

Reconsidering the Meaning of the “Laying on of Hands” in 1Timothy 5:22 through a Structural Approach: The Use of Ταῦτα in 1Timothy

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Introduction

Traditionally, the phrase “lay hands on anyone” in 1 Tim 5:22 has been interpreted as a reference to ordination (identification or appointment). However, others think that it refers to the reception back to membership of erring individuals and lately some argue that the reference is in regard to the practice of accusation.¹ Some scholars that depart from the tradition argue that this verse signals a new paragraph and hence a transition from the topic of elders to that of the erstwhile believers.² This argument aligns with the interpretation of re-admission of erring persons. On the other hand, Brian P. Irwin argues that the same verse serves as a summary and caution that is projected in v. 22 and hence speaking to the aspect of accusation.³ The key aspect is that, if vv. 21-22 are connected to v. 20, then ταῦτα refers to the “instructions given in 19f and then v. 22 probably has to do with the ordination of

¹ Brian P. Irwin, “The Laying on of Hands in 1Tim 5:22: A New Proposal,” *Bulletin for Biblical Research* 18, no. 1 (2008): 123.

² *Ibid.*, 129.

³ *Ibid.*

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presbyters.”⁴ But, “if, on the other hand, v. 22 is unconnected with what has gone before, then the reference is to the readmission of sinners or heretics.”⁵ In this debate, the understanding of the phrase “laying on of hands” (1Tim 5:22) could be predicated on how one understands v. 21 and particularly the phrase ταῦτα which is a structural marker. The questions to guide the quest are: (1) what is the functional and discourse value of ταῦτα in v. 21 in light of the structural function in the corpus of 1Timothy? (2) How does this function inform the interpretation of laying on of hands in v. 22? This study explores the structural and functional value of ταῦτα in 1Timothy and its possible contribution to the understanding and interpretation of the unit of 1 Tim 5:17-25.

The Unity of the Letter

Contrary to the assertion that the pastoral epistles are incohesive, Jeffrey T. Reed notes that “recent scholars are proposing a coherent, textually cohesive argument in the letters.”⁶ And in particular, Peter Bush avers that the letter of 1Timothy “has a clearly defined and well-planned structure, a structure which indicates how the message of the epistle is to be understood.”⁷ The demonstrative “ταῦτα,” plays a vital part in forming cohesive ties with the text either anaphorically or cataphorically. Its interpretation is often dependent on other elements in the text and cannot be decoded unless such elements are identified.⁸

Therefore, in order to effectively establish the discourse function and referent of ταῦτα, one needs to look beyond the immediate context in some cases. Thus this study, in addition to exegetical techniques, draws from the modern linguistic advances that aid in clear and fruitful analysis of the discourse. In this case discourse analysis is employed since it examines the text beyond the sentence.

⁴ Martin Dibelius and Hans Conzelmann, *The Pastoral Epistles: A Commentary on the Pastoral Epistles, Hermeneia—a Critical and Historical Commentary on the Bible* (Philadelphia, PA: Fortress Press, 1972), 80.

⁵ *Ibid.*

⁶ Jeffrey T. Reed, “Cohesive Ties in 1Timothy: In Defense of the Epistle’s Unity,” *Neotestamentica* 26, no. 1 (1992): 132.

⁷ Peter G. Bush, “A Note on the Structure of 1 Timothy,” *New Testament Studies* 36, no. 1 (1990): 154.

⁸ Gillian Brown and George Yule, *Discourse Analysis*, Cambridge textbooks in linguistics (Cambridge, NY: Cambridge University Press, 1983), 192.

The Contextual and Structural Analysis

The Situational Context

The internal evidence reveals that the letter is addressed to Timothy who has been urged to remain in Ephesus while Paul travels to Macedonia (1:3). The purpose of Timothy's stay in Ephesus is to restore normalcy from the disruption caused by a group of false teachers that consider themselves as teachers of the law (1:7).⁹ According to Philip Towner, this aspect of false teaching consists of one of historical and cultural setting. As such, the letter would in turn serve as a sort of handbook to combat any such heresy any time it crops up.¹⁰

The church in Ephesus is believed to have been established by Paul around 52 AD which gives him the authority to command and instruct on matters of faith. By and large it became a focal point for the proclamation of the Gospel across Asia. However, by virtue of its location, this church often had to contend with external influences of preachers who travelled along that route presenting contrary doctrines and internal contradictions from those within (Acts 20:29f). Such were the forces Timothy had to contend with in the pursuit of defending the gospel.¹¹

Structure of the Letter of 1 Timothy

Several scholars would argue that "the PE are made up of a miscellaneous collection of material."¹² However, there is sufficient evidence to the effect that, the Pastorals are well organized with a high level of cohesiveness. There are three recognizable unifying elements in the letter that are worthy of consideration.

The False Teachers

Across the letter it is noted that the theme of false teaching is strategically brought out at various intervals along the construction (1:3-7, 18-20; 4:1-5, 6-10; 6:2b-10, and 6:20-21).¹³

⁹ Gordon D. Fee, *1 and 2 Timothy, Titus* (Grand Rapids, MI: Baker Books, 2011), 50.

¹⁰ Philip H. Towner, *The Letters to Timothy and Titus*, The New International Commentary on the New Testament (Grand Rapids, MI: Eerdmans, 2006), 97.

¹¹ Douglas J. W. Milne, *1 Timothy, 2 Timothy, Titus* (Fearn, Scotland: Christian Focus Publications, 1996), 1.

¹² Reed, "Cohesive Ties in 1 Timothy: In Defense of the Epistle's Unity," 131-132.

¹³ Towner, *The Letters to Timothy and Titus*, 97.

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The topic threads the letter together as a unit and forms the major question explicitly and implicitly answered in it. This pattern aligns with Jan Van Kuppevelt who argues that, “discourse structure is in accordance with topicality as a general organizing principle in discourse.”¹⁴

Parallel Opening and Closing Structure

Broadly in regard to the structure of the letter, two major divisions are proposed: 1:3—3:16 and 4:1—6:21. According to Kuo-Wei Peng, this structural division is premised on the fact that “there is an observable hymn-like piece of material established at the middle (3:14-16).”¹⁵ In this model, the first expounds on the issues of the governance of the church while the other section deals with the specificity to the nature of church.

Mako Nagasawa proposes that there is a chiasmic arrangement in the organization of the letter. He proposes as such:

- A: Fight the good fight (1:1-20)
- B: The Christian Household and Witness part 1 (2:1-15)
- C: Church Leaders (Elder & Deacons) (3:1-13)
- D: The Truth at the Heart of the Church (3:14-5:2)
- C: Church Leaders (Older & Younger Widows & Elders) (5:3-25)
- B: The Christian Household and Witness part 2 (6:1-11)
- A: Fight the good fight (6:12-21).¹⁶

Though this might be overstretching the text in some instances, what it shows is a clear pattern in the author’s approach in the organization of his material. According to Philip Towner there is a remarkable structural similarity between the closing and opening segments of the letter as shown below.¹⁷

¹⁴ Jan Van Kuppevelt, “Discourse Structure, Topicality and Questioning,” *Journal of Linguistics* 31 (1995): 109.

¹⁵ Kuo-Wei Peng, “The Structure of 1 Timothy Reconsidered,” *The Bible Translator* 61, no. 1 (2010): 10.

¹⁶ Mako A. Nagasawa, “The Implications of the Chiasmic Structure of 1 Timothy on the Question of Women in Church Leadership,” 1. http://www.newhumanityinstitute.org/pdf/paul_1timothy_chiasm_women-as-elder.pdf. Accessed 23 April, 2021.

¹⁷ Towner, *The Letters to Timothy and Titus*, 389-90.

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1:3	Command to Timothy to Instruct	6:2b	Command to Timothy to Teach
4-7a	Topic/ Description: False teachers positive Theme: love	3-6	Topic/ Description False teachers Positive theme: godliness
7b-10	Misunderstanding: The Law (purpose of the law explained)	5-6	Misunderstanding: godliness and wealth Godliness explained
11-16	Contrasting model: Paul (conversion/calling) role of the historical Jesus	7-10 11-15	Desire for wealth critiqued Contrasting model Timothy (restating Timothy's commission) Example of the historical Jesus
17	Doxology	16 17-19	Doxology Instruction to the wealthy
18-20	Timothy's Commission repeated	20-21	Timothy Commission repeated

This close similarity between the first and last chapters could indicate purposefulness and care in structuring of the message by the author. Therefore, it is vital for any interpreter to take into consideration the structural layout of the text while exegeting any portion of the discourse.

ταῦτα “*These Things*”

It should also be noted that periodically the writer uses the referring pronoun *ταῦτα*, which often links the different segments of the discourse and also strengthens the cohesiveness of the entire letter. Before establishing a new set of instructions, the author establishes a transition that sums up the previous discussion into a cohesive unit such as (3:14; 4:6, 11, 15; 5:7, 21; 6:2, 11).¹⁸ In the entire Pastorals, Paul uses *ταῦτα*,

¹⁸ Robert L. Thomas and Andreas J. Köstenberger, *1 and 2 Thessalonians, 1 and 2 Timothy, Titus* (Grand Rapids, MI: Zondervan, 2006), 321.

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thirteen times, most often to refer to instructions that he has just articulated (i.e., it is anaphoric, pointing back to what precedes).¹⁹

The Function of ταῦτα in 1 Timothy

As earlier stated, ταῦτα in the book of 1 Timothy serves as part of the organizing element of the letter. According to Wolfgang U. Dressler, the indexical signans such as the demonstrative pronoun ταῦτα can either be exophoric deixis (pointing to something within the context of the situation but not in a text) or endophoric deixis (pointing to an aspect within the same text and whose interpretation is drawn from the same text).²⁰

The endophoric deixis is particularly of two kinds: Anaphoric (pointing back in the discourse for their referent) or cataphoric (pointing forward in the discourse for their referent).²¹ Matt Searles in his article that assesses the function of the phrase ταῦτα λελάληκα ὑμῖν in the discourse of John 14-16 observes that the phrase operates as a deliberate structural marker. And as such it plays a prominent role in its exegesis.²² He notes that “in each case, the referent of the ταῦτα, is not simply the verse or two preceding, but the whole of the preceding section.”²³

Therefore, the study of ταῦτα in 1 Timothy is a legitimate cause and this section examines in a measurable manner its nine occurrences and its derivatives in the discourse of 1 Timothy (1:18, 3:14, 4:6, 11, 15, 5:7, 21 and 6:2, 11). This is aimed at establishing its structural function and its implications for the understanding of 1 Tim 5:22.

¹⁹ Hulitt Gloer and Perry Leon Stepp, *Reading Paul's Letters to Individuals: A Literary and Theological Commentary on Paul's Letters to Philemon, Titus, and Timothy* (Macon, GA: Smyth & Helwys, 2008), 199.

²⁰ Wolfgang U. Dressler, “Marked and Unmarked Text Strategies within Semiotically Based Natural Textlinguistics,” in *Language in Context: Essays for Robert E. Longacre*, eds., Robert E. Longacre, Shin Ja Joo Hwang, and William R. Merrifield, (Dallas, TX: Summer International Academic Bookstore, 1992), 10. All texts must have hierarchical structuring (i.e., cognitive, pragmatic, and semantic hierarchies). Languages have several means of enhancing the contrast between foregrounding (more important, more precise) and background (less important, more pallid). These include: (1) Verbal aspect, (2) embedding into secondary clauses participles or prep/noun phrases, and (3) compensatory particles, 15.

²¹ Brown and Yule, *Discourse Analysis*, 192.

²² Matt Searles, “‘These Things I Have Said to You’: An Investigation of How Purpose Clauses Govern the Interpretation of John 14-16,” *Journal of Evangelical Theological Studies* 60, no. 3 (2017): 511–12.

²³ *Ibid.*, 513.

1Tim 1:18

Though not explicitly ταῦτα, the use of ταύτην is fundamental to the discussion of the structural role of ταῦτα.²⁴ The first chapter of the letter can be subdivided into four primary subunits thematically: 1-2; 3-11; 12-17; 18-20. Verses 1-2 convey a greeting, vv. 3-11 describe the problem at hand in Ephesus, vv. 12-17 enumerate Paul's relation to the gospel and vv. 18-20 make a resumption to the earlier subject of the local problem while highlighting Timothy's locus of authority in dealing with the issue at hand. The layout of the argument from the doxology in v. 17 is provided below.

Head: ¹⁷ Τῷ δὲ βασιλεῖ τῶν αἰώνων,²⁵

Now to the king eternal

Expansion: ἀφάρτῳ ἀοράτῳ μόνῳ θεῷ,
immortal, invisible, only God

Assertion: τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων,
ἀμήν.
be Honor and glory for ever and ever amen

Head ¹⁸ Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι,

This Charge I commit to you

Identification: τέκνον Τιμόθεε,
son Timothy,

Description: κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας,
according to the prophecies previously
made about you

Purpose: ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν
so that by them you might wage a good warfare

A short analysis of the text indicates that ταύτην in verse 18 is anaphoric, providing the logical cohesive tie with the previous discussion. It also brings back to the foreground the real issue which is the primary purpose of the letter anyway. As Philip Towner rightly observes, it refers back to the "original task, resuming the original

²⁴ According to Debilius and Hans, 1:18-20 is "important for the evaluation of the Pastorals literary 'pattern.' Such Summaries are found frequently in 1 Tim (3:14, 4:11, 5:21, and 6:2). In most of these passages the exhortation precedes a warning against false teachers," Dibelius and Conzelmann, *The Pastoral Epistles*, 32.

²⁵ *Accordance Bible Study Software for the Macintosh* (Altamonte Springs, FL: Oak Tree Software Inc., 1999). All subsequent Greek texts are drawn from the same source.

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thought as a way out of the testimonial digression, to add motivational material before moving on to related topics.”²⁶

It is unlikely that ταύτην refers to the ἵνα clause since it gives the purpose of the charge rather than its content. The most plausible referent is the content of vv.3-5.²⁷

Therefore, ταύτην functions as a discourse marker “to set off the paragraph and at the same time to connect the exhortations within the situation”²⁸ while also indicating a conclusion of the segment.

1Tim 3:14

This is the first appearance of a demonstrative ταῦτά since the charge at 1:18. The section 2:1-3:13 is organized thematically into four segments (2:1-8; 9-15; 3:1-7 and 3:8-13). The first two deal with aspects of worship within the community and the last two with the qualification of spiritual leadership within the community of faith. The phrase of interest is in the segment that appears to conclude this section.

The textual layout is as follows:

Head:¹⁴ Ταῦτά σοι γράφω ἐλπίζων ἐλθεῖν πρὸς σὲ ἐν τάχει·

These things I am writing to you hoping to come to you soon

Contrast:¹⁵ ἐὰν δὲ βραδύνω,

But if I should delay

Purpose: ἵνα εἰδῆς πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι,
that you may know how one ought to conduct oneself
in the house of God

Description: ἣτις ἐστὶν ἐκκλησία θεοῦ ζῶντος,
Which is the church of the living God

Expansion: στῦλος καὶ ἐδραῖωμα τῆς ἀληθείας.
The pillar and foundation of the truth

The Head here clearly is a new paragraph. The author has ended the basic guidelines already given. According to Alfred Plummer, he halts in order to “insist upon the importance of these things.”²⁹ Cornelius Stam,

²⁶ Towner, *The Letters to Timothy and Titus*, 203.

²⁷ George William Knight, *The Pastoral Epistles: A Commentary on the Greek Text*, *The New International Greek Testament Commentary* (Grand Rapids, MI: Eerdmans, 2008), 180.

²⁸ Dibelius and Conzelmann, *The Pastoral Epistles*, 32.

²⁹ Alfred Plummer, *Pastoral Epistles* (New York, NY: Hodder & Stoughton, 1888), 130.

however, argues that ταῦτά here is both anaphoric and cataphoric and spans the entire epistle.³⁰ The author sums up and also prepares the ground in the interpreter's mind regarding the instructions and additional charges yet to come. Anaphorically, he looks backwards to church life (2:1-3:13) and cataphorically links and prepares ground for the anticipated discussion.³¹ The double deixis renders this paragraph "both the highpoint and the turning point of the letter."³² As a structural marker, it concludes the foregone section and acts as a bridge to the next segment.

1Tim 4:6

Paul opens this chapter with a listing of the teachings of the false teachers and gives a rebuttal to their advancements (false doctrines). As earlier noted, the letter is organized around false teachers and Timothy. And it appears the previous section (2:1-3:13), mainly as other instructions in the letter, is aimed at combating this upsurge of falsehood. Verse 6 of 1 Tim 4 is structured as shown below standing within a long section (vv. 6-16) that focuses on the person of Timothy.

Head:⁶ Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς

These things lay before the brothers

Result: καλὸς ἔση διάκονος Χριστοῦ Ἰησοῦ,

then you will be a good servant of Christ Jesus

Progression: ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως
being nourished in the word of faith

Progression: καὶ τῆς καλῆς διδασκαλίας ·
and the good teaching

Clarification: ἣν παρηκολούθηκας
which you have closely followed

According to topicality, ταῦτα in v. 6 serves as a structural marker that facilitates a transition from the false teachers and their teachings to Timothy and his task. The author ends the preceding subunit while at the same time opening up a new one. The ταῦτα here is anaphoric though the question is to the scope. George Knight argues that it primarily refers

³⁰ Cornelius R. Stam, *Commentary on the Pastoral Epistles of Paul the Apostle* (Germantown, WI: Berean Bible Society, 1983), 68.

³¹ Towner, *The Letters to Timothy and Titus*, 299.

³² Thomas and Köstenberger, *1 and 2 Thessalonians, 1 and 2 Timothy, Titus*, 298.

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back to the preceding verses in the immediate context. However, he also acknowledges that there is room for reference to beyond the immediate.³³ On the other hand, Gordon Fee rightly notes that in function this verse gathers up “what has been said from 2:1-4:5”³⁴ urging Timothy, the principal character, to point them out to the brethren. He further notes that: “some see these things as limited to 4:1-5. But since the last personal charge to Timothy was in 1:18-20 and everything since then has been instruction for the church, ταῦτα logically includes the whole of 2:1-4:5.”³⁵ In fact, Thomas and Köstenberger surmise that it could even stretch ultimately to “the content of the entire letter to the brothers’ community”³⁶ and hence also be considered as cataphoric in function.

Irrespective of how one interprets ταῦτα here, the agreeable fact is that it is anaphoric and it stretches back to 2:1-4:5 and also concludes the previous section on false teacher making, a transition to a new topic. Also, important to note, is that after the bridge of 3:14-16, the author also begins the next section in the same frame as the previous frame topically (false teaching—Charge to Timothy).

1Tim 4:11

This occurrence appears also in a long segment inaugurated by v. 6 discussed earlier. From vv. 6-10, Paul focuses on charging Timothy to refrain from fables and rather pursue godliness. The argument is structured as thus:

Head: ¹¹ Παράγγελλε ταῦτα καὶ δίδασκε.

These things command and teach

Exhortation: ¹² Μηδεὶς σου τῆς νεότητος καταφρονεῖτω,

Let no one despise your youth

Contrast: ἀλλὰ τύπος γίνου τῶν πιστῶν ἐν λόγῳ,

but be a pattern to the believers in word

Expansion: ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνείᾳ.

In conduct, in love, in spirit, in purity

Temporal: ¹³ ἕως ἔρχομαι πρόσεχε τῇ ἀναγνώσει,

³³ Knight, *The Pastoral Epistles*, 290.

³⁴ Fee, *1 and 2 Timothy, Titus*, 117.

³⁵ Ibid.

³⁶ Thomas and Köstenberger, *1 and 2 Thessalonians, 1 and 2 Timothy, Titus*, 304.

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Until I come give heed to reading

Expansion: τῆ παρακλήσει, τῆ διδασκαλίᾳ.
to exhortation, to teaching

Exhortation: ¹⁴ μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος,
Do not neglect the gift that is in you

Clarification: ὃ ἐδόθη σοὶ διὰ προφητείας
which was given to you through prophecy

Progression: μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ
πρεσβυτερίου.
With the laying on of the hands of the elderhood

Ταῦτα here marks a transition from a rather theological summary to a parenthesis directed to Timothy.³⁷ Since the previous section concerned itself with more personal charges to Timothy, it would be arguably true to consider ταῦτα as pointing back to v. 6 and hence adding emphasis to the effect of the activities of the false teachers in the community. One would then understand its reference as tracking back to 2:1. Therefore, ταῦτα here sums up what precedes before Paul goes a bit more personal in a new subsection that gives the locus of Timothy's authority in executing the task at hand (namely: Calling and Conduct).³⁸

1Tim 4:15

The author again here gives a conclusive summary of the personal charge to Timothy. Philip Towner expresses it better when he notes that "Paul adds an exhortation that gathers the preceding thoughts together and looks at how Timothy's actions will affect others."³⁹

This conclusion sums up the entire section directed to Timothy (4:6-16). This paragraph is structured as thus:

Head: ¹⁵ ταῦτα μελέτα, ἐν τούτοις ἴσθι,

These things ponder, in them be absorbed

Result: ἵνα σου ἡ προκοπὴ φανερὰ ᾖ πᾶσιν.

So that your progress maybe evident to all

Exhortation: ¹⁶ ἔπεχε σεαυτῷ καὶ τῇ διδασκαλίᾳ,

Give heed to yourself and to the teaching

Progression: ἐπίμενε αὐτοῖς·

³⁷ Towner, *The Letters to Timothy and Titus*, 332.

³⁸ Fee, *1 and 2 Timothy, Titus*, 303.

³⁹ Towner, *The Letters to Timothy and Titus*, 341.

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continue in them

Explanation: τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις
for in doing this, you will save yourself

Expansion: καὶ τοὺς ἀκούοντάς σου.
and those hearing you.

The head clause that consists of the ταῦτα functions as a discourse marker in this segment to signal a shift from Timothy's conduct and work to his dedication before a final exhortation is given that summarizes the whole segment. The ταῦτα ensures that there is strong cohesiveness between what is to follow and what has preceded it. This ταῦτα only points back to v. 6 and subsequently v. 11.

1Tim 5:7

This text is situated in a section that deals with three classes of people (widows, elders, and masters) within the church or community of believers. The three blocks of text are knitted together by the word "τίμα" to honor. For purposes of the analysis vv. 3-8 are considered so that the flow of the argument can clearly be traced.

Exhortation 1: ³ Χήρας τίμα τὰς ὄντως χήρας.

Honor widows who are truly widows

Clarification: ⁴ εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει,

However, if any widow has children or grand children

Exhortation 2: μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον
εὐσεβεῖν

Let them learn first to be devoted to their own household

καὶ ἀμοιβὰς ἀποδιδόναι τοῖς προγόνοις·

and to give recompense to their parents

Explanation: τοῦτο γάρ ἐστιν ἀπόδεκτον ἐνώπιον
τοῦ θεοῦ.

For this is pleasing before God

Identification: ⁵ ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπικεν ἐπὶ θεὸν

Now she is indeed a widow, who is left alone, having
trust in God

καὶ προσμένει ταῖς δεήσεσιν καὶ ταῖς προσευχαῖς νυκτὸς
καὶ ἡμέρας,

and continues in supplications and prayers night and day.

Contrast: ⁶ ἡ δὲ σπαταλῶσα ζῶσα τέθνηκεν.

However, she that lives in pleasure is dead while she is

living

Exhortation 3: ⁷ καὶ ταῦτα παράγγελλε,
And these things command,

Purpose: ἵνα ἀνεπίλημπτοι ᾦσιν.

So that they should be above reproach.

Inference: ⁸ εἰ δέ τις τῶν ἰδίων καὶ μάλιστα οἰκείων οὐ προνοεῖ,
Now if anyone does not provide for his own and especially his household,

τὴν πίστιν ἤρνηται καὶ ἔστιν ἀπίστου χεῖρων.

He has denied the faith and he is worse than an unbeliever

Looking at the flow of the text, the main focus of the paragraph could be the identification of the real widow worthy of honor. Therefore, exhortation 3 sums up the embedded exhortation 2 which deals with the children's responsibility to their parents. The purpose clause limits "these things" to what has been expressed of widows in vv. 5-6.⁴⁰ Clearly in terms of structure, ταῦτα concludes Paul's discussion in the subsection by breaking off from his discussion regarding the family's call towards the widows before reverting to the church's responsibility which he had embarked on in v. 3. It is vital to note that in this case the ἵνα clause provides a limitation and guide as to how far back the ταῦτα looks.

1Tim 5:21

This text, which is at the core of this study, is also situated in the same pericope that discusses the groups to be honored within the church community that began at v. 3. The textual layout of the argument is arranged thus:

Exhortation 1:¹⁷ Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς
ἀξιούσθωσαν,
Let the well ruling elders be counted worthy of a
double honor

Clarification: μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ.
Especially those straining in the word and teaching

Quotation: ¹⁸ λέγει γὰρ ἡ γραφή·

For says the scripture:

βοῦν ἀλοῶντα οὐ φιμώσεις,

An Ox treading out grain you shall not muzzle

⁴⁰ Fee, *1 and 2 Timothy, Titus*, 124.

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καί·ἄξιός ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.

And the workman is worthy of his wages

Assertion: ¹⁹ κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου,

Against an Elder you shall receive no accusation

Exceptive: ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων.

Except only at the testimony of two or three witnesses

Exhortation 2: ²⁰ Τοὺς ἁμαρτάνοντας ἐνώπιον πάντων ἔλεγχε,

Those sinning rebuke before all

Purpose: ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν.

So that also the rest might have fear

Assertion: ²¹ Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ

I earnestly testify before God

Progression: καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων,

and Christ Jesus and the elect angels

Purpose/Reason: ἵνα **ταῦτα** φυλάξης χωρὶς προκρίματος,

That **these things** you should keep apart from prejudice

Expansion: μηδὲν ποιῶν κατὰ πρόσκλισιν.

Doing nothing out of partiality

Just as in v. 3, the discourse is shifted by the change of the subject topic from widows to elders. After giving an exhortation towards the honoring of the elders, Paul clarifies as to which kind is in view. Then he proceeds to give the grounds or premise of his exhortation through a quotation. After his justification for the charge to honor, he makes an assertion regarding the accusation of the elders which he qualifies with an exceptive clause. Exhortation 2 is presumably resultative of the exceptive clause—in the event that there is credible justification and evidence to the waywardness of the elder.

Ταῦτα in v. 21 is embedded in the ἵνα (purpose) clause that is dependent on the assertion reflecting Paul's oath or testimony. The question here is: does the ταῦτα refer back to the immediately preceding verses relating to elders (vv. 17-20) or includes the instructions regarding widows (vv. 3-20)? Donald Guthrie opines that the ταῦτα looks back to all the "careful instructions already given."⁴¹ Gordon Fee argues that ταῦτα has to do with the idea of the judgment hence vv. 19-20.⁴²

⁴¹ Donald Guthrie, *The Pastoral Epistles: An Introduction and Commentary*, Tyndale New Testament Commentaries v. 14 (Downers Grove, IL: Inter-Varsity Press, 2009), 130.

⁴² Fee, *1 and 2 Timothy, Titus*, 38.

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The operative words in the purpose clause in verse 21 are πρόκριμα which can mean either prejudgment (judgment beforehand) or discrimination and πρόσκλισις which denotes partiality. These words can serve both the cases (widows and elders). It appears that in this charge, Paul is knitting together the instructions given regarding the treatment of widows and elders in the form of a summary that highlights fairness in the treatment of these categories. Since the charge of 5:7, which was focused on the children and grandchildren of the widow, there has not been any other charge. Another reason why this is probable is that, among the three categories, the honor to the widows and elders is given by the entire community through the leadership, whereas in the third category only the slaves are charged to honor their masters where partiality tests could not arise. Therefore, structurally it appears Paul sums up the previous discussion before he addresses the issue of the slaves.

1Tim 6:2b

This verse is situated in the last section of the three that are linked by the word “τίμα” (honor). Before Paul moves on to sum up his letter, he again exhorts Timothy to teach the brethren the truth. Here below is the portion of the argumentation.

Head: Ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι,

As many bondservants as are under a yoke

Exhortation 1: τοὺς ἰδίους δεσπότης πάσης τιμῆς ἀξίους

ἡγείσθωσαν,

Let them esteem their masters as worthy of all honor

Purpose: ἵνα μὴ τὸ ὄνομα τοῦ θεοῦ καὶ ἡ διδασκαλία

βλασφημηῖται.

So that the name of God and His teaching may

not be blasphemed

Exhortation 2: ² οἱ δὲ πιστοὺς ἔχοντες δεσπότης μὴ

καταφρονεῖτωσαν,

Now let not those believing and having

masters despise them

Ground: ὅτι ἀδελφοί εἰσιν,

because they are brothers

Contrast: ἀλλὰ μᾶλλον δουλευέτωσαν,

but rather let them serve them

Ground: ὅτι πιστοὶ εἰσιν καὶ ἀγαπητοὶ οἱ

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because they are believing ones and beloved

Progression: τῆς εὐεργεσίας ἀντιλαμβανόμενοι.

By the good service are being helped

Exhortation 3: Ταῦτα δίδασκε καὶ παρακάλει.

Teach and exhort these things

Contra-Expectation: ³ εἴ τις ἑτεροδιδασκαλεῖ

If anyone teaches another doctrine

Progression: καὶ μὴ προσέρχεται ὑγιαίνουσιν

λόγοις τοῖς τοῦ κυρίου ἡμῶν

Ἰησοῦ Χριστοῦ

and does not draw near to the

sound words of our Lord Jesus

Christ

καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ,

and the teaching which is

according to godliness

Description 1: ⁴ τετύφωται, μηδὲν ἐπιστάμενος,

He is puffed up knowing nothing

Expansion: ἀλλὰ νοσῶν περὶ ζητήσεις καὶ

λογομαχίας,

but is obsessed with disputes and

arguments over words

Result: ἐξ ὧν γίνεται φθόνος ἔρις

βλασφημίας, ὑπόνοιαι πονηραί,

out of which come envy, strife, slander,

evil suspicion

⁵ διαπαρατριβαὶ διεφθαρμένων

ἀνθρώπων τὸν νοῦν

useless wrangling of men of corrupt

minds

καὶ ἀπεστερημένων τῆς ἀληθείας,

and destitute of the truth

This section, just like the previous two cases, shifts topicality with an exhortation (1) to honor the masters. The ταῦτα clause provides a summary not only of the preceding unit, but rather the entire body from

2:1. The contra-expectation clarifies that the referent of ταῦτα is the entire body of truth thus far expounded.⁴³

1 Tim 6:11

This is the final occurrence of ταῦτα in the letter. It also structurally signals a shift in focus with Paul again becoming more personal.

Contrast/ Description: ¹¹ Σὺ δέ, ὦ ἄνθρωπε θεοῦ,
But you O man of God

Exhortation 1: ταῦτα φεῦγε·
these things flee
δίωκε δὲ δικαιοσύνην εὐσέβειαν πίστιν,
and pursue righteousness, godliness, faith
ἀγάπην ὑπομονὴν πραῦπαθίαν.
Love endurance and gentleness

Exhortation 2: ¹² ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως,
Fight the good fight of faith
ἐπιλαβοῦ τῆς αἰωνίου ζωῆς,
lay hold of eternal life

Expansion: εἰς ἣν ἐκλήθης καὶ ὡμολόγησας τὴν καλὴν
ὁμολογίαν
to which you were called and have
confessed a good confession
ἐνώπιον πολλῶν μαρτύρων.
before many witnesses

In this case the ταῦτα is pointing backward to everything highlighted in the immediate previous section.

The discussion above of the various functional values of ταῦτα in 1 Timothy raises a few observations: First, that ταῦτα often serves as a discourse marker signaling a shift in topic or subject. Second, that in the majority it summarizes or concludes a given section. And finally, that it connects the upcoming discussion to that already established.

This section has considered nine texts in 1 Timothy. Of these, 4:6, 11; 5:7 and 6:2 focus on the community as influenced by the activity of Timothy while the rest are a little more personal. What is clear is that ταῦτα is a cohesive element that knits the whole letter together.

⁴³ Ibid., 146.

Analysis of 1 Timothy 5:22

This text is situated in the section whose focus is primarily to honor the elders (5:17-19). Gordon Fee notes that “this section on elders has long been a puzzling one.”⁴⁴ He also notes that “the argument has some interesting similarities to the foregoing section on widows.”⁴⁵

It is therefore pertinent to take a close look at the flow of the argument. The argument flow:

Exhortation 1:¹⁷ Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν,
Let the well ruling elders be counted worthy of a double honor

Clarification: μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ.

Especially those straining in the word and teaching

Quotation:¹⁸ λέγει γὰρ ἡ γραφή·

For says the scripture:

βοῦν ἀλοῶντα οὐ φιμώσεις,

An Ox treading out grain you shall not muzzle

καὶ ἄξιός ἐστι ἔργατης τοῦ μισθοῦ αὐτοῦ.

And the workman is worthy of his wages

Assertion:¹⁹ κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου,
Against an Elder you shall receive no accusation

Exceptive: ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων.

Except only at the testimony of two or three witnesses

Exhortation 2:²⁰ Τοὺς ἀμαρτάνοντας ἐνώπιον πάντων ἔλεγχε,
Those sinning rebuke before all

Purpose: ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσιν.

So that also the rest might have fear

Assertion:²¹ Διαμαρτύρομαι ἐνώπιον τοῦ θεοῦ
I earnestly charge you before God

Progression: καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων,

and Christ Jesus and the elect angels

Purpose/Reason: ἵνα ταῦτα φυλάξης χωρὶς προκρίματος,
that **these things** you should keep apart from prejudice

⁴⁴ Ibid., 133.

⁴⁵ Ibid.

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Expansion: μηδὲν ποιῶν κατὰ πρόσκλισιν.
Doing nothing out of partiality

Exhortation 1:²² χειρὰς ταχέως μηδενὶ ἐπιτίθει
Do not be hast to lay hands on anyone

Progression: μηδὲ κοινώνει ἀμαρτίαις ἀλλοτριῶν·
nor share in the sins of others

Exhortation 2: σεαυτὸν ἀγνὸν τήρει.

Keep yourself pure

Assertion:²³ Μηκέτι ὕδροπότει,
No longer drink only water

Contrast: ἀλλὰ οἶνω ὀλίγω χρῶ
but use a little wine

Casual: διὰ τὸν στόμαχον καὶ τὰς πυκνάς σου
ἀσθενείας.

Because of your stomach and frequent ailments

Declaration²⁴ Τινῶν ἀνθρώπων αἱ ἀμαρτίαι πρόδηλοί εἰσιν
προάγουσαι εἰς κρίσιν,
Some men's sins are clearly evident preceding them
to judgment

Contrast: τισὶν δὲ καὶ ἐπακολουθοῦσιν·
but those of some follow them later

Comparison:²⁵ ὡσαύτως καὶ τὰ ἔργα τὰ καλὰ πρόδηλα,
Likewise, also, the good works of some are clearly
evident,

Progression: καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται.
and those that are otherwise cannot be hidden

As earlier observed from the previous section, in view of this paper, ταῦτα in v. 21 not only points back immediately to vv. 17-20, but rather stretches back to affect the discussion of the treatment of the widows in vv. 3-16. If this view is upheld, then v. 22 inaugurates a new segment with great affinity to the previous topic. This is contrary to what Irwin suggests that the author continues with the teaching of how to deal with accusations labeled against the elders.⁴⁶ Verse 21 concluded the general aspect that deals with the widows and elders by charging Timothy to act without partiality. Even in the event that the ταῦτα is restricted to vv. 17-

⁴⁶ Irwin, "The Laying on of Hands in 1Tim 5:22: A New Proposal," 129.

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20, the flow of the argument presupposes that the judgment is executed by v. 21. The last understanding would be to consider a replacement. And here Paul desires to stress the importance of choosing the right person to the office of eldership with a teaching portfolio.

Paul concludes this block by highlighting how relevant making the right choice is in regard to choosing the elder. Just like in the matter of the widows, where the real one was identified based on the demonstrated life of devotion and commitment to the cause and gospel of Christ in v. 5, even so the true elder must be tested (1 Tim 3:10). This is vital when one considers also that what primarily informs Paul's writing and charging is to combat the false teachers. At this point it would be helpful to note the character of the false teachers.

In 1 Tim 1:3 the false teachers are described as those that teach other doctrines, and in 1:7 they are described as those that desire to be teachers of the law, but not having understanding, speaking of what they have no idea about. Their major obsession is myths and controversies. When Paul describes these people toward the end of the epistle they are described as "puffed up" (τυφώω), the same verb is used again in 2 Tim 3:4 as a verbal participle to describe the same people in an eschatological frame. Apparently, it is the same verb used for a novice hurried into the office of bishop (1Tim 3:6) "μὴ νεόφυτον, ἵνα μὴ τυφωθείς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου." (Not a novice, lest being lifted up with pride he falls into the same condemnation of the devil, NKJV). This is also compounded by the fact that the elders in view (5:17) are those especially training in the word and teaching.

Just as in the case of the younger widows whose conduct enlists the urgency of the counsel of Paul to Timothy in 1Tim 5:7,⁴⁷ even though the older widows are not ordained as elders, still the key issue is carefulness while making a choice whose impact goes beyond the immediate. Therefore, coupled with the declaration (1 Tim 5: 24) clause that highlights the value of caution and careful evaluation of the candidate for the office of the elder, the text lays emphasis on the identification of the right teachers for the office. Hence, based on the textual flow and the structural function of ταῦτα together with the structural vividness of the false teachers, it is reasonable to stand with the traditional interpretation of v. 22 as a summary of the necessary carefulness in the appointment of

⁴⁷ Fee, *1 and 2 Timothy, Titus*, 124.

elders or church officers especially those who take on the vocation of teaching.

Conclusion

The study of the discourse function of *ταῦτα* in the book of 1 Timothy has indicated that it is used mostly as a discourse marker indicating a shift in the argumentation or topicality. Secondly, it also establishes conclusions of particular sections before the author moves on to another idea. Throughout the letter, *ταῦτα* structurally knits the different segments into a unit while clarifying to the reader how different segments relate to each other.

In particular, *ταῦτα* in 5:21, concludes the two major themes of the honoring of the widow and the elders. This is because these two derive their honor from the church community while the masters from their individual slaves. The key topic of the letter is the issue of false teachings that pose a serious danger to both the Christian church and its outreach to the outside community. According to Paul's counsel the elder (bishop) should not be a novice (3:6) because of the vulnerability and lack of maturity in light of the responsibility and authority the office proffers. The elder must give a good testimony to those who are outside (3:7). This idea is central to Paul because the aim is missional. The falling away or unfaithfulness does not only affect the stability of the church, but also impacts the image of the church. That is the same reason why he discourages the church from considering the young widows for assistance. Their lifestyle could be detrimental to the image of the church (5:11). So, though widows are not ordained or set apart for church service/offices, yet the key aspect raised here is caution in the process of choice to avoid later troubles that could come upon the church. Also, earlier Timothy had been charged that deacons were to be tested first (*δοκιμαζέσθωσαν*, 3:10) and though their wives were not part of the calling yet their conduct could affect the image of the church outside and have a significant effect on the church itself (v. 11). This double consideration is not strange to Paul.

And because of these observations, v. 22 therefore begins a new micro section that highlights the basic source of the challenge—the elevation to office of men who have not been properly examined to ascertain their worthiness for those offices. Therefore, the traditional view is truer to the structural layout of the letter as a whole. The context here is knitted to the aforementioned qualification of the rightful overseer in 1 Timothy.

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