

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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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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2 Timothy 1:1-5

Paul, an apostle of Christ Jesus by the will of God, in keeping with the promise of life that is in Christ Jesus: To Timothy, my dear son: Grace, mercy and peace from God the Father and Christ Jesus our Lord. I thank God, whom I serve, as my ancestors did, with a clear conscience, as night and day I constantly remember you in my prayers. Recalling your tears, I long to see you, so that I may be filled with joy. I am reminded of your sincere faith, which first lived in your grandmother Lois and in your mother Eunice and, I am persuaded, now lives in you also

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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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The Loyalty of Onesiphorus 2 Tim 1:16-18

May the Lord show mercy to the household of Onesiphorus, because he often refreshed me and was not ashamed of my chains. On the contrary, when he was in Rome, he searched hard for me until he found me. May the Lord grant that he will find mercy from the Lord on that day! You know very well in how many ways he helped me in Ephesus.

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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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Intentional Mentoring Successors in 2 Tim 2:2-3

Faithful orthodoxy demands faithful mentorship

And the things you have heard me say in the presence of **many witnesses** **entrust** to **reliable** people who will also be **qualified to teach others**. Join with me in suffering, like a good soldier of Christ Jesus. **Trust is key**

Mentors beget mentors

Clearly defined goal

Intentional procedure for mentoring future successors of Timothy's ministry

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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

Num 16:5

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."

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
- ἐζωγρημένοι – 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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Is it right for a Minister to name names as part of denouncing false teaching?

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Doctrine of Scripture in 2 Tim 3:14-17

Σὺ δὲ You in distinction from the heretics

Continue in Orthodoxy

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

Faithful church to maintain orthodoxy

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

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

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

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Scripture 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 (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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Pastor's Ministry of the Word in 2 Tim 3:17-4:5

Θεοῦ ἄνθρωπος

Man of God

Scripture Equips
the PastorEschatological
Urgency
of MinistryFivefold Public
Word Ministry

[Scripture is profitable] so that the *σὺνταξις σου* may be thoroughly equipped for every good work. In the presence of God and of Christ Jesus, who will judge the living and the dead, and in view of his appearing and his kingdom, I give you this charge: preach the word; be prepared in season and out of season; correct, rebuke and encourage – with great patience and careful instruction. For the time will come when people will not put up with sound doctrine. Instead, to suit their own desires, they will gather round them a great number of teachers to say what their itching ears want to hear. They will turn their ears away from the truth and turn aside to myths. But you, keep your head in all situations, endure hardship, do the work of an evangelist, discharge all the duties of your ministry.

Don't be swayed
by difficult context

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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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Crete by First Century

- **Mythical Origins**
 - Caphtor in the Old Testament (Deut 2:23),
 - Philistines (Amos 9:7)
 - Myth of King Minos
 - donated seven boys and seven girls into a mythological underworld labyrinth
 - Judge of the underworld.

- **Cretan myths of origins of the gods were anthropological**
 - Pragmatic laissez faire, “live and let’s live”
 - Zeus killed and buried in Crete!

- **Thriving Jewish community that goes back many centuries**
 - Christianity from Cretan Jews converted during Pentecost (Acts 2:11)
 - Paul’s brief stop during journey to Rome (Acts 27)

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Crete of first Century: Pragmatic hardnosed existentialism

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Heresies addressed in Titus

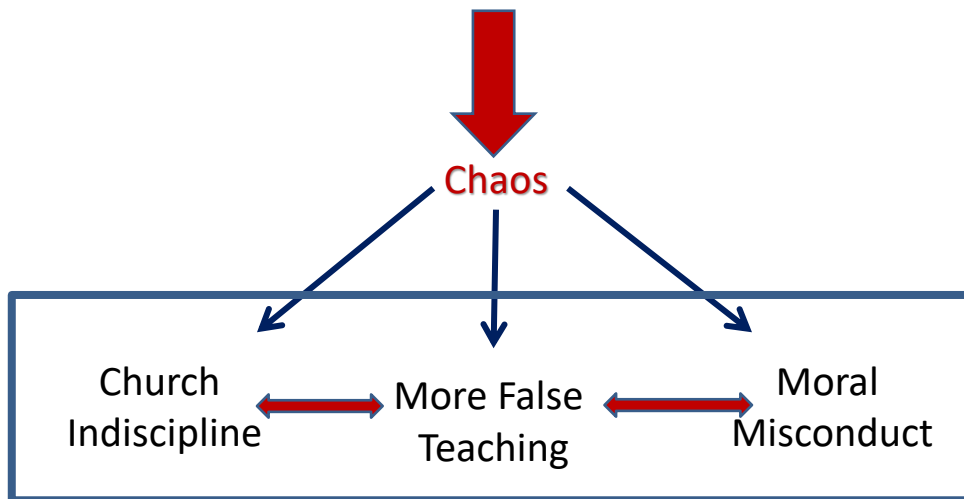
- Similar to that in 1 Timothy its syncretism
- More Prominent Jewish elements:
 - Influenced by the “circumcision party” (1:10)
 - “Jewish myths” (1:14), and “genealogies” (3:9)
 - Follow “the commands” some of the Jewish apostates (1:10)
- Chaotic pragmatism:
 - Disruptive, argumentative and rebellious (2:8; 3:9-10)

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Syncretistic Heterodoxy & Heteropraxy in Ephesus and Crete



Christ, Kingdom and Gospel undermined and made ineffective

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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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The Three Doctrinal Passages of Letter to Titus

The Trinitarian God
Who Transforms

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 things we had done, but because of his mercy. He saved us through the washing of rebirth 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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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
Cretans 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 brutes – 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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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.

See Asumang 2024; Pages 174-209

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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>epephanē 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

See Asumang 2024; Pages 174-209

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Tit 3:3-8

At one time we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures. We lived in malice and envy, being hated and hating one another. But when the kindness and love of God our Saviour appeared, he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, whom he poured out on us generously through Jesus Christ our Saviour, so that, having been justified by his grace, we might become heirs having the hope of eternal life. This is a trustworthy saying. And I want you to stress these things, so that those who have trusted in God may be careful to devote themselves to doing what is good. These things are excellent and profitable for everyone.

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Approaches to Pneumatology on Tit 3:5b

“He saved us through the washing of rebirth and renewal 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.