of the false teaching. The οἰκία was the basis of the church and of the state. The church, like the family, consisted of closely related people who had to have structures if the unit was not to fall apart. The one at the head of the structure was responsible for ordering the people and caring for them.<sup>160</sup> Of great importance for the interpretation of the role of women in the church (2:9-15) is the fact that the ordering of the church is to reflect the ordering of the household. This is shown by the repetition of ἐν ὑποταγῇ in 2:11 and in 3:4 in describing appropriate behaviour in each instance. Equally as important is the fact that this rule is not authoritarian but caring, ἐπιμελήσεται (3:5). The rhetorical question in 3:5 makes an emphatic statement and underlines the importance attached to the ruling and caring functions of an ἐπίσκοπος.<sup>161</sup> The bishop is to be an example. This reveals a patriarchal structure in which men are set over women in the home and the church, as the bishop is set over others in the church.

As ἀνεπίληπτου set the tone for 3:1-7, so σεμνός sets it for 3:8-13, which, as in the case of the ἐπίσκοπος, lists mostly moral characteristics.<sup>162</sup> As the analysis has already shown for both 2:9-15 and 3:1-7, the demands made are motivated by reference to their implications for the faith. In fact, 3:13 raises the motifs of public acceptance and salvation already raised in the previous two units.<sup>163</sup> A rhetorical analysis reveals the structural similarity of 2:9-15, 3:1-7, and 3:8-13 and thus demonstrates their contribution

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<sup>159</sup>Roloff, *Timotheus*, 159-60. Fee, *Timothy*, 82, notes that it is likely that as we are dealing with house churches, the "householder" was at the same time the head of the house church, under God who is its head. This would provide a less institutional interpretation than Roloff's, while keeping the connection between church and family structures. Holtz, *Pastoralbriefe*, 77-8, suggests a similar possibility. Scott, *Pastoral Epistles*, 32. Towner, *Goal*, 173, also understands that these verses imply that candidates were often householders.

<sup>160</sup>Fee, *Timothy*, 82. It may also reflect the contemporary *topoi* list for the professions. Roloff, *Timotheus*, 159. Houlden, *Pastoral Epistles*, 78-9.

<sup>161</sup>Guthrie, *Pastoral Epistles*, 82.

<sup>162</sup>Roloff, *Timotheus*, 162; Fee, *Timothy*, 86. Towner, *Goal*, 235, believes that the focus is on ἀνέγκλητος in 3:10 which is explained by the listed components. He gives no reason why this should be so, being different from 3:1-7.

<sup>163</sup>For "great confidence in the faith" see Fee, *Timothy*, 89-90.

to the coherence of 2:1-3:13.<sup>164</sup> This similarity is helpful for the interpretation of the role of women in the church in 2:9-15. The list of qualities sought in διακόνους is similar for men and women (3:8, 11).<sup>165</sup> In the light of the situation prompting the letter, the testing of deacons attempts to solve the problem in the congregation.<sup>166</sup> This is clear from a common element in 3:1-7 and 3:8-13, i.e. the concern that these leaders must not be greedy for money.<sup>167</sup>

The concern with the correct attitude to, and use of, money is an important motif in 1 Timothy which occurs in numerous textual units. The adornment that 2:9 condemns is costly and thus implies that the women referred to are wealthy.<sup>168</sup> Conspicuous consumption was not a virtue.<sup>169</sup> Bishops and deacons must not be overly attached to money (3:3, 8), as the false teachers were (6:5, 9, 10) because the result is loss of faith (6:10). Only "true" widows are to receive an honorarium (5:3), or else the church will be unnecessarily burdened (which is a wrong use of money).<sup>170</sup> Presbyters who teach and preach are worthy of double pay (5:17).<sup>171</sup> The false teachers are trying

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<sup>164</sup>Even 2:1-7 reveals a similar structure: the demands made in the unit occur at the beginning and are salvifically motivated at the end of the unit (2:5-6). The moral aspect of behaviour is likewise present, though not dealt with in as much detail as in the other units.

<sup>165</sup>Roloff, *Timotheus*, 149.

<sup>166</sup>Fee, *Timothy*, 87, notes that this testing is not surprising. He adds that while no mention is made of testing of bishops, "blameless" as applied to bishops is synonymous with ἀνεγκλητοι ὄντες. Ellicott, *Epistles*, 47, believes there is a difference between the two. Roloff, *Timotheus*, 163-4, based on his acceptance that bishops were appointed from the deacons, notes that greater care would have been needed in the appointment of deacons. Lock, *Pastoral Epistles*, 40, also finds hints that the deacons could be "promoted" to "higher office in the Church". Against this, Holtz, *Pastoralbriefe*, 83, 84, believes that the deacon occupied a spiritually higher office than the bishop. Schlatter, *Kirche*, 107, explains the testing by the fact that the tasks of deacons were of such a nature as to allow "testing".

<sup>167</sup>Roloff, *Timotheus*, 162. Houlden, *Pastoral Epistles*, 80, notes that the duties of deacons "later" lay in the sphere of money and the goods of the church, and dealt with tending to the needs of the poor. The inclusion in both bishops' and deacons' lists of greed suggests that dealing with money was somehow part of their duties. Kelly, *Pastoral Epistles*, 81-2, notes that it is applied to both, but believes that the stronger term is used of deacons, maybe suggesting that they were more involved with the money, and the bishops with teaching. Ellicott, *Epistles*, 46, refers to "dishonesty with the alms of the Church, or any abuse of a spiritual office for purposes of gain" (which sounds like a good paraphrase of 6:5). Scott, *Pastoral Epistles*, 35. Barrett, *Pastoral Epistles*, 60.

<sup>168</sup>Kelly, *Pastoral Epistles*, 66.

<sup>169</sup>D. Scholler, "Women's Adornment: Some Historical and Hermeneutical Observations on the New Testament Passages," *Daughters of Sarah* 6 (1980), 5.

<sup>170</sup>Roloff, *Timotheus*, 287.

<sup>171</sup>Dibelius-Conzelmann, *Pastoral Epistles*, 78.

to make money out of their teaching (6:5, 9), which is inappropriate and was regarded as wrong for philosophers too.<sup>172</sup> A rhetorical analysis of the letter reveals that the charge of greed is levelled against the opponents a number of times in the *peroratio* (6:5, 9, 10). Rich people trust their money, rather than trusting God and this is a wrong relationship to money and to God (6:17).<sup>173</sup>

Another connection with the false teachers in 3:8-13 is the demand that the consciences of the deacons be clear (the emphasis does not lie on holding the faith).<sup>174</sup> This would recall the fate of those who had abandoned conscience (1:19-20), and that Paul's teaching proceeded from a clear conscience (1:5), and that the false teachers had seared consciences (4:2).<sup>175</sup> The matter of home management has already been mentioned above.

Of particular importance for the study is the fact that women deacons are mentioned, despite the prohibition on women teaching (teaching is not a qualification for deacons, but for bishops - 3:2).<sup>176</sup> If there were women deacons, this suggests that women were not expected to stay in their homes, which would have been the

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<sup>172</sup>"This is a stock criticism of the sophist." R.J. Karris, "The Background and Significance of the Polemic of the Pastoral Epistles," *JBL* 92 (1971): 552.

<sup>173</sup>Fee, *Timothy*, 87, connects this with 3:3, but doesn't refer it to the *peroratio*.

<sup>174</sup>While Wohlenberg, *Pastoralbriefe*, 131, believes that the purity of conscience is emphasised. Scott, *Pastoral Epistles*, 35, sees an emphasis on sincerity.

<sup>175</sup>Fee, *Timothy*, 87, refers to the first two. Deacons are not, like the false teachers, to shipwreck their faith.

<sup>176</sup>Roloff, *Timotheus*, 164-5, comments that an equality of service should not be immediately concluded. Houlden, *Pastoral Epistles*, 80, mentions the possibility of these women being either women deacons (which he calls deaconesses) or the wives of deacons. He believes the reference is to wives, but does not explain why there is no reference to the wives of the bishops. Fee, *Timothy*, 88-9, explains the difficulties with both interpretations, and decides for women deacons (noting that most recent English commentaries do so - 90). He adds that the qualities laid down for "women" contrast with those of 5:11-5, and finds the presence of the false teachers explains this. Lock, *Pastoral Epistles*, 40, finds on the basis of the parallelism mentioned in the previous paragraph, that the reference must be to "deaconesses", not wives. Dibelius-Conzelmann, *Pastoral Epistles*, 58, notes both possibilities, but does not commit himself. Kelly, *Pastoral Epistles*, 83-4, believes that women deacons provides the more satisfactory translation. Wohlenberg, *Pastoralbriefe*, 134-5, after considering the possibilities decides that reference is to women deacons. Hasler, *Briefe*, 28, believes the women are female helpers of the male deacons and not necessarily their wives. This conclusion is similar to that of R. M. Lewis, "The "Women" of 1 Timothy 3:11," *Bibliotheca Sacra* 136 (1979): 167-75. Ward, *Commentary*, 60, believes that on balance, women deacons are meant. Holtz, *Pastoralbriefe*, 85, decides in favour of women deacons. He comments that this casts new light on the instructions in 2:9-15. Ellicott, *Epistles*, 47-8, believes one can only conclude that women deacons are referred to. Scott, *Pastoral Epistles*, 36, also believes women deacons are referred to. Barrett, *Pastoral Epistles*, 61-2, decides on balance in favour of women deacons. On balance the evidence seems to weigh in favour of taking this reference as being to women deacons.

conservative Hellenistic option in its entirety. Neither male nor female deacons are to be slanderers, but the specific term used for women may be meant to emphasise this aspect for women (cp. 5:13 and the prohibition on teaching 2:12).<sup>177</sup> The stress on the moral nature of the requisite qualities for bishops and deacons needs to be noted (compare this with the essentially moral nature of the description of the law (1:8-11)).<sup>178</sup> The preceding sections 2:1-15 and 3:1-13 are summed up in 3:14-6 as a preparation for the second development of the *probatio*.

## 5.2 The intermediate *Peroratio*/Second *Exordium* (3:14-6)

The intention of this study has been to examine the role of women in the church according to 1 Timothy 2. That purpose has now been practically completed. With the extensive preparation, in chapter 3 and the beginning of this chapter, for the actual rhetorical analysis, it should be fairly clear what the analysis of the remainder of 1 Timothy will look like. However, for the sake of completeness the remaining parts of the rhetorical structure will be very briefly sketched. The relatively detailed analysis of the *exordium* was necessary to lift out the various components which were used or referred to in 2:1-3:13.

In 5.1.3 above, the structure of the *probatio* was identified as being chiasmic.<sup>179</sup> At the centre of the pattern lies 3:14-6, which concludes the preceding passage and prepares for what follows. This central position is generally noted in

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<sup>177</sup>Though Roloff, *Timotheus*, 165, finds this unacceptable. Against this, Kelly, *Pastoral Epistles*, 81, notes that deacons in their house-to-house visits might be tempted to "say one thing to one man and a different thing to the next". He applies this to both genders of deacon (84 for women). Ward, *Commentary*, 59, likewise refers to inconsistency.

<sup>178</sup>Hasler, *Briefe*, 28, notes that 3:1-13 lists not so much the duties as the moral prerequisites. Towner, *Goal*, 241, comments "The presence of heresy was certainly the immediate cause of the author's parenthesis concerning church leaders and their selection." Scott, *Pastoral Epistles*, 36, comments that the Pastorals were less concerned about a church system than they were about the people who ran it.

<sup>179</sup>For ease of reference, the structure is reproduced here.

- A: 2:1-15 - church life as it ought to be;
- B: 3:1-13 - characteristics of church leaders necessary for correct church life to happen;
- C: 3:14-6 - reason for the letter, and summary of the instructions given in 2:1-3:13 and 4:1-6:2;
- B': 4:1-10 - characteristics of the false teachers and characteristics necessary in Timothy to deal with the church situation;
- A': 4:11-6:2 - steps necessary to bring church life into conformity with what it should be.

commentaries.<sup>180</sup> The passages which frame this part (2:1-15 and 4:11-6:2, and 3:1-13 and 4:1-10) reveal the areas in which 3:14-6 applies. Themes and concerns which have been identified as being important to the author, are found here and motivated.<sup>181</sup>

As Fee has noted, the hymn in 3:16 provides the platform from which to attack the false teachers.<sup>182</sup> It also provides a break in the flow of the argument.<sup>183</sup> But the material on either side of the break is used to provide cohesion.<sup>184</sup> The theme on either side of 3:14-6 deals with characteristics of leaders (the proper leaders and the false leaders): the repetition of the same area of interest provides cohesion.<sup>185</sup> Progression is provided by the logical connection between the two parts (i.e. logically a leader must have certain characteristics before he can be trained).<sup>186</sup> The repetition of the words lends further cohesion: εὐσέβεια (3:16, 4:7, 8)<sup>187</sup>, διάκονος (3:8, 12, 4:6), καλῶς διακονήσαντες (3:13) and καλὸς διάκονος (4:6), ταῦτα (3:14, 4:6), ἀληθείας (3:15, 4:3), θεοῦ ζῶντος (3:15) and θεῶ ζῶντι (4:10).<sup>188</sup> A further connection is

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<sup>180</sup>Cf. Roloff, Timotheus, 190; Fee, Timothy, 91, 95; Towner, Goal, 131; Kelly, Pastoral Epistles, 86, comments on the way it highlights the "true functions of a church" which provides the basis for defence against the false teaching of the opponents. Lock, Pastoral Epistles, 42; Guthrie, Pastoral Epistles, 87, citing Spicq is in agreement with Scott, Pastoral Epistles, 38, that this passage is the key to understanding the Pastoral Epistles. Wohlenberg, Pastoralbriefe, 140 notes "Allerdings geht ταῦτα nicht auf das Vorige allein, in welchem Falle ἔγραφα wenigstens natürlicher gewesen wäre, auch nicht bloß auf das unmittelbar Folgende, sondern auf die Abfassung des Briefes überhaupt."

<sup>181</sup>"Der Schlußabschnitt der gemeindebezogenen Anordnungen (2,1-3,16) ist mehr als nur eine feierliche Abschlußwendung; er greift vielmehr weit ins Grundsätzliche aus." Roloff, Timotheus, 189-90.

<sup>182</sup>Fee, Timothy, 95. A statement accepted by Towner, Goal, 87. An observation supported by the adversative δὲ. Holtz, Pastoralbriefe, 99. As does Lock, Pastoral Epistles, 47.

<sup>183</sup>Fee, Timothy, 97.

<sup>184</sup>Hasler, Briefe, 33, believes 4:1 functions more like a bridge than a break.

<sup>185</sup>Nida et al, Style and Discourse, 16, lists the repetition of themes. Hasler, Briefe, 33, notes "So wird nun das in 3,15 formulierte Thema: «Wie man im Hause Gottes wandeln soll» wieder aufgenommen,..."

<sup>186</sup>Nida et al, Style and Discourse, 13-4.

<sup>187</sup>The use of the word in clusters is noted by Bush, "Note", 156. He notes that it occurs eight times in 1 Timothy, of these occurrences, six happen in clusters of three in a context of opposing the false teaching. "It is through the practice of true godliness that false teaching will be eliminated." Bush, "Note", 156.

<sup>188</sup>Holtz, Pastoralbriefe, 99, notes a few of the repetitions and believes they provide "Zusammenhang".

provided by the truth which the church is meant to defend (3:15) and the people who are leaving it (4:1).<sup>189</sup>

As in the section on bishops and deacons, there is once again a concern for appropriate behaviour. The *topos* of necessity is used again (δεῖ - 3:15).<sup>190</sup>

'Αναστρέφομαι is defined as "to conduct oneself, with apparent focus upon overt daily behaviour".<sup>191</sup> This would sum up extremely well the behaviour and characteristics of 2:1-3:13 a number of which, we have noted, use words which refer to visible behaviour.<sup>192</sup> It also describes well the characteristics impressed on Timothy and the behaviour needed to deal with the situation (4:1-6:2). The theme of moral behaviour which runs through the letter is summed up in 3:15.<sup>193</sup> Moral behaviour matters because its opposite is the destruction of one's faith (1:19-20). Moral behaviour becomes the attendant circumstance in which salvation happens (2:15, 3:15).<sup>194</sup> The δεῖ as noted implies that this behaviour is not optional for those who belong to God's household.

Each household has its acceptable behaviour (δεῖ ἀναστρέφομαι).<sup>195</sup> Certain ways of living do not accord with the way a household functions (ἐκζητήσεις παρέχουσιν μᾶλλον ἢ οἰκονομίαν θεοῦ - 1:4) and lead away from the truth (ἐξετράπησαν εἰς ματαιολογίαν - 1:6). Those who claim leadership in a "household", must be able to manage a household (τοῦ ἰδίου οἴκου καλῶς προϊστάμενον - 3:4, 5, 12).<sup>196</sup> Those who behave differently (ἀποστήσονται τινες τῆς πίστεως - 4:1) are deceived (προσέχοντες πνεύμασι πλάνοις - 4:1) by people who teach incorrect behaviour (κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων - 4:3). Correct behaviour is to be commanded so that none may do wrong (ταῦτα παράγγελλε, ἵνα ἀνεπίλημπτοι ᾦσιν -

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<sup>189</sup>Fee, *Timothy*, 97.

<sup>190</sup>Used in 3:2 and 3:7 previously. See above.

<sup>191</sup>Louw, *Lexicon*, 41.3. Scott, *Pastoral Epistles*, 39, notes that "the word is a comprehensive one". Lock, *Pastoral Epistles*, 42, comments that it takes in the "life and character" of every person - a good description of 2:1-6:2.

<sup>192</sup>See above in the various lists of behaviour and characteristics.

<sup>193</sup>Hasler, *Briefe*, 29.

<sup>194</sup>Towner, *Goal*, 88.

<sup>195</sup>These are called "traffic rules" by Hommes, "Women", 6, indicating that both men and women "are to observe and honor the rules and regulations governing their respective conduct in the *ecclesia*".

<sup>196</sup>Kelly, *Pastoral Epistles*, 87, comments that the analogy between "a church and a human family is explicitly or implicitly present".

5:7). Those who do not follow this behaviour put themselves out of the "household" (τὴν πίστιν ἤρνηται καὶ ἔστιν ἀπίστου χείρων - 5:8). The contrast is between right behaviour (5:14) and that which is not right (5:13) which leads to destruction (τινες ἐξετράπησαν ὀπίσω τοῦ σατανᾶ - 5:15). Behaviour has this importance because of the environment in which it happens: οἶκος θεοῦ in which God is the head of the household because it is his house. The unity in each congregation is provided by God who is the head.<sup>197</sup> This "house" is meant to reveal to all people that God's will is to see all saved by coming to the truth (2:4). This underlines that "salvation occupies an important place in his [the author's] message" and that the motif of salvation is important for understanding the letter, and the unit on women in the church in 2:9-15.<sup>198</sup> The church is meant to represent this truth (στῦλος καὶ ἐδραῖωμα τῆς ἀληθείας - 3:15).<sup>199</sup> By their behaviour they defend the truth against the false teachers.<sup>200</sup> For these reasons, behaviour is important.

Kelly believes that the lack of the article when referring to the church (ἐκκλησία - 3:15) means it is only relevant to the local church.<sup>201</sup> If this were the case, it would have important implications for the instructions concerning women in 2:9-15.<sup>202</sup> It would mean that these instructions were written to deal with a particular problem in a specific situation at a certain time and in a particular place. It would mean further, that the instructions were not meant to be applied to any other context, either in space or time. In fact, the onus would be on those people who wanted to apply the text to other situations, to prove that this would be valid.

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<sup>197</sup>Kelly, Pastoral Epistles, 87. Towner, Goal, 133, 134; Roloff, Timotheus, 199; Houlden, Pastoral Epistles, 82, questions whether this was still "a lively image", he believes the emphasis is on the aspect of the domestic image.

<sup>198</sup>Towner, Goal, 75. "Kraft der in ihr gegenwärtigen Wahrheit ist die Kirche ein Zeichen, das aller Welt den Heilswillen Gottes sichtbar macht und so Erkenntnis der Wahrheit ermöglicht (vgl. 2,4)." Roloff, Timotheus, 200-1. This is revealed in the hymn which follows as well. Towner, Goal, 93.

<sup>199</sup>Towner, Goal, 134. Kelly, Pastoral Epistles, 87-8, comments that the choice of words in 3:15 "is motivated by conscious opposition to the errorists about to be denounced in iv. 1 ff." Scott, Pastoral Epistles, 38.

<sup>200</sup>Kelly, Pastoral Epistles, 88. Scott, Pastoral Epistles, 40, has a similar understanding of the role of the church in maintaining "the faith". Barrett, Pastoral Epistles, 63-4. Houlden heads his section which includes these verses "The Defence of the Faith". Houlden, Pastoral Epistles, 81.

<sup>201</sup>Kelly, Pastoral Epistles, 87. He is supported in this by Lock, Pastoral Epistles, 42, who qualifies it by stating that it is seen as part of a larger whole. But Houlden, Pastoral Epistles, 83, believes the whole church is "embraced". Guthrie, Pastoral Epistles, 88, believes the primary reference is to the local church, but as part of the greater church.

<sup>202</sup>In other words, they would have specific and local application.

This behaviour is the result of the τὸ τῆς εὐσεβείας μυστήριον (3:16) which is amplified in the hymn.<sup>203</sup> The content of 3:16 proves the truth of the statements of 3:15 by describing the centre of the faith.<sup>204</sup> Because the church has this truth, Timothy must act against the false teachers and avoid their teaching (4:7, 11, 15-6).<sup>205</sup> The Christ event is the reason for the church, and for its mission and is dependable.<sup>206</sup> The great climax to which the hymn builds up, may suggest that the final purpose of the letter has been revealed.<sup>207</sup>

The unit, 3:14-6, firmly establishes the truth which Paul's teaching contains, before proceeding to deal with the untruth of the false teachers (4:1-3).<sup>208</sup> Rhetorically, it also fixes the points of Paul's teaching in the mind of the hearer who will have to assess the validity of the false teaching. The particular presentation of Christ in 3:16 "focusing on the present, triumphant glory of Christ" seems very likely to be a response to the teaching of the opponents.<sup>209</sup>

The return to the second person form of address establishes the *ethos* of Paul by revealing his care for Timothy and the church.<sup>210</sup> The passage builds up the authority

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<sup>203</sup>Towner, *Goal*, 88, 93, notes that the hymn's position establishes a "close relationship between proper conduct and the Christ-event". Roloff, *Timotheus*, 201, calls this construction a genitive of purpose or direction. Εὐσεβεία is made possible and directed by the "mystery" of Jesus Christ.

<sup>204</sup>Towner, *Goal*, 88. Roloff, *Timotheus*, 201. Scott, *Pastoral Epistles*, 43, comments that the hymn is used only to the extent that it speaks of "the Lordship of Christ on which the Church must build its faith".

<sup>205</sup>Fee, *Timothy*, 91.

<sup>206</sup>Roloff, *Timotheus*, 207-9. The dependability of Jesus Christ is the conclusion of F. van Rensburg, "Die Timoteus-himne (1 Tim 3:16)," in *Hymni Christiani*, ed. J. H. Barkhuizen, Hervormde Teologiese Studies, ed. A. G. van Aarde (Pretoria: Nederduitsch Hervormde Kerk van Afrika, 1989): 83-97. Towner, *Goal*, 87-93.

<sup>207</sup>Fee, *Timothy*, 97. In terms of the chiasmic structure, such a conclusion would be correct. What remains is to concretise the more general teaching in 2:1-3:13 by applying it to specific conditions and this is done in 4:1-6:2.

<sup>208</sup>Fee, *Timothy*, 95; Towner, *Goal*, 87.

<sup>209</sup>Fee, *Timothy*, 95. The overvaluing of the law, it was noted above, may have involved an undervaluing of Christ. Though not made for this purpose the following statement might be used in support "Auf dem Missionsgebiete feiert der Auferstandene einen Sieg nach dem anderen." Wohlenberg, *Pastoralbriefe*, 150.

<sup>210</sup>Roloff, *Timotheus*, 197, does not use these rhetorical categories, but recognises the function.

of Paul for the congregation and establishes the instructions of the letter; and it affirms the authority of Timothy as being accredited with the task by Paul.<sup>211</sup>

Paul has located the vital importance of proper behaviour (towards God and people<sup>212</sup>) in the truth about the salvation and power of Jesus Christ. If he intends urging more specific action based on the foundation of appropriate conduct, he is now ready to proceed.

### 5.3 The Second Development of the *Probatio* (4:1-10)

The various units of the *probatio* were previously identified. All that remains is to link these units to the development of the argument.

The second development of the *probatio* starts with a strong, eschatological description (4:1-4) of the crisis situation: the false teachers mislead, are demonical, lie, have seared consciences etc. The description seems to move to a climax: the actions of the false teachers are delineated almost in terms of the anti-christ. The faith-threatening nature is stressed (4:1). In support of the structure set out above which links 4:1-6:2 to the case introduced in 1 Timothy 1, the repetition of the words for prayer (cf. 2:1) in 4:4-5 should be noted. Prayer is an important motif in the letter, as is proven when the other two words for prayer (δεήσεις, προσευχάς) used in 5:5 take up the motif again.<sup>213</sup> This motif is so significant because it reveals a human response to the order which God created: prayer sanctifies creation (4:5).

There are striking formal similarities between 1 Tim. 1 and this part of the *probatio*, as the following survey indicates. In 4:1 there is another repetition of the subject matter of 1:3-20.<sup>214</sup> As 1:3a introduces the situation in the *exordium*, so does 4:1-2 in the second development of the *probatio*. As in 1:3-4 there is a reference to their false teaching, so is there in 4:3 but, in keeping with the applied nature of 4:1-6:2 the

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<sup>211</sup>Compare this with 4:12 μὴ δεις σου τῆς νεότητος καταφρονεῖτω. Guthrie, Pastoral Epistles, 87, speaks of buttressing Timothy's authority.

<sup>212</sup>Lock, Pastoral Epistles, 42.

<sup>213</sup>"Entscheidend ist freilich, daß solche Entgegennahme in der betenden und dankenden Zuwendung zu Gott erfolgt. Denn in solcher Danksagung wird von der Seite der Menschen her die von der Seite Gottes her vorgegebene Einheit und Zuordnung von Schöpfungs- und Heilsgeschehen realisiert und nachvollzogen." Roloff, Timotheus, 228.

<sup>214</sup>Fee, Timothy, 97.

references are concrete.<sup>215</sup> As 1:5 immediately rebuts 1:3-4, so 4:4-5 immediately rebuts 4:3. But 1:6-7 developed the results of what was stated in 1:3-4 about the false teachers and provided a bridge into 1:8ff., and 4:6 develops the gist of the rebuttal of the false teaching of 4:3 to provide a bridge to 4:6ff.

As the development starting in chapter 1 was based on two aspects of claims of the false teachers (i.e. law-teachers), so the development starting with 4:1 also starts with two aspects of the teaching of the false teachers: on food and marriage. Paul spiritualises physical food into spiritual nourishment on which Timothy is to grow and be a good deacon of Christ Jesus. The rest of the paragraph is an amplification on the good deacon (4:6-10). It reflects the paragraph in 3:8-13 on the qualities of a good deacon as one who *καλῶς διακονήσαντες*. What were there listed as qualities are here translated into behavioural patterns. As the reference to food was transformed into Timothy's spiritual nourishment, so the reference to marriage is transformed into Timothy's relationships within the church (4:11-6:2).<sup>216</sup>

### 5.3.1 The first Part of the second Development (4:1-10)

The first section of the second development of the *probatio* (4:1-10) can be subdivided into 4:1-5 which deals with the false teachers and a rebuttal of specific points of their teaching;<sup>217</sup> and 4:11-6:2 which gives specific instructions to Timothy on how to deal with the situation.<sup>218</sup> The boundaries have been defined in 5.1.3 The structure of this unit is similar to that used previously in the 1 Timothy 2-3: the motivation is marshalled at the end of the unit.

The author rejects the false teaching on food and marriage (4:3) by, again, using Genesis material, as in his instructions about women (2:13-4).<sup>219</sup> These verses

<sup>215</sup>Roloff, *Timotheus*, 248.

<sup>216</sup>Fee, *Timothy*, 112. But it is treated very concretely with regard to the young widows in 5:14.

<sup>217</sup>Fee, *Timothy*, 97; Hultgren, *Timothy*, 81; Barrett, *Pastoral Epistles*, 66; Dibelius-Conzelmann, *Pastoral Epistles*, 64.

<sup>218</sup>Roloff, *Timotheus*, 218, notes that 4:1 inaugurates a section extending to 6:2. The instructions to Timothy are for the congregation itself (250). Scott, *Pastoral Epistles*, 54-5, believes that the more specific instructions begin at 5:1.

<sup>219</sup>Fee, *Timothy*, 99; Roloff, *Timotheus*, 222, 224, cites Ignatius to show that the false teaching here is not unlike some form of gnosticism. Holtz, *Pastoralbriefe*, 101.

reveal the world-despising attitude of the false teachers.<sup>220</sup> The author rejects a teaching which is ascetic or which looks upon down on creation. Against such an insubordinate view of God's creation, he reiterates the goodness of creation, but also spells out that it is an insight given by God to those who believe and know the truth. The implication is clear: those who reject food and marriage lack knowledge. Salvation is, in this way, once again a key motif. Saved people accept creation, the given order. They would not question marriage which has been instituted by God. The link with the section on women is clear: the men-women roles are part of creation, a divine order, which is honourable and obeyed by those who have been saved.

The theme of abstention from food (4:3) is developed to express concern for proper nourishment, which then, in turn, becomes "good training", or avoiding of bad teaching (4:7).<sup>221</sup> As before, the negative view of the false teachers in the introduction (1:3-4 and 1:5) allows for the positive development of material about Timothy here.<sup>222</sup> The concept which is changed to physical training is once again modified to spiritual training: the attainment of εὐσέβεια (4:8).<sup>223</sup> The repetition of this word links it to the preceding use in 3:16, which focussed on the salvific message of the church, as well as to the training that Timothy is to undergo, which also has a salvific goal (4:8-10).

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<sup>220</sup>Roloff, *Timotheus*, 224. He suggests that such an attitude would rule against the false teachers being Jewish Christians. As he further points out, the implicit assumption in the author's reasoning is that the creator and the saviour are the same. Roloff, *Timotheus*, 228. Cf. Houlden, *Pastoral Epistles*, 87.

<sup>221</sup>Dibelius-Conzelmann, *Pastoral Epistles*, 64, believes this explains the lack of discussion of marriage in 4:4-5. Holtz, *Pastoralbriefe*, 101, suggests that marriage has already been dealt with in 3:2, 12; such an understanding would draw 3:1-13 and 4:1-10 closer together.

<sup>222</sup>Roloff, *Timotheus*, 240.

<sup>223</sup>Fee, *Timothy*, 103. The *ἀγών topos*, developed in 4:7-10, is common in Hellenistic philosophy. Roloff, *Timotheus*, 243-5. It is picked up in the *peroratio* (6:12) and developed into paralleling the *propositio* (1:18). Barrett, *Pastoral Epistles*, 70 notes the similarity between this and the Stoic position. Schlatter, *Kirche*, 123-4, suggests a connection between teaching and training which would relate it to the false teachers in 4:1.

### 5.3.2 The second Part of the second Development (4:11-6:2)

While 4:1-5 dealt with the behaviour and effects of the false teachers, 4:6-10 dealt more generally with Timothy's attitude. In 4:11-6:2, this focus is specifically on how Timothy is to live out his general attitude. Roloff notes that the instructions directed personally at Timothy (4:11-5:2 and 5:23) bracket third person instructions (though not exclusively), giving them particular prominence.<sup>224</sup> There are the following units:

1. 4:11-16 refers to Timothy's "official" relationships with the congregation at Ephesus<sup>225</sup>;
2. 5:1-2 refers to Timothy's relationships with groups of people at Ephesus, but shares the attitude of popular moral philosophy of 4:11-16<sup>226</sup>; and is a transition to,
3. 5:3-16 which deals with the, apparently, critical issue of the widows;
4. 5:17-25 deals with presbyters (good and bad) and the question raised by charges brought against presbyters;
5. 6:1-2 refers to slaves.

The structure of 4:11-16 once again appears to conform to the pattern identified previously: instructions concluded with a salvific motivation of the instructions. In 4:11 there is a transition from the general moral attitude Timothy ought to have, to the living out of that attitude. Fee points out the argumentative value of the virtues in 4:12 for opposing the values of the false teachers.<sup>227</sup> A rhetorical analysis relates the virtues of 4:12 to other units in the text which describe the false teachers: it contrasts exemplary "speech" with the argumentation of the false teachers (1:4, 6:4-5); exemplary life with the wrong conduct of the false teachers (1:6, 1:19-20, 4:1-3, 6:3-5); exemplary in love (1:5) with the goal of the false teaching (1:3-4 contrasted with 1:5); exemplary faith with the wandering away from it (1:6, 4:1); exemplary purity with the false purity (4:1-3, and 5:22-3). Significantly again, these are moral values (also found in the moral philosophy of the time), which increase the coherence of this unit. The suggestion that the false teachers are in view is strengthened by the repetition of two of the three elements of Paul's charge (ἀγάπη, πίστις - 1:5) and of διδασκαλία (4:13, 16). It

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<sup>224</sup>Roloff, *Timotheus*, 250.

<sup>225</sup>Roloff, *Timotheus*, 250.

<sup>226</sup>For this reason Dibelius-Conzelmann, *Pastoral Epistles*, 72, links it with the preceding verses. Cf. also Roloff, *Timotheus*, 261; Towner, *Goal*, 171; Schlatter, *Kirche*, 134.

<sup>227</sup>Fee, *Timothy*, 107; Roloff, *Timotheus*, 253, merely comments that such a list is used primarily for rhetorical effect; Hasler, *Briefe*, 37, believes these verses are aimed at the false teachers.

has even been seen as a "veiled warning (to Timothy and others) to concentrate on the things the false teachers had forsaken".<sup>228</sup>

The preparatory nature of this unit is seen by the way it strengthens Timothy's position vis-a-vis the congregation. Paul brings every means of influence to bear on Timothy to ensure that he will act appropriately to deal with the problems: he reminds Timothy of the promised visit (first mentioned in 3:14, repeated in 4:13), of duties in a worship service (4:13)<sup>229</sup>, of his "ordination" (first mentioned in 1:18, repeated in 4:14)<sup>230</sup>, of the need for observable exemplary behaviour (4:12)<sup>231</sup>; and at the end of the unit points out the eternal consequences of his behaviour (4:16). The section ends with a note of "great concern of the gospel-people's salvation".<sup>232</sup> This further underlines the importance of the salvation motif in 1 Timothy. This motif has appeared in various guises throughout the letter so far; this is clearly relevant for the interpretation of the role of women in the church (2:9-15). That unit cannot be interpreted correctly without due regard for the major salvific concern of the letter. From such a formidable foundation detailed instruction follows easily.<sup>233</sup>

The first groups of people to whom the practical instructions apply, appear to present no problem. Verses 5:1-2 present an easy transition in the argument.<sup>234</sup>

In the units on widows and presbyters the instructions are again expanded. Although they deal with groups (as the previous unit did), the amplified treatment alone

<sup>228</sup>Towner, Goal, 238.

<sup>229</sup>Kelly, Pastoral Epistles, 105. Fee, Timothy, 107, believes that these were the duties needed in worship, but not that a model of worship is being presented. Cf. also Roloff, Timotheus, 254; Scott, Pastoral Epistles, 52; Guthrie, Pastoral Epistles, 97; Hultgren, Timothy, 85; Wohlenberg, Pastoralbriefe, 165.

<sup>230</sup>Hasler, Briefe, 38-9, believes the primary reference is to the responsibility imposed by ordination. He comments on its value "Die so kirchlich legitimierte Ordination und Ämterfolge garantieren die unverfälschte Weitergabe der anvertrauten Glaubensbotschaft in der durch die religiöse Propaganda der Irrlehrer verunsicherten Kirche."

<sup>231</sup>Kelly, Pastoral Epistles, 109, notes that the term for progress was used by Stoics. As does Dibelius-Conzelmann, Pastoral Epistles, 72. Fee, Timothy, 109, believes "progress" may have been a slogan of the false teachers. Exemplary behaviour is part of his duty accepted in ordination. Roloff, Timotheus, 260. Guthrie, Pastoral Epistles, 99, comments that "Moral and spiritual rectitude is an indispensable preliminary to doctrinal orthodoxy."

<sup>232</sup>Fee, Timothy, 109.

<sup>233</sup>Kelly, Pastoral Epistles, 103, infers that Paul may have been concerned about Timothy's diffidence. "Paulus legt allen Nachdruck in die Mahnung, die Timotheus bewegen will, dies nun auch zu tun." Schlatter, Kirche, 131.

<sup>234</sup>Fee, Timothy, 112; Hasler, Briefe, 39.

suggests that these two groups presented a serious problem in the congregation.<sup>235</sup> Reasons for the problem widows have been suggested: the financial/material needs of the widows had to be controlled;<sup>236</sup> there were no rules about the care of widows at Ephesus.<sup>237</sup> In these two areas of concern, Paul will carefully apply his customary principles. "Therefore, although the material is new, the letter has been moving toward these instructions right along."<sup>238</sup>

In 5:3 and 16 the phrase ὄντως χήρας (χήραις) formally identifies 5:3-16 as a unit and thus forms an *inclusio*.<sup>239</sup> The *inclusio* suggests that identifying and caring for "true widows" is the focus in this unit.<sup>240</sup> The caring is strongly brought out in 5:8 where it is seen as a component of faith. This is unique, because there is no known, similar parenthesis about widows in non-Christian literature.<sup>241</sup> The important motif of prayer is here related to "true" widows. The "true" widow exercises prayer in two of the four words used in 2:1 as noted twice above. The "true" widow is an example of the one who trusts in God and finds that trust being worked out in the sphere of prayer. She no longer insists on her own will over against God. This is the necessary subordination and obedience. In the light of what was said in 2:11 this attitude is not new, and reveals important links between the passages.<sup>242</sup> The section consisting of 5:3-8 also makes use of the "instruction-salvific motivation" structure. All instructions in the letter, it seems, are given because of their effect on the salvation of those addressed.

In addition, there are young widows who should not be "enrolled" (5:9). But there is another class of widows not to be "enrolled"; those who have family are hinted

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<sup>235</sup>Hasler, *Briefe*, 40; Kelly, *Pastoral Epistles*, 112, for widows as a problem. He notes that the tone of this unit suggests "acute dissatisfaction with the conditions in the Ephesian church." (115); Fee, *Timothy*, 114.

<sup>236</sup>Towner, *Goal*, 185; Hasler, *Briefe*, 40, believes the intention was to make sure that those widows who needed support would get it.

<sup>237</sup>Holtz, *Pastoralbriefe*, 115.

<sup>238</sup>Fee, *Timothy*, 114.

<sup>239</sup>Towner, *Goal*, 182, contrasts this chiasm with a more detailed, but according to him less likely, one.

<sup>240</sup>Towner, *Goal*, 182; Roloff, *Timotheus*, 283.

<sup>241</sup>Dibelius-Conzelmann, *Pastoral Epistles*, 73.

<sup>242</sup>Fee, *Timothy*, 114; Dibelius-Conzelmann, *Pastoral Epistles*, 74; Roloff, *Timotheus*, 290.

at.<sup>243</sup> This raises the problem of identifying which widows are "true" widows. These widows were identified on the basis of character as revealed by past deeds (rather like those of 3:1-13 and 2:9-15).<sup>244</sup> In this section the connection of the words used: οἶκος (5:4) and οἰκείων (5:8) with 3:5 and with the concept of "household" centrally situated in 3:14-5 is significant.<sup>245</sup> The bishop must be able to look after his home, care for it, and control his children. If this happens, he will be able to relate to the congregation well. Similarly, widows must be cared for in their homes, and their position in the congregation must be properly ordered. This casts light on the reservation about women teaching. Their household role must be defined properly and exercised fully. Not even teaching may intrude on this. "True" widows live out a "unity of belief and action".<sup>246</sup> This is interesting, because it has arisen a number of times above: faith and behaviour must accord. Indiscriminate "enrollment" of widows would harm the widows' reputation.<sup>247</sup> Appropriate moral conduct is important.<sup>248</sup>

The concern to identify "true" widows and deal with the young widows divides the unit more or less in two (5:3-10 and 5:11-5, with 5:16 as a summary).<sup>249</sup> Identifying and caring for the widows serves to achieve a proper order in the congregation, a concern reflected in 2:8-15 and 6:1-2.<sup>250</sup> Such an order will also serve the purpose of

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<sup>243</sup>Dibelius-Conzelmann, *Pastoral Epistles*, 74, Kelly, *Pastoral Epistles*, 113, have a similar understanding citing possible cost as the reason. Roloff, *Timotheus*, 284, understands the point to be the restriction of the numbers of "true" widows, but allows that cost may have been a factor (289). Towner, *Goal*, 182, comments that the unit is concerned with identification of classes of widows and that there are the three mentioned.

<sup>244</sup>Fee, *Timothy*, 119. Towner, *Goal*, 183-4, believes that the fact that the "true" widows are described in the same or similar words as are used of the leaders (3:1-13) is not significant as the qualities described could apply to any Christian. Cf. Dibelius-Conzelmann, *Pastoral Epistles*, 74; Kelly, *Pastoral Epistles*, 115-6; Roloff, *Timotheus*, 284; Schlatter, *Kirche*, 141. The references to 2:9-15 have been dealt with in that section, but we cite as example, Roloff, *Timotheus*, 294. Hultgren, *Timothy*, 89. Houlden, *Pastoral Epistles*, 93. Scott, *Pastoral Epistles*, 60. Lock, *Pastoral Epistles*, 60.

<sup>245</sup>Fee, *Timothy*, 116; Roloff, *Timotheus*, 289.

<sup>246</sup>Dibelius-Conzelmann, *Pastoral Epistles*, 73, 74. Kelly, *Pastoral Epistles*, 114, states that the "enrollment" of widows "indiscriminately" would harm the widows' reputation. Towner, *Goal*, 187, notes the importance to the author of appropriate conduct.

<sup>247</sup>Kelly, *Pastoral Epistles*, 114.

<sup>248</sup>Towner, *Goal*, 187.

<sup>249</sup>Fee, *Timothy*, 114, sees these two concerns being the content of the unit.

<sup>250</sup>Roloff, *Timotheus*, 282, uses the word "Ordnung" to describe the activity. "Ordnung in der Gemeinde ... setzt Ordnung im Hauswesen voraus und steht in Entsprechung dazu. (292).

decreasing the likelihood of external criticism (5:7, ἀνεπίληπτου).<sup>251</sup> The coherence of this unit is enhanced if its pronouncements are related to the false teachers. The identical verb is used in 5:15 and 1:6 and in another sense in 6:20. "Nicht weniger eklatant sind die polemischen Neben- und Untertöne, die diese Anordnungsreihe durchziehen und die in den übrigen kirchenordnenden Ausführungen der Past ohne Parallele sind; vergleichbare Schärpen finden sich lediglich in den Aussagen über die Irrlehrer." <sup>252</sup>

The false teachers also provide the link to the next group of people addressed: the presbyters (5:17-25). Fee identifies the false teachers with certain members of this group.<sup>253</sup> The unit deals with presbyters in the same order in which the previous unit dealt with widows: the good aspects are mentioned (5:17-8) before the problem (5:19-22). The familiar structure of "instruction-salvific motivation" is followed.

The link with the false teachers who are greedy (νομιζόντων πορισμὸν εἶναι τῆν εὐσέβειαν - 6:5) is strengthened by the double payment mentioned, which requires careful selection of people lest they are motivated by greed.<sup>254</sup> Against this background, the references to greed (3:3, 8, and 6:17) take on a greater importance. The seriousness of the situation is indicated by the fact that God, Christ Jesus, and the angels are called upon as witnesses.<sup>255</sup> With judgment in 5:25, this again shows how the author relates his practical judgment with salvation. A motif similar to that in the section on women (2:9-15) is noticed here: peoples' lifestyle affects their fate. Salvation is at stake.

The false teaching also threatened another societal order, and leads directly to the discussion of it in the section on slaves. The introduction of slaves (6:1-2) at this

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<sup>251</sup>As noted of the behaviour set for leaders in 3:1-13 and women in 2:9-15. Roloff, *Timotheus*, 292. Towner, *Goal*, 187-90, links it the greater purpose of the mission of the church not being impaired. Wohlenberg, *Pastoralbriefe*, 184. Hasler, *Briefe*, 41. Scott, *Pastoral Epistles*, 62-3.

<sup>252</sup>Roloff, *Timotheus*, 285; Towner, *Goal*, 186-7. Schlatter, *Kirche*, 137.

<sup>253</sup>Fee, *Timothy*, 7-10, 127-8, 131 states that 5:20 implies that presbyters are sinning. This relates them to the false teachers. On the other hand, Hasler, *Briefe*, 43, understands that genuine presbyters are being undermined in their house churches and that this leads to their being falsely accused of errors.

<sup>254</sup>Dibelius-Conzelmann, *Pastoral Epistles*, 78, believes the reference is to payment. Kelly, *Pastoral Epistles*, 125, notes that Paul did not himself make use of this right, but insisted on its propriety. Cf. also Fee, *Timothy*, 128-9; Roloff, *Timotheus*, 308; Hasler, *Briefe*, 43; Ward, *Commentary*, 87; Hultgren, *Timothy*, 90.

<sup>255</sup>Fee, *Timothy*, 131, comments that the solemnity of the witnesses suggests that this does not simply deal with elders as such, but refers to a specific situation. This view is shared by Kelly, *Pastoral Epistles*, 127; Hasler, *Briefe*, 43; Scott, *Pastoral Epistles*, 66.

point is easily understood if their context is taken into account.<sup>256</sup> Because of the problems caused by the false teaching, the slave-master relationship was under pressure. It seems, as Fee asks, that an "over-realized eschatology or an elitist spirituality caused them [the slaves] to disdain the old relationships that belong to the age that is passing away?"<sup>257</sup> The concern about the effect of insubordination on the church's witness is again raised.<sup>258</sup>

This relates directly to 3:7, 5:14, and maybe 2:2. Roloff notes that the public aspect of slavery is dealt with in these verses, and asserts that this does not affect the validity of Gal. 3:28 for relationships inside the congregation.<sup>259</sup> Such reasoning would have major implications if it applied to the instructions to women in 2:9-15 as well. It would mean that the author of the letter felt no tension in believing the truth of Gal. 3:28 within the congregation, but that it did not affect the way the church needed to respond to outside scrutiny (2:9-15). The primary concern would then seem to be not to impede the progress of the gospel.<sup>260</sup> "Its progress might be fatally hindered if an impression got abroad that it tended to the dissolution of society."<sup>261</sup> Hasler notes a similar concern about the threat to public order, because of the Hellenistic conception of a grand cosmic order such disorder was seen to threaten the whole order.<sup>262</sup>

The end of the *probatio* is clearly indicated by the order Ταῦτα δίδασκε ἵνα παρακάλει (6:2). The *probatio* has provided variety and not been too obvious about structure, as required of good rhetoric. Paul's case has been stated and demonstrated. It remains for the *peroratio* to make a successful conclusion as likely as possible.

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<sup>256</sup>Roloff, *Timotheus*, 321, accounts for the context by denying that these verses are dependent on a household code. The slaves are not treated as members of a household, but as another group in the church. Barrett, *Pastoral Epistles*, 82, rather ingeniously suggests that elders who were slaves were addressed here, but has found little, if any, support.

<sup>257</sup>Fee, *Timothy*, 137. Towner, *Gal*, 176, suggests that the relationship was under pressure because of Paul's teaching on equality. He believes the slaves and women "were turning their backs on the social institution by which society defined them."

<sup>258</sup>Roloff, *Timotheus*, 321, notes that in the common mind foreign religions spoiled slaves, as does Towner, *Gal*, 177.

<sup>259</sup>Roloff, *Timotheus*, 322.

<sup>260</sup>Barrett, *Pastoral Epistles*, 82.

<sup>261</sup>Scott, *Pastoral Epistles*, 71.

<sup>262</sup>Hasler, *Briefe*, 44-5.

Because of the complex problem/case, a variety of aspects were dealt with. This is not unique, nor does it witness against coherence or unity. Wuellner points out that these are the various *topoi* under which the argument of Paul's case is argued. Paul "comes at it from all angles", and "moves without hesitation from one level to another, one topic to another".<sup>263</sup> In the end, however, the rhetorical structure reveals how all these elements, at first sight disparate, fit into one whole and display similar links and patterns.

#### 5.4 The *Peroratio* (6:3-21)

Before considering the functions of the *peroratio*, its units will be delineated. This will make it easier to recognise the overall effect of the *peroratio*.

The first unit 6:3-10 starts with εἴ τις after the *inclusio* which encloses the *probatio*.<sup>264</sup> The next unit begins at 6:11, as is clearly indicated by the change to a second person form of address, and specifically the vocative. This unit ends with the doxology of 6:15-6.<sup>265</sup> The third unit clearly starts in 6:17 with the author's typical way of addressing groups in the plural.<sup>266</sup> The fourth unit, which begins with 6:20, is again marked by the change to second person address, and again a vocative. The *peroratio* thus consists of four subsections:

1. 6:3-10
2. 6:11-6
3. 6:17-9, and
4. 6:20-1.

Each subsection will be studied to see how it contributes to the overall effect required of a *peroratio*.

"The peroration is the end and conclusion of the whole speech...."<sup>267</sup> This means it is the last occasion one has to sum up the case, to make any particular point, to

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<sup>263</sup>Houlden, *Pastoral Epistles*, 82.

<sup>264</sup>Bush, "Note", 154, also marks 6:3 as the start of a unit rather than 6:2b. Roloff, *Timotheus*, 326, believes it gives a clear semantic signal of changing from what went immediately before.

<sup>265</sup>Roloff, *Timotheus*, 341, compares the end of 6:16 to that of 3:16b which marked the transition to 4:1.

<sup>266</sup>Compare 6:17 with 2:8, 2:9, 3:8, 3:11.

<sup>267</sup>Cic., *Inv. Rhet.*, 1.52.98.

highlight a vital issue, or in any way to influence the hearers.<sup>268</sup> Small wonder Quintilian regards it as the most important part of the discourse.<sup>269</sup> A *peroratio*, as noted in chapter 2, consists of a number of parts: "... it has three parts, the summing-up, the *indignatio* or exciting of indignation or ill-will against the opponent, and the *conquestio* or the arousing of pity and sympathy", though it was sometimes "managed in different ways" to avoid the suspicion that one was working to a system.<sup>270</sup> These parts of the *peroratio* are present in 6:3-21, as will be seen when the sections are examined in turn.

The *peroratio* also relates very closely to the *exordium*.<sup>271</sup> Wuellner, citing Lausberg, notes the similarity between the two parts of the speech. This is not surprising as a good *exordium* leads into the issues of a case and a good *peroratio* sums up the issues.<sup>272</sup>

In the case of 1 Timothy, there is a close match between *exordium* and *peroratio*.<sup>273</sup> The following elements are found in both:<sup>274</sup>

1. A reminder to Timothy of his "ordination" - 1:18 and 6:12;
2. a call to Timothy to fight (using verb and cognate noun) - 1:18 and 6:12;
3. a vocative address of Timothy - 1:18 and 6:11, 20;
4. the reference to *ἑτεροδιδασκαλεῖν* - 1:3 and 6:3;
5. the charge to keep - 1:18 *ταύτην τὴν παραγγελίαν παρατίθεμαί* and 6:20 *τὴν παραθήκην* (cognate noun of verb in 1:18);
6. the similar description of those who wander away - 1:6 *ἀστοχήσαντες* and 6:21 *ἡστόχησαν*;

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<sup>268</sup>Cic., *Inv. Rhet.*, 1.53.100.

<sup>269</sup>Quint., *Inst.*, 6.2.1.

<sup>270</sup>Cic., *Inv. Rhet.*, 1.52.98.

<sup>271</sup>A fact of rhetorical theory noted by Roloff, *Timotheus*, 328.

<sup>272</sup>Wuellner, "Romans", 338.

<sup>273</sup>Roloff, *Timotheus*, 327.

<sup>274</sup>This is not an exhaustive list and further parallels will be noticed in the examination of the units.

7. the similar description of the content of the false teaching - 1:6 ματαιολογίαν and 6:20 κενοφωνίας;
8. the reference to eternal life - 1:16 ζωὴν αἰώνιον and 6:12 αἰωνίου ζωῆς;
9. the repeated use of κύριος - 1:2, 12, 14 and 6:3, 14, 15.

In addition to these verbal parallels, there are thematic parallels (obviously in sections in which the above words occur). For example, the negative reference to the false teachers in 1:3-4, 6-7 is paralleled by the negative reference to them in 6:3-10. Noting that 6:3-21 relates to the *exordium* as a *peroratio* should, we move on to consider the units.

#### 5.4.1 Unit 1: 6:3-10

The unit consists of three verses which refer to the false teachers (6:3-5) followed by three that repudiate their greed (6:6-8). The last two verses return to the topic of the false teachers' greed (6:9-10). The unit is characterised by the strongly emotive language typical of a *peroratio*.<sup>275</sup>

The first thing mentioned about the false teachers is again their ἑτεροδιδασκαλεῖν (6:3 as in 1:3) which is amplified by the *topos* of revealing its full implications. The false teachers were referred to in chapter 1, 4 and now here.<sup>276</sup> Each reference has introduced one negative aspect of the false teachers. 1 Timothy 1:3 introduced the "other teaching", 1:4 referred to their μύθοις and γενεαλογίας, 1:7 expanded on these aspects of teaching and referred to νομοδιδάσκαλοι. 1 Timothy 4:3 introduced the reference to κωλύοντων γαμεῖν, ἀπέχεσθαι βρωμάτων. And here the topic of greed is introduced.

Apart from a negative assessment of the false teachers which highlights their divisiveness (νοσῶν περὶ ζητήσεις - 6:4, διαπαρατριβαί ... ἀνθρώπων - 6:5), the monetary greed of the false teachers is amplified (νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν - 6:5, οἱ δὲ βουλόμενοι πλουτεῖν - 6:9, φιλαργυρία - 6:10), indicating that it

<sup>275</sup>"while in the peroration we may give full reign to our emotions ..." Quint., *Inst.*, 4.1.28. "It is at the close of our drama that we must really stir the theatre, ..." Quint., *Inst.*, 6.1.52. Houlden, *Pastoral Epistles*, 99, notes the "tone is more strongly hortatory".

<sup>276</sup>Roloff, *Timotheus*, 328; so too Fee, *Timothy*, 148.

was a major problem.<sup>277</sup> Whether this really was a failing of the false teachers or not is not certain, as the *topos* of greed was recommended for use in the *peroratio* as a means of discrediting one's opponents.<sup>278</sup> In the eyes of the author it presented a major problem. This emphasis recalls the need for leaders not to be greedy (3:3, 8).<sup>279</sup> The false teachers use of εὐσέβεια for profit is amplified as a play on words to reveal the true nature of εὐσέβεια which consists of proper conduct, especially of leaders. The wrong pursuit of money, it is concluded, leads away from the faith (this parallels the conclusion of 1:19) and to dire consequences, for the false teachers and those around them.<sup>280</sup> Once again the motif of salvation, so important in the letter, appears.

This unit clearly uses emotional, affective language and intends to "excite indignation" against the false teachers. It fulfills the function of *indignatio* which makes use of amplification and offers a colourful backdrop against which to contrast what Timothy's behaviour should be like.<sup>281</sup>

#### 5.4.2 Unit 2: 6:11-6

The unit consists of a charge made to Timothy. It urges him to pursue appropriate behaviour. Timothy's appointment is recalled and, in grand language, he is faced with its implications. The unit ends with praise to God. Roloff notes that the end of the unit is, in a sense, also the end not only of the ideas introduced in 6:3, but of the whole letter.<sup>282</sup>

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<sup>277</sup>Roloff, *Timotheus*, 329, notes the use of a conventional vice list (6:4-5) as a rhetorical device, as does Dibelius-Conzelmann, *Pastoral Epistles*, 83. Roloff, *Timotheus*, 333, notes that the ultimate motivation of the false is presented as being greed, which was an accusation used against the Cynics. Fee, *Timothy*, 142. Wohlenberg, *Pastoralbriefe*, 203. Scott, *Pastoral Epistles*, 135, believes the false teachers were teaching for pay. Towner, *Goal*, 27, notes the motive of greed, so too Scott, *Pastoral Epistles*, 74.

<sup>278</sup>Cic., *Inv. Rhet.*, 1.53.102. Fee, *Timothy*, 142, notes that such criticism was a common accusation. Roloff, *Timotheus*, 334, comments that even allowing for the popular nature of the charges, this description of the false teachers may not be entirely off the mark.

<sup>279</sup>Roloff, *Timotheus*, 337, does not doubt that in this unit it is the false teachers who are understood as those who want to become rich.

<sup>280</sup>Fee, *Timothy*, 146. " ... was wiederum verhängnisvolle Folgen für seine eigene Existenz wie auch für seine gesamte Umgebung haben muß." Roloff, *Timotheus*, 330. Scott, *Pastoral Epistles*, 75-6. Guthrie, *Pastoral Epistles*, 113, notes the sense of complete ruin.

<sup>281</sup>Roloff, *Timotheus*, 340.

<sup>282</sup>Roloff, *Timotheus*, 341.

The unit gains in effectiveness by following 6:3-10 and presents the picture of what Timothy should aspire to be.<sup>283</sup> It contrasts the behaviour of the false teachers with that of the duly appointed (6:12) and authorised leader, especially again, with regard to love of money. For this study, the emphasis of behaviour is important, as it is behaviour that is addressed in 2:9-15. The list of vices in 6:4-5 is contrasted with a list of virtues (6:11b) in motivating for correct behaviour.<sup>284</sup> Two of the elements of 1:5, πίστις, ἀγάπη, appear in this list.<sup>285</sup> In presenting the faith as a fight/battle to be fought, the author uses a current image.<sup>286</sup> Timothy is encouraged to stand firm.<sup>287</sup> All of the foregoing gets its effectiveness from the coming of Christ (6:14-6), who is the norm for behaviour, to whom accountability is owed.<sup>288</sup> The doxology reveals that one is dealing in the church not with intellectual debates, but "in the gospel of Christ is none other than the supreme Ruler of the universe, the Lord over all other lords."

Rhetorically, this unit sets out to obtain the goodwill of the reader with carefully selected material used. It may use fear as a motivator (depending on how the appearing of Christ is understood). It tries to move the judge by a picture of the future.<sup>289</sup> It assumes a posture of close intimacy and it invokes God and His

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<sup>283</sup>Suggested by the adversative δὲ (6:11). Roloff, *Timotheus*, 340, 345 calls it "Ein schroffer Kontrast ..." Fee, *Timothy*, 149. Dibelius-Conzelmann, *Pastoral Epistles*, 87, regards this unit as an "intrusion" between 6:10 and 6:17 and believes 6:11 points to baptismal teaching. Houlden, *Pastoral Epistles*, 99, notes the contrast with the love of money. Hasler, *Briefe*, 48, "Im Gegensatz zu der in der Gemeinde um sich greifenden Liebe zum Geld ... verfolgt ein echter Gemeindegott die Einübung der Glaubenstugenden...." Holtz, *Pastoralbriefe*, 139. Kelly, *Pastoral Epistles*, 139.

<sup>284</sup>Roloff, *Timotheus*, 341, 346 comments that the rhetorical use of such lists makes it difficult to interpret each term. Guthrie, *Pastoral Epistles*, 114, notes the contrast to 6:4-5. Lock, *Pastoral Epistles*, 71.

<sup>285</sup>These two appear in 2:15 as well.

<sup>286</sup>Holtz, *Pastoralbriefe*, 141. Roloff, *Timotheus*, 347-8. Fee, *Timothy*, 149-50 sees a reference to the Games, as does Barrett, *Pastoral Epistles*, 86. Guthrie, *Pastoral Epistles*, 115, notes whatever the precise reference, it implies "disciplined struggle". Houlden, *Pastoral Epistles*, 100. Scott, *Pastoral Epistles*, 76-7. Hasler, *Briefe*, 49. Hultgren, *Timothy*, 99.

<sup>287</sup>Fee, *Timothy*, 151, understands the solemn charge of 6:13-4 as "an encouragement to steadfastness on Timothy's part". This may recall the steadfastness of the church because of the truth it contains in 3:15-6 above. Scott, *Pastoral Epistles*, 78, sees Timothy being reminded of "the fidelity to which he was bound by his confession".

<sup>288</sup>Compare this with the reliability of Jesus as norm referred to in 3:16 above. Fee, *Timothy*, 148, "The whole of the appeal is placed against the backdrop of Christian eschatological certainties." Hasler, *Briefe*, 48, "... den empfangenen apostolischen Auftrag mit aller Integrität bis auf den Zeitpunkt der Wiederkunft Christi durchzuhalten."

<sup>289</sup>Quint., *Inst.*, 6.1.11; 6.1.13; 6.1.19.

authority.<sup>290</sup> It commits a solemn duty to Timothy.<sup>291</sup> Throughout the content is treated with "weight and dignity".<sup>292</sup> We conclude that 6:11-6 follows many of the guidelines for a *peroratio* and is probably trying to "win the judge over" and could be classified as a *conquestio*. However, reference is also still made to the wider audience in the next unit.

#### 5.4.3 Unit 3: 6:17-9

This unit of three verses surprisingly (after the solemn doxology) returns to the rich people in the congregation to advise them about their lives. As so often before, reasons motivating the pronouncement are given after the instructions.

Roloff notes that one would have expected the end of the letter after 6:16. In 6:6-10 the author condemns the desire for money and corrects it (6:17-9).<sup>293</sup> His aim is to win over the wider audience; this unit functions like a *conquestio* as well, and is materially linked to 6:11-6. The important point is again the stress placed on the benefits of correct behaviour. For the author "genuine faith in Christ and the new manner of life are inseparably bound together".<sup>294</sup> The use of ἀγαθοεργεῖν (6:18), might recall the ἔργων ἀγαθῶν required of women (2:10), as would linking this behaviour to eternal life: salvation (εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς - 6:19 and σωθήσεται - 2:15). As in almost every unit of the letter, the calls for appropriate behaviour are rooted in a salvific concern, in the structure identified in 2:9-15, 3:1-7 etc. The recurring pattern, revealed by rhetorical analysis, indicates that any interpretation of the units of instruction must take the general concern for salvation into account.

This unit seems to use accepted means to win over the wider audience and should be classified as a continuation of the *conquestio* which starts in 6:11.

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<sup>290</sup>Quint., *Inst.*, 6.1.24, 34. Cic., *Inv. Rhet.*, 1.53.100.

<sup>291</sup>Cic., *Inv. Rhet.*, 1.55.109.

<sup>292</sup>Quint., *Inst.*, 6.1.2.

<sup>293</sup>Dibelius-Conzelmann, *Pastoral Epistles*, 91, notes this unit could seem out of place. Cf. also Wohlenberg, *Pastoralbriefe*, 216; Holtz, *Pastoralbriefe*, 145.

<sup>294</sup>Towner, *Goal*, 190-1. Cf. also Scott, *Pastoral Epistles*, 82; Schlatter, *Kirche*, 172; Lock, *Pastoral Epistles*, 75.

#### 5.4.4 Unit 4: 6:20-1

This unit consists of a last brief appeal to Timothy to guard what has been entrusted to him by Paul.

The content of 6:20-1 is essentially a summary of the main points of Paul's case: it thus appears to fulfill the function of a *recapitulatio* as defined above.<sup>295</sup> The παραθήκη (6:20) referred to, is Paul's teaching. The defence of the church against the false teachers is found in it. So Timothy is to avoid the false teaching which has led to the disaster of some and stand firm in the faith. The unit is clearly a *recapitulatio*, and ends the case by briefly mentioning the main points that Paul wants Timothy to bear in mind as he contemplates his response.

#### 5.4.5 Summary

The conclusion of 1 Timothy has met the requirements set down for a *peroratio* in ancient rhetorical theory: it has excited anger against the opponents, it has sought to win over those who are to decide about it, and it has briefly summed up the points at issue. The ultimate success of the letter would have been seen in the response which it occasioned, whether that was in a situation of genuine or pseudonymous authorship.

An evaluation of 2:9-15 should not only be done within a rhetorical framework, but also within a specific context and a societal framework. Only then will the rhetorical analysis be complete. This task is undertaken in the next chapter.

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<sup>295</sup>Roloff, *Timotheus*, 371, says it is a classical *recapitulatio*. Fee, *1 and 2 Timothy*, 160, notes its function as summary. Scott, *Pastoral Epistles*, 82.

Chapter 6  
THE ROLE OF WOMEN

1 Timothy 2:9-15 in its Societal Setting

Once the place of the role of women in the church (according to 1 Timothy 2) is determined for the argument, it will be necessary to assess how the rhetorical situation affected the author. Chapter 6 examines the role of women in the Graeco-Roman society of the first century A.D. With a clearer understanding of the social setting, it will be possible to account for the way the author of 1 Timothy deals with the role of women in the church (as revealed by the rhetorical analysis).

We ended the previous chapter noting that a rhetorical analysis would be incomplete without an awareness of its socio-cultural setting, because of the cultural and social character of rhetoric.<sup>1</sup> Rhetoric was effective as a means of persuasion because it accepted common cultural perspectives.<sup>2</sup> The important result of this acceptance was to increase the value placed on common tradition.<sup>3</sup> Values were not freely created. Speeches reflected prevailing cultural values. Mack notes that "a sizable knowledge of social and cultural heritage was absolutely necessary."<sup>4</sup> If this need applied to the ancient rhetor, it is even more important today. In the light of the foregoing, it is necessary to state the aim of this chapter.

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<sup>1</sup>Mack, Rhetoric, 36-8.

<sup>2</sup>Mack, Rhetoric, 37, calls the basis of proofs the "commonly shared perspective". This meant that proofs were "determined by social and cultural convention".

<sup>3</sup>Mack, Rhetoric, 37, states that "Custom was thus implicitly established as the court of highest appeal in the selection of persuasive arguments (*pisteis*) for a rhetorical argumentation."

<sup>4</sup>Mack, Rhetoric, 38.

## 6.1 The Aim and Approach of this Chapter

This chapter seeks to understand what 1 Timothy 2:9-15 might have meant to its hearers. "Rhetorical criticism takes the text as we have it, ... and looks at it from the point of view of the author's or editor's intent, the unified results, and how it would be perceived by an audience of near contemporaries."<sup>5</sup> In the previous chapter we "looked at" the text from the author's viewpoint; in this chapter we attempt to situate the text among its "near contemporaries".

The focus is on the role of women in first century society, and more specifically in a typical Graeco-Roman city of this time as mooted in 1 Timothy.<sup>6</sup> The discussion will even then not be a general one, but will take the text of 1 Timothy 2:9-15 as the point of departure, and move into its near contemporary society. In other words the text is to dictate what aspects of first century life are examined.

The role of women as enjoined in 1 Timothy 2:9-15 will be dealt with in two sections: 1. women's clothing and behaviour; 2. women's clothing and speech (this will cover "teaching" and "having authority" over men). In looking at the role of women in society, the position of Musonius Rufus, a first century Stoic, will be studied. The reason for this is that Stoic teaching was referred to a number of times in footnotes in the rhetorical analysis as being similar to positions presented in the letter. The nature of the similarity will be examined. After the rhetorical analysis has been viewed through these filters, a final evaluation of the role of women in the church according to 1 Timothy 2:9-15 will be presented.

## 6.2 The Clothing of Women and Behaviour

1 Timothy 2 :9-10 speaks of women's clothing in the following way:

2:9 ὡσαύτως [καί] γυναῖκας ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς, μὴ ἐν πλέγμασιν καὶ χρυσίῳ ἢ μαργαρίταις ἢ ἱματισμῷ πολυτελεῖ, 2:10 ἀλλ' ὃ πρέπει γυναῖξιν ἐπαγγελλομέναις θεοσέβειαν, δι' ἔργων ἀγαθῶν.

The "dress code" was a moral rule which is here introduced into the setting of worship.<sup>7</sup> The "code" is to be read at two levels: at one level it instructs women to dress

<sup>5</sup>This is Kennedy's description of rhetorical criticism. Kennedy, *Interpretation*, 4.

<sup>6</sup>The text locates the setting in Ephesus in 1:3. If the letter has been written pseudonymously, it is striking that Ephesus is chosen as the location. This must indicate some link between the author and Ephesus.

<sup>7</sup>Roloff, *Timotheus*, 127, "In VV9f wird eine *Sittenregel für die Frauen* aufgenommen, die ursprünglich allgemein das Verhalten christlicher Frauen normierte." Cf. Dibelius-Conzelmann, *Pastoral Epistles*, 45; Houlden, *Pastoral Epistles*, 70.

modestly; at another level, the significance lies in the motivation of modest dress.<sup>8</sup> In this section our concern is that aspect of the motivation that deals with behaviour. In the next section, the aspect of speech and communication will be dealt with.

The word, κοσμίῳ, in 2:9 is defined as "pertaining to being modest in the sense of moderate and well-ordered".<sup>9</sup> It is a virtue which asks women to refrain from extravagance (when they worship), pretentious clothing and ostentatious behaviour.<sup>10</sup> This is in line with the thinking of Plato and Aristotle. In their works κόσμιος represented virtue which accorded with the Greek ideal of a life that was well-ordered, formed, moderate, and balanced.<sup>11</sup>

But this virtue reflects more than modesty. It clearly reveals a basic attitude towards money.<sup>12</sup> The kind of clothing being discouraged by 2:9 was expensive and associated with well-off people.<sup>13</sup> This was especially true of Ephesus, known for its wealth and for its distinctions between the rich and poor groups.<sup>14</sup> The privileged

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<sup>8</sup>Roloff, Timotheus, 132, remarks on the two levels in his comment on 2:9. "Christliche Frauen sollen, wenn sie zur gottesdienstlichen Versammlung kommen, auf künstliche Frisuren, protzigen Gold- und Perlenschmuck und aufwendige modische Kleidung verzichten...." and then continues revealing the second level "denn mit alledem würden sie sich in ein schiefes Licht setzen und Zweifel an ihrer Tugendhaftigkeit und Keuschheit wecken...." Dibelius-Conzelmann, Pastoral Epistles, 46, comments that κοσμίως is a womanly virtue stressed in "honorary inscriptions" and as such should not be restricted to clothing in the Pastorals.

<sup>9</sup>Louw, Lexicon, 88.48; the possible alternative they give at 66.10 speaks of "pertaining to being proper or suitable in terms of being attractive - 'proper, suitable' " does not change the sense vastly.

<sup>10</sup>Guthrie, Pastoral Epistles, 75, refers to the accompanying dangers of such behaviour, but does not spell them out. Kelly, Pastoral Epistles, 66, went further in his statement that, "what is probably foremost in his mind is the impropriety of women exploiting their physical charms on such occasions, and also the emotional disturbance they are likely to cause their male fellow-worshippers." Wohlenberg, Pastoralbriefe, 116, notes that the costly clothing of women would spoil the atmosphere of prayer because "das Weib, dadurch zur Gefallsucht gereizt, die Blicke anderer in gefährlicher Weise auf sich ziehen würde." The text, however, gives little indication of such psychological problems mooted by these modern male scholars.

<sup>11</sup>Roloff, Timotheus, 132, fn.114.

<sup>12</sup>This is confirmed by the discussion on the correct attitude towards money, which was identified as a major motif in the 1 Timothy in the rhetorical analysis in the previous chapter.

<sup>13</sup>Towner, Goal, 173, 208, 303 fn.29; Kelly, Pastoral Epistles, 66; Barrett, Pastoral Epistles, 54, has a picture of a third century relief showing four maids working on the toilet of one lady. Whether this would have applied in the first century is not certain, but in light of the preceding cannot be ruled out. Cf. also Padgett, "Wealthy Women", 23.

<sup>14</sup>Verner, Household, 151, 159, 168, 180; Stambaugh, Social Environment, 149-51.

position of some groups of people was accentuated by the clothing they wore.<sup>15</sup> The prohibition of such costly clothing was taken as a practical way to "restore social balance".<sup>16</sup> Some scholars believe that the author was focussing on the unity of the congregation in his instructions about women and wealth. A typical example is Schlatter who comments: "...denn die reiche Frau ist gewohnt, ihren Reichtum an ihrer Kleidung auszustellen, und sie tut dies oft nicht nur aus eigener Eitelkeit, sondern auch nach dem Willen ihres Mannes. Aber die prunkende Ausstellung des Reichtums erschwert der Gemeinde gefährlich ihre Einigung, die alle Unterschiede im Besitz überwindet."<sup>17</sup> But the author is not so much concerned about unity, as about neglect of the poor (widows who are not properly supported) and an improper, immodest moral lifestyle. Women were not to disturb the order of God in creation: they were to act in accordance with *πρέπει*, that which befits *εὐσέβεια*. Salvation depends on their lifestyle. Although the question of unity is present, very indirectly, character formation is in focus here. This will reappear in the next section in which the author rejects the teaching role of women (2:11-2), because it is out of accepted character.

Modest dress was not just required by Christians. Concern was expressed in the mystery religions about appropriate, simple women's clothing.<sup>18</sup> Scholler gives a list of quotations from sources that are relevant.<sup>19</sup> Quoting from a Neo-Pythagorean fragment attributed to Phintys and dated about the second century B.C., he writes that

she should be dressed in white, natural, plain. Her clothes should not be transparent or ornate.... In this way she will avoid being *overly dressed or luxurious*

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<sup>15</sup>"Nicht jede Frau entgeht der Versuchung, ihre gehobene Stellung durch äußern Schmuck und kostbare Kleidung zu betonen." Hasler, *Briefe*, 24.

<sup>16</sup>Towner, *Goal*, 208; he notes the presence of needy people in the congregation (174) and believes the instructions in 1 Tim. 2:9-10 take seriously the "hurt feelings of the poor or socio-economic divisions within the community aggravated by the ostentation of well-to-do women."

<sup>17</sup>Schlatter, *Kirche*, 84-5. If one were dealing with wealthy women patrons of the house churches, one could easily accept the validity of what Towner and Schlatter have said, and understand how any teaching which accentuated the visibility of such a group against the rest of the church would endanger its unity, and call for measures to restore equilibrium. This is essentially the position of Hasler, *Briefe*, 24, "[die finanziell besser gestellte Frauen] verfügten über reiche Mittel zur Unterstützung der Armen und zur Ausrüstung der Missionare. In ihren Häusern versammeln sich die noch kleinen Gemeinden zu gottesdienstlichen Feiern,....Bald führen die sozialen Unterschiede zu Spannungen". Cf. also Perkins, "World", 36; W. A. Meeks, "Toward a Social Description of Pauline Christianity," in *Approaches to Ancient Judaism*, vol. 2, Brown Judaic Studies 9, ed. W. S. Green (Scholars Press), 32.

<sup>18</sup>Dibelius-Conzelmann, *Pastoral Epistles*, 46, unfortunately the quotation is not dated; Roloff, *Timotheus*, 133 fn.116..

<sup>19</sup>D. Scholler, "Women's Adornment: Some Historical and Hermeneutical Observations on the New Testament Passages," *Daughters of Sarah* 6 (1980): 3-6.

or made-up.... She should not wear gold or emeralds at all - materialism and extravagance are *characteristics* of *prostitutes*....She can ornament herself with *modesty* (translation from M. R. Lefkowitz and M. B. Fant, *Women in Greece and Rome* 84-86).(my italics)<sup>20</sup>

Note how the clothing/dress is viewed from a moral perspective and as being indicative of a certain type of character. This is even more so, when the contrast to prostitutes is taken into account.<sup>21</sup> The reference to prostitution creates a moral/immoral framework within which the pronouncements about dress should be understood. The concerns about adornment resemble those of our passage. Within a moral/immoral framework, the contrast referred to in 2:9-10 is between dress appropriate to women who claim to be godfearing (θεοσέβειαν), and dress that is not. Women who claim to be Christians (and should thus be committed to καθαρᾶς καρδίας - 1:5), bring dishonour on the church and on God if their dress identifies them as immoral women according to the prevailing cultural values (cf. 1 Tim. 5:14). Their identification as immoral women threatens the church, for it contradicts what the church is: the household of God (3:15) which is ordered by a holy God. A second quotation from a Neo-Pythagorean source attributed to Melissa (dated by Malherbe between 100 B.C. and 100 A.D.), reads that

It appears to me that on your own accord you have acquired considerable *noble qualities*. For that you eagerly wish to hear what adorns a woman justifies the hope that you will grow old *in virtue*. The *temperate*, freeborn woman must live with her legal husband adorned with modesty, clad in neat, simple, white dress without extravagance or excess. She must avoid clothing that is either entirely purple or is streaked with purple and gold, for that kind of dress is worn by *hetaerae* when they stalk the masses of men. But the adornment of a woman who wishes to please only one man, her own husband, is her character and not her clothing.

You should have a blush on your cheeks as a sign of *modesty* instead of rouge, and should wear *nobility, decorum and temperance* instead of gold and emeralds. For the woman who strives for *virtue* must not have her heart set on expensive clothing but on the *management of her household*.... She should be of the opinion that, together with herself, she brought to him her *orderly behaviour* as the most beautiful and greatest dowry. For she must trust more in the beauty and riches of her soul than of her face or money. For the former can strip away envy and illness, but the latter continue to death.(my italics)<sup>22</sup>

Again, the emphasis on simplicity of adornment is clearly stated. But more importantly, the relationship of dress to moral categories is clear in this passage. Clothing reflects character. This passage displays other similarities with 1 Timothy. Exemplary character

<sup>20</sup>Scholler, "Adornment", 4.

<sup>21</sup>This will be referred to again below.

<sup>22</sup>A. J. Malherbe, *Moral Exhortation, a Greco-Roman Sourcebook*, Library of Early Christianity, ed. W. A. Meeks (Philadelphia: Westminster Press, 1986), 83, citing Pseudo-Melissa, *Letter to Kleareta* (Alfons Städele, *Die Briefe des Pythagoras und der Pythagoreer* [Meisenheim: Anton Hain, 1980], 160-2). He dates it between 100 B.C. and 100 A.D.

is defined as being focussed on the household (cf. 1 Tim. 2:15 where this is described, and 5:14 where it is named - οἰκοδεσποτεῖν) and order. "Noble qualities" lead to the inquiry about "virtue" which is expressed not in dress, but in deeds appropriate to "virtue" (cf. 1 Tim. 2:9-10 where the adornment appropriate to the virtue of godliness is also expressed in "deeds" - ἔργων ἀγαθῶν; 5:10). It is but a short step from this complex of ideas to the next section in 1 Timothy in which forbidding women to teach is related to childbirth, i.e. the women's function in the household and order (man was given authority over woman in creation by God). A quotation from an inscription by a husband in honour of his deceased wife (dated about 18-1 B.C.), states in similar vein, that

As for you domestic *virtues*, *loyalty* (to our marriage), *obedience*, ..., *reverence* (for the gods) without superstition, attire not designed for attracting attention, modest refinement - ....(my italics)<sup>23</sup>

Other quotations, which are clearly dated to the first century, show that similar values were still being expounded in the first and second centuries. We quote from Seneca, a first century Stoic:

*Unchastity*, the greatest evil of our time, has never classed you with the great majority of women; jewels have not moved you, nor pearls....In you has been seen that peerless ornament, that chiefest glory which is *modesty* (*To Helvetia On Consolation* 16.3-4; *LCL* translation).(my italics)<sup>24</sup>

That moderation was important to Stoics, is demonstrated by the works of another Stoic of the first century, Musonius Rufus, regarded as important by Lutz because of the congruence between his life and teaching. He had the following to say about "On Clothing and Shelter":

He [Musonius Rufus] also thought it best to provide *moderate* [σώφρονα] covering for the body, *not expensive* [πολυτελεῖ] and *superfluous*, for he said that one ought to use clothing and shoes in exactly the same way as armour, that is for the protection of the body and not for display.(my italics)<sup>25</sup>

Once again, this should not be read on its own. The moral implications are brought out when he noted, in discussing whether a woman should be taught philosophy, that she should be "chaste and self-controlled [σώφρονα]" (cf. 1 Tim. 2:9, 15 - σωφροσύνης). He believed that these qualities embraced among others that "...she must....not be

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<sup>23</sup>G. H. R. Horsley, ed., *New Documents illustrating Early Christianity* (Macquarrie University: Ancient History Documentary Research Centre, 1983), 34, citing E. Wistrand, *The so-called Laudatio Turiae* (Göteborg, 1976), 18-31.

<sup>24</sup>Scholler, "Adornment", 4.

<sup>25</sup>C. E. Lutz, ed., "Musonius Rufus: "The Roman Socrates", " *Yale Classical Studies* 10 (1947), 121.

contentious, not lavish in expense [μὴ πολυτελῆ], nor extravagant in dress [μὴ καλλωπίστριαν]. Such are the works of a *virtuous* woman [ταῦτα μὲν ἔργα τῆς σώφρονός ἐστι]...." The connection between moral attitude and appropriate works, or deeds, already noted, is thus underlined.<sup>26</sup>

How general this formulation of clothing/dress was, is revealed by Plutarch, who wrote in the first and second centuries. He commented in his Advice to Bride and Groom about the adornment of women in the following terms:

It is not gold or precious stones or scarlet that makes her such [i.e., a woman adorned], but whatever betokens *dignity*, *good behaviour*, and *modesty* (26; LCL translations). (my italics)<sup>27</sup>

Juvenal, a biting Roman satirist, also from the first and second centuries, attacked women in his sixth satire:<sup>28</sup>

There is nothing that a woman will not permit herself to do, nothing that she deems shameful, when she encircles her neck with green emeralds and fastens huge pearls to her elongated ears....So important is the business of beautification; so numerous are the tiers and storeys piled one upon another on her head!....Meantime she pays no attention to her husband; she never speaks of what she costs him (6.457-9, 501-3, 508-9; LCL translation).<sup>29</sup>

On the basis of the preceding discussion and quotations, we conclude that women's dress patterns were the subject of concern in both Christian and non-Christian society. The concern was not primarily about the actual physical clothing/dress, but about the character it revealed, the lifestyle associated with it by society. Prostitutes, and hetaerae who "stalk the masses of men" dressed in a certain way. Women who claimed to be pure, or virtuous, or pure believers, members of the household of God, could not dress in a manner that would associate them with immoral women. Women in the church who did so brought insult on themselves, the church, and God. Immoral behaviour existed, but outside of the official structures of society. Bringing such dress/associated behaviour into the church, threatened its very structure. But the implications of dress/clothing went further than that. They also touched the area of communication, speech, teaching.

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<sup>26</sup>Lutz, "Musonius Rufus", 41.

<sup>27</sup>Scholler, "Adornment", 5.

<sup>28</sup>W. A. Meeks, "The Social Context of Pauline Theology," *Int* 36 (1982): 268, explains that Juvenal expected his readers to understand the inappropriateness of a "woman acting as independently as a man", or a "rich freedman putting on airs". This presupposes that there are generally accepted models for "correct" behaviour. Meeks calls this inappropriateness "status inconsistency".

<sup>29</sup>Scholler, "Adornment", 5.

## 6.3 The Clothing of Women and Communication

As has become clear from the previous section, clothing was generally regarded as being more than simply "for the protection of the body and not for display".<sup>30</sup> The style of clothing communicated data about the wearer.<sup>31</sup> Dress described as καταστολή κοσμίω refers to more than external dress; it refers to "clothing as a symbol of behavior - 'manner of dress'". Ostentatious dress could raise questions about the morality of a woman. The appearance of σωφροσύνης in this context is taken to be almost equivalent to "chastity".<sup>32</sup> We find a similar attitude in non-Christian sources linking sexual promiscuity with manner of dress.<sup>33</sup> The negative connotation that attached to improper dress for women, is evidenced in other sources too.

Phintys remarks that

A woman's greatest virtue is chastity. Because of this quality she is able to honor and cherish her own particular husband....Accordingly a woman must learn about chastity....(translation from M. R. Lefkowitz and M. B. Fant, *Women in Greece and Rome* 84-86).<sup>34</sup>

It is fascinating that dress and speech are linked directly and in a way similar to that of 1 Timothy 2 in the work of Plutarch, who also relates mode of dress to behaviour in the following way:

....and most women, if you take from them gold-embroidered shoes, bracelets, anklets, purple, and pearls, stay indoors....Not only the arm of the virtuous woman, but her speech as well, ought to be not for the public....*For a woman ought to do her talking to her husband or through her husband....*(30-32; LCL translations).(my italics)<sup>35</sup>

<sup>30</sup>Lutz, "Musonius Rufus", 121.

<sup>31</sup>Recalling the quote attributed to Phintys above on women's clothing: "She should not wear gold or emeralds at all - materialism and extravagance are characteristics of prostitutes....She can ornament herself with modesty (translation from M. R. Lefkowitz and M. B. Fant, *Women in Greece and Rome* 84-86) quoted in Scholler, "Adornment", 4. Wohlenberg, *Pastoralbriefe*, 116, says "Die Kleidung ist zwar etwas Äußerliches, aber sie verrät gerade beim weiblichen Geschlecht oft genug nur zu sehr das, was im Herzen verborgen ist." Guthrie, *Pastoral Epistles*, 74, says something similar "It reflects a right attitude of mind...." Scott, *Pastoral Epistles*, 25, states that "a good life does, in some way, reveal itself in the outward appearance...."

<sup>32</sup>So Dibelius-Conzelmann, *Pastoral Epistles*, 46.

<sup>33</sup>Fee, *Timothy*, 71, comments that there is evidence that in Judaism and Hellenism "equated "dressing up" on the part of women with both sexual wantonness and wifely insubordination...." Scholler, "Adornment", 5, also relates "external adornment" with sexual infidelity and insubordination.

<sup>34</sup>Quoted in Scholler, "Adornment", 4.

<sup>35</sup>Quoted in Scholler, "Adornment", 5.

These quotes and those used above, reveal that women are not to seek adornment in style of dress, but that true adornment consists of behaviour which complies with cultural norms.

An important aspect of this concern with dress and speech is its relevance to interpersonal and societal relationships. According to 1 Timothy, the appropriateness of women's behaviour can only be judged if it is visible and external; in other words, it is judged by others. The church was concerned that the non-Christian world should take positive note of her religion, and in particular, of the positive role its women played (when viewed against the background of the desired models of women's behaviour in society).

Despite the greater freedom women enjoyed by the first century, women were not encouraged to speak in public. "They are to be seen, then, but not heard."<sup>36</sup> For a woman with a bare head to speak to a man in public was considered a sign of that woman's promiscuity.<sup>37</sup> It was noted in the section on 2:9-15 that the context was one of public worship. This would lay women who spoke to men in public worship open to similar charges. As with clothing/dress, the problem lay not with the activity itself, but what it meant in its society.<sup>38</sup> Teaching was thus not possible for women in the context of public worship (2:12), without endangering the reputation of the women, and the church itself and this endangered the salvation of people.<sup>39</sup> In addition to the question of sexual impropriety, public speaking by women in the Christian context had another dimension. Christian teaching further dealt with authoritative communication, as is obvious from the letter itself. This kind of relationship in public worship would place women in a position of looking "bossy" (whether this was intended or not) over men, and this was unacceptable in society.<sup>40</sup> Women who behave in this way, have broken the accepted

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<sup>36</sup>R. MacMullen, "Woman in Public in the Roman Empire," *Historia* 29 (1980): 216.

<sup>37</sup>C. Kroeger, "The Apostle Paul and the Greco-Roman Cults of Women," *JETS* 30 (1987): 36-7.

<sup>38</sup>An example of the extent of suspicion there was about women being taught by philosophers (i.e. not even teaching yet), is revealed by the fact that the worst motives were imputed to the Cynics who taught women. "Cynics carry off wives on the pretense of making philosophers out of them and then share them around with their associates" Stambaugh, *Social Environment*, 144, citing Lucian *Runaways* 18-9.

<sup>39</sup>Another major motif in 1 Timothy which recurs in almost all units of instruction, as noted in the previous chapter.

<sup>40</sup>Hence Juvenal's sixth satire highlights the absurdity of domineering women.

order.<sup>41</sup> It is an order which God established in Genesis 3 to deal with the problems women cause by speaking to the wrong people without their husbands.

Information from various sources confirms that this concern for proper behaviour and its societal implications are not unique to 1 Timothy. It was an issue in Graeco-Roman society in general. In classical times the role of women in society changed and advanced from a rigid enclosure ethic, but it varied from a place to place. But it was not impossible for women to be economically and socially active in public life.<sup>42</sup> By the time of the first century, the situation of women had progressively improved. Upper class women especially, could be professionally occupied outside the home in commerce and manufacture, and had more freedom than before.<sup>43</sup> This freedom led to its excesses, as is, for example, seen in a concomitant portrayal in comedy of the misogynist and the domineering woman.

How widespread this concern was, is also seen in popular philosophy with its negative picture of the role of the woman vis-a-vis the man. The Peripatetics and the Neo-Pythagoreans were also in favour of the traditional role of female subordination (they would accept the ἐν πάσῃ ὑποταγῇ - 1 Timothy 2:11).<sup>44</sup> In contrast to them, the Epicureans and Cynics actually had women students (they would accept the γυνὴ μαθητεύω - 1 Timothy 2:11), while the Stoics, as exemplified by Musonius Rufus, theoretically believed "That Women too should study Philosophy".<sup>45</sup> There is no record, however, of any women students.<sup>46</sup>

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<sup>41</sup>J. A. McNamara, A New Song: Celibate Women in the First Three Centuries (New York: Harrington Park Press, 1985), 39; Verner, Household, 169-70.

<sup>42</sup>K. Thraede, "Ärger mit der Freiheit," in "Freunde in Christus werden..." (Berlin: Burckhardt-Verlag, 1977). J. M. Bassler, "The Widow's Tale: A fresh Look at 1 Tim 5:3-16," JBL 103 (1984): 25, comments that "liberation seems to have been somewhat stronger in theory than in practice."

<sup>43</sup>Thraede, "Ärger", 78, 48. Bassler, "Widow's Tale", 25, notes gains in the areas of law, the economy, and education. W. A. Meeks, The First Urban Christians (New Haven: Yale University Press, 1983), 24.

<sup>44</sup>Bassler, "Widow's Tale", 26.

<sup>45</sup>Bassler, "Widow's Tale", 27, cites Meeks as wondering whether the fact that the Cynic, Crates's wife is mentioned so often is not an indication that it was a novelty. Meeks, Moral World, 60. She states that only the Epicureans had a woman president, which would presumably accord with διδάσκειω and ἀθροεύω of 1 Tim. 2:12. The title of a chapter in Lutz, "Musonius Rufus", III.

<sup>46</sup>W. A. Meeks, The Moral World of the First Christians, Library of Early Christianity, ed. W. A. Meeks, vol. 6 (Philadelphia: Westminster Press, 1986), 46.

The issue of women can be best illustrated by investigating the reflections of Musonius Rufus. He asserted the equality of men and women at the physical, and mental level.<sup>47</sup> He believed that one of the qualities a woman needed to study philosophy was that of being a good housekeeper. She would "nourish her children at her own breast, and serve her husband with her own hands". The focus is much the same in Musonius Rufus' "Should Daughters receive the same Education as Sons?"<sup>48</sup> They are to be taught to live justly (δικαίως βιοῦν), and for the woman this means that she is to "manage her household well". Musonius Rufus clearly accepted a certain "order" which reflects the different constitution of man and woman and determined their tasks to some extent:

But I do say that, since in the human race man's constitution is stronger and woman's weaker, tasks should be assigned which are suited to the nature of each; that is the heavier tasks should be given to the stronger and the lighter ones to the weaker. Thus spinning and indoor work would be more fitting for women than for men, while gymnastics and outdoor work would be more suitable for men. Occasionally, however, some men might more fittingly handle certain of the lighter tasks and what is generally considered women's work, and again, women might do heavier tasks which seem more appropriate for men whenever conditions of strength, need, or circumstance warranted. For all human tasks, I am inclined to believe, are a common obligation and are common for men and women, and none is necessarily appointed for either one exclusively, but some pursuits are more suited to the nature of one, some to the other, and for this reason some are called men's work and some women's.<sup>49</sup>

The order is closely linked to marriage, which is the perfect institution for men and women. Marriage is, in turn, strongly focussed on childbirth. In marriage "there must be above all perfect companionship and mutual love of husband and wife, both in health and sickness and under all conditions, since it was with desire for this as well as for having children that both entered upon marriage."<sup>50</sup> Such a formulation reflects not only the σωθήσεται δὲ διὰ τῆς τεκνογονίας of 2:15, but also the injunction to young widows to marry (5:14). To appreciate Musonius Rufus' position on marriage, it is necessary to realise that this defence of marriage happened in a period when many

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<sup>47</sup>Lutz, "Musonius Rufus", III. What follows is a presentation of the views of Musonius Rufus in the named chapter, no further footnotes will be given to his work unless the reference is to a different section in Lutz.

<sup>48</sup>Lutz, "Musonius Rufus", IV.

<sup>49</sup>While this looks like an advance on 1 Timothy 2, it was only theoretical as there was no chance of its implementation.

<sup>50</sup>Lutz, "Musonius Rufus", XIII A. This picture of marriage contrasts starkly with the sexual infidelity and easy divorce described in Ferguson, Backgrounds, 55-6.

people were choosing not to marry (which was not the same as not engaging in sexual intercourse).<sup>51</sup>

But there is a deeper dimension to his views on women. Musonius Rufus' concern for the state of marriage was based on his understanding that the city was made up of homes.<sup>52</sup> "Thus whoever destroys human marriage destroys the home, the city, and the whole human race." Marriage and societal structures are closely linked. No wonder that "Musonius obviously supported the Augustan legislation."<sup>53</sup> "According to these laws men should be married between the ages of 25 and 60 and women, from ages 20 to 50."<sup>54</sup> After the death of a spouse, a woman had two years to get remarried, a man eighteen months. Those who did not comply with the requirements of the law, suffered economic penalties.<sup>55</sup> Augustus stated that the laws were to "encourage an increase in the birthrate thereby ensuring a continuing supply of military manpower for the state."<sup>56</sup> Ferguson notes that the aim was to stabilise the family unit which, as just mentioned, was under pressure from those not willing to start families.<sup>57</sup> Popular sentiment was not in favour of Augustus' attempts to enforce the married state, judging by "the frequency with which his successors reinforced it."<sup>58</sup> It is not too difficult to speak about the injunctions for women and widows in 1 Timothy as "stabilising the family unit". It also illuminates the central concept of the household of God in the letter.<sup>59</sup> The existence of popular support for the unmarried state in the Roman Empire would help to explain the strong formulation of 1 Timothy 2:9-15. The relevance of Musonius Rufus' position (both historically and philosophically) for this study needs to be considered next.

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<sup>51</sup>R. B. Ward, "Musonius and Paul on Marriage," *NTS* 36 (1990): 287, 282 fn.8.

<sup>52</sup>Lutz, "Musonius Rufus", XIV.

<sup>53</sup>Ward, "Marriage", 283. The Augustan marriage laws, *Lex Iulia de maritandis ordinibus* (18 B. C.) which was revised as *Lex Papia Poppaea* (9 A. D.).

<sup>54</sup>These ages compare with those given in 1 Tim. 5:9.

<sup>55</sup>Ferguson, *Backgrounds*, 57. In these terms, one could say that the author of 1 Timothy also imposed economic penalties on those widows who did not comply with his instructions: they could only receive aid if they met his standards. "Even widows were obligated to marry again as soon as possible." McNamara, *Song*, 45.

<sup>56</sup>Horsley, *Documents*, 36, citing Wistrand.

<sup>57</sup>Ferguson, *Backgrounds*, 57.

<sup>58</sup>McNamara, *Song*, 45.

<sup>59</sup>Ward, "Marriage", 289. The household was the centre of human relationships, of economic activity, and of social contact. Thraede, "Ärger", 57.

In summary, Musonius Rufus, as a Stoic, was not in favour of the old-fashioned subordinationist approach of the Peripatetics and Neo-Pythagoreans. He accepted the equality of men and women as human beings, and that women could learn philosophy. It is interesting that, seen from this perspective, he shares a progressive view with the author of 1 Timothy. This positive view echoes the *μανθανέτω* of 2:11.<sup>60</sup> Musonius' belief that certain areas of endeavour were generally more appropriate to one than the other, does not sound too different from the position in 1 Timothy, though the letter does not allow for the possibility of an exchange of duties. Philosophy equipped people to be content with their lot, and that meant in practice for women the role of running the household and for men that of being head of the household. Such a description could be applied to the situation at Ephesus and in cities in the Graeco-Roman world. Marriage was for mutual comfort and the raising of legal heirs (and citizens) without whom the city and the state would cease to exist. Marriage and procreation were civic duties. By analogy, marriage and having children would be ecclesiastical duties in the scheme of 1 Tim. 2:9-15. The larger units reflect and depend on the basic unit of the family.

All these insights must be understood as responses to trends in Graeco-Roman society. In the first century Graeco Roman world social morality was poor, people were choosing not to get married and thus not having legal children (and heirs). Such a situation endangered the security and continued existence of the city and state. There were good reasons for women, who now had greater freedom than they had had before, to choose not to get married. Childbirth was dangerous, death in childbirth appears to have been common, as well as its complications; in addition, women appear to have been underfed and overworked.<sup>61</sup> "The age brought in all places a heightened awareness of the differentiation of male and female. The traditional social roles were no longer taken for granted but debated, consciously violated by some, vigorously defended by others."<sup>62</sup>

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<sup>60</sup>Spencer, "Eve", 218, comments that "to learn in silence" was not dishonourable at all, in fact, it was an advance.

<sup>61</sup>L. Portefaix, *Sisters Rejoice*, Coniectanea Biblica: New Testament Series 20 (Uppsala: Almqvist & Wiksell, 1988), 9.

<sup>62</sup>Bassler, "Widow's Tale", 28, citing W. A. Meeks, "The Image of Androgyne: Some Uses of a Symbol in Earliest Christianity," *HR* 13 (1974): 179.

## 6.4 Conclusion

The position of the author of 1 Timothy, as deduced from the rhetorical analysis, can be reconciled with the picture of the historical situation of the first century as sketched in this chapter.

The rhetorical analysis revealed the argumentative development of Paul's case. Historically, the role of women was seen to be a matter of ongoing debate between those who advocated a return to traditional roles (e.g. 1 Tim.), and those who advocated further liberalising of the woman's role based on an assumption of equality (e.g. Gal.). The author of 1 Timothy stands in a Pauline tradition, if he is not more closely linked to the historical Paul.<sup>63</sup> The equality promised by Galatians 3:28 is part of that tradition and, according to some, was instrumental in creating a mind-set that encouraged women to move away from their traditionally described roles.<sup>64</sup> The Stoic tradition, especially as seen in Musonius Rufus, had a concept of equality which stressed the essential identity of man and woman as human beings, without denying the traditionally allocated roles. The egalitarian principle in both teachings was eventually overwhelmed by a practice in which that principle of equality was not very visible (not in our modern sense). The reason for this is that the egalitarian principle is not the "greatest good" of the respective system.<sup>65</sup> For the author of 1 Timothy, the concept of salvation, and the role of Jesus Christ within it, is the final concern which determines his instructions on the family and society.<sup>66</sup> Musonius Rufus shares a similar concern for the safety and continued existence of the family unit within the state, but lacks the theological and Christological perspective.<sup>67</sup> For the author of 1 Timothy, the traditional role of the woman removes her from the sphere of the activity of the false teachers and returns her to the sphere of

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<sup>63</sup>This raises the importance of the question of authorship again. The author of 1 Timothy goes to great pains to establish the lasting validity of the Pauline teaching (e.g. 1:5). Roloff, *Timotheus*, 371-5.

<sup>64</sup>For example as found in Bassler, "Widow's Tale", as an "emancipation movement" or Towner, *Goal*, as "over-realised eschatology", or in an extreme form in Crossan, "Early Christian Feminism" as "feminism".

<sup>65</sup>For 1 Timothy this is stated a number of times in the previous chapter, for example, in 5.1.4.1, 5.1.4.5 above. For Musonius Rufus this is noted above.

<sup>66</sup>As typified by his concern for the salvation of Timothy and his hearers being potentially endangered by the false teaching (4:16). The author's concern for salvation was noted in chap. 3 as well.

<sup>67</sup>This comes out especially strongly in Lutz, "Musonius Rufus", XIV, referred to above. Cf. below for further discussion of the state.

Paul's "true" teaching. It is this complex thought that allows him to speak of the traditional role in a salvific way, but it must be underlined that it is not the traditional role *per se* that is salvific.<sup>68</sup> The salvific concern of the author of 1 Timothy is dominant in 1 Timothy 2. The instructions to women must be read in that context. This has been demonstrated by the rhetorical analysis of 1 Timothy: the important motif of salvation is found to underlie the instructions of all units except the unit dealing with slaves.<sup>69</sup> This characteristic of the letter clearly indicates that the concern for salvation must be borne in mind when interpreting any of these units. For the author of 1 Timothy, the "correct behaviour" is important because it is an external indicator of the correct spiritual position which implies that the person has not "strayed from the faith".<sup>70</sup>

Correct behaviour also has value for missionary reasons. The missionary concern for "all" in 1 Timothy 2 calls for behaviour that is not offensive to the "outsiders".<sup>71</sup> This concern for inoffensive behaviour, in order to build bridges into society, was a second reason for calling for what amounts to a subordinationist practice.<sup>72</sup> But the salvific aspect must be noted here, too. The concern for "outsiders" is rooted in God's desire that all people receive salvation (1 Tim. 2:4). Musonius Rufus, seems to have had analogous reasons for advocating the traditional roles of men and women, even if in an enlightened form. The position he took on marriage and procreation was supportive of the Augustan marriage laws which were aimed at stabilising society.<sup>73</sup> In both instances, the continuing stability of the household was vital to the ultimate goals of the authors. For this reason, the household had to be maintained. This meant that traditional roles for men and women, on which the household was founded had to be defended. For this reason, if the manner of dress or attitude (adopted for whatever reason) conflicted with the traditional roles, or worse, threatened them (i.e. insubordination), then it was unacceptable.

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<sup>68</sup>See the discussion in 5.1.4.5 above.

<sup>69</sup>Salvation appears at the end of the units of instruction as shown in chap.5. The structure of "instruction-salvific motivation" is found in all instruction units with the exception of the instructions to slaves, 6:1-2. This unit refers to God, but the reference is not explicitly salvific.

<sup>70</sup>This was noted above, but also in 5.1.4.5 and 5.1.4.6.

<sup>71</sup>Based on 2:1,2, 4, 6. This emphasis is noted in 5.1.4.5 above.

<sup>72</sup>Again reference is made to 5.1.4.5 above.

<sup>73</sup>Noted above.

That the traditional roles were no longer as solidly in force as some might have wanted to see, is demonstrated by the quotations above. As was seen above, society generally did not approve of the idea that women might be teachers (of men). The increasing freedom of women was viewed as a breakdown of morality.<sup>74</sup> Within such a societal understanding, allowing women to teach might all too easily have been identified with the promotion of anarchy. The author of 1 Timothy avoided the option of debating the issue with the women or the false teachers. He did not wish to support the questioning of traditional roles in debate. Intellectual debate seemed to characterise the false teaching. To have entered into debate with it might well have been seen as acceptance of its basic position. His position was one of stating the roles and exhorting people to accept them obediently.

Into this situation the false teachers brought a teaching that promoted further instability within the household in two senses: the household which was the family unit, and the "household" which was the church of God.<sup>75</sup> Apart from the instability it introduced, the false teaching endangered the faith and salvation of the members of the church.<sup>76</sup> For both of these reasons it was unacceptable to the author of 1 Timothy.

There is no doubt that the role of women in the church according to 1 Timothy is a traditional one in subordination to men, but within the range of possible choices open to the author it was not as conservative as it could have been. Qualities expected of women, for example, are also expected of men.<sup>77</sup> Women were downgraded, but not degraded. But before it is possible to "translate" that situation into our world, we shall have to perform a similar exercise to that of the author of 1 Timothy. He did not use the models or language of his imputed audience uncritically. The author's work of redefinition was directed by his salvific concern for his hearers and the relevance of the church to their society. Finally, the ἐπιφανείας of Jesus Christ was the horizon of his teaching.

The use of the rhetorical approach as a new approach in New Testament studies has revealed that there is an inner coherence in 1 Timothy, contrary to the

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<sup>74</sup>McNamara, *Song*, 45.

<sup>75</sup>See the discussion on 3:14-6 in the previous chapter.

<sup>76</sup>As already mentioned.

<sup>77</sup>E.g. σώφρων: women - 2:9, 15; men - 3:2; "true" widows are only allowed one marriage - 5:9; male leaders too - 3:2, 12.

results of some earlier scholars. Rhetorical criticism, by taking seriously the argumentative nature of the text, is able to explain portions of the text which are not always easily dealt with at a theological level. The development of the case put in 1 Timothy fits into the categories of classical rhetorical theory, and the understanding of the development of its arguments is assisted by reference to rhetorical theory. Moves in the text that appear by our standards to be illogical are seen to fit rhetorical patterns and structures. The use of rhetoric in reading a text adds depth and understanding to the insights which other approaches give. The rhetoric of the Bible is based on the cultural assumptions of its age, and for this reason a rhetorical analysis needs to take notice of the societal setting of the text before the text can be fully understood and applied today.

1 Timothy has the only text explicitly forbidding women to teach (i.e. using the verb διδάσκω - 2:12) and the text must therefore be interpreted with additional care. For the reasons outlined above, it appears to be difficult to endorse a simplistic prohibition of the teaching role of women on the basis of 1 Timothy 2. What needs to be taken seriously in applying the text today, is the fact that the text witnesses to an important issue for the mission of the church based on God's concern for "all" people. For this reason the author of 1 Timothy adopted/adapted acceptable societal models as a means of presenting the faith to society.<sup>78</sup> The models he used may seem conservative to us today, but appear to have been an avoidance of an extreme conservatism and an extreme liberalism.<sup>79</sup> Most importantly, the models used shared the author's penultimate concerns: order was necessary for the family unit to exist, the city to exist, and the state itself to exist. Without these mechanisms, the Gospel no matter how true, would not be able to serve its purpose. The letter hints at a state approaching moral anarchy, certainly a loss of moral values and sensibilities. Where this structure is broken, the Gospel cannot be heard - not by the believers, nor by the unbelievers. "Ministry" as understood today in a technical sense, is not really what 1 Timothy was dealing with. Even the term "teaching" can be clouded today by technical overtones not present in the letter. The text speaks about a religious activity misused in a church, evoked by a false teaching which stimulated pride and arrogance in people. It was, in fact, not so much teaching, as teaching based on a wrong foundation, which disqualified its function.

The models the author advocated were appropriate to their time and place, as were the models advocated in the generally accepted Pauline letters. To invoke 1

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<sup>78</sup>Perkins, "Women", 37.

<sup>79</sup>Roloff, *Timotheus*, 136, notes their moderately conservative nature.

Timothy 2:9-15 to prevent the ordination of women, for instance, seems to be a superficial misreading of the text and its intent. To claim it as an ally for a simplistic coercion of the ordination of women misses the care which the author takes to speak to the situation as he perceived it in the church. The author of 1 Timothy was convinced that God's salvation in Jesus Christ was meant for all; his instructions to Timothy and the church at Ephesus were all moulded by this conviction. A failure to take this into account in interpreting 1 Timothy 2:9-15 results in an incomplete understanding of the role of women (and other groups) in the church.

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