

# Restoring and Maintaining Orthodoxy in the Pastoral Epistles

Studies in Pastoral Epistles  
Dr Annang Asumang

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## Learning Outcomes

1. Employ exegetical analyses of 1 Tim 4:1-3 and 2 Tim 2:23-26 to explain some of the mechanisms through which heterodoxy develops
2. Employ exegetical analyses of 2 Tim 2:24-26, Tit 3:9-11, 1 Tim 5:19-25 and 1 Tim 1:20 to draft a policy paper on discipline of an errant believer in your Church
3. Evaluate how the social welfare measures in 1 Tim 5:1-16 may be used for improving your church's systems for social welfare of help for less well-off
4. Use exegetical analyses of 2 Tim 3:5-9 and 1 Tim 4:2-4, to draft a proposal for systems for the Safeguarding of vulnerable members of your church

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## Seven Sets of Investigative Questions

1. What is the nature of true doctrine?
2. What is false doctrine?
3. How can we tell sound from false doctrine?
4. What causes false doctrine to emerge?
5. What factors facilitate spread of false doctrine?
6. How can we restore sound doctrine in a fellowship?
7. How do we prevent false doctrine from spreading?

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**See Asumang 2024:480-537  
for very comprehensive  
treatment  
of this subject**

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Kevin Smith; Principal South African Theological Seminary

“It is worth getting this book just for the chapter about orthodoxy and heterodoxy. The church in Africa today is in a battle for its orthodox soul. The western church has largely succumbed to the tide of liberalism. While Christianity has grown remarkably on African soil, it faces dangerous threats from both popularist and scholarly distortions of the gospel. How we long to see Asumang’s passion for biblical orthodoxy to take root in Africa.”

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Foreword; In Asumang 2024:xiii

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## Concern to deal with false teaching

- All 3 letters indicate Paul’s acute concerns to correct false teaching
- **1 Tim 1:3-4:**
  - “As I urged you when I went into Macedonia, stay there in Ephesus so that you may command certain people not to teach false doctrines any longer or to devote themselves to myths and endless genealogies. Such things promote controversial speculations rather than advancing God’s work – which is by faith.”
- **1 Tim 1:6-7:**
  - “Some have departed from these and have turned to meaningless talk. They want to be teachers of the law, but they do not know what they are talking about or what they so confidently affirm.”
- **1 Tim 6:20-21:**
  - “Timothy, guard what has been entrusted to your care. Turn away from godless chatter and the opposing ideas of what is falsely called knowledge, which some have professed and in so doing have departed from the faith.”

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## Preliminary Observation

The Pastoral Epistles not only address deviance in Ephesus and Crete. They also characterize the nature and dynamics of such deviance and so provide us with insight into how the Apostle Paul corrected them. In so doing they set for us a divine template for our task of discerning and correcting contemporary **false teachings** as well as maintaining biblical **sound teaching**

Heterodoxy

Orthodoxy

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## Methodological Question

How do the Pastoral Epistles enable us to clarify the definitions, developments and dynamics of variance and deviance in Christian belief and praxes in such a way as to inform how contemporary Ghanaian church may maintain orthodoxy and correct heterodoxy?

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## Classical Definitions

- **Orthodoxy:**
  - “right belief, as contrasted with heresy”. [*Oxford Dictionary of the Christian Church* 2005, p. 1,206].
  - Broadly conceived, orthodoxy refers to the boundaries of correct doctrine, and orthopraxy relates to the limits of correct behaviour based on this correct doctrine [Asumang 2011].
- **Heresy:**
  - “opinion or doctrine at variance with the orthodox or accepted doctrine, especially of a church or religious system or, the maintaining of such an opinion or doctrine” [*Collins English Dictionary*]
  - “Wrong behaviour is often a result of inaccurate knowledge. In its universal sense therefore, heresy may be defined as deviations from orthodoxy and / or orthopraxy. So heresy can only be identified by first recognizing orthodoxy and orthopraxy” [Asumang 2011]

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## Characterization of Heterodoxy in Pastoral Epistles

- **Wide Idioms:** Varied expressions some but not all synonyms
- **Wide Spectrum:** Some are to be avoided because of their harm, others are described as demonic and have led people already to Satan
- **Varied Responses:** Some to be warned, others silenced or rebuked, and others excommunicated
- **Varied Expectations:** Hope for some deviants to be restored and others considered as “handed over to Satan”
- **Varied forces:** Many forces driving the heterodoxy
  - Demonic
  - Financial monetary factor
  - Intellectual and speculative arguments and debates
  - Ostentation and showing off
  - Idleness [cf. 1 Tim 5]
  - Social and spiritual decadence in society [2 Tim 3:1-5]

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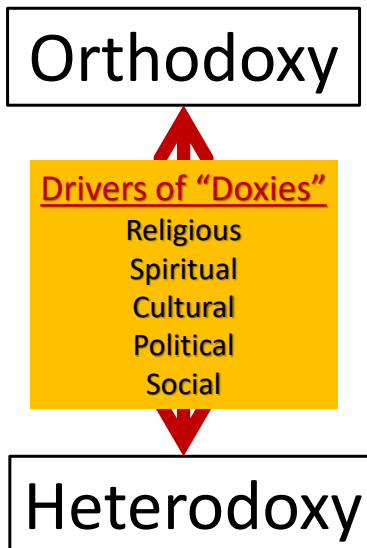
## Characterization of Orthodoxy in the Pastoral Epistles

- Varied Idioms: Complex different expressions
- Varied Components
  - Scripture - OT
  - Jesus' words
  - The Gospel
  - Creeds, hymns & trustworthy sayings
- Exemplification in Apostle Paul
  - Paul's Apostolic Teaching
  - His Gospel
  - His Teachings
  - His Life
- Exemplification in its Impact on Paul's Co-Workers
  - Impact of Scripture on Timothy
  - Impact of Apostolic teaching on Timothy
- Quadrangular dimensions of Orthodoxy
  - The Doctrine
  - Their Interpretations (and by whom)
  - Their Praxes
  - Their Ethical fruits
- Orthodoxy is a complex phenomenon

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## Real Model of Orthodoxy and Heterodoxy



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## Gradations of Heterodoxy in Pastoral Epistles

1. **Orthodoxy**
  2. **Intra-orthodox disagreements**
    - Over articulation of doctrine, and / or its interpretations and /or its praxes
  3. **Error**
    - Correctable variance from orthodoxy
    - Often related to articulation, interpretation or praxes
    - Not deeply or “stubbornly” held conviction
    - E.g., 2 Tim 2:23-26; Tit 3:10-11 [?1 Tim 2:8-10]
  4. **Heresy**
    - Concretized “stubbornly held” error and deviance
    - Usually singularly held but may involve a number of people
    - Remains within the community of believers
    - Potential to infect and pollute the fellowship
    - Pronounced influence of socio-cultural and political factors
    - E.g., 1 Tim 4:1-3
  5. **Apostasy**
    - Abandonment of fundamental elements of orthodoxy
    - Often characterized by articulated denials
    - Some involve verbal variance and modifications of doctrine
    - Determined efforts to legitimate position, and teach and recruit others to follow their course
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## Five Gradations of Error in 2 Tim 2:23-26

- **2 Tim 2:23-26:**
  - Don't have anything to do with foolish and stupid arguments, because you know they produce quarrels. And the Lord's servant must not be quarrelsome but must be kind to everyone, able to teach, not resentful. Opponents must be gently instructed, in the hope that God will grant them repentance leading them to a knowledge of the truth, and that they will come to their senses and escape from the trap of the devil, who has taken them captive to do his will.
- **Gradations of Error in 2 Tim 2:23-26**
  - Arguments: Verbal speculations; often personal
  - Quarrels: Emotive, sinful and interpersonal divisiveness
  - Opponents: – Wilful defiance and contradiction of teaching with influence
  - Snare: Often prideful systemic sinning causing scandal undermining Gospel
  - Captured – Apostatized under Satan's bondage & effort to recruit followers

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## Five Grades of Deviance in 2 Tim 2:23-26

1. Speculative and harmful to Personal Faith
2. Quarrelsome and harmful to Inter-personal life
3. Unrepentant and harmful to Church life
4. Sinning and harmful to the Gospel's Witness
5. Apostasy and harmful to Believers

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## Dynamics of Error in 1 Tim 4:1-3

- **1 Tim 4:1-3**
  - “The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons. Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron. They forbid people to marry and order them to abstain from certain foods, which God created to be received with thanksgiving by those who believe and who know the truth.”
- **From Demons to Celibacy and Fasting**
  - Two different Spirits
  - Two different teachings
  - Propagators of Heterodoxy:
    - Teach lies (doctrines opposed to orthodoxy)
    - Lifestyles inconsistent with truth
    - Branded conscience unable to discern their error
  - Coercive methods of teaching
  - Syncretistic Jewish and Artemisian Asceticism

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## Socio-cultural drivers of Heterodoxy in Pastorals

- Gender issues and 1 Tim 2:5-15
- Philosophical speculations and 2 Tim 2:23-26
- Artemisian Asceticism and 1 Tim 4:1-3
- Money and 1 Tim 6:4-5
- Societal Culture and Ethics and Tit 1:12-15
- Zeitgeist [the defining spirit or mood of a particular period of history as shown by the ideas and beliefs of the time] and 1 Tim 4:1; 2 Tim 3:1

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## Mechanisms by which some Socio-cultural factors drive error

- **Coercion**
  - Adoption of heterodox doctrines, interpretations and / or praxes due to external non-biblical pressures, often social but sometimes political or persecution
- **Accommodation**
  - Revising Christian doctrine, interpretations and praxes to fit into the larger contexts, often without clearly defined goal
- **Syncretism** **See Asumang 2024:518-525**
  - Adaptation or assimilation of ideas, doctrines and or practices of other religions into Christian doctrine and praxes
- **De-conversion/Apostasy**
  - Programmatic adoption of significantly altering philosophical and cultural ideas which transform the core values of orthodoxy

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## Contextualization

Framing of articulations, interpretation(s) and praxes of doctrines to meet missional and apologetic demands of new contexts

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Contextualization is good and sometimes necessary.  
Syncretism is evil and destructive to the faith.  
Yet the two are so closely linked that  
where one draws the line between them requires  
Spirit led vigilance and discernment.  
Many in Christian history have failed that test.

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## Tests of Orthodoxy in 1 Tim 6:2b-4

- 1 Tim 6:2b-4
  - These are the things you are to teach and insist on. If anyone teaches otherwise and does not agree to the sound instruction of our Lord Jesus Christ and to godly teaching, they are conceited and understand nothing. They have an unhealthy interest in controversies and quarrels about words that result in envy, strife, malicious talk, evil suspicions
  
- Orthodoxy
  - Analeptic or Proleptic?: Apostolic teachings as Orthodoxy
  - Plumb line rule of orthodoxy
  - Gospel & Jesus’ teachings (Matt 6:19–24; Luke 12:16–21)
  - Authority of the NT was being established in its writing
  - Orthopraxy is inextricably linked with orthodoxy

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## Quadrangular Frame of Orthodoxy in Pastorals

Dimension	Examples in Pastoral Epistles
Scriptural (OT) text or doctrine	1 Tim 4:13; 5:18; 2 Tim 2:9; 3:16; 4:2; Tit 1:3; 2:5
The Gospel & Jesus’ teaching	1 Tim 6:3; 2:6; 2 Tim 2:8
Apostolic teaching & creeds	2 Tim 1:13-14; 2:8; 3:10; 1 Tim 3:16
Jesus’ / Apostolic Praxes	1 Tim 6:13; 2 Tim 3:10
Ethical Fruits of teaching	1 Tim 6:3; Tit 1:1

**See Asumang 2024:499-511**

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## Five Ecclesial Strategies for Guarding the Faith

1. Efficient Leadership Structures
2. Rigorous Disciplinary Systems
3. Effective Social Welfare Procedures  
See Asumang 2024:525-535
4. Vigilant Pastoral Safeguarding Measures
5. Gospel focused God honouring Worship Practices

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## Church Leadership and Maintaining Orthodoxy

### Titus 1:9

[The Overseer] must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.

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Procedures for Dealing with Deviance in Pastorals		
Grade	Procedure	Comment
<b>Personal</b>	lifting holy hands without anger or quarrelling (1 Tim 2:8)	Instruction
	women should adorn...in respectable apparel (1 Tim 2:9)	Instruction
	If you put these things before the brothers (1 Tim 4:6a)	Instruction
	Avoid the irreverent babble (1 Tim 6:20; 2 Tim 2:16, 23; 3:5; Tit 3:2, 9)	Avoid contagion
	Preach the word (2 Tim 4:2; Tit 2:1, 15, 3:8)	Preaching the truth
	Show yourself in all respects to be a model of good works (Tit 2:7)	Pastoral Example
<b>Inter-Personal</b>	Do not rebuke an older man (1 Tim 5:1-2; 2 Tim 2:25)	Personal Correction
	stirs up division, after warning him once and then twice (Tit 3:9-11)	Warn twice then ostracize
	Do not admit a charge against an elder...rebuke (1 Tim 5:19-20; Tit 1:13)	Personal & Public Rebuke
	Charge...not to be haughty (1 Tim 6:17; cf. 1 Tim 4:11; 5:7; 2 Tim 2:14)	Repeated Public Charge
<b>Church</b>	Charge...not to teach any different doctrine (1 Tim 1:3; Tit 1:11)	Refuse them opportunity
	Beware of him yourself (2 Tim 4:15)	Pastoral Vigilance
	Instruction in sound doctrine...rebuke those who contradict it (Tit 1:9)	Instruction & Rebuke
<b>Witness</b>	refuse to enrol...I would have younger widows marry (1 Tim 5:11-14)	Public Discipline
<b>Recruit followers</b>	I have handed over to Satan (1 Tim 1:20)	Hand to Satan

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Disciplinary Procedures for Grades of Deviance	
1. Speculative and harmful to Personal Faith	<ul style="list-style-type: none"> <li>- Direct Instruction</li> <li>- Avoidance: Refuse to entertain</li> <li>- Gentle correction as in 2 Tim 2:25-26</li> <li>- Preach correct doctrine: education undermines speculations</li> <li>- Pastoral example: in teaching and life</li> </ul>
2. Quarrelsome and harmful to Inter-personal life	<ul style="list-style-type: none"> <li>- Private Stern Correction as in 1 Tim 4:11; 5:7</li> <li>- Repeated Warnings</li> <li>- Personal and Public Rebuke</li> <li>- Public charge</li> </ul>
3. Unrepentant and harmful to Church life	<ul style="list-style-type: none"> <li>- Silence them</li> <li>- Refuse them opportunity to teach</li> <li>- Public instruction and rebuke</li> </ul>
4. Sinning and harmful to the Gospel's Witness	<ul style="list-style-type: none"> <li>- Public Discipline</li> </ul>
5. Apostasy and harmful to Believers	<ul style="list-style-type: none"> <li>- Excommunication</li> </ul>

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## Evaluative Discernment

## Titus 3:9-11

But avoid foolish controversies and genealogies and arguments and quarrels about the law, because these are unprofitable and useless. Warn a divisive person once, and then warn them a second time. After that, have nothing to do with them. You may be sure that such people are warped and sinful; they are self-condemned.

## Αἰρετικὸν: Pollutes fellowship

- Avoid: περιῖστασο – keep away from, shun and turn aside to become a bystander (cf., 1 Tim 6:20; 2 Tim 2:16, 3:5; Tit 3:2). With implication of private correction
- Warn: νοουθεσίαν – admonish; firm reprimand to stop with expectation of repentance. This could therefore include public rebuke
- Second Warning: δευτέραν νοουθεσίαν – remedial firmer reprimand perhaps with warning of consequences
- Reject: παραιτοῦ - shun their fellowship. May or may not mean permanent excommunication

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## See Asumang 2024:109-116

## Disciplinary Procedures for Elders 1 Timothy 5:19-25

5:19 Do not entertain an accusation against an elder unless it is brought by two or three witnesses.

Fair Investigation of accusation for all but especially leaders

5:20 But those elders who are sinning you are to reprove before everyone, so that the others may take warning.

Persisting offender should be publicly exposed or rebuked

5:21 charge you, in the sight of God and Christ Jesus and the elect angels, to keep these instructions without partiality, and to do nothing out of favouritism.

Higher level of judicial integrity, probity and justice

5:22 Do not be hasty in the laying on of hands, and do not snare in the sins of others. Keep yourself pure.

## Personal spiritual care during disciplinary process

5:23 Stop drinking only water, and use a little wine because of your stomach and your frequent illnesses.

5:24 The sins of some are obvious, reaching the place of judgment ahead of them; the sins of others trail behind them.

5:25 In the same way, good deeds are obvious, and even those that are not obvious cannot remain hidden for ever.

Be humble, discerning and wise about scandals

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## Are there Grades of Excommunications?

Excommunication: Official removal of a believer from sphere of Christian communion

### 1. 2 Tim 2:17-18:

- Self-Excluded, but also named and shamed

### 2. 1 Tim 1:19-20:

- Handed over or consigned to Satan's sphere
- Παιδευθῶσιν – may mean “disciplined” by Satan
- Excommunication neutralizes the offender's blasphemy
- Is Satan's discipline suggestive of time bound excommunication?

### 3. 1 Cor 5:4-5:

- “for the destruction of the flesh (σαρκός) so that the (τὸ) spirit may be saved (Πνεῦμα σωθῆῖ)”
- Is this a higher form of excommunication? Answer depends on whether
  - σαρκός means (a) physical body or (b) sphere of the flesh
  - Πνεῦμα σωθῆῖ refers to salvation of the (a) spirit of the offender and/or (b) the spirit of the fellowship
- If σαρκός is “physical body” then this excommunication is more severe; but if it is “sphere of flesh” then it is same level as 1 Tim 1:20

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What factors hinder effective Church discipline in Churches in Ghana?

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## Social Welfare Procedure & Maintaining Orthodoxy in 1 Tim 5:3-16

### 1. General Principles Established

1. Church must let society's safety net function
  - Church should not aim to replace all of society's welfare functions (5:16)
  - Danger of Church becoming substitute for social welfare (5:4)
  - Believers should exhibit godliness by supporting relatives [cf., Mk 7:4-13]

### 2. Recognition of Need is defined

- Vulnerability must be defined
- Registered & recognized as needing help and so can depend also on the church
- Needy must be honoured (Τίμα): Christian welfare is an act of honour not condescension

### 3. Criteria for Church help [?deserving poor]

- Has no social safety net, devoted Christian and faithfulness (5:9)
- Must be above sixty, i.e., likely to be destitute (5:10)
- Must have been faithful to their husband
- Must demonstrate Christian commitment with her good works.

### 4. Purpose and Goal of Welfare Explicitly Stated

- Missiological – putting godliness in practice demonstrates the Gospel (5:4a)
- Sociological – children must return care to parents (5:4b)
- Theological – it is God's will; part of 10 commandments; (5:4c cf., Eph 6:2-3)

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**What other criteria might you include for  
Social Welfare Programme in your Church?**

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Article transformation

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**Pentecostal/Charismatic Churches and the Provision of Social Services in Ghana**

Transformation  
2021, Vol. 38(1) 16–30  
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DOI: 10.1177/0265378820961419  
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**Abstract**  
The provision of social services by Pentecostal/Charismatic churches in Ghana is discussed in this article. Focusing on four selected Pentecostal/Charismatic churches in Ghana, it is argued that Pentecostal/Charismatic churches are not only concerned with the proclamation of the gospel of Jesus Christ but are also actively engaged in the provision of social and welfare services aimed at transforming the lives of their constituents. This development, in the author's view, points to a paradigm shift from the well-known otherworldly nature of the Pentecostal/Charismatic movements and projects a rather new movement whose growing social sensitivity has implications for national development.

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**Heterodoxy from the point of view of its Victims**

Coercion Psychologically Vulnerable Abuse of hospitality

**2 Tim 3:6-7:** They are the kind who worm their way into homes and gain control over gullible women, who are loaded down with sins and are swayed by all kinds of evil desires, always learning but never able to come to a knowledge of the truth.

Guilty past  
Hopeless future

Decadent present

**1 Tim 4:2-3:** Such teachings come through hypocritical liars, whose consciences have been seared as with a hot iron. They forbid people to marry and order them to abstain from certain foods, which God created to be received with thanksgiving by those who believe and who know the truth.

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## Victims of False Teaching in Pastoral Epistles

1. Hospitality of Victim is abused
  - Socially vulnerable: Unsuspecting welcome of false teachers who ἐνδύοντες (creep or worm their entry) into lives of the victims
  - Suggests seeking out and presenting themselves as solutions to their problems
  
1. Abuse of Power
  - Coercive control: controlling behaviours that create an unequal power dynamic in a relationship.
  - Rule-based legalistic coercion
  - Predatory and secretive conduct of the teachers
  - Probably refusing assess to other teachers
  
2. Vulnerable Victims
  - Γυναικάρια – gullible, weak-willed women; easy prey to predatory heretics. Psychologically vulnerable. Perhaps single, unmarried or widowed unprotected, and wishing to be protected women
  - Σεσωρευμένα ἁμαρτίας – burdened with guilty past. Spiritually Vulnerable: and their guilt makes them continually dependent
  - ἀγόμενα ἐπιθυμίας – controlled by present ongoing lusts
  - Πάντοτε μανθάνοντα – always wanting to learn. To be rescued from the bondage They Continue to desire change
  - Δυνάμενα – not able; hopeless future

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The Pastoral Epistles recognize the vulnerabilities of victims of false teaching and the disciplinary procedures aim to prevent the abuse and remove the influence of the teachers.

Contemporary systems for correcting heterodoxies must intentionally do the same.

## Safeguarding the Vulnerable Christian

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## Failure to safeguard the vulnerable in Ghanaian Churches

Journal of Religion and Health (2022) 61:3028–3054  
<https://doi.org/10.1007/s10943-021-01430-3>

ORIGINAL PAPER



### Clergy-Perpetrated Sexual Abuse in Ghana: A Media Content Analysis of Survivors, Offenders, and Offence Characteristics

Emmanuel Nii-Boye Quarshie<sup>1,2,3</sup> · Priscilla Ayebea Davies<sup>4</sup> · Jeremiah Wezenamo Acharibasam<sup>5</sup> · Christiana Owiredua<sup>6</sup> · Prince Atorkey<sup>7</sup> · Daniel Annang Quarshie<sup>8</sup> · Sandra Naa-Shasha Quarshie<sup>9</sup>

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#### Abstract

While there are no official data and published studies on clergy-perpetrated sexual abuse (CPSA) from Ghana, local media reports continue to show worrying trends of the phenomenon. We drew on 73 media reports from January 2000 to March 2019, to describe the offence characteristics and profiles of the perpetrators and survivors of CPSA in Ghana. The findings showed females aged 10–19 as predominant survivors. The perpetrators were all males found guilty of lone rape, incest, defilement, indecent assault, sodomy, attempted rape, or gang rape. A preventive measure could involve streamlining the recruitment, training, and leadership structures of the church.

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## Failure to safeguard the vulnerable in Ghanaian Churches

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Journal of Religion and Health (2022) 61:3028–3054

**Table 3** Regional distribution of media reported clergy-perpetrated sexual abuse cases

Region	Frequency	Per cent
Greater Accra Region	26	35.6
Ashanti Region	16	21.9
Central Region	15	20.5
Brong-Ahafo Region	5	6.8
Eastern Region	5	6.8
Volta Region	3	4.1
Western Region	3	4.1
Total	73	100

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The Pastoral Epistles recognize the vulnerabilities of victims of false teaching and the disciplinary procedures aim to prevent the abuse and remove the influence of the teachers.

Contemporary systems for correcting heterodoxies must intentionally do the same.

## Safeguarding the Vulnerable Christian

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### **Spiritual Abuse: A Real problem but a Contentious Issue to Analyse**

Spiritual abuse is coercion and control of one individual by another in a spiritual context. The target experiences spiritual abuse as a deeply emotional personal attack. This abuse may include: - manipulation and exploitation, enforced accountability, censorship of decision making, requirements for secrecy and silence, pressure to conform, misuse of scripture or the pulpit to control behaviour, requirement of obedience to the abuser, the suggestion that the abuser has a 'divine' position, isolation from others, especially those external to the abusive context"

[Oakley, Lisa, Kathryn Kinmond, and Lisa Oakley. *What Is Spiritual Abuse?* Palgrave Macmillan 2013]

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## Safeguarding Policy

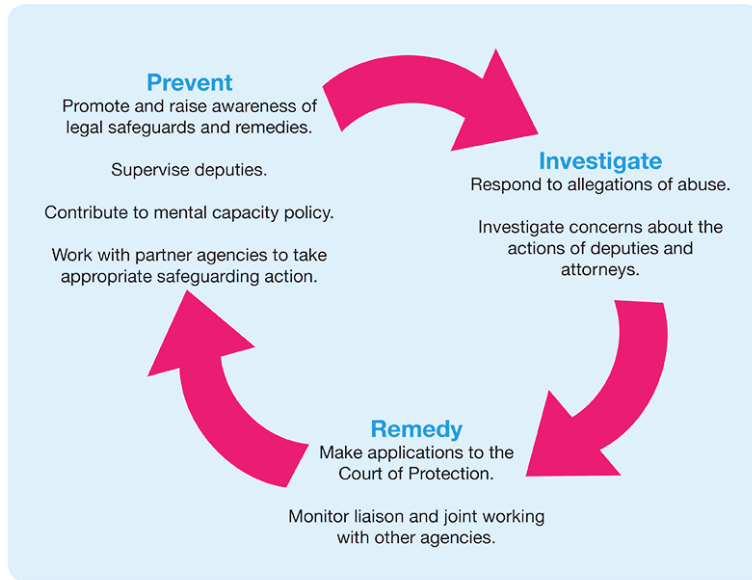
Sets of principles and activities which prevent spiritual, emotional, or physical harm from occurring in the first place to vulnerable believers in pastoral situations. It also involves protecting those at risk where harm has occurred or is likely to occur without intervention

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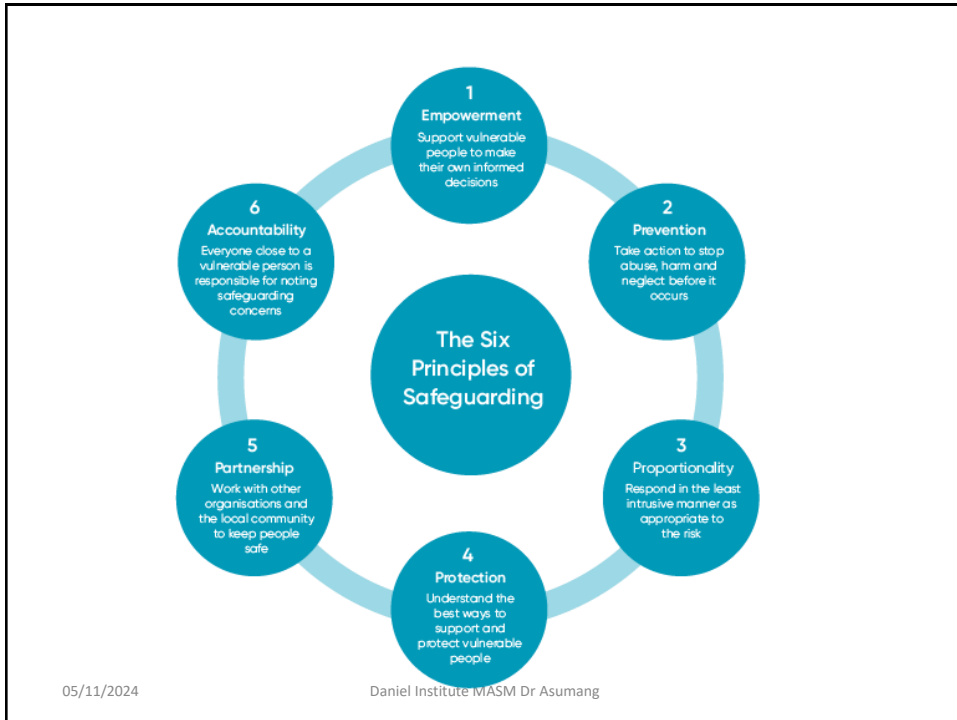
## Components of a Good Safeguarding Policy



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## Formative Assessment 4

Use appropriate examples from each of the Pastoral Epistles to explain the strategies for Timothy and Titus to implement in order to restore and maintain orthodoxy in Ephesus and Crete.

**See Asumang 2024:525-535**

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## Seven Elements of Public Worship in the Pastoral Epistles

1. Prayers
  - 1 Tim 2:1-10
2. Hymns/Songs
  - 1 Tim 3:16; 2 Tim 2:11-13
3. Creeds, Catechisms & Confessionals
  - 1 Tim 2:5-6; Titus 2:11-14; Titus 3:4-7
4. Preaching & Teaching
  - 1 Tim 2:11-15; 4:14-15; 2 Tim 2:15; 2 Tim 4:1-4
5. Reading of Scripture
  - 1 Tim 4:13
6. Laying on of hands
  - 1 Tim 5:22a [1 Tim 4:14; 2 Tim 1:6]
7. Doxologies
  - 1 Tim 1:17, 6:15-16

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## Seven Sets of Investigative Questions

1. What is the nature of true doctrine?
2. What is false doctrine?
3. How can we tell sound from false doctrine?
4. What causes false doctrine to emerge?
5. What factors facilitate spread of false doctrine?
6. How can we restore sound doctrine in a fellowship?
7. How do we prevent false doctrine from spreading?

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## Summary 1

1. Using appropriate examples demonstrate how the Pastoral Epistles characterize the nature of religious deviance
  - Gradations in error
  - Multiple dimensions of orthodoxy
  - Multiple factors drive generation and propagation of deviance
  
2. Employ exegetical analyses of 1 Tim 4:1-3 and 2 Tim 2:23-26 to explain some of the mechanisms through which heterodoxy develops
  - Demonic spirits and / or speculations generate errors
  - Teachers propagate error
  - Accommodation, syncretism and coercion as factors
  - Apostate in bondage of Satan

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## Summary 2

4. Evaluate how the social welfare measures in 1 Tim 5:1-16 may be used for improving your church's systems for social welfare of help for less well-off
  
5. Use exegetical analyses of 2 Tim 3:5-9 and 1 Tim 4:2-4, to draft a proposal for systems for the Safeguarding of vulnerable members of your church
  - Employ six principles of safeguarding

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# Questions?

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