

Course Summary

Studies in the Pastoral Epistles

Dr Annang Asumang

1

Formative Assessment (60%)

Choose **one (1)** and write a two thousand, five hundred (2,500) words essay

1. Critically evaluate the similarities and differences between the socio-historical and cultural context of First Timothy and your own context and explain their pastoral implications for your ministry.
2. Employ the Pastoral Epistles to write a strategic paper setting out the pastoral theology which should guide your church's leadership team.
3. Using appropriate examples from each of the Pastoral Epistles, demonstrate the various ways in which these letters underline the divine status of Jesus.
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.
5. Evaluate the extent to which Titus 2:11-14 may be considered as a summation of some key elements of Paul's theology.

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Lecture Topics for Course

1. Introduction to Pastoral Epistles
2. Expository Survey of the Pastoral Epistles (Part 1)
3. Expository Survey of the Pastoral Epistles (Part 2)
4. Christology in the Pastoral Epistles
5. Ecclesiology in Pastoral Epistles
6. Restoring & Maintaining Orthodoxy and the Pastoral Epistles
7. Doctrine of Scripture and the Pastoral Epistles
8. Pastoral Theology in the Pastoral Epistles
9. Theological Ethics in the Pastoral Epistles
10. Summary & Revision

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Canonical Roles of Pastorals in Pauline Corpus

- **Summary of Pauline theology and ethics**
 - Titus as “bookend” of Pauline corpus with Philemon as “Epilogue”
- **Hermeneutical window**
 - for analyzing application of Pauline theology to localized ecclesial problems
- **Insight into Guarding the Faith**
 - Understanding the nature of heterodoxy & heterodoxy and how to address them
- **Pastoral Ministry**
 - Intra-team dynamics,
 - mentorship, succession planning and pastoral theology

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History of Reception of Pastoral Epistles

1. Patristic Period [~90 to 450/750 AD]
2. Medieval Period [500-1500 AD]
3. Early Modern Period [1500-1700 AD]
4. Late Modern Period [1700 – 1970s]
5. Contemporary Period [1970sff]

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Cultural Ephesus before first century

- Founded by the Amazons a tribe of female warriors
 - city was named after their queen, Ephesia
- Women enjoyed equal rights and privileges to men
 - records exist of female artists, sculptors, painters and teachers
- Romans acquired Ephesus not through war
 - cherished and Romanized the city
- Artemis was multivalent
 - the goddess of the hunt, chastity, childbirth, wild animals and the wilderness
- Progressive city ruled by Greek, Persians and Romans
 - Had its own version of Olympic games

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Four Distinctives of 1st Century Ephesus

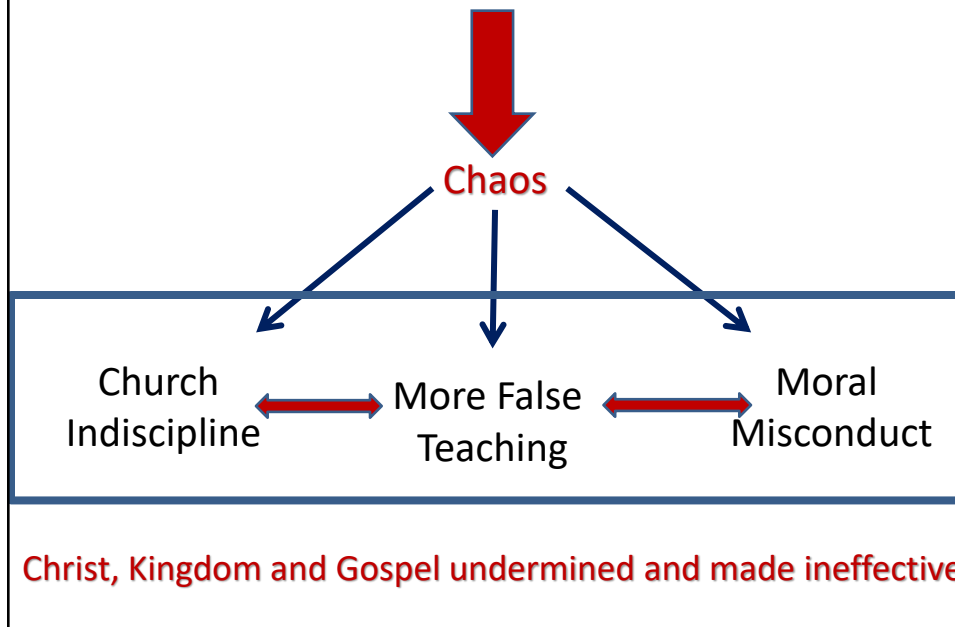
1. **Religious:**
 - Sacred home of goddess Artemis; temple was one of seven wonder of world
 - Ephesian version regarded the goddess as a celibate virgin as "saviour" of women during childbirth
 - Olympian gods, imperial cults, folk Asiatic religions
 - Judaism
 - Magic
 - Eastern Mysticisms
2. **Political:**
 - Roman imperial capital of Asia - fourth city of Roman Empire [Rome, Alexandria, Antioch]
 - Massive building projects
 - Bi-cameral government with secretary of city, Asiarchs & people's assembly (*ekklesia*) similar to the Roman senate
3. **Cultural:**
 - Multi-cultural, pluralistic and syncretistic environment
 - Two major festivals for Artemis per year, each lasting one month
4. **Economic:**
 - Port city
 - Religious tourism supported by Artemisian religion
 - Priesthood bought by rich
 - International investment banking
 - Influential guilds for merchants, coppersmiths, silversmiths, clothing sellers, wine tasters, wool dealers, bed builders, carpenters, physicians
 - "New York City of Roman Empire" - Rich, money obsessed, and money dominated

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Syncretistic Heterodoxy & Heteropraxy in Ephesus and Crete



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Structure of 1 Tim 1:3-20

- **1:3-11**
 - Statement of charge and its purpose
- **1:12-17**
 - Thanksgiving prayer report & charge exemplification in Paul
- **1:18-20**
 - Restatement of charge and exemplified by Paul

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Creedal Hymn of 1 Tim 2:5-6a

- **“One God” – The Jewish Shema**
 - 1 Tim 2:5a – “For there is one God”
 - Deut 6:4 – “Hear, O Israel: the Lord our God, the Lord is one”
- **Christological Shema:**
 - 1 Tim 2:5b: “One Mediator between God and humankind”
 - Combines His divinity with His humanity
 - 1 Cor 8:4b-6: ““There is no God but one...yet for us there is but one God, the Father...and there is but one Lord, Jesus Christ, through whom all things came...”
 - Polemic against Artemisian religion
- **Christ the Redeemer**
 - 1 Tim 2:6: “who gave himself as a ransom for all people”
 - Drawn for Jesus’ words in Mk 10:45
 - God’s people gather only to Him and only through His Son that their worship is acceptable.

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1 Timothy 2:11-15

A woman should learn in quietness and full submission. ¹² I do not permit a woman to teach or to assume authority over a man; she must be quiet. ¹³ For Adam was formed first, then Eve. ¹⁴ And Adam was not the one deceived; it was the woman who was deceived and became a sinner. ¹⁵ But women will be saved through childbearing – if they continue in faith, love and holiness with propriety.

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Three Contemporary Approaches to 1 Tim 2:11-15

	Propositions	Questions
Egalitarian	<p>Women may preach, and some allow women to be in authority</p> <p>Some believe it does not bar women from teaching but bars women (and men) from usurping authority.</p> <p>Others believe instructions are only applicable in contexts where women have become disruptive agents of heresies.</p>	<p>Paul's appeal to Genesis remains a difficulty for some proponents</p>
Complementarian	<p>Bars women from pastoral leadership, teaching and preaching in the local church.</p> <p>Paul's appeal to Genesis in 1 Tim 2:13-14</p> <p>Passage was not viewed as problematic until recent decades</p>	<p>Paul's practice partnership with female co-workers</p> <p>Explanation of "quietness" given the prophesying of Corinthian women</p> <p>To what extent should the context impact the interpretation?</p>
Eclectic	<p>Allows women to preach in certain settings but not all and not in leadership of church</p> <p>Takes the exegetical, contextual and Genesis issues as power struggle between genders</p>	<p>Boundary of "certain settings" are often fluid. So complementarians argue that they are effectually egalitarian</p>

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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)

08/03/2024 Theological – it is God's will; part of 10 commandments; (5:4c cf., Eph 6:2-3)

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Scripture in 2 Tim 3:14-17

1. Definition of Scripture

- ἱερά γράμματα - sacred writings, codification of orthodoxy
- γραφή - Scripture – written, paraphrased, memorized and recited Scripture

2. Source of Scripture

- Θεόπνευστος: God-breathed - actively breathed out from God
- Scripture is not a sociological construct

3. Purpose of Scripture

- For salvation (cf., Ps 19:7b)

4. Uses of Scripture [for righteousness]

- Teaching (διδασκαλίαν): instruction in correct beliefs and behaviours
- Reproof (ἐλεγμόν): exposes and rebukes heterodoxy
- Correction (ἐπανόρθωσιν): correction of bad behaviour
- Training (παιδείαν) : inculcation of practices of virtues

5. Goals of Scripture

- Formation of thoroughly competent Christian worker

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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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Public Word Ministry of Pastor in 2 Tim 4:1-5

- **Eschatological Urgency and Word Ministry (4:1)**
 - Fivefold Witness of the charge - the presence of God, of Christ Jesus, the judgement, the second coming, and the kingdom
- **Five Varieties of Word Ministry (4:2)**
 - Preach the word
 - Be ready in season out of season – Be on standby always
 - Reprove or convict
 - Rebuke or admonish
 - Exhort or encourage
- **Be prepared for unreceptive listeners (4:3-4)**
 - People will not always listen to the truth
 - You will lose audience
 - You will be tempted to be distracted
- **Persevere in the Word (4:5a)**
 - Keep doing it right
 - Keep your head
 - Endure hardships and dry times in ministry
- **Be dutiful (4:5b)**
 - Be faithful to the call of evangelism
 - Serve Jesus faithfully

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The Doctrinal Passages of Titus

Tit 1:1-4 [the Father]	Tit 2:11-14 [the Son]	Tit 3:3-7 [the Spirit]
God our Saviour 1:3	God our Saviour 2:10	God our Saviour 3:4
Christ Jesus our Saviour 1:4	Our great God and Saviour Jesus Christ 2:13	Jesus Christ our Saviour 3:6
God's hope manifested in the Gospel 1:3	God's grace appeared in the Gospel 2:11	God's mercy and love appeared in the Gospel 3:4
hope of eternal life 1:2	we wait for the blessed hope 2:13	the hope of eternal life 3:7

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Definition of Christology

Theological analyses of the biblical teachings on the person and works of Jesus Christ and its implications for history of the world and contemporary Christian doctrine and praxes

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Christology in Pastoral Epistles

1. Humanity of Jesus
2. Divine Christology
3. Saviour Christology
4. "Epiphany" Christology
5. Jesus and Pastoral Ministry

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Ecclesiology is the investigative analysis of the divinely designed nature of the church, visible and invisible, universal and local, its socio-cultural structures, procedures and practices, to fulfil its missional and apologetic operations in His world, and reflections on their implications for contemporary Christian praxes

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Images of the Church in the Pastoral Epistles			
Image	Passages	Other Paul's Letters	Significance
God's elect	Titus 1:1; 2 Tim 2:10	Rom 8:33	Perseverance
God's People	Titus 2:14	Rom 9:25-26	God's peculiar possession
God's Church	1 Tim 3:5; 14-15; 5:16	Gal 1:13; Eph 5:23	Assembled to God
God's household	1 Tim 3:14-15; Tit 1:7	Gal 6:10; Eph 2:19	
Brothers & sisters	1 Tim 4:6; 6:2	1 Cor 1:26; Gal 4:31	Fictive kinship
God's foundation*	2 Tim 2:18-19	1 Cor 3:11-14*	Perseverance*
Union with Christ	2 Tim 2:11-13	Rom 6:8-18	Loyalty to and by Christ
People of the Name	2 Tim 2:19; 1 Tim 6:1	1 Cor 1:2; 5:4	Name Ecclesiology
Pillar of the truth	1 Tim 3:15		
Sanctified People	Tit 2:14; 2 Tim 1:9; 1 Tim 5:10	1 Cor 1:2; 6:11	
God's heirs	Titus 3:7	Rom 8:17; Gal 3:29	

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Church Polity and the Pastoral Epistles

1. Church leadership structure(s)
2. Compensation (rewards) and discipline of leaders
3. Discipline of Members
4. Liturgy & Worship Practices
5. Organization of Local Churches (Denominationalism)

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Leadership structure in Pastorals

- New to Crete but appeared to already exist in Ephesus
- Overseer (ἐπισκοπῆς) 1 Tim 3:1-13
- Elder (πρεσβύτεροι): 1 Tim. 5:17-19; Titus 1:7-9
 - Titus 1:5-7 could suggest some equivalence of overseer with elder
 - Acts 20:17, 28 could also support equivalence or functionality
 - Hierarchical: ἐπισκοπῆς >> πρεσβυτέρους Or Less Hierarchy: ἐπισκοπῆς = πρεσβυτέρους
 - Different etymologies ἐπισκοπῆς (Greek); πρεσβυτέρους (Jewish)
- Not all scholars think they are equivalent
 - Some think Elders terminology was generic for specific overseer and deacon
 - Others think three tier leadership structure with a single overseer exercising oversight over elders, then the elders over deacons
 - Answer depends on hierarchical conception of leadership
 - Council of Elders in 1 Tim 4:14 indicates pluralism and collegiality (cf., 1 Tim 5:17-19)
- Deacons 1 Tim 3:8-13
 - Commonly viewed as subordinate to overseer based on
 - Identified second to overseer
 - No implicit statement about teaching expectation
 - The diaconate of Acts 6 were selected for service, but notice the ministries of Stephen & Philip
 - Some scholars dispute the subordination theory
 - The title is functionally used for other workers including Paul and Timothy (1 Tim 4:6)
 - Stephen and Philip as example

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A Definition of Pastoral Identity

The composite self-concept of the pastor in relation to their callings as disciples of the Lord Jesus Christ, as Spirit empowered servants of His Church and as workers on behalf of God's kingdom and which together therefore shape how they fulfil their pastoral office and functions

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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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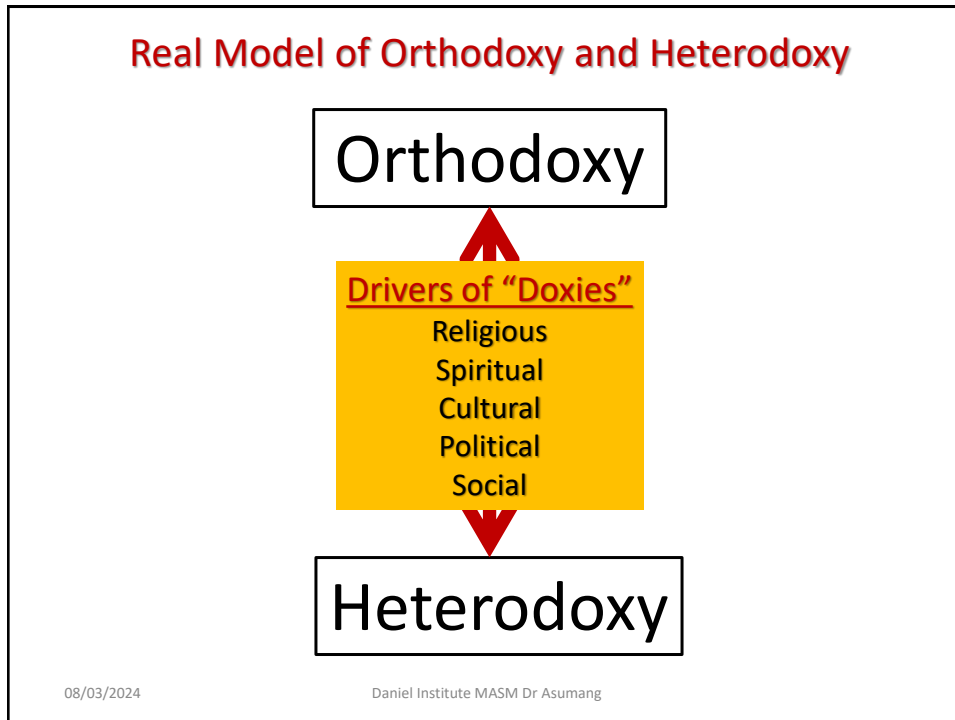
Characterization of Orthodoxy in the Pastoral Epistles

- **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**

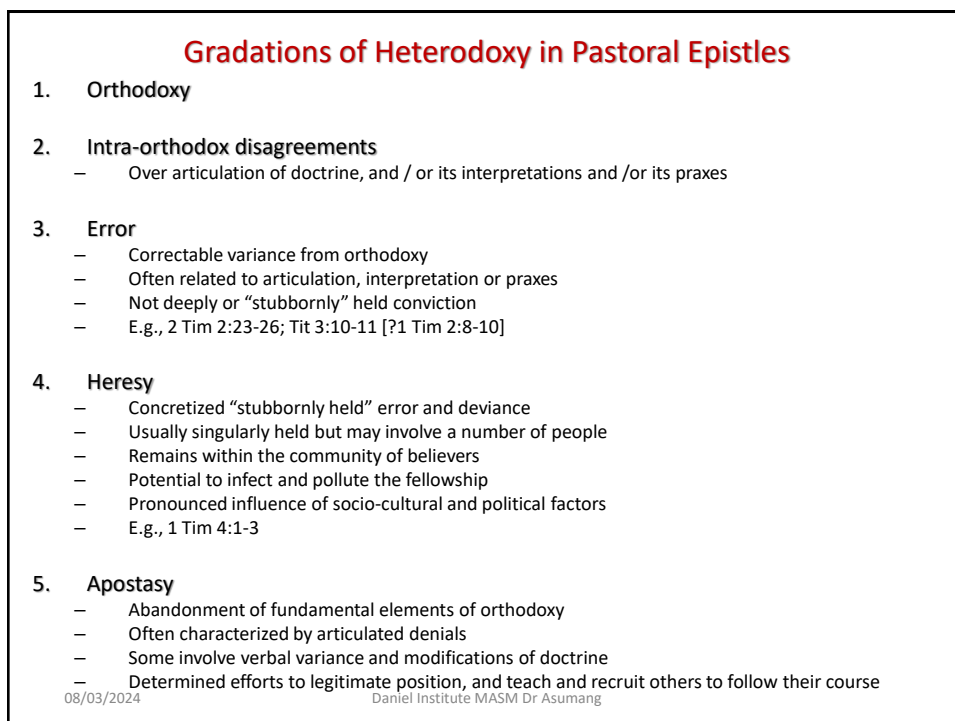
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Procedures for Dealing with Deviance in Pastorals

Grade	Procedure	Comment
Personal	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
Inter-Personal	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
Church	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
Witness	refuse to enrol...I would have younger widows marry (1 Tim 5:11-14)	Public Discipline
Recruit followers	I have handed over to Satan (1 Tim 1:20)	Hand to Satan

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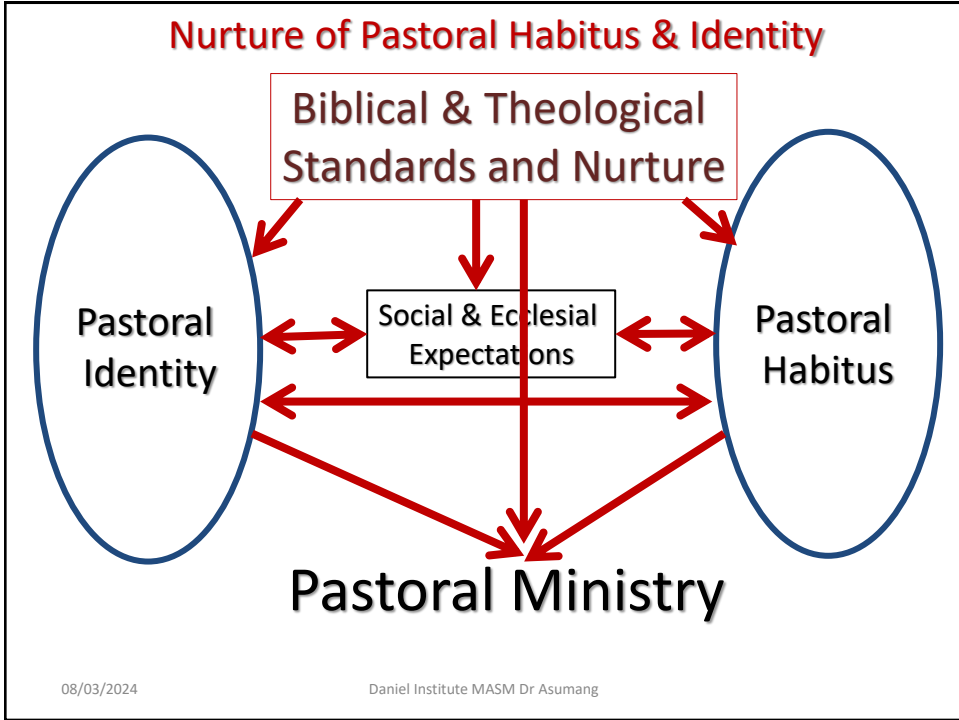
The Pastoral Epistles recognize the vulnerabilities of victims of false teaching and the disciplinary procedures aim to prevent the abuse and remove the influence of the teachers.

Contemporary systems for correcting heterodoxies must intentionally do the same.

Safeguarding the Vulnerable Christian

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Paul's Portrait of himself as Pastor in Pastorals

Scope	Example	Passages
Identity	Under God's command	1 Tim 1:1
	Holy calling	2 Tim 1:9-10
	Entrusted with precious deposit	1 Tim 1:11
	Appointed by God	1 Tim 1:12-14; 2:7
	Drink offering	2 Tim 4:6
Personal Life	God whom I serve	Tit 1:3
	I suffer and endure	2 Tim 1:8-12; 2:3, 9; 2:10; 4:6
Office	Modelling to co-workers; e.g., "fight good fight", "suffering", "teaching"	1 Tim 6:12; 2 Tim 4:7; 2 Tim 4:5; 3:10-11
	Recalling memories with colleague	2 Tim 1:4-5
	Instructions to co-workers	
Functions	Toil and strive: energetic service	1 Tim 4:10
	Preaching	Tit 1:3
	Excommunication of heretics	1 Tim 1:20

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How the Pastoral Epistles Project & Nurture Pastoral Identity & Habitus

1. Jesus as Sphere of Existence, Exemplar and Enabler of the Pastor
2. Paul's self-portrayal as pastor
3. Paul's Explicit description of the Pastoral ministry
4. Paul's use of Metaphorical Images for the Pastor

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Theological Ethics

The synthesis, analysis and reflections on the Biblical teaching on Christian conduct with particular focus on how they are undergirded by, and so motivated by New Testament's theological systems of thought.

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Titus 2:11-14

For the grace of God has appeared, bringing salvation for all people, training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, waiting for our blessed hope, the appearing of the glory of our great God and Saviour Jesus Christ, who gave himself for us to redeem us from all lawlessness and to purify for

Ethics is employed by Paul to

- (a) Summarize his theology to the Cretans**
- (b) Showcase the meaning and power of the Gospel,**
- (c) Explain Christian conduct based on the Gospel**
- (d) Teach Christian orthodoxy to undermine heterodoxy**

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Key Theological Motivations for Ethics in the Pastoral Epistles

1. Apologetics (e.g., Tit 1:5-16)
2. Christology (e.g., 1 Tim 6:13-15)
3. Soteriology (e.g., 1 Tim 1:12-17)
4. Ecclesiology (e.g., 1 Tim 3:14-16)
5. Eschatology (e.g. 2 Tim 3:1-8)
6. Pneumatology e.g., (Tit 3:3-8)

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Pastoral Work Ethic

High levels of dedication, rigour, and diligence in performing the tasks of Christian ministry, and doing so with the help of the Holy Spirit, in obedience to Christ and to the glory of God.

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Formative Assessment Question 1

Critically evaluate the similarities and differences between the socio-historical and cultural context of First Timothy and your own context, and explain their pastoral implications for your ministry.

- Politics
- Economic
- Ostentation
- Social mobility
- Gender issues

- Syncretism
- Heresies
- Money & Religion

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Formative Assessment 2

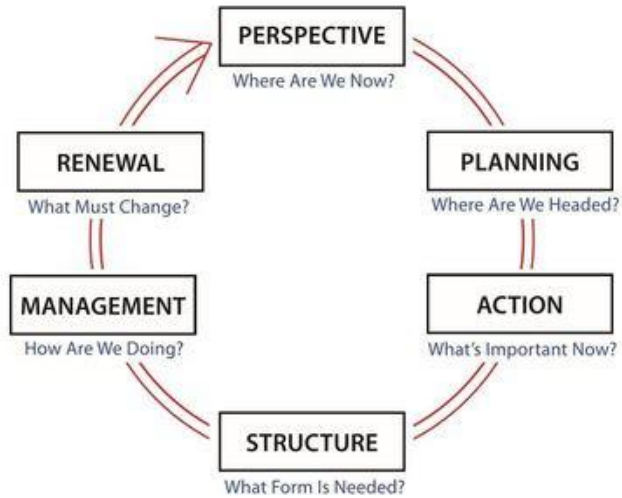
Employ the Pastoral Epistles to write a strategic paper setting out the pastoral theology which should guide your church's leadership team.

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Paterson Six Stage StratOp Process



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Scope of Pastoral Theology

1. **Pastoral Identity**
 - Pastor's vision of themselves or habitus
 - Pastoral habitus as projected by the bible
 - Discerning and rejecting social non-biblical habitus
 - Cultivating and maintaining biblical pastoral habitus
2. **Personal Life**
 - Pastor as a disciple of Christ
 - Pastor's relationship with the Trinitarian God
 - Pastor's spiritual formation
 - Pastor's home life
 - Pastor's formal and informal training
3. **Pastoral Office**
 - Pastor as a Church worker
 - Pastor's relationship with other leaders in church
 - Pastor as an administrator of God's people
4. **Pastoral Functions**
 - Pastoral functions at Church Worship
 - Pastoral functions at other Church gatherings
 - Pastoral functions with discipling Church members
 - Pastor's functions with caring or Church members in need

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Formative Assessment 3

Using appropriate examples from each of the Pastoral Epistles, demonstrate the various ways in which these letters underline the divine status of Jesus.

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Indications of Divine Christology in Pastoral Epistles

1. Literary dyadism
2. Modified Shema
3. Pre-existence
4. Divine language ascribed to Jesus
5. Unique devotion, prayer, and doxology addressed to Jesus

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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.

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Five Ecclesial Strategies for Guarding the Faith

1. Efficient Leadership Structures
2. Rigorous Disciplinary Systems
3. Effective Social Welfare Procedures
4. Vigilant Pastoral Safeguarding Measures
5. Gospel focused God honouring Worship Practices

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Formative Assessment 5: Evaluate the extent to which Titus 2:11-14 may be considered as a summation of some key elements of Paul's theology.

¹¹ For the grace of God has appeared that offers salvation to all people. ¹² It teaches us to say 'No' to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, ¹³ while we wait for the blessed hope – the appearing of the glory of our great God and Saviour, Jesus Christ, ¹⁴ who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.

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Summary of Paul's Theology in Tit 2:11-14			
Clause	Pauline Theology	Key Features	References in Paul
Επεφάνη γάρ (epēphanē gar; for He appeared; 2:11)	Eschatology, Christology, Soteriology & Missiology	Incarnation as eschatological grace event (cf., Jn 1:16-17). The driving motivations of Pauline mission: grace that makes salvation universally accessible of all has appeared	Rom 1:13; 5:17-21; Gal 1:16; Eph 3:6-8; 2 Tim 1:9
Grace παιδείουσα (paideuousa) - training and growth 2:12a	Spiritual Formation:	Lifelong transformation through spiritual training	Rom 1:18; 26; 1 Tim 2:2; Gal 5:16, 24
"to say 'No'... and to live" 2:12b	Paul's Eschatology & Ethics	Two Ways: renunciation of vice and practice of virtue "in this present age"	Rom 6:5-14; Col 3:5-8; Gal 5:16-26; Eph 2:1-10
"wait for the blessed hope" (2:13a)	Eschatology	Eschatology motivates Christian mission and conduct.	Rom 8:15-23; 1 Cor 6:1-4; Eph 2:6-8; 1 Tim 6:11-16; 2 Tim 1:8-12
"our great God and Saviour Jesus Christ" (2:13b)	Divine Christology	Combination of Pauline Adamic, Glory and Divine Christology	Rom 9:5; 1 Cor 2:8; 2 Cor 4:4-6; Phil 3:20-21; 1 Tim 1:15; 3:16; 2 Tim 1:9; 1 Tim 6:14; 2 Tim 1:10; 4:1; Tit 2:11; 3:14; cf., 2 Thess 2:8
"gave himself for us to redeem us" (2:14)	Pauline Christology, Soteriology, Ecclesiology and Ethics	Jesus' statement of His mission (Matt 20:28; Mk 10:45; Jn 10:15) & formation of new covenant people (Ex 19:5; Deut 7:6; 14:2; 26:18; Ezek 37:23)	Gal 1:4; Eph 5:2; 1 Tim 1:15; 2:6; 2 Cor 7:1; Eph 5:26-27; 1 Cor 3:13-14; 2 Cor 9:8; Eph 2:10; Col 1:10; 2 Thess 2:17

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Formative Assessment (60%)

Choose **one (1)** and write a two thousand, five hundred (2,500) words essay

1. Critically evaluate the similarities and differences between the socio-historical and cultural context of First Timothy and your own context and explain their pastoral implications for your ministry.
2. Employ the Pastoral Epistles to write a strategic paper setting out the pastoral theology which should guide your church's leadership team.
3. Using appropriate examples from each of the Pastoral Epistles, demonstrate the various ways in which these letters underline the divine status of Jesus.
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.
5. Evaluate the extent to which Titus 2:11-14 may be considered as a summation of some key elements of Paul's theology.

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Summative Assessment (40%)

Multiple Choice Questions based on lecture during Semester Exams

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Nature of the Exam

- 40% of the Course Grade
- 20 MCQ
- Single Best Answer
- ALL the Questions are taken from the Handouts of the lectures – No surprises!

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An Example of Multiple Choice Question

A feature of the contemporary reception of the Pastoral Epistles is

- a. Acceptance of their authenticity by majority of scholars
- b. The appreciation of their contribution to history of early Christianity
- c. Their use for settling denominational disputes
- d. Debates about its contribution to the New Perspective on Paul
- e. The uniqueness of each of the letters are being more emphasized

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Reception of Pastorals in Contemporary times

1. Marginalization is taken for granted in scholarship
 - New Perspective on Paul largely does not employ the Pastorals
 - Constructs of Paul's theology are inadequate
2. New Interests in the Pastoral Epistles
 - As separate letters and not as group
 - Their contribution to Theological Ethics
 - Centre of gender and egalitarian cultural debates
 - Orthodoxy and Orthopraxy becoming central issues
 - New studies on liturgy and ecclesiology based on
 - Syncretism and heteropraxy

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An Example of Multiple Choice Question

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Questions?

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Daniel Institute; Studies in Pastoral Epistles;
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