

Doctrine of Scripture and the Pastoral Epistles

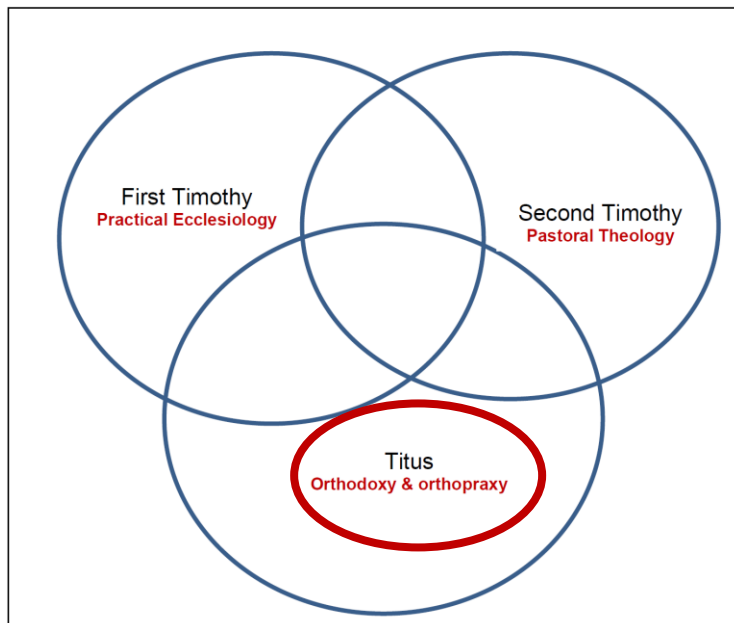
Studies in Pastoral Epistles

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Prominence of Scripture in the Pastoral Epistles

1. **Three technical references to Scripture**
 - ἡ γραφή [the Scripture] 1 Tim 5:18
 - τὰ ἱερά γράμματα [the sacred writings] 2 Tim 3:15
 - πᾶσα γραφή [all Scripture] 2 Tim 3:16
 - Paul uses the technical term 15 times in all letters
 - Comparable in Proportion by Jesus' use (27; half in John's Gospel)
 - Comparable in proportion to Romans (7 times) and especially Galatians (3 times)
2. **Twelve uses of the term λόγος (Word)**
 - On three occasions as λόγου Θεοῦ (the Word of God) – 1 Tim 4:5; 2 Tim 2:9; Tit 2:5
 - One other occasions as "the word" or "His word", or "the word of truth"
 - Five appear as part of "faithful or trustworthy saying" Πιστός ὁ λόγος
3. **Explicit articulation of doctrine of Scripture**
 - 2 Tim 3:14-17
 - Matched only by 2 Pet 1:20-21
4. **Extensive Allusions and Echoes of Old Testament passages**
 - Assumed textual and theological use of Old Testament
 - Assumed summarized teachings of Jesus employed for doctrinal formulation
5. **Their explication of the relationship between Scripture and Orthodoxy**
 - Scripture is the bedrock of orthodoxy
 - The Gospel & Christ event as only prism for interpreting OT Scripture
 - Creedal condensation of Scripture, the Gospel and Christ event as Orthodoxy
 - Inspired Apostolic interpretation and appropriation of Scripture as Orthodoxy

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Methodological Question

How do the Scriptures with their interpretations and applications relate to the formulation, articulation and maintenance of orthodoxy and orthopraxy in the Pastoral Epistles?

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Relevance of the Question

1. **Historical**
 - How Paul understood Scripture is of historical value
 - How Paul related the words and teachings of Jesus to Scripture is important
 - Explanation of why Peter said Paul's letters were Scripture 2 Pet 3:15-16
2. **Theological**
 - How orthodoxy relates to Scripture is theologically important
 - Theological basis of how the letters of Paul (and other apostles) became regarded as Scripture
3. **Doctrinal**
 - 1 Tim 3:14-17 articulates doctrine of Scripture
 - Clarifies the role of Scripture in Pastoral theology and ministry
4. **Ecclesiological**
 - Relevant for how Churches formulate procedures and practices
 - Clarifies the relationships between Church creeds, hymns and confessions and Scripture

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Topics to be Covered

1. Scripture by the time of Jesus
2. Intertextuality and the New Testament: How the NT define, interpret and use the Old Testament
3. Paul's Citations and Allusions to Scripture in the Pastoral Letters
4. Scriptural Status of Jesus' and Pauline teaching in the Pastoral Epistles
5. Orthodoxy and Scripture in the Pastoral Epistles

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Learning Outcomes

1. Employ the three types of intertextuality to analyze the various ways in which Paul used the Old Testament Scriptures for his teachings in his Letters
2. Use examples from the New Testament to demonstrate the various methods by which the inspired writers interpreted the Old Testament
3. Exegetical analysis 1 Thess 5:27; 1 Cor 5:4-5, 2 Cor 1:21-24 and 2 Tim 3:10-11 to explain the extent to which Paul's Apostolicity contributed to the understanding of his letters as authoritative Scripture
4. Use appropriate examples from the each of the Pastoral Epistles to analyse how they define and employ Scripture in their arguments, and explain their implications for your own ministry.
5. Critically evaluate how the relationship between Scripture and its interpretation on one hand, and orthodoxy as evident in the Pastoral Epistles impacts contemporary understanding of orthodoxy

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Jesus and the Old Testament Scriptures

- **Scripture:**
 - Written texts derived from God and as such regarded as authoritative for the formulation of doctrine and practice of believers
- **"It is written" (Matt 4:4 etc)**
 - Scripture is Authoritative and applicable to be obeyed
- **Luke 24:44**
 - 'This is what I told you while I was still with you: everything must be fulfilled that is written about me in the Law of Moses, the Prophets and the Psalms.'
 - Christ as fulfilment of the Old Testament - Christological
- **John 5:39**
 - You study the Scriptures diligently because you think that in them you have eternal life. These are the very Scriptures that testify about me
 - Christ as the telos and prism of Scripture - Christotelic

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Christ & New Testament interpretation of OT

Christological = interpretation through the Christ event

Christotelic = interpretation for Christ's goals

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Attitude of the NT Inspired Writers to Scripture

1. God's Oracle

- 2 Pet 1:20-21 – “men spoke from God”
- Heb 4:12 – “Living and active”
- Gal 3:16 - Argument on the grammar of one word

2. Christological Fulfilment Theology

- OT teaching found their fullness in the life, death, resurrection and enthronement of Christ
- Acts 3:18 “what God foretold...he thus fulfilled” (Christological)

3. Spiritual Appropriation of Scripture was equal to “Interpretation”

- Words of the Scriptures not as something that had been spoken to those of Old but also as something that was being spoken by God's Spirit to them
- Employed analogical and typological interpretation in relation to New Covenant

4. Influence of Jewish Style of Interpretation

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Intertextuality & how NT Authors Employed the OT

- **Definition of Intertextuality:**
 - The literary phenomenon whereby the meaning of an existing text is dependent on the contexts, various connotations, associations and interpretations of the other texts that are cited or assimilated into it
- **Types of Intertextualities**
 - **Quotations:** Identifiable word for word repetition from one text to another text with or without explicit clues
 - **Allusions:** Subtle or partial re-use of a sequence of a few (1-3) words or their synonyms, or prominent idea from one text to another
 - **Echoes:** Indirect allusion to a concept, idea, theme or theological fact in OT which is used as the skeleton for teaching in the NT

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Intertextuality in Romans 1:16-17

Rom 1:16-17: For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith."

Hab 2:4b: but the righteous shall live by his faith.

Quotation

Ps 98:1: The LORD has made known his salvation, he has revealed his righteousness in the sight of the nations.

Allusion

Isa 52:7, 10: How beautiful upon the mountains are the feet of him who brings good news, who publishes peace, who brings good news of happiness...The LORD has bared his holy arm before the eyes of all the nations, and all the ends of the earth shall see the salvation of our God.

Echo

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Paul's statement of his commitment to
Gospel world mission in Rom 1:16-17
was shaped by Spirit inspired
Christological and Christotelic
interpretation of Old Testament Scripture

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An identified intertextual reference
enables us to understand
the New Testament text better and to apply
the Old Testament text Christologically and
Christotelically

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Other Theological Methods of Interpretation of OT by Paul	
Method	Properties
Typology	<ul style="list-style-type: none"> • Interprets persons, objects and events • Both type and antitype are historical • Type and antitype have corresponding properties • Mostly Christological and Ecclesiological
Allegory	<ul style="list-style-type: none"> • Meanings are arbitrary • Meanings have no corresponding parallels to objects • Meanings are not necessarily historical • Its use was very controlled in the NT • E.g., Gen 21 in Gal 4
Midrash	<ul style="list-style-type: none"> • Hidden meanings of OT passages • Often presented as commentary • Moves forward from Scripture to interpreter • Scripture acts as a lens • E.g. Ps 95:5-7 in Heb 3-4
Pesher	<ul style="list-style-type: none"> • Reflections on narratives • Moves backwards from interpreter to Scripture • Scripture acts as a mirror • Interpreter's situation is said to be fulfilment

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Paul and Old Testament in 1 Cor 10:1-4

For I do not want you to be ignorant of the fact, brothers and sisters, that our ancestors were all under the cloud and that they all passed through the sea. They were all baptised in Moses in the cloud and in the sea. They all ate the same spiritual food and drank the same spiritual drink for they drank from the spiritual rock that accompanied them and that rock was Christ

**Paul's Interpretation of the Exodus
 Was a mixture of OT interpretations
 such as Deuteronomy 32 & Psalms,
 Typology, Midrash, Symbolic Resonances and Pesher**

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Doctrine of Scripture in 2 Tim 3:14-17

Σὺ δὲ You in distinction
from the heretics Continue in Orthodoxy

3:14 - But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it Faithful church to maintain orthodoxy

3:15 - and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus.

3:16 - All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness,

3:17 - that the man of God may be competent, equipped for every good work.

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Scripture & Orthodoxy in 2 Tim 3:14-17

1. Most exhaustive biblical statement of the doctrine in NT (compare with 2 Pet 1:20-21)
2. Orthodoxy is based on Scripture
 - Being taught by faithful teachers,
 - Being continually and firmly believed,
 - Being obediently practiced
3. Definition of Scripture
 - ἱερά γράμματα - sacred writings, codification of orthodoxy
 - γραφή - Scripture – written, paraphrased, memorized and recited Scripture
4. Source of Scripture
 - Θεόπνευστος: God-breathed - actively breathed out from God
 - Scripture is not a sociological construct
5. Purpose of Scripture
 - For salvation (cf., Ps 19:7b)
6. Uses of Scripture [for righteousness]
 - Teaching (διδασκαλίαν): instruction in correct beliefs and behaviours
 - Reproof (ἐλεγμὸν): exposes and rebukes heterodoxy
 - Correction (ἐπανόρθωσις): correction of bad behaviour
 - Training (παιδείαν) : inculcation of practices of virtues
7. Goals of Scripture
 - Formation of thoroughly competent Christian worker
 - Engine of transformation of believers

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Quotations of Scripture in the Pastoral Epistles

- 1 Tim 5:17-18

- “The elders who direct the affairs of the church well are worthy of double honour, especially those whose work is preaching and teaching. For Scripture says, ‘Do not **Deut 25:4** ox while it is treading out the grain,’ and ‘The worker deserves his wages.’”
- Jesus from Lk 10:7 or Matt 10:10
“the labourer deserves his wages”

- 2 Tim 2:19

- Nevertheless, God’s solid foundation stands firm, sealed with this inscription: ‘The Lord knows those who are his,’ and, ‘Everyone who confesses the name of the Lord must turn away from wickedness.’
- Num 16:5
Unknown source

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Quotation of 2 Samuel 22:51 in 2 Timothy 2:8

2 Tim 2:8: Remember Jesus Christ, of the seed of David, was raised from the dead according to my gospel

Context: The triumph of Gospel Ministry in difficult environment

2 Sam 22:51 LXX: μεγαλύνω σωτηρίας βασιλέως αὐτοῦ καὶ ποιῶν ἔλεος τῷ **χριστῷ αὐτοῦ, τῷ Δαυιδ καὶ τῷ σπέρματι** αὐτοῦ ἕως αἰῶνος

He magnifies the salvation of his king, and works mercy for his anointed [**His Christ**], even for David and for his seed for ever.

Song of triumph of David over Saul his persecuting enemy

The triumph of David over enemies because of the Anointed

||

The triumph of Gospel Minister because of the Anointed

ΕΛΕΥΘΕΡΟΣ

ΒΑΡΒΑΡΟΙ ΠΑΙΔΕΙΕΙΣ ΤΗΝ ΔΟΞΑΝ ΤΗΣ ΑΓΙΑΣ

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Paul's Quotation of 2 Sam 22:51 in 2 Tim 2:8

- Quotation is from the Greek Old Testament
- Christological & Christotelic: OT Scripture is Prophetic
- Analogical lessons from David's triumph for Christian ministry
- Resonating matching of King Saul with Paul's (Christian) persecutors
- Did Paul self-identify in mold of (inspired) David?

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Some Allusions of OT in Pastorals

Text from Pastorals	OT Allusions
1 Tim 1:15	Zech 9:9
1 Tim 2:13	Gen 2:7, 15
1 Tim 3:6	Ps 108:7-8
1 Tim 4:4	Gen 1:31
2 Tim 2:8	2 Sam 22:51; cf., 1 Kgs 2:33; Ps 17:51; Ps 88:36
2 Tim 3:11	Ps 7:2 cf., Ps 33:18, 20; Ps 53:9
Tit 2:14	Deut 7:6 cf., Deut 14:2; Deut 26:18

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If Paul was echoing 1 Kg 13 in 2 Tim 4:17,
then he was contrasting himself with
the disobedient man of God
and urging Timothy to
follow his example of obedience

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Some Echoes of OT in Pastorals

Text in Pastorals	OT Echo
1 Tim 1:5	Ps 23:4; 50:12
1 Tim 1:11	Ps 95:2-3
1 Tim 3:15-16	Dan 2:47
1 Tim 5:10	Prov 31:12-31; cf., 1 Sam 25:41
2 Tim 1:3	1 Kgs 8:29-30; cf., Isa 62:6
2 Tim 1:6-7	Num 27:18 cf., Deut 34:9
2 Tim 1:10	Isa 9:1
Tit 2:11	Ps 79:4; cf., Ps 117:25-27
Tit 3:4-5	Ps 79:4 cf., Ps 117:25-27; Ps 6:5; Ps 30:17,20; Ps 108:21,26; Ezek 11:9; Joel 3:1-2; Zech 12:1

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Echo of Ezekiel 43:2 in Titus 2:13

Titus 2:12b-13: we should live soberly, righteously, and godly in the present age, looking for the blessed hope and glorious appearing of our great God and Saviour Jesus Christ

Eschatology and the Divinity of Christ

Ezekiel 43:2: And behold, the glory of the God of Israel came from the way of the east. His voice was like the sound of many waters; and the earth shone with His glory

Christological and Christotelic interpretation of OT

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The echo of Ezek 43:2 in Titus 2:13 supports the translation and interpretation of the verse as explicitly calling Jesus God

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Course Formative Assessment Question

Use appropriate examples from each of the Pastoral Epistles to analyse how they define and employ Scripture in their arguments, and explain their implications for your own ministry.

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Other characterizations of Orthodoxy in Pastorals

- “the testimony about our Lord” (1:8a; cf., 1 Tim 6:3)
- “the gospel” (1:8b),
- “what you heard from me, keep as the pattern of sound teaching” (1:13),
- “the good deposit” (1:14),
- “the things you have heard me say in the presence of many witnesses” (2:2),
- “God’s word” (2:9)
- “the word of truth” (2:15),
- “the truth” (2:17),
- “my teaching” (3:10),
- “the word” (4:2),
- “sound doctrine” (4:3)

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Jesus' Words & Praxes as "Scripture" in Pastorals

- **1 Tim 5:18**
 - For Scripture says, 'Do not muzzle an ox while it is treading out the grain,' and 'The worker deserves his wages.'
- **1 Tim 6:3**
 - If anyone teaches otherwise and does not agree to the sound instruction of our Lord Jesus Christ and to godly teaching
- **1 Tim 6:13**
 - In the sight of God, who gives life to everything, and of Christ Jesus, who while testifying before Pontius Pilate made the good confession, I charge you

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Trustworthy Sayings and Orthodoxy in the Pastorals

1. **1 Tim 1:15**
 - Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners – of whom I am the worst.
2. **1 Tim 3:1* [cf., 2:9]**
 - Here is a trustworthy saying: whoever aspires to be an overseer desires a noble task.
 - [2:9 – saved through childbearing – if they continue in faith"]
3. **1 Tim 4:9-10* [cf. 4:8]**
 - This is a trustworthy saying that deserves full acceptance. That is why we labour and strive, because we have put our hope in the living God, who is the saviour of all people, and especially of those who believe.
4. **2 Tim 2:11-13**
 - "Here is a trustworthy saying... hymn of salvation and perseverance
5. **Titus 3:7-8**
 - so that, having been justified by his grace, we might become heirs having the hope of eternal life. This is a trustworthy saying.

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Jesus' Words and "trustworthy sayings" in 1 Tim 1:15

1 Tim 1:15: Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners of whom I am the worst.

Luke 19:9-10: Jesus said to him, 'Today salvation has come to this house, because this man, too, is a son of Abraham. For the Son of Man came to seek and to save the lost.'

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Jesus' Words and "witness saying" in 1 Tim 2:6-7

1 Tim 2:6-7: the man Christ Jesus, who gave himself as a ransom for all people. This has now been witnessed to at the proper time.

Mark 10:45: For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.

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The Trustworthy Sayings and Orthodoxy

- They may follow or be before the sayings they qualify
- They may all be related to precise articulations of the Gospel of Salvation
- The echoes of Gospel sayings by Jesus may suggest links to collections of Jesus' oral teachings circulating among Christian workers
- Their deployment for the apostolic argument indicates confidence in their irrevocable orthodoxy at that stage
- This also suggests a conscious development of confessions of "Scriptural status" in the writing of the Pastoral Epistles

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Role of the Apostles in Ephesians 2:19-22

Consequently, you are no longer foreigners and strangers, but fellow citizens with God's people and also members of his household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit.

**The foundational Apostles were
Vehicles of authoritative Scripture for the Church**

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Apostle John's Inspired Consciousness in Rev 1:1-3 & 22:18-19

The revelation from Jesus Christ, which God gave him to show his servants what must soon take place. He made it known by sending his angel to his servant John, who testifies to everything he saw – that is, the word of God and the testimony of Jesus Christ. Blessed is the one who reads aloud the words of this prophecy, and blessed are those who hear it and take to heart what is written in it, because the time is near.

I warn everyone who hears the words of the prophecy of this scroll: if anyone adds anything to them, God will add to that person the plagues described in this scroll. And if anyone takes words away from this scroll of prophecy, God will take away from that person any share in the tree of life and in the Holy City, which are described in this scroll.

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Apostle John's Consciousness as Vehicle of Scripture

- Revelation is regarded as the latest of the NT books
- John was conscious that what he wrote was from Jesus
- John understood himself to be writing "the word of God"
- John described his book on the same level as, and sometimes of higher authority than, the Old Testament Scripture
- John articulated the blessings in reading his book aloud and obeying as he regarded it as Scripture
- John articulated warnings of divine punishment for tampering with the words in his book as would be the case for Scripture
- Any tampering is tantamount to blasphemy
- The Apostles were most likely conscious of being vehicles of authoritative Scripture as they wrote them

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Paul's Self-consciousness as Inspired Author

- **Paul's Understanding of his Apostolicity**
 - His self-conscious apostolicity combined charisma with institutional order (2 Cor 10:8)
- **Paul's Letters Mediated his Apostolicity**
 - Paul saw Himself sometimes as transmitting Jesus' teaching (1 Cor 11:23-26; 1 Cor 15:3-5)
 - Letters mediated his charismatic presence (1 Cor 5:4-5)
 - He expected his letters to be taken as authoritative authority (e.g., 2 Cor 1:21-24)
 - Writing for Paul's apostolic spiritual gift in operation (1 Thess 5:27; cf. Eph 2:19-22)
- **Paul's Concept of Apostolic authority as derivative**
 - The teachings of Jesus as of superior authority
 - OT Scripture interpreted through Christ event as authoritative
 - His teachings were authoritative because they agreed to above

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Orthodoxy though based on the Scriptural text is also linked closely with the faithful Church as its teacher as well as the active authority of the teaching Holy Spirit. As such orthodoxy is not privately determined, it is not solely ecclesiological defined, though it is based on the text of Scripture. It requires the combinations of all these and the Spirit's continuing ministry to maintain orthodoxy

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Pastoral Epistles as Inspired Scripture

- The Apostle Paul cites, alludes to and echo's Scripture for his articulations of Orthodoxy.
- He cites and interprets the teachings of Jesus and the Gospel inaugurated by Him as authoritative Scripture.
- He summarizes and confesses the sound teachings of the Gospel as authoritative Scripture by which he makes his arguments condemning heterodoxy.
- And as Apostle he evinces and articulates a self-consciousness of being Spirit inspired to deliver and entrust authoritative teachings and interpretations as sound doctrine to be followed by virtue of his apostolic gift.
- It is upon these four facts that Paul asserts that what he teaches is orthodox.
- Accordingly, the Pastoral Letter bear the full marks of being inspired Scripture in its own self-testimony.

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Summary 1

1. **Employ the three types of intertextuality to analyze the various ways in which Paul used the Old Testament Scriptures for his teachings in his Letters**
 - Quotations, Allusions & Echoes
 - Examples in Rom 1:16-17; 1 Cor 10:1-4
2. **Use examples from the New Testament to demonstrate the various methods by which the inspired writers interpreted the Old Testament**
 - Oracular, Fulfilment, Appropriation, Jewish hermeneutics
3. **Exegetical analysis 1 Thess 5:27; 1 Cor 5:4-5, 2 Cor 1:21-24 and 2 Tim 3:10-11 to explain the extent to which Paul's Apostolicity contributed to the understanding of his letters as authoritative Scripture**
 - Paul's self-understanding of apostolic gift present in his letter writing
 - Concretization of Jesus' words and confessions as authoritative Scripture

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Summary 2

4. Use appropriate examples from the each of the Pastoral Epistles to analyse how they define and employ Scripture in their arguments, and explain their implications for your own ministry.
 - Examples of citations, allusions and echoes

5. Critically evaluate how the relationship between Scripture and its interpretation on one hand, and orthodoxy as evident in the Pastoral Epistles impacts contemporary understanding of orthodoxy
 - Scripture is central to orthodoxy but other factors also play role including faithful interpretation by individual and Church, obedience and Spirit's direction

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Questions?

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