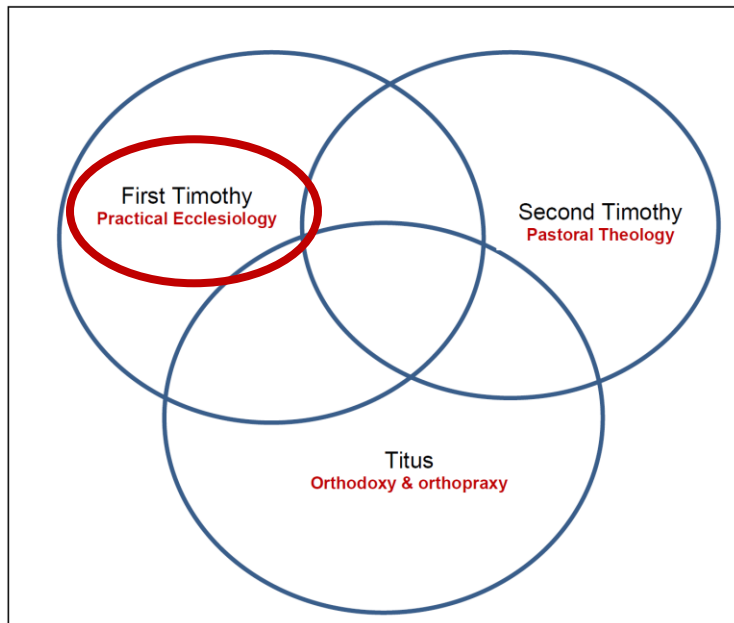


# Ecclesiology in the Pastoral Epistles

Studies in the Pastoral Epistles

Dr Annang Asumang

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What are the contributions  
of the Pastoral Epistles  
to New Testament Ecclesiology  
and their contemporary significance?

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## Topics to be covered

1. Images of the Church in the Pastorals: their backgrounds, meanings & contemporary significance
2. Image of God's Household in Pastorals: Form, Functions & Functioning
3. Exegetical Analysis of 1 Tim 3:14-16
4. Church Denominational Polity & Pastoral Epistles
5. Pastoral Epistles & Church Liturgy

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**See Asumang 2024:369-437**

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## Learning Outcomes

1. Analyze five of the images of the church in the Pauline Corpus from the perspectives of their backgrounds and contemporary significance
2. Evaluate the distinctives of images of the Church in the Pastoral Epistles in relation to the Pauline corpus
3. Employ an exegetical analysis of 1 Tim 3:14-16 to demonstrate the form, functions and functioning of the local Church as "God's household"
4. Employ the Pastoral Epistles to critically evaluate the merits and demerits of the ecclesiastical polity of your church or denomination.
5. Use the Pastoral Epistles to evaluate and propose improvements to the liturgy employed for public worship of your congregation

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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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## Three Vehicles for Biblical Ecclesiology

### 1. Narratives

- Old Testament Israel through typologies
- Gospels & Acts through analogies
- NT Letters through mirror reading

### 2. Declaratives

- Jesus' teachings e.g. Matt 16:16-18; Jn 13-17
- New Testament Letters

### 3. Images

- By far the most common – more than 100 images

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## Divine Ecclesiological Blueprint through Images

- **Images create and sustain vision through the imaginations**
  - Define the nature and functions of the church
  - Sustain and clarify the divine intentions
  - Provide objective standard for ecclesiology
- **Images form and transform community**
  - Provides a specific identity for that community
  - Links the church throughout the centuries
  - Differentiates the community from its environment
- **Images unite community**
  - Provides the community with a common vision
  - Supplies the community with a common purpose

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God places His blueprint for His Church in images in order to form our vision of what church must be like, transform our self-identity as His community and so inform our practical doing of church

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Some Prominent Images of the Church in Paul's Letters			
Category	Image	Background	Significance
Corporal	Body	Cosmic divine image theology (Gen 1:26)	Identity with, participation in, and unity and oneness in Christ (Eph 4:4; 1 Cor 10:16-17)
	Church	OT called out ones (Neh 13:1) & Greco-Roman assembly	God has called believers to Himself out of the world (Gal 1:13; Eph 5:23)
	God's People	Israel as God's covenant people (Ex 19:5-6)	Distinctive from the world (Rom 9:25-26; 2 Cor 6:16; Col 3:12)
Architectural	Temple	Descent of God on tabernacle and temple (Ex 13:22-23; 2 Chron 7)	The Church is God's holy habitation (Eph 2:20-21; 1 Cor 3:16)
	Building	Analogy from experience in first century (probably from Jesus Matt 7:24-29)	Heavenly destination of the church as consolation 2 Cor 5:1; 1 Cor 3:9
Agricultural	God's Field	Israel as God's Vineyard (Isa 5; cf., Ps 1)	Church as beneficiary of God's benevolence and fruit bearing 1 Cor 3:9
	Tree (olive)	Israel as God's olive tree (Jer 11:16-17)	Jew and Gentile co-sharers in Christ Rom 11:17-27
Familial	Household	New covenant Israel as God's family, nation, and temple (Ezek 37; Jer 31-33)	Familial relationships in the Church under Jesus (Heb 3:3-6; Rom 8:16, 29)
	Bride	Israel as God's bride (Jer 2:2; Isa 54:5-8; Ezek 16)	Sanctified Church prepared for Christ (Eph 5:22-33; 2 Cor 11:2)
Others	Letter	Believers engraved on God's palm and also modified with new covenant terms (Isa 49:16 & Jer 31:33)	Church bears witness to Christ's work of redemption (2 Cor 3:3)
	Cultic (saints)	Israel as God's elect saints (Ps 148:14)	Holy and belonging to Christ (Eph 1:1)
	Circumcision	Covenant Israel (Gen 17)	Sanctified by the Spirit's spiritual circumcision (Phil 3:3)
	Israel of God	Israel as God's belonging (Israel as God's son (Ex 4:22-23))	Engrafted into God's people (Gal 6:16)
	New Man	Adam as bearing of divine image (Gen 1:26)	New humanity growing to become into Christ (Eph 4:13; Col 3:12)

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## Backgrounds of the Images

- Several images are multivalent
  - More than one, though limited, lessons or interpretations
- Most images are based on Israel in the OT
  - E.g. Elect, bride, temple, saints, circumcision etc
- Some have both Jewish & Gentile backgrounds
  - E.g., Church, brotherhood
- A few are based on social-cultural analogies
  - E.g., Letter, citizens

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Discussion Question: Complete the table below with Practical Implications			
Category	Image	Pauline Use	Practical Implications
Corporal	Body	Participation and unity in Christ (Eph 4:4; 1 Cor 10:16-17)	
	Church	God has called believers to Himself out of the world (Gal 1:13; Eph 5:23)	
	God's People	Distinctive from the world (Rom 9:25-26; 2 Cor 6:16; Col 3:12)	
Architectural	Temple	The Church is God's holy habitation (Eph 2:20-21; 1 Cor 3:16)	Where two or three gather in His name; Spirit's presence in worship
	Building	Heavenly destination of the church as consolation (2 Cor 5:1; 1 Cor 3:9)	
Agricultural	God's Field	Church as beneficiary of God's benevolence and fruit bearing 1 Cor 3:9	
	Tree (olive)	Jew and Gentile co-sharers in Christ Rom 11:17-27	Unity and importance of mission to the Jews
Familial	Household	Familial relationships in the Church under Jesus (Heb 3:3-6; Rom 8:16, 29)	
	Bride	Sanctified Church prepared for Christ (Eph 5:22-33; 2 Cor 11:2)	
Others	Letter	Church bears witness to Christ's work of redemption (2 Cor 3:3)	Importance of character transformation
	Cultic (saints)	Holy and belonging to Christ (Eph 1:1)	
	Circumcision	Sanctified by the Spirit's spiritual circumcision (Phil 3:3)	
	Israel of God	Engrafted into God's people (Gal 6:16)	Heirs of God's promise
	New Man	New humanity growing to become into Christ (Eph 4:13; Col 3:12)	

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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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What are the contributions of  
the image of the Church as God's elect  
(ἐκλεκτῶν Θεοῦ)  
in the Pastoral Epistles  
to Paul's Ecclesiology?

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### Old Testament background of ἐκλεκτῶν Θεοῦ

- **Deut 7:6**
  - For you are a people holy to the Lord your God. The Lord your God has chosen you out of all the peoples on the face of the earth to be his people, his treasured possession.
  - Election is for God
- **Deut 10:15-16**
  - Yet the Lord set his affection on your ancestors and loved them, and he chose you, their descendants, above all the nations – as it is today. Circumcise your hearts, therefore, and do not be stiff-necked any longer.
  - Election is covenantal
- **Gen 12:2-3**
  - I will make you into a great nation, and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you
  - Election is missional - elect people vehicle of divine blessings to the world

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## Church as ἐκλεκτῶν Θεοῦ (the elect of God) in Paul

- **Rom 8:33\***
  - Who will bring any charge against those whom God has chosen (ἐκλεκτῶν Θεοῦ)
  - Context of Perseverance under suffering
  
- **Eph 1:4-5**
  - He chose us in him before the creation of the world to be holy and blameless in his sight. In love he predestined us for adoption to sonship through Jesus Christ, in accordance with his pleasure and will
  - Context of Worship and threats by evil spiritual forces
  
- **2 Thess 2:13-14 (cf., 1 Thess 1:4-5)**
  - But we ought always to thank God for you, brothers and sisters loved by the Lord, because God chose you as first-fruits to be saved through the sanctifying work of the Spirit and through belief in the truth. He called you to this through our gospel, that you might share in the glory of our Lord Jesus Christ.
  - Context of Perseverance through Persecution
  
- **Col 3:12**
  - Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience.
  - Context of public witness

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## ἐκλεκτῶν Θεοῦ in Pastorals

- **Titus 1:1**
  - Paul...an apostle of Jesus Christ to further the faith of God's elect (ἐκλεκτῶν Θεοῦ) and their knowledge of the truth that leads to godliness
  - Paul identifies believers existing in a heterodox environment as ἐκλεκτῶν Θεοῦ - security
  
- **2 Tim 2:10**
  - I endure everything for the sake of the elect, that they too may obtain the salvation that is in Christ Jesus, with eternal glory.
  - Apostolic suffering contributed to the completion of the salvation of the elect within hostile environment
  - It is costly to take the yoke of leadership

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## Contribution of ἐκλεκτῶν Θεοῦ in Pastorals

- ἐκλεκτῶν Θεοῦ is used for the Church by Paul generally in situations of threat to faith.
- Specifically in situations of persecution, general suffering, or attacks by spiritual forces
- ἐκλεκτῶν Θεοῦ underlines the security of the Church
- In Pastoral Epistles, it is used for one other threat which is heterodoxy and apostasy.
- Paul, Timothy, Titus (& us) must sacrifice to safeguard the believers in a hostile context, but ultimately the security of the Church is derived from God's election

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What are the contributions of the image of the Church as bearer of God's Name in the Pastoral Epistles to Paul's Ecclesiology?

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## The Divine Name and God's People in OT

- **Num 6:27**
  - “they will put my name on the Israelites, and I will bless them”
  - Priestly blessing which invoked the Abrahamic blessings on God's people was a way of putting God's name **on Israel**
- **2 Sam 7:13**
  - He is the one who will build a **house for my Name** and I will establish the throne of his kingdom for ever.
  - **Royal Messiah** will build a house to bear the divine name
- **1 Kings 8:16**
  - “I have not chosen a city in any tribe of Israel to have a temple built so that my Name might be there, but I have chosen David to rule my people Israel.”
  - Divine name on **the city** and **its temple**
- **Prov 18:10**
  - “The name of the Lord is a fortified tower; the righteous run to it and are safe.”
  - The divine name is **secure tower**

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## Church as bearer of divine name in Gospels

- **Matt 18:20**
  - “where two or three gather in my name, there am I with them”
  - Church court of discipline under Jesus' name (cf., 1 Tim 5:20-21)
- **John 17:6ff (ESV)**
  - “I have manifested your name to the people whom you gave me out of the world. Yours they were, and you gave them to me, and they have kept your word.”
  - Jesus/divine name secures His ownership and protection
- **John 17:11ff (ESV)**
  - I am no longer in the world, but they are in the world, and I am coming to you. Holy Father, keep them in your name, which you have given me, that they may be one, even as we are one.
  - Divine Name guards and unites in hostile world

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## Church as bearer of the divine name in Paul

- **1 Cor 1:2**
  - To the church of God in Corinth, to those sanctified in Christ Jesus and called to be his holy people, together with all those everywhere who call on the name of our Lord Jesus Christ – their Lord and ours
  - The Name unites all under one Lord
  
- **1 Cor 5:3-5 (ESV)**
  - For though absent in body, I am present in spirit; and as if present, I have already pronounced judgement on the one who did such a thing. When you are assembled in the name of the Lord Jesus and my spirit is present, with the power of our Lord Jesus, you are to deliver this man to Satan for the destruction of the flesh, so that his spirit may be saved in the day of the Lord
  - Church discipline under the name (cf., 1 Tim 5:20-21)
  
- **Rom 10:13**
  - For everyone who calls on the name of the Lord will be saved.
  - Saved through the Name

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## Name Ecclesiology in 2 Tim 2:19

- Context of Paul's warning about false teachers becoming worse and apostatizing
  - Assurance
  - Divine signature
  - Architectural image: Which?
- “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.’”
  - Completion & ownership
  - Signature is Divine Name
  - Those who bear the name must live as such

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## Three sets of Questions on 2 Tim 2:19

### 1. What is the referent for “God's firm foundation”?

- Ecclesiological: Temple = Church as bulwark (cf., Ezek 9)
- Bibliological: “Word of truth” = Scripture (2 Tim 2:15)
- God’s Faithfulness declared in Scripture

### 2. What is the seal?

- God’s craftsmanship, completion and ownership
- His seal on His Church or on His promises in Scripture

### 3. Where are the quotations derived from?

- First quotation Num 16:5 LXX – false teachers = Korah
- Different Views on 2<sup>nd</sup> citation (e.g., Lev 24:16, Prov 3:7, Ps 34:14, Isa 26:13, summary of Numbers)

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2 Tim 2:19 employs the image of firm foundation to depict the triumph of God’s faithfulness in the context of false teaching through God sealing and inscribing His name on the elect Church that rightly “divides” Scriptures

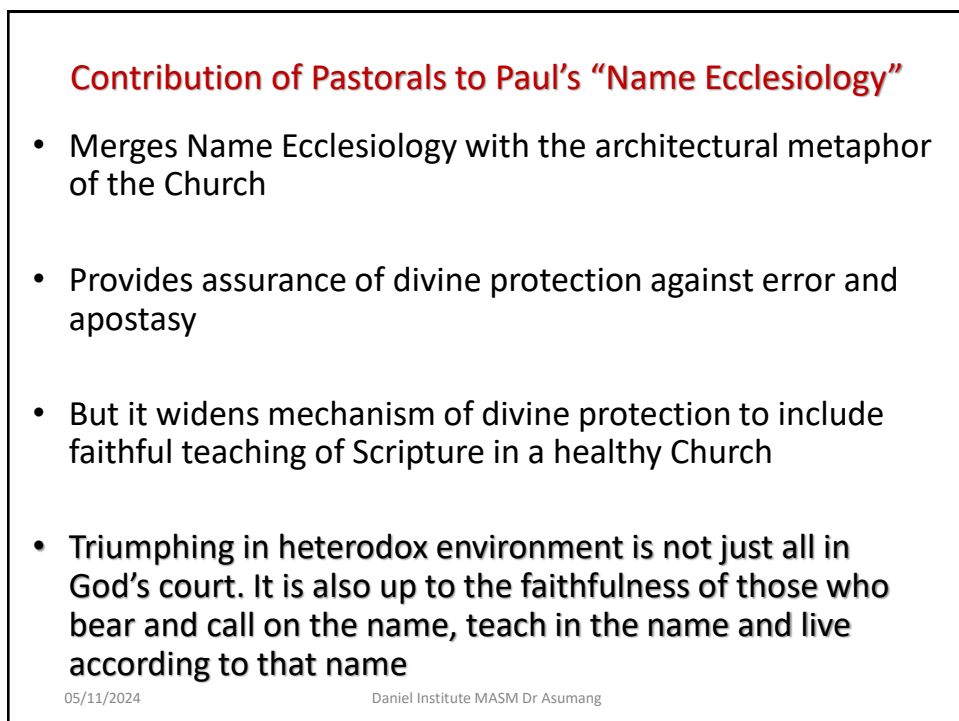
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**More than ethical: how we do church**

**1 Tim 3:14-16**

**Purpose for writing** →

Although I hope to come to you soon, I am writing to you with these instructions so that, if I am delayed, you will know how people ought to conduct themselves in God's household, which is the church of the living God, the pillar and foundation of the truth. Beyond all question, the mystery from which true godliness springs is great: He appeared in the flesh, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.

**Creed or Hymn**

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## Background of ἐκκλησία θεοῦ ζῶντος in 1 Timothy 3:15

- **Ekklesia: ‘assembly of called-out ones’**
  - Greco-Roman citizens’ assembly
  - Israel (LXX; e.g. Lev 8:2; Ezra 10:1)
  - Jesus (Matt 16:18)
  - 1 Tim 4:10: “we have put our hope in the living God (θεοῦ ζῶντος), who is the Saviour of all people, and especially of those who believe”.
  - Missional purpose of the church in Ephesus
- **Two ideas in one**
  - Redemption community and distinctive from the world
  - Not replacement of political assembly
  - Prophetic voice of the living God in the political world

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## Background of “pillar and foundation of the truth” in 1 Tim 3:15

- **Three elements in one**
  1. The Truth = Scripture, the Gospel, Apostolic teaching
  2. Pillar
    - Pillars of fortresses, towers and palaces (cf., Prov 18:10 - “tower”)
    - Public pillars on which official imperial edicts were pinned
  3. Foundation = Defender of the truth
- **Temple imagery**
  - Eph 2:19-22
  - The Church is God’s temple, and God’s temple is defender and proclaimer of God’s truth

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## Significance of the Creed of 1 Tim 3:16

- This is creedal or hymnal statement of the truth which the Church proclaims and defends
- The church functions only as it submits to the orthodox blueprint of Scripture
- Sound Ecclesiology = Orthodoxy + Missions + Ethics

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19 June 1834 – 31 January 1892

“When the Church stands boldly out, and preaches the Word, it is the pillar of the truth; when it is hidden in the Roman catacombs, and cannot proclaim the Saviour’s name to the world, still, there lives the truth deep in the hearts of believers, and they are then the ground of the truth.”

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## οἶκω Θεοῦ (God's Household) in 1 Tim 3:15

- **Dominant image in Pastorals**
  - 17 vocabularies and cognates in the Pastorals
  - Titles of Church officers resonate with functionaries in household e.g., episcopate, deacon, steward etc
- **Multivalent Image**
  1. Architectural: Ordinary Building
  2. Religious: Sacred Building (Temple)
  3. Anthropological: Family (extended network of relatives)
  4. Socio-cultural: Clan or Nation or Empire
  5. Material: Utensils in Great Mansion [2 Tim 2:20]

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## Anthropological background of οἶκω Θεοῦ

- **Extended family networked in area in Ephesus**
  - Head - “lord”, “master” or “father”: led rituals for household gods
  - Wife - “household manager”, “sphere of her authority”
  - Children - supervision largely under wife
  - Slaves – both persons and property (or employees)
  - E.g., the welfare arrangements in 1 Tim 5
- **Related to οἴκου Ἰσραήλ (House of Israel)**
  - Israel as house transferable to Church as house
  - Covenantal community that belongs to God
  - Operates by God's rules

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## Socio-cultural background of οἶκω Θεοῦ

- **Greco-Roman setting**
  - Household was the basic socio-political, economic and religious unit of the society
  
- **Empire Politics**
  - Emperor was the *pater patriae* – father of the house of the Roman Empire
  
- **Social Expectations**
  - Education and formation of children
  - Religious participation of household to avoid angering gods
  - Indispensable to the proper functioning of the nation

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## Summary of Church as οἶκω Θεοῦ

1. People owned by God
2. People of God's presence
3. People of fictive kinship
  - United Brothers and sisters who care for each other
4. People of order under God
  - Mutual honour, respect, subordination & obedience
5. People who worship God
6. People being formed for God
  - Conversion and discipleship
  - Spiritual discipline, mentoring & exemplification
7. People who defend and proclaim the truth
8. People of witness through self-definition

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## The contribution of the οἶκω Θεοῦ to Ecclesiology in Paul

By combining the architectural, sacred, familial, socio-cultural and anthropological properties of the church in one, the household synecdoche materializes the invisible church in a locality transforming it into the sphere of God's authority and presence in order to concretize God's functional relationship with the world in which the church exists and so enable it clarify its self-identity, missional and apologetic functions

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## Church Polity

The orderly “distribution and exercise of authority, the exercise of oversight, the making of policy and the resolving of disputes.

Polity enables discernment of God's will through the practice of conciliarity, which involves consulting the *consensus fidelium* (the common mind of the faithful), deliberation through study and debate, and the taking of decisions at the end of the day.”

[Avis, From ecclesiology to ecclesiastical polity; 2015, p. 285]

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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)

**See Asumang 2024:411-435**

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### Leadership structure in Pastorals

- New to Crete but appeared to already exist in Ephesus
- Overseer (ἐπίσκοπος) 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: ἐπίσκοπος >> πρεσβυτέρους Or Less Hierarchy: ἐπίσκοπος = πρεσβυτέρους
  - Different etymologies ἐπίσκοπος (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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## Reward and Discipline of Leaders

- **Reward or Compensation:**
  - 2 Tim 2:6: “The hardworking farmer should be the first to receive a share of the crops.”
  - 1 Tim 5:17-18: “elders who direct the affairs of the church well are worthy of double honour especially those whose work is preaching and teaching”
- **Discipline of sinning leader:**
  - 1 Tim 5:19-22
- **Excommunication or Heretics**
  - 1 Tim 1:18-20

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## Liturgy & Polity

- Liturgy is dramatization of theological truths that a Church believes and affirms.
- Liturgy is as sacred as the church’s doctrine.
- A Church is what it is by its liturgy because its liturgy represents its identity
- Worship and Christian identity formation are like the chicken and the egg.

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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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The fact that baptism and Lord's Supper are not mentioned in the Pastoral Epistles does not mean they were not practiced. The list is limited to those of primary concern for writing

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## Definitions

- **Hymn/Song:**
  - “A self-contained composition of relatively short length ... whose contents are primarily centred on praise of the divine in a descriptive or declarative style, which may be expressed in direct address ... or in the third person ... whether in poetry or prose, and whose primary purpose may have been liturgical or instructional.” [Gordley, Matthew E. *The Colossian Hymn in Context: An Exegesis in Light of Jewish and Greco Roman Hymnic and Epistolary Conventions* WUNT, 2.228; Tübingen: Mohr Siebeck. 2007: 32-33]
- **Creeds, Catechisms & Confessionals**
  - Prose clauses or sentences with significant and often several theological truths, frequently combination of Christology and Soteriology placed together, and sometimes introduced with a formulaic introduction with or without rhythm
- **Doxology**
  - A short typically crisp praise and thanksgiving to God, often beginning with a dative mention of God and Jesus, followed by praise for certain attributes, typically including His eternal existence and often concluding with an Amen

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## Charisma & Church Order in Paul

- **Paul's Apostolicity**
  - His self-conscious apostolicity combined charisma with institutional order (2 Cor 10:8)
  - Described his work with institutional terminologies – διακόνους (2 Cor 3:6)
  - Letters mediated his charismatic presence and 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)
- **1 Corinthians**
  - 1 Cor 5:4-5 Apostolic presence “in spirit” in procedure for discipline
  - 1 Cor 6-9 Answers practical questions
  - 1 Cor 11:2 Passed traditional (παραδόσεις) norms to the Church
  - 1 Cor 11:3ff Women wearing head-gear in Church
  - 1 Cor 12-14 recognized the tensions but did not weigh on either side
- **Philippians**
  - Had overseers and deacons (Phil 1:1)
  - Three references to the Holy Spirit
- **Colossians**
  - Limited references to Spirit (Col 1:8; 3:16\*)

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## Scholars' Question

How does the pneumatology of the Pastoral Letters relate to their concern for structural order and administrative organization of the church?

## Answer

The Churches in the Pastoral Epistles were as Charismatic as other Pauline Churches but with explicit intentionality for order and organization due to the heterodox context

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## Summary 1

1. **Analyze five of the images of the church in the Pauline Corpus from the perspectives of their backgrounds and contemporary significance**
  - Defined ecclesiology: analysis of God's blueprint for nature, socio-cultural structures, procedures and practices
  - Methodology: images, background in OT, Jesus, Paul and exegetical analysis
2. **Evaluate the distinctives of images of the Church in the Pastoral Epistles in relation to the Pauline corpus**
  - Summing up several images related to Israel
  - Explicating God's Elect (ἐκλεκτῶν Θεοῦ), name ecclesiology and 2 Tim 2:19 demonstrating security of God's church within threats of heterodoxy
  - Most important is οἶκῳ Θεοῦ (God's household)
3. **Employ an exegetical analysis of 1 Tim 3:14-16 to demonstrate the form, functions and functioning of the local Church as "God's household"**
  - Three in one images topped by hymn or creed
  - Combines the architectural, sacred, familial, socio-cultural properties
  - Materializes the invisible church in a locality
  - Household is transformed into the sphere of God's authority and presence
  - Enable it clarify its self-identity and missional function

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## Summary 2

4. **Employ the Pastoral Epistles to critically evaluate the merits and demerits of the ecclesiastical polity of your church or denomination.**
  - Leadership structure
  - Rewards and Discipline of leaders (and members)
  - Clarity of relationships and network with other local churches
  
5. **Use the Pastoral Epistles to evaluate and propose improvements to the liturgy employed for public worship of your congregation**
  - Seven and more elements
  - Order of the elements
  - Theological and biblical grounding of each element
  - Your church's liturgy represents your theology

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## Questions?

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