

Expository Survey of the Pastoral Epistles (Part 2)

Studies in the Pastoral Epistles

Dr Annang Asumang

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Learning Outcomes

1. Summarize the contribution of 2 Tim 2 for a sound pastoral theology for the leadership team of your church
2. Exegetically analyze 2 Tim 3:14-17 to demonstrate its contribution to the biblical doctrine of Scripture
3. Employ an exegetical analysis of 2 Tim 4:1-5 to explain the features of effective Pastoral Ministry of the Word
4. Explain the ways in which the depiction of the false teachers of Crete in Titus 1:10-16 is employed by Paul for his ethical instructions in the whole of the letter
5. What are the main contributions of Tit 3:4-7 to the doctrine of the Trinity

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Genre of 2 Timothy

- Testament or last will of Paul (2 Tim 4:6-8)
- Succession planning: Timothy entrusted with the mantle
- Pastoral letter: Timothy's spiritual health
 - "Manual of Formation" [with Titus] – attractive option

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A Literary Structure of 2 Timothy

Passage	Theme	Detail
2 Tim 1:1-4	Opening	
2 Tim 1:3-5	Thanksgiving Report	
2 Tim 1:6-18	Keep loyalty to the faith	2 Tim 1:6-8a Charge to loyalty to the Gospel
		2 Tim 1:8b-12 Examples of Jesus and Paul
		2 Tim 1:13-14 Charge to keep to the Gospel
		2 Tim 1:15 Examples of disloyalty to the Gospel
		2 Tim 1:16-18 Example of loyalty to the Gospel
2 Tim 2:1-26	Fight error	2 Tim 2:1-7 Persevere in training others
		2 Tim 2:8-13 Examples of Jesus and Paul
		2 Tim 2:14-15 Be unashamed worker
		2 Tim 2:16-19 Examples of errorists
		2 Tim 2:20-22 Be honourable vessel
		2 Tim 2:23-26 Deal patiently with errorists
2 Tim 3:1-17	Hold firm in the last days	2 Tim 3:1-7 Godlessness of last days
		2 Tim 3:8-9 Example of godlessness
		2 Tim 3:10-14 Example of Paul's
		2 Tim 3:15-17 Hold on to the Scriptures
2 Tim 4:1-18	Preach the word	2 Tim 4:1-5 Charge to preach the word
		2 Tim 4:6-8 Example of Paul's faithfulness
		2 Tim 4:9-14 Practical requests to Timothy
		2 Tim 4:15-18 Example of Paul's
2 Tim 4:19-22	Letter closing	

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2 Timothy 1 deals with the **Past** of Paul and Timothy

2 Timothy 2 deals with the **Present** of Paul and Timothy

2 Timothy 3-4 deal with the **Future** of Paul and Timothy

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Structure of 2 Tim 1:6-18

- **1:6-8 Triple command urging Timothy to loyalty**
 - Timothy should keep the flame burning (1:6-7)
 - Timothy must not be ashamed of Jesus and of Paul (1:8)
- **1:9-10 Exemplification of this loyalty by Jesus**
 - Creed similar to others in the Pastorals
 - This is the Gospel that Timothy must not be ashamed of, but be prepared to suffer for
- **1:11-12 Exemplification of Paul's loyalty**
 - His appointment to the Gospel (1:11)
 - His suffering in fulfilling this appointment (1:12)
- **1:13-14 Command for loyalty to sound doctrine**
 - Loyalty to the Gospel (1:13a)
 - Loyalty to Jesus (1:13b)
 - Loyalty to the Apostolic teaching (1:14)
- **1:15 Negative Exemplar of disloyalty**
- **1:16-18 Onesiphorus as positive exemplar of loyalty**

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Summarize the contribution of 2 Tim 2 for a sound pastoral theology for the leadership team of your church.

- **2:1-13 Pastoral identity for Maintaining orthodoxy**
 - 2:1-3 Personal spiritual care and mentorship of followers
 - 2:4-7 Metaphors shaping Pastoral self-understanding
 - 2:8-13 Exemplification of Pastor in Jesus and Paul
- **2:14-26 Pastoral identity for Correcting heteropraxy**
 - 2:14-16a Taking care of spiritual life to be competent
 - 2:16b-19 Exemplification in false teachers
 - 2:20-26 Taking Care of Spiritual life to be Effective

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2 Timothy 2:8-10

Remember Jesus Christ raised from the dead, descended from David. This is my gospel, for which I am suffering even to the point of being chained like a criminal. But God's word is not chained. Therefore I endure everything for the sake of the elect, that they too may obtain the salvation that is in Christ Jesus, with eternal glory.

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Public Pastoral Ministry in 2 Tim 2:14-16

Don't get tired of repetitions

Be firm when needed

Exert yourself with diligence

Keep reminding God's people of these things. Warn them before God against quarrelling about words; it is of no value, and only ruins those who listen. Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth. Avoid godless chatter, because those who indulge in it will become more and more ungodly.

ὀρθοτομοῦντα
accurately sculpturing or paving a path
(cf., Prov 11:5)

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Two key Questions in Relation to 2 Tim 2:19

Nevertheless the solid foundation of God stands having this seal: "The Lord knows those who are His," and, "Let everyone who names the name of Christ depart from iniquity." **Num 16:5**

What is the Referent?

1. The Church? (cf. Matt 16:18)
2. The Word of God? (cf. 2 Tim 2:15)
3. The Faithfulness of God?

What is the Seal?

1. God's Mark Craftmanship
2. God's Mark Possession
3. God's Mark of Completion
4. Does it Protect the bearer from apostasy?

The seal is on the church as well as the elect as individuals. The quotations highlight the triumph of faithful believers. God places His mark on these believers and His faithfulness will ensure they remain strong against the onslaught of error.

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Characterization 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.

- Characterization of Error in 2 Tim 2:23-26
 - Ζητήσεις – verbal speculations
 - Μάχας – emotive and divisive disputations
 - ἀντιδιατιθεμένους – wilful defiance and contradiction
 - Παγίδος – snare that makes one easily prone to fall
 - ἐζωγγρημένοι – captured and under bondage for life

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Structure of 2 Tim 3:1-17

- 3:1-9 The false teachers characterized
 - 3:1-5 Eschatological orientation [Zeitgeist]
 - 3:6-7 Victims of false teaching
 - 3:8-9 Exemplars of false teachers

- 3:10-17 Maintaining Pastoral orthodoxy
 - 3:10-14 Paul's example of orthodoxy and orthopraxy
 - 3:15-17 Doctrine of Scripture

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Naming False Teachers in 2 Timothy

1. **Phygelus and Hermogenes (2 Tim 1:15)**
 - Turned away from the truth in abandoning Paul.
 - They were ashamed of the truth.

2. **Hymenaeus and Philetus (2 Tim 2:17)**
 - strayed from the truth
 - Spread falsehood like gangrene.

3. **Jannes and Jambres (2 Tim 3:8)**
 - Magicians who opposed the truth

4. **Alexander the Coppersmith (2 Tim 4:14-15)**
 - Did harm to Paul as evangelist
 - “Strongly opposed” the Gospel

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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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Doctrine of Scripture in 2 Tim 3:14-17

1. Definition of Scripture

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

5. Goals of Scripture

- Formation of thoroughly competent Christian worker
- Engine of transformation of believers

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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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Sevenfold nature of Christian Ministry in 2 Tim 4:6-8

1. Ministry is Sacrifice – 4:6
2. Ministry is Warfare or Wrestling – 4:7a
3. Ministry is Marathon with rules – 4:7b
4. Ministry is Security Job: Guarding the deposit of the faith – 4:7c
5. Ministry is Great Eschatological Gain – 4:8a
6. Ministry will be Judged – 4:8b
7. Ministry is all for Him, the Lord Jesus – 4:8c

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Practice MCQ

The following are true of Titus

1. He hailed from Crete
 - False Not known
2. He had a Jewish father
 - False Titus was Gentile
3. He was circumcised by Paul's instructions
 - False Remained uncircumcised (Gal 2:3)
4. He was sent to Corinth to deal with the difficulties there
 - True He seemed quite robust person
5. He is mentioned in Acts of the Apostles on only two occasions
 - False Not mentioned in Acts

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Genre of Titus

- Most straight forward letter of mandate.
- Canonical bookend of Paul's corpus, with Philemon as "Epilogue".
- Threefold function of Orthodoxy in Titus
 - Titus 1: Polemical function in refuting false teachers.
 - Titus 2: Formative functions in building up believers
 - Titus 3: Evangelistic and apologetic function for society

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Differences between 1 Timothy and Titus

1 Timothy	Titus
Established situation of heresy	Situation of disorder among converts
Ephesians knew Paul well	Some Cretans not familiar with Paul
Timothy was to stay in Ephesus	Titus was to join Paul in a few months
Exhortations are mostly remedial	Exhortations are mostly prophylactic

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Simple Structure of Letter to Titus

Titus 1 – Polemical Refutation of False Teaching

Titus 2 – Formative Building Up of Believers to showcase the Gospel

Titus 3 – Evangelistic and Apologetic presentation of Gospel to Outsiders

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A Literary Structure of Titus

Passage	Approach	Detail
Titus 1:1-4	Introduction	
Titus 1:5-16	Appoint and Silence	
False teaching		Tit 1:5-9 Appoint blameless elders (virtues) Tit 1:10-16 Oppose disruptive teachers (vices)
Titus 2:1-15	Teach and Live	
Believers		Tit 2:1-10 Orthopraxy (opposite to false teachers) Tit 2:11-15 Christian Orthodoxy as basis
Titus 3:1-11	Remind and Warn	
Public Witness		Tit 3:1-2 Submission to authorities Tit 3:3-7 Transformation by the Gospel Tit 3:8-11 Gospel orthopraxy
Titus 3:12-15	Productive living	
Closing		

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Ethical Language in Titus

- False teachers are largely defined and characterized along moral lines.
- Christian leaders to be appointed are credentialed with moral language.
- Christian existence and discipleship are exhibited with moral qualities.
- Orthodoxy is defined largely by its expression in orthopraxy
- Heterodoxy is exemplified via its expression in heteropraxy

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The Three Doctrinal Passages of Letter to Titus

Titus 1:1-4	Titus 2:11-14	Titus 3:4-7
<p>Paul, a servant of God and an apostle of Jesus Christ to further the faith of God's elect and their knowledge of the truth that leads to godliness – ²in the hope of eternal life, which God, who does not lie, promised before the beginning of time, ³and which now at his appointed season he has brought to light through the preaching entrusted to me by the command of God our Saviour, ⁴To Titus, my true son in our common faith: Grace and peace from God the Father and</p>	<p>For the grace of God has appeared that offers salvation to all people. ¹²It teaches us to say 'No' to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, ¹³while we wait for the blessed hope – the appearing of the glory of our great God and Saviour, Jesus Christ, ¹⁴who 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.</p>	<p>But when the kindness and love of God our Saviour appeared, ⁵he saved us, not because of righteous deeds we had done but because of his mercy through the washing of the word and renewal by the Holy Spirit, ⁶whom he poured out on us generously through Jesus Christ our Saviour ⁷so that, having been justified by his grace, we might become heirs having the hope of eternal life.</p>
God the Father is Supreme Author Of Salvation	God the Son is Central Actor Of Salvation	God the Spirit is Effectual Agent Of Salvation

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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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The Trinitarian structure when the passages are placed side by side
The explicit statement on the divinity of Jesus in Tit 2:13, &
The appeal to eschatological outpouring of the Holy Spirit in Tit 3:6
Indicate that Titus is far more weightier than often assessed

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Similarities between Titus and Romans [Bookends of *Corpus Paulinum*]

	Romans	Titus
Context	Letter to Church not planted by Paul seeking to join and use as base	Letter to region with not yet well-established base
Paul's self-introduction	Rom 1:1-5 Elaboration of Pauline Gospel Mission	Tit 1:1-4 – elaboration of Pauline Gospel Mission
God in introduction	Five references to God in Rom 1:1-7	Five references to God in Tit 1:1-4
Good works	Faith should produce good works (Rom 2:6-10; 6:1-23 12:1-21).	Believers to be devoted to good works (Tit 3:8)
Civic Authorities	Submitting to civic authorities (Rom 13:1-7)	Instructions on co-operating with civic authorities (Tit 3:1-3)
Soteriology	Salvation by grace through faith (Rom 3-5)	Salvation by grace leads to transformation (Tit 2:11-14)
Closing Greetings	Long list of acquaintance and greetings (Rom 16)	Relatively long list of acquaintance and greetings (Tit 3:12-15)
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Structure of Titus 1

- 1:1-4 Introduction
- 1:5-9 Appoint leaders to ensure the order
- 1:10-16 Silence false teachers

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Titus 1:1-4

Usually slave of Christ

Orthodoxy and Orthopraxy

Purpose of Paul's Apostleship

Paul, a servant of God and an apostle of Jesus Christ to further the faith of God's elect and their knowledge of the truth that leads to godliness - in the hope of eternal life, which God, who does not lie, promised before the beginning of time, and which now at his appointed season he has brought to light through the preaching entrusted to me by the command of God our Saviour, To Titus, my true son in our common faith: Grace and peace from God the Father and Christ Jesus our Saviour.

Literary Dyadism

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Explain the ways in which the depiction of the false teachers of Crete in Titus 1:10-16 is employed by Paul for his ethical instructions in the whole of the letter

False Teachers (1:10-16)	Ethical Instructions in Titus
rebellious people (1:10)	2:6; 3:1
full of meaningless talk and deception (1:10b)	3:9
they are disrupting whole households (1:11)	1:6; 3:9-11
for the sake of dishonest gain	2:9-10
Cretons are always liars, evil brutes, lazy gluttons (1:12)	1:7-8; 2:2-6;
merely human commands of those who reject the truth (1:14b)	2:11-12
their minds and consciences are corrupted (1:15)	3:3-4
Claim to know God, but by their actions they deny him. (1:16a)	2:14; 3:8
Detestable, disobedient and unfit for doing anything good (1:16a)	3:1-2

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Problems raised by Tit 1:12: “Cretans are always liars, evil brutes, lazy gluttons”.

1. Introduction of Epimenides as “one of Crete’s own prophets”

- Called by Cretans as their prophet, but he was not God’s prophet
- Perhaps citing Epimenides as progenitor of the Cretan false teachers

2. Paul’s intention in using it

- To characterize the false teachers and their teachings
 - Liars – False teachers “reject the truth” (1:14)
 - Evil beasts – False teachers were “disrupting whole households” (1:11)
 - Lazy gluttons - False teachers taught “for the sake of dishonest gain” (1:11),

3. Ethical problem of the apparent ethnic slur

- Citing Epidemides to support a truth to guide missionary work not ethnic slur

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Structure of Titus 2-3

• 2:1-15 Orthodoxy and Orthopraxy in Church

- 2:1-10 Station code
- 2:11-14 Theological framework
- 2:15 Conclusive exhortation

• 3:1-15 Orthodoxy and Orthopraxy in Society

- 3:1-3 Direct instructions to Titus
- 3:4-7 Theological framework
- 3:8-11 Direct instructions
- 3:12-15 Closing exchange of greetings

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Summary of Paul's Theology in Tit 2:11-14			
Clause	Pauline Theology	Key Features	References in Paul
Ἐπεφάνη γὰρ (<i>epēphanē gar</i> ; 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 παιδεύουσα (<i>paideuousa</i>) - 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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Approaches to Pneumatology on Tit 3:5b "He saved us through the <u>washing</u> of <u>rebirth</u> and <u>renewal</u> by the Holy Spirit"			
Metaphor	Interpretation 1	Interpretation 2	Interpretation 3
Washing	Water	Water Baptism	Conversion by Word (cf. Jn 3:5)
Rebirth	Conversion	Conversion	Conversion by Spirit
Renewal	Confirmation	Spirit Baptism	Continuous Transformation

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Titus 3:10-11

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.



Romans 16:17-18

I urge you, brothers and sisters, to watch out for those who cause divisions and put obstacles in your way that are contrary to the teaching you have learned. Keep away from them. For such people are not serving our Lord Christ, but their own appetites. By smooth talk and flattery they deceive the minds of naïve people.

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Summary

1. 2 Tim 2 sets forth a sound pastoral theology for the leadership team
2. 2 Tim 3:14-17 makes fundamental contribution to the biblical doctrine of Scripture
3. 2 Tim 4:1-5 sets forth key features of effective Pastoral Ministry of the Word
4. In Titus 1:10-16 the false teachers of Crete are employed as polemical foil for ethical instructions
5. Tit 3:4-7 contain double references to the Trinity set in soteriological framework.

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