

Theological Ethics in the Pastoral Epistles

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Topics to be covered

1. Contribution of Pastoral Epistles to New Testament Ethics
2. Orthodoxy, Heterodoxy and Ethics in Pastoral Epistles
3. Theme of Godliness in the Pastoral Epistles
4. Christology, Soteriology and Ethics in Pastoral Epistles

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Learning Outcomes

1. Critically evaluate the scholar views on the background and meaning of the concept of εὐσέβειαν (godliness) in the Pastoral Epistles and its significance for Christian ethical discourse in Ghana
2. Employ exegetical analysis of Titus 1:5-16 to demonstrate how Christian conduct is evidence of Christian orthodoxy and test for heterodoxy
3. Assess the role of Eschatology in framing Pastoral Ethics in the Pastoral Epistles
4. Using appropriate examples from each of the Pastoral Epistles, demonstrate how these letters show the inseparable interconnectedness between Orthodoxy in Christology and Soteriology on the one hand, and practical Christian conduct on the other.
5. How do the Pastoral Epistles shape the Pastoral Work Ethic?

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Definitions

- **Morals** (Latin = *mos*) - custom or practical usage of ideas: the practice of right and wrong conduct and the determination of factors that influence or result from them
- **Ethics** (Greek = *ēthos*) - theoretical reflections on concepts or principles relating to right and wrong conduct by groups or individuals.
- Ethics analyzes the motives behind definitions of wrong and right, whether theoretical, religious, ideological or even historical reasons behind particular behavioural expectations and or injunctions. Though apparently abstract, ethics gives coherence to discourse on behaviour

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Methodologies in Studies of New Testament Ethics

- **Historical Approach**
 - Examines the socio historical contextual constructs and motivations behind particular instructions on behaviour. The Ethical instructions serve as windows through which the contexts of the first Christians may be clarified and contemporary implications adduced
- **Literary-Narrative Approach**
 - Examination of how the narratives of the New Testament reflect an “implicit ethics”, that is, behaviours that are being projected to be emulated or rejected by believers, both then and today.
- **Socio-Scientific Approach**
 - Employs social-science ideas, constructs and paradigms as grids such as honour and shame, and patron-client dynamics, to examine and shed light on the ethical instructions and expectations of the New Testament and their implications
- **Theological Approach**
 - Analysis of New Testament ethics through the grid of their theological motivations

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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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Theological Ethics in Paul's Letters

• Rom 6:9-14

Ethics based on the Christ Event

- We know that Christ, being raised from the dead will never die again; death no longer has dominion over him. For the death he died he died to sin, once for all, but the life he lives he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus. Let not sin therefore reign in your mortal body, to make you obey its passions. Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. For sin will have no dominion over you, since you are not under law but under grace.

• 1 Cor 6:9-11

Ethics based on Soteriology

- Or do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor men who practice homosexuality, nor thieves, nor the greedy, nor drunkards, nor revilers, nor swindlers will inherit the kingdom of God. And such were some of you. But you were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.

• Col 3:5-10

Ethics based on Eschatology

Ethics based on New Covenant Baptism

- Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry. On account of these the wrath of God is coming. In these you too once walked, when you were living in them. But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth. Do not lie to one another, seeing that you have put off the old self with its practices and have put on the new self, which is being renewed in knowledge after the image of its

creator.²⁴

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• Ephesians 5:1-5

Ethics based on Soteriology

- Therefore be imitators of God, as beloved children. And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God. But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints. Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving. For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous (that is, an idolater), has no inheritance in the kingdom of Christ and God.

Ethics based on New Creation & Covenant

• Philippians 4:8-9

- Finally, brothers, whatever is true, whatever is honourable, whatever is just, whatever is pure, whatever is lovely, whatever is commendable, if there is any excellence, if there is anything worthy of praise, think about these things. What you have learned and received and heard and seen in me—practice these things, and the God of peace will be with you.

Ethics based on the triumph of God

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Ethics in Paul's Letters (and in the New Testament is always theological in the sense that instructions on Christian conduct are inextricably tied to articulations or expositions of Christian doctrines such as New Covenant, Christology, Soteriology, Ecclesiology, Pneumatology and Eschatology. This serves as fruitful way of analyzing and reflection on Paul's ethics is through the prism of these theological concepts

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Three Categories of Questions Related to Theological Ethics in the Pastoral Epistles

1. Socio-historical Context

- Why do the Pastoral Epistles heavily employ ethical language more than anywhere else in Paul's letters?

2. Lexical Linguistic

- Why does Paul employ predominantly Greco-Roman terminologies to frame the ethical instructions in the Pastoral Letter

3. Theological Motivation

- Why does Paul not provide extensive theological motivations for the ethical instructions in the Pastoral Epistles as he does in his other letters?

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Ethics in Pastorals & Morality in Ephesus

1. Multi-Religious:

- Sacred home of goddess Artemis; temple was one of seven wonder of world
- Judaism, Magic, Eastern Mysticisms

2. Political Capital:

- Roman imperial capital of Asia - fourth city of Roman Empire [Rome, Alexandria, Antioch]

3. Socio-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
- International investment banking
- "New York City of Roman Empire" - Rich, money obsessed, and money dominated

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Ephesus in first century was demographically complex,
commercially rich, socially metropolitan,
politically sensitive, and religiously a melting pot.
Ethics and Morals become casualties of such a context.

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Ethics in Pastorals & Morality in First Century Crete

- **Pragmatic Culture made Morality Relative**
 - Pragmatic laissez faire, “live and let’s live”
 - Hardnosed survival instincts making ethics secondary consideration
- **Early phase of Christianity in Crete**
 - It appears many of the Cretan believers were recent converts
 - Distinguishing Christian faith from society was paramount

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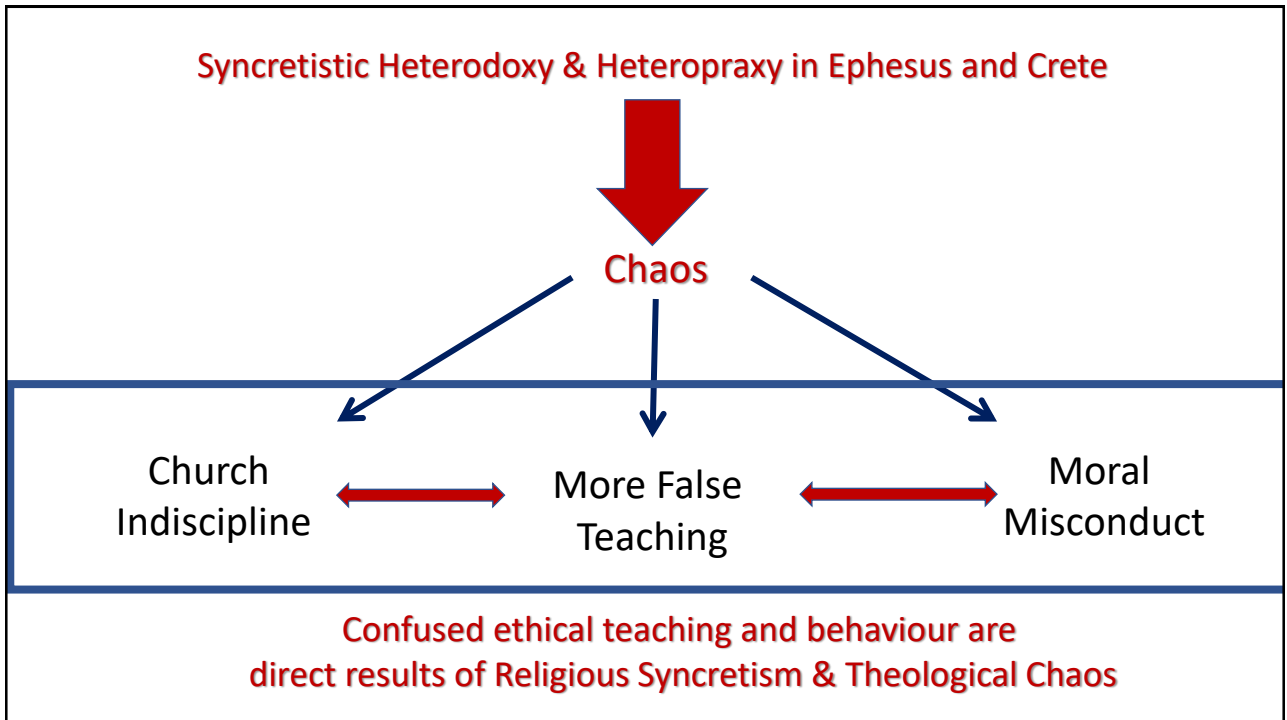
Religious Syncretism and Ethics in Pastoral Epistles

- **Ethical Effects of Syncretism**
 - Syncretism involves amalgamation of different ethical norms and practices which undermine Christian orthodoxy
 - Syncretism provides motivations for conduct which are heterodox and so leads ultimately to apostasy
 - Syncretism may provide rationale for diluting Christian ethics
- **Syncretistic Effects of Wrong Ethical Teachings**
 - Lack of clear motivations for ethical instructions result in easy abandonment
 - Ethical instructions that are not coherent are prone to be modified
 - Ethical instructions not rooted in the Gospel result in being modified to suit driving forces of heterodoxy, e.g., celibacy & food laws in Pastorals
- **Correction of Heterodoxy through Gospel Ethics**
 - Teaching Gospel Ethics provides the means to correct false teaching and practice
 - Correct Christian conduct based on Gospel Orthodoxy differentiates Christianity in the world

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Ethics and the Solution to the Problems in Ephesus & Crete

1. Silence/Remove False teachers whose character undermine the Gospel
2. Appoint Ethically Orthodox and ethically Orthopraxic Leaders
3. Teach Gospel's Orthodoxy displayed by its ethical Orthopraxy
4. Institute Church Procedures and Practices that maintain Gospel's Orthodoxy and Orthopraxy
5. Timothy & Titus to be examples of Gospel's Orthodoxy and Orthopraxy

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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 himself a people for his own possession who are zealous for good works.

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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The dominance of the ethical instructions in
the Pastoral Epistles is due to
the syncretistic and heterodox context.

It is the key contribution of the Pastoral Epistles
to New Testament Ethics:
Christian ethics in a heterodox environment

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Ethical Vocabularies & Idioms in the Pastoral Epistles

• Volume of the Ethical Vocabularies

- Matera (1996, 230): “The pastoral Epistles are, apart from the letter to James, the most explicitly ethical of the New Testament”
- “Good works” occurs on fourteen occasions, expressing the missionary purpose of Christian morality
- References to Ethical themes occur in every subunit, except in the salutation of 1 Timothy 1:2
- To Timothy, my loyal child in the faith: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

• Choices of the vocabularies

- Most of the words were typical Greek ethical vocabularies compared to Jewish derived vocabularies
- “godliness”, “self-control” etc

• Resonance of terms with non-Christian Culture

- Some of the terms were explicitly employed by pagan moralists of the society, e.g., “godliness”,
- Resonating idioms of typical Greco-Roman Stoic list of cardinal virtues, e.g., Tit 2:12 - “self-controlled, upright, and godly lives” were three of the Stoic’s four cardinal virtues
- The use of local pagan idioms as “ethical foils” e.g. Titus 1:12

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Challenges with εὐσεβεία (*eusebeia*) in the Pastoral Epistles

• A translation problem

- Piety / pious
- Devotion
- Godliness

• A Ubiquitous word

- For Cultural propriety - respect for the orders of life, especially in connection with family
- For Political & Social dignity (e.g., calling a Muslim today as “religious”)
- For Artemisian devotion - the wardens of the temple were called “*Eusebeis*”
- For Greco-Roman Moralists for ideal life of virtue

• An Old Testament Concept

- LXX Prov 1:7; 13:11; Isa 11:2; 33:6
- God fearing

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Scholarly Views on εὐσεβεία (eusebeia) in Pastorals

- **Assimilation View**
 - Writer was using the term to make Christianity fit the different “non-Pauline setting”
 - Writer was trying to get Christianity accepted by the elites – “bourgeois [middle class] Christianity”
- **Polemic View**
 - Writer was using the ethics against “Pauline enthusiasts” who were the heretics
- **Syncretistic or Accommodation View**
 - Writer or Paul was trying to bridge gap between Hellenistic Judaism and Christianity
- **Contextualization View***
 - Paul was contextualizing the Gospel in a heavily Gentile, polytheistic, Greco-Roman moralist and heterodox dominated environment

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Old Testament background of εὐσεβεία (eusebeia)

- **LXX Proverbs 1:7**
 - Ἀρχὴ σοφίας φόβος θεοῦ, σὺνεσις δὲ ἀγαθῆ πάσι τοῖς ποιοῦσιν αὐτήν· εὐσεβεία δὲ εἰς θεὸν ἀρχὴ αἰσθήσεως, σοφίαν δὲ καὶ παιδείαν ἀσεβεῖς ἐξουθενήσουσιν.
 - The fear of the Lord is the beginning of wisdom; and good understanding to all that practise it: and piety [devotion] toward God is the beginning of discernment; but the ungodly will set at nought wisdom and instruction.
- **LXX Proverbs 13:11**
 - Ὑπαρξίς ἐπισπουδαζομένη μετὰ ἀνομίας ἐλάσσων γίνεται, ὁ δὲ συνάγων ἑαυτῷ μετ' εὐσεβείας πληθυνθήσεται· δίκαιος οἰκτῖρει καὶ κηρᾶ.
 - Wealth gotten hastily with iniquity is diminished: but he that gathers for himself with godliness shall be increased. The righteous is merciful, and lends.
- **LXX Isaiah 11:2**
 - καὶ ἀναπαύσεται ἐπ' αὐτὸν πνεῦμα τοῦ θεοῦ, πνεῦμα σοφίας καὶ συνέσεως, πνεῦμα βουλῆς καὶ ἰσχύος, πνεῦμα γνώσεως καὶ εὐσεβείας·
 - and the Spirit of God shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and godliness shall fill him
- **LXX Isaiah 33:6**
 - ἐν νόμῳ παραδοθήσονται, ἐν θησαυροῖς ἡ σωτηρία ἡμῶν, ἐκεῖ σοφία καὶ ἐπιστήμη καὶ εὐσεβεία πρὸς τὸν κύριον· οὗτοι εἰσιν θησαυροὶ δικαιοσύνης.
 - They shall be delivered up to the law: our salvation is our treasure: there are wisdom and knowledge and piety toward the Lord; these are the treasures of righteousness.

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In the Greek Old Testament, εὐσεβεία is used to describe loyalty to God’s covenant, walking in the fear and knowledge of Yahweh, and behaving in such a way as to accord with that covenant.

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“Godliness” εὐσεβεία (*eusebeia*) in the Pastoral Epistles

Passage	Comment
1Tim 2:2 that we may lead a peaceful and quiet life, godly and dignified in every way.	Godliness expresses Gospel witness
1Tim 2:10 what is proper for women who profess godliness—with good works.	Conduct in Church shows Christian godliness
1Tim 3:16 the mystery of godliness: He was manifested in the flesh...taken up in glory.	The Christ event is “mystery of godliness”
1Tim 4:7-8 train yourself for godliness...godliness is of value in every way	Pastoral ethics defined by godliness
1Tim 5:4 to show godliness to their own household...pleasing in the sight of God.	Redefine social ethics but “in the sight of God”
1Tim 6:3 sound words of our Lord Jesus Christ...that accords with godliness,	Jesus’ teachings as source of true godliness
1Tim 6:5 people who are depraved...imagining that godliness is a means of gain.	Heterodox teachings pervert godliness
1Tim 6:6 But godliness with contentment is great gain,	Christian contentment expression of godliness
1Tim 6:11 O man of God, flee these things. Pursue righteousness, godliness, faith, love.	Pastoral ethics expressed with the godliness term
2Tim 3:5 having the appearance of godliness, but denying its power.	Power of the Gospel expressed in godliness term
2Tim 3:12 Indeed, all who desire to live a godly life in Christ Jesus will be persecuted,	Christian life in Christ expressed as godliness
Tit 1:1-2 knowledge of the truth, which accords with godliness...that we may lead a peaceful and quiet life, godly and dignified in every way.	Paul’s gospel ministry defined in terms of godliness
Tit 2:12 renounce ungodliness...and to live self-controlled, upright, and godly lives	Christology & soteriology in godliness terms

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Why does Paul use Godliness in the Pastorals

- **Familiar word to the Greeks**
 - A prism to teach the Gospel
 - A way to break into the dark world of Gentile religion

- **Polemic against its false claims**
 - Polemic against the Greco-Roman moralists
 - Only through Jesus and the Gospel is “godliness acquired”
 - Polemic against the heretics

- **Contextualization of the Gospel**
 - Redefining the word itself and investing it with the Gospel
 - Apologia for Orthodoxy in a heterodox environment

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Paul's use of εὐσεβεία in the Pastoral Epistles is based on how it is also used in the Greek Old Testament to describe loyalty to God's covenant as expressed in the Christ event [the new covenant Gospel], living with the help of the Holy Spirit in accordance with that new life in the fear and knowledge of God to showcase this Gospel.

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Features of Paul's Theological Ethics in the Pastoral Epistles

1. Its unique genre

- Paul was writing to co-workers
- They already knew these motivations
- Paul employs technical words such as “sound doctrine” or “gospel”, “teachings” of the Lord to denote the theological motivations

2. The Socio-theological context

- Focus on addressing the issues of heterodoxy with at hand
- The ecclesial structures (leaders, welfare procedures, and discipline) are expressions of the theological motivations

3. Theological motivations are present

- Words denoting orthodoxy – e.g., “sound teaching”, “the faith”, “doctrine”
- The faithful sayings and hymns summarize the theological motivations
- Brief clauses provide the theological motivations

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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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Christian Conduct as test of Orthodoxy in Titus 1:5-12

Cretans & the false Teachers	Christian conduct
rebellious people (1:10)	Children not open to the charge of...insubordination (1:6b)
the defiled and unbelieving, nothing is pure (1:15)	not be arrogant or quick-tempered or a drunkard or violent (1:7)
full of meaningless talk and deception (1:10b)	that they may be sound in the faith (1:13)
they are disrupting whole households (1:11)	what remained into order (1:5)
for the sake of dishonest gain	Not greedy for gain (1:7c)
always liars, evil brutes, lazy gluttons (1:12)	a lover of good, self-controlled, upright, holy, and disciplined (1:8)
human commands of those who reject the truth (1:14b)	be able to give instruction in sound doctrine (1:9)
their minds and consciences are corrupted (1:15)	not open to the charge of debauchery or insubordination (1:6)
Claim to know God, but by their actions they deny him. (1:16a)	hold firm to the trustworthy word as taught (1:9)
Detestable, disobedient and unfit for doing anything good (1:16a)	must be above reproach (1:7)

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Christian Ethical Conduct as Apology for the Gospel in Tit 1:5-16

In Titus 1:5-16, the Apostle employs the ethical qualifications
 For believers to become leaders as a way
 not just to showcase the transformation by the Gospel,
 and reject the false teachers but also apologetic defense
 of the transforming power of the Gospel.
 The Church leaders by their character will be demonstrating that
 the solution to the moral assessment of the Cretans
 by Epimenides in Tit 1:12 is in the Gospel of the Lord Jesus Christ

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Heavily Ethical Passage (1 Tim 1:12-17)

- **Literary Context of Ethics**
 - “the law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious, for those who kill their fathers or mothers, for murderers, for the sexually immoral, for those practising homosexuality, for slave traders and liars and perjurers – and for whatever else is contrary to the sound doctrine that conforms to the gospel concerning the glory of the blessed God, which he entrusted to me.”
 - 1 Tim 1:12-17 provides the solution to sin
- **Sin Concept**
 - References to sin and sinners
- **Deliverance Concept**
 - The deliverance by Jesus as solution to sin
- **New Life Conduct**
 - Faith and love in Christ
 - Paul as Jesus’ patience on display

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Heavily Christological Passage of 1 Tim 1:12-17

- **Jesus everywhere**
 - Jesus in every verse apart from 1:13 & 1:17.
 - In 1:13 Paul is recipient of Jesus’ grace & mercy
 - In 1:17 Shema is cited but if modification is present then it is subtle
- **Divine title for Jesus**
 - If as is likely Kupíou in 1:14 refers God [father], then passage expresses Jesus divinity 1:12 addresses Him as “Christ Jesus our Lord”
 - “Christ Jesus” terminology in Pastoral suggestive of His divinity – “Divine Messiah”
 - He is other worldly Saviour (1:15)
 - ?Modified Shema (1:17)
- **Jesus’ divine activities**
 - He grants grace (1:14, 16)
 - He appoints Paul as Apostle (1:12)
 - He Saves (1:15)
 - In exhibiting His patience in Paul (1:16)

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Heavily Soteriological in 1 Tim 1:12-17

- **Divine prerogative of Salvation**
 - God's sovereign intervention
 - Jesus came into the world to save
- **Soteriological terminologies**
 - Σώσαι (save 1:15)
 - Πιστεῦειν ἐπ' αὐτῷ (believe in Him [Jesus]; 1:16)
 - Ζωὴν αἰώνιον (life eternal 1:16)
- **Paul's Transformation**
 - A former blasphemer turned apostle
 - An example of Gospel at work
- **Salvific Power of Grace**
 - Mercy and grace outpoured
- **Universal Availability of Salvation**
 - Available to the whole world
- **Continued transformation in Paul**
 - The patience of Christ in transformation process

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First Timothy 1:12-17 is a classic example of how Paul presents theological ethics in the Pastoral Letter.

The key theological themes of orthodoxy are intricately merged into teaching ethics

In so doing ethics becomes the Orthodox Gospel on exhibit, a display of the power of God that has invaded the world of darkness

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Other Passages with Christology + Soteriology + Ethics in Pastorals

1. 1 Tim 2:1-8
2. 1 Tim 3:14-16
3. 2 Tim 2:8-13
4. Tit 2:11-14
5. Tit 3:3-8

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Eschatology and Ethics in the Pastoral Epistles

Passage	Ethical themes	Eschatological themes
1 Tim 5:24-25	Public scandals	God judges, eventually
1 Tim 6:13-14	Pastoral ministry in discipline	Appearing of Jesus
2 Tim 1:10-18	Faithfulness despite suffering	Day of the Lord, appearing
2 Tim 2:10-13	Faithfulness despite false teaching	Reigning with Christ
2 Tim 2:14-16	Pastoral diligence	God's approval on that day
2 Tim 3:1-5	Heresy & Apostasy	Terrible times in last days
2 Tim 4:1-8	Diligence Pastoral Ministry	The coming of Christ to Judge
Tit 2:13	Salvation and Christian conduct	Waiting for the blessed hope

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Pastoral Ethics in the Pastoral Epistles

1. Paul's Ethical Example

- 2 Tim 3:10-12

2. Ethical Qualifications of Leaders

- 1 Tim 3:1-16
- Tit 1:5-16

3. Ethical Instructions to Timothy and Titus (Private, Relational, Public)

- 1 Timothy 1:18-19; 4:7, 12, 16; 5:1-2; 6:11
- 2 Tim 2:1, 3, 20-22; 4:5
- Tit 2:7-8

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The Pastor and Financial Ethics in 1 Tim 6:6-10

But **godliness with contentment is great gain.** ⁷ For we brought nothing into the world, and we can take nothing out of it. ⁸ But if we have food and clothing, we will be content with that. ⁹ **Those who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge people into ruin and destruction.** ¹⁰ For **the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs.**

Worldview of Christ sufficiency

"seek first the kingdom...all these things shall be added" (Matt 6:33)

Vigilance against Covetousness

"where your treasure is, there your heart will be also" (Matt 6:21)

Covetousness will lead to Heterodoxy

"You cannot serve God and mammon" (Matt 6:22)

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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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Vocabulary of Pastoral Work Ethic in Pastorals

- Sixty-eight occurrences of terminologies related to ministerial work ethic
- κοπιῶμεν καὶ ἀγωνιζόμεθα “we toil and strive” (1 Tim 4:10)
- κοπιῶντες “labour” (1 Tim 5:17)
- σωματικὴ γυμνασία “bodily training” (1 Tim 4:8)
- ἔργον ποιήσον εὐαγγελιστοῦ “Work of an Evangelist” (2 Tim 4:5)
- Κακοπάθησον Endure Suffering (2 Tim 4:5)
- ἴσθι “be absorbed or diligent” (1 Tim 4:15)
- Πρόσεχε “give heed or devote yourself” (1 Tim 4:13)
- δίδωκε “Pursue” (1 Tim 6:11)

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The Christian worker must energetically apply themselves in exercising their gifts as they synergistically yield to the Spirit's enablement to function effectively

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Pastoral Work Ethic in 1 Tim 4:6-10

The Qualities of the Good Minister

If you point these things out to the brothers and sisters, you will be a good minister of Christ Jesus, nourished on the truths of the faith and of the good teaching that you have followed. ⁷ Have nothing to do with godless myths and old wives' tales; rather, train yourself to be godly. ⁸ For physical training is of some value, but godliness has value for all things, holding promise for both the present life and the life to come. ⁹ This is a trustworthy saying that deserves full acceptance. ¹⁰ 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.

ὑποτιθέμενος
(laying [the neck] under)
Courageous sacrifice in preaching

διάκονος
(servant [of Christ])
Seeks to please Jesus

ἐντρέφόμενος
(being nourished)
Continuous spiritual, pastoral and professional development

Κοπιῶμεν καὶ ἀγωνιζόμεθα
(we toil and labour till it is painful and wrestle and strive till it hurts)
No personal sacrifice is too small for His service

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How do you balance their work ethic with need for leisure and rest?

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Summary 1

1. **Critically evaluate the scholarly views on the background and meaning of the concept of εὐσέβειαν (godliness) in the Pastoral Epistles and its significance for Christian ethical discourse in Ghana**
 - Five views discusses
 - Contextualization view account for evidence
 - Paul employs the term for missionary and apologetic effects

2. **Employ exegetical analysis of Titus 1:5-16 to demonstrate how Christian conduct is evidence of Christian orthodoxy and test for heterodoxy**
 - Evidence of apologetic use of ethical instructions
 - Selected leaders to showcase orthodoxy with their lives

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Summary 2

3. Assess the role of Eschatology in framing Pastoral Ethics in the Pastoral Epistles
 - Several passages identified
 - Eschatology key to Pastoral Ethics

4. Using appropriate examples from each of the Pastoral Epistles, demonstrate how these letters show the inseparable interconnectedness between Orthodoxy in Christology and Soteriology on the one hand, and practical Christian conduct on the other.
 - 1 Tim 1:12-17 demonstrated
 - Other passages offered as examples

5. How do the Pastoral Epistles shape the Pastoral Work Ethic?
 - Many energy and movement terminologies
 - Work ethic – leisure and rest balance is a challenge

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Questions?

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