

The Attackers: Meanings of Truth: *Alétheia* Is Veracity; Paul Instructs Timothy to Train Pastor-Teachers, 2 Tim 2:1; Paul's Seminary: Truth Must Be Heard, Retained, and Applied: P-Ts Are Witnesses of Truth to their Congregations.

X. Meanings of Truth:

1. The Greek word **ἀλήθεια (*alétheia*)** refers to that which is real and free of all error or falsehood. It is real as opposed to that which is false, a fable, or a myth.
2. This word is derived from **λανθάνω (*lanthánō*)**: "to conceal something from someone; to be hidden." Therefore, the alpha privative produces the meanings "unconcealed," and "unhidden."
3. *Alétheia* usually refers to the veracity of whatever is expressed. When Jesus spoke, what He said was absent error, free of falsehood, and immune to change.
4. Therefore, the Bible may be regarded as the only reliable source of truth.
5. Under the doctrine of inspiration, the writings of the apostles and other human authors of the New Testament contain truth.
6. Therefore, the apostles and their assistants picked up where the Lord left off. Under the power of the Holy Spirit they began evangelizing the lost and teaching the saved.
7. From the mid-forties to the mid-nineties A.D., the eight men who wrote the New Testament recorded in writing the complete revelation that God intended for Church Age believers to study, inculcate, retain, and apply.
8. One verse amplifying this process is found in:

2 Timothy 2:2 -And the things you have heard me say in the presence of many witnesses, entrust to reliable men who will also be qualified to teach others. (NIV)

1. Paul is writing his last epistle which is directed to Timothy, his star student in the Divine Academy, who is pastor of the church in Ephesus.
2. After initial failures at the church in Corinth and later at Ephesus, Timothy recovered from reversionism and his ministry at Ephesus prospered.
3. In this second Epistle, Paul encourages Timothy and motivates him to train pastors to succeed him. It is in chapter 2; verse 2, that Paul instructs Timothy regarding this duty.
4. The verse opens with the plural, neuter, relative pronoun **ὅς (*hós*)**: "what things." This refers to the doctrinal instruction that Timothy has learned from Paul.
5. The preservation of the Word in the souls of men is accomplished by qualified men who teach others. The recorded Word in Scripture has no impact until it is transferred from its pages into the stream of consciousness in the believer's *kardia*.
6. "What things" refer to the content of what Paul has taught Timothy.
Paul goes on to write that Timothy heard the teaching, the aorist active indicative of the verb **ἀκούω (*akoúō*)**: "to hear, understand, comprehend, and retain."

7. Some people hear but do not understand; some understand but do not comprehend the significance of what they heard; and some comprehend but do not retain what they heard.
8. For this process to reach its desired conclusion, the believer must concentrate. This requires objectivity with regard to the messenger and his message. If the believer has no confidence in the messenger then he will distrust his message.
9. Trust in the one who communicates results in objectivity toward what he teaches which facilitates the transfer of the doctrine into his soul.
10. The verb *akoúō* is a constative aorist which contemplates the action in its entirety.
11. Paul's reference to Timothy's sense of hearing refers to the process by which the Word of God was transferred out of Paul's soul and into Timothy's.
12. The active voice indicates that the action of the verb is produced by Timothy – he is the one who heard, understood, comprehended, and retained the doctrine.
13. The indicative mood means that this process was successfully completed – it is a statement of fact.
14. Timothy received the information which was produced by Paul, but his positive volition made the transfer successful not Paul's teaching.
15. Paul does identify himself as the source of the doctrine with the prepositional phrase **παρά (pará)** plus the ablative of source of **ἐγώ (egō)**: "from the source of me."
16. The context in which Timothy heard Paul's teaching is mentioned next in a prepositional phrase. It is introduced by the preposition **διὰ (diá)** translated "in the presence of." It is followed by the genitive masculine plural adjective **πολύς (polús)**: "many."
17. The object of the preposition is the plural masculine noun **μάρτυς (mártus)**: "witnesses."
18. This is the word for a witness in a court of law. However, it also has a general application:

Etymology and Formation. **μάρτυς** would seem to come from the root *smēr*, "to bear in mind," "to remember," "to be careful," cf. the Greek **μέρμερος [mérmeros]**, "that which demands much care or deliberation; he who considers or deliberates much." Hence **μάρτυς** was probably "one who remembers, who has knowledge of something by recollection, and who can tell us about it," i.e., the witness. The verb ... thus means "to be a witness," "to come forward as a witness," "to bear witness to something." (p. 475)

The proper sphere of **μάρτυς** is the legal, where it denotes one who can and does speak from personal experience about actions in which he took part and which happened to him, or about persons and relations known to him. (p. 476)

μάρτυς also (finds) a very general use outside the legal sphere. In so doing (it undergoes) a broadening of meaning and thus (comes) to be used in two senses. The (word) now refers not merely to the establishment of events or actual relations or facts of experience on the basis of direct personal knowledge. It signifies also the proclamation of views or truths of which the speaker is convinced. It thus relates to things which by their very nature cannot be submitted to empirical investigation. (pp. 477-78)

To understand the New Testament use it is basic to remember that non-biblical Greek already uses the concept of witness both in the sense of witness to ascertainable facts and also in that of witness to truths, i.e., making known the confessing of convictions. (p. 489)

In the phrase ... διὰ πολλῶν μαρτύρων (*diá pollōn martūrōn* ["in the presence of many witnesses"]) ... in 2 Timothy 2:2 there is ... a reference to the fact that Timothy has received ... ordination in the presence of many witnesses.¹ (p. 491)

19. To be the kind of witness depicted in 2 Timothy 2:2, one must have been in the presence of Paul and Timothy. This indicates that Paul taught pastor-teacher candidates in a seminary type environment.
20. Each candidate, Timothy included, was required to concentrate and grow spiritually. It is the spiritual growth of the pastor-teacher upon which the spiritual advance of a congregation depends.
21. It is imperative that the doctrines learned in the process of one's spiritual growth are retained in long-term memory so the information can be recalled in the development of a sermon.
22. Further, those who are involved as cadets in Paul's seminary must have the spiritual gift of pastor-teacher.
23. Each must be male. This is brought out by the masculine plural of *polús*: "many," and *mártus*: "witnesses."
24. The spiritual gift of pastor-teacher is only given to men. This does not mean that women are not allowed to teach other women.

¹ H. Strathmann, "μάρτυς," in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, trans. and ed. Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1967), 4:475–78; 489; 491.