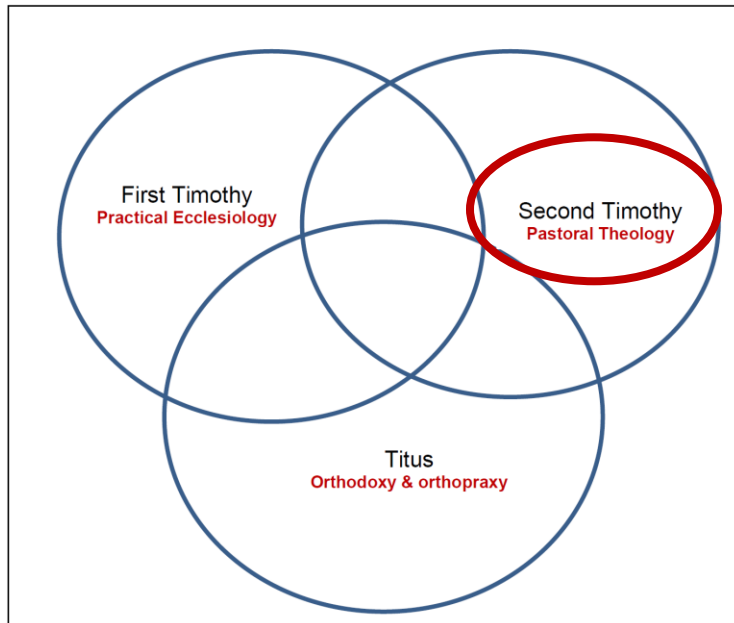


Pastoral Theology in the Pastoral Epistles

Dr Annang Asumang
Daniel Institute MASM

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Source or Standard?

Pastor's Personal Life?

Role of Pastor's Identity

Method?

"Pastoral Theology is the discipline that deals with the office and functions of the Pastor"

[Oden, O. Thomas, *Pastoral Theology: Essentials of Ministry*, San Francisco: HarperCollins Publishers, 1983. p. 2.]

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My definition of Pastoral Theology

Pastoral theology is the discipline involving investigative and reflective analysis of the biblical and theological teachings on the Pastor's identity, his personal life, office and functions and their implications for contemporary ministerial praxes

See Asumang 2024:538-610

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Features of Biblically Grounded Pastoral Theology

1. Source/Standard:

- Pastoral Theology that is derived from the Bible as against those based on largely psychological or sociological construct

2. Hermeneutical Methodology:

- Collation of biblical theological data, their analysis, reflections on their meanings and construction of robust theory to inform the discipline

3. Scope:

- Exhaustive intertwining scope of Pastoral Ministry, namely, Pastoral Identity, Personal Life, Office, and Functions

4. Praxes:

- Minister's Praxes must be informed by robust theory but the theory must be sound and biblically grounded

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Scope of Pastoral Theology

1. Pastoral Identity

- Pastor's vision of themselves or habitus
- Pastoral habitus as projected by the bible
- Discerning and rejecting social non-biblical habitus
- Cultivating and maintaining biblical pastoral habitus

2. Personal Life

- Pastor as a disciple of Christ
- Pastor's relationship with the Trinitarian God
- Pastor's spiritual formation
- Pastor's home life
- Pastor's formal and informal training

3. Pastoral Office

- Pastor as a Church worker
- Pastor's relationship with other leaders in church
- Pastor as an administrator of God's people

4. Pastoral Functions

- Pastoral functions at Church Worship
- Pastoral functions at other Church gatherings
- Pastoral functions with discipling Church members
- Pastor's functions with caring or Church members in need

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Pastoral Habitus

The way a person perceives themselves as “a pastor” in such a way as to determine their sense of identity and dispositions and the manner in which they fulfil their pastoral office and functions

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Rationale for Studying Pastoral Theology in Pastorals

1. The labelling of the texts as “Pastoral” underlines their indispensable link to the subject
2. The most concentrated focus on the personal life, office and functions of the Christian worker in the Bible
3. More than half of the language and concepts in Pastorals relate to the discipline of Pastoral theology
4. Clarity of instructions on the conduct of duties in the pastoral office
5. Concentration of theological ideas informing the spiritual and leadership formation of pastors

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Topics to be covered

1. Contribution of Pastorals to a Biblical Theology of Ministry
2. Paul as a Christian Worker in the Pastoral Epistles
3. Duties of Pastoral Ministry in the Pastorals
4. Pastor's Work Ethic
5. Theology of Mentorship in the Pastorals

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Learning Outcomes

1. Employ examples from the Pastoral Epistles to show their contribution to a biblical theology of pastoral ministry
2. Critically evaluate the significance of Paul's self-portrayals as Christian worker in the Pastoral Epistles for your own ministry
3. Employ the Pastoral Epistles to write a strategic paper setting out the pastoral theology which should guide your church's leadership team.
4. Employ exegetical analyses of 2 Tim 2:14-16; Tit 2:7-8 and 2 Tim 3:17-4:5 to summarize their contributions to understanding the pastor's public duties
5. Employ appropriate examples to write a strategy paper for mentorship of future leaders of your congregation

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Rev Dr Craig Barnes
President of Princeton Theological Seminary

“the hardest thing about being a pastor today is simply this: “confusion about what it means to be the pastor.”

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Definitions of Identity

- **Psychological Definition** **Who we are in Christ**
 - “Identity is a definition, [and] an interpretation of the self”
 - [Baumeister, Roy F., and Francis Eppes. *Identity: Cultural change and the struggle for self*. Oxford University Press, USA, 1986. page 4]

Who we are in relation to Christ’s Kingdom
- **Sociological Definition:** **Professional Identity**
 - “an identity is the set of meanings that define who one is when one is an occupant of a particular role in society, a member of a particular group, or claims particular characteristics that identify him or her as a unique person.” **Who we are in relation to Christ’s Body**
 - [Burke, Peter J., and Jan E. Stets. *Identity Theory: Revised and Expanded*. Oxford University Press, 2022. Page 3]

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A Definition of Pastoral Identity

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

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Elements of Pastoral Identity

- Identity as disciple in Jesus
- Sense of divine Call
- Spiritual Gifts for ministry
- Personal Passion for ministry
- Natural & fluctuating personality or temperament
- Fluctuating Family roles
- Leadership tradition of the Church (denomination)
- Socio-cultural Expectations

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Pastoral Habitus [persona]

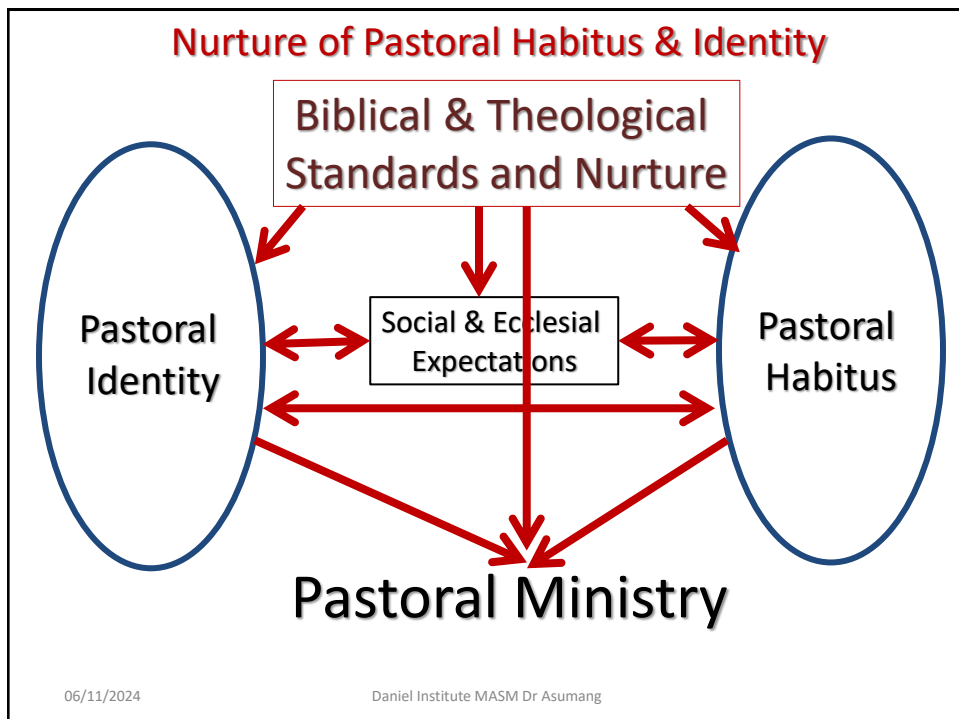
The idealized way, often significantly influenced by “the pastoral profession”, by which a person perceives themselves as “a pastor” in such a way as to impact their sense of pastoral identity and dispositions and the manner in which they fulfil their pastoral office and functions

Pastoral habitus significantly shapes pastoral habits of ministry

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What are the potential dangers of cultivating unrealistic or unbiblical pastoral habitus in Ghana?

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Potential dangers of Unbiblical Habitus

- May become the idol the pastor worships
- Christ and His word may become lost
- Loss of focus on the calling and the goal of ministry
- Sense of failure and constant need to be affirmed by people instead of Christ
- Pride and lack of self-aware limitations
- Inauthenticity

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Paul's Portrayal of himself & Timothy as Pastors in 1 Thess 2:4-12

2:4 On the contrary, we speak as those approved by God to be entrusted with the gospel. We are not trying to please people but God, who tests our hearts.

2:5 You know we never used flattery, nor did we put on a mask to cover up greed & God is our witness.

2:6 We were not looking for praise from people, not from you or anyone else, even though as apostles of Christ we could have asserted our authority.

2:7 Instead, we were like young children among you. Just as a nursing mother cares for her children,

2:8 so we cared for you. Because we loved you so much, we were delighted to share with you not only the gospel of God but our lives as well.

2:9 Surely you remember, brothers and sisters, our toil and hardship; we worked night and day in order not to be a burden to anyone while we preached the gospel of God to you.

2:10 You are witnesses, and so is God, of how holy, righteous and blameless we were among you who believed.

2:11 For you know that we dealt with each of you as a father deals with his own children

2:12 encouraging, comforting and urging you to live lives worthy of God, who calls you into his kingdom and glory.

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Paul & Timothy as Pastors in 1 Thess 2:4-12

- **Accountability to God**
 - Approved by God
 - Seeking to please God
- **Self Sacrifice**
 - Did not insist on apostolic authority
 - Loving self-giving serve
- **Avoidance of men-pleasing**
 - sought to please God alone
- **Content with resources**
 - not greedy
- **Metaphors to describe pastoral habitus**
 - Young children
 - Nursing mother
 - Brothers and sisters
 - Fathers
 - Labourers
- **Holy personal lives**
 - Blameless
- **Multiple ministries**
 - Comforted, encouraged, urging
- **"Bi-vocational" Ministry**
 - Preached and worked

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Paul's Letters as the Spirit's Vehicle for shaping Pastoral Identity & Habitus

Paul's letters constitute very rich resource for the cultivation, correction and nurturing of biblical, Christ honouring, healthy and effective Pastoral Identity and Habitus

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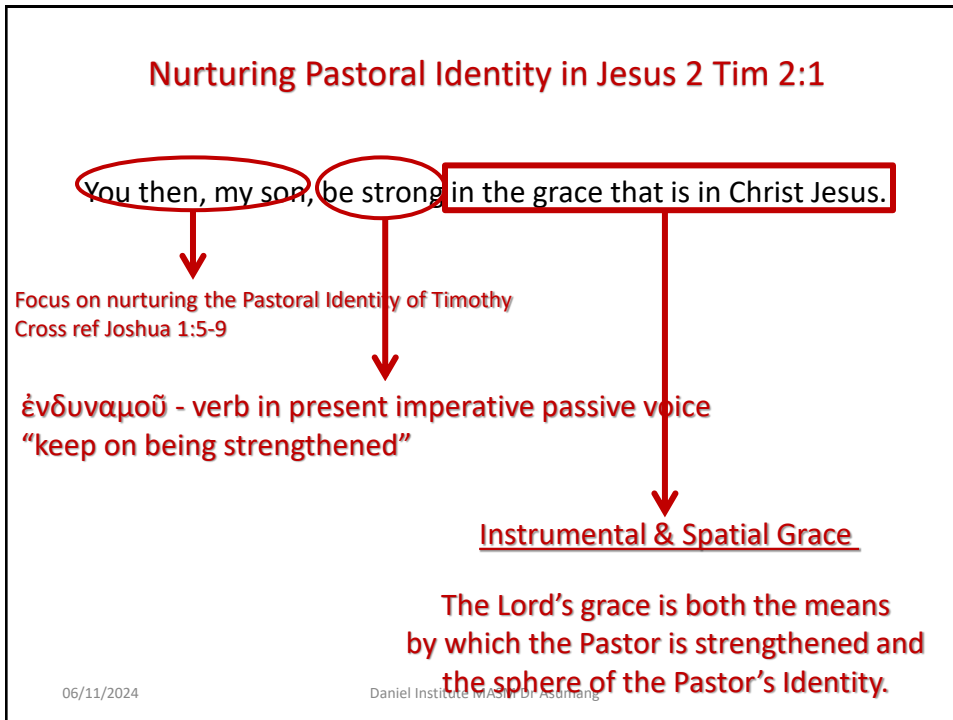
How the Pastoral Epistles Project & Nurture Pastoral Identity & Habitus

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

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The Pastor’s Pastoral life and Identity cannot exist except it
is always plugged into and immersed in the grace that is in
Our Lord Jesus Christ.

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Paul's Portrait of himself as Pastor in Pastorals

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

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Images of the Pastor in the Pastorals

Image	Passage
Soldier	2 Tim 2:3
Household Manager	Titus 1:7; 1 Tim 3:4-5
Hard-working Farmer	2 Tim 2:6
Unashamed worker	2 Tim 2:15
Honourable Vessel	2 Tim 2:20-21
Lord's servant	2 Tim 2:24
God's Steward	Tit 1:7 1 Tim 6:20
Man of God	1 Tim 6:11
Fighter	1 Tim 6:12a
?Athlete	1 Tim 6:12b
Priest	2 Tim 1:6-7 [cf., Lev 9:23-24]
Doctor applying correct medicine	2 Tim 4:2

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Variegated “Ministry” in the Old Testament

- **Deliverer Ministry Model**
 - Moses, Joshua & the Judges: combinations of callings including political, military and spiritual leadership
- **Priestly Ministry Model**
 - Aaron and Levitical priesthood as mediators
- **Kingship Ministry Model**
 - David: combinations of military, administration, spiritual leadership and inspired writer
- **Sage Ministry Model**
 - Job & Solomon Philosophical reflections & inspired writing
- **Scribal/Administrator Model**
 - Nehemiah & Ezra: organization, reconstruction and inspired writing
- **Prophetic Ministry Model**
 - Prophets: Seers, Speaking, Writing, leadership prophets

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Jesus & Pastoral Ministry

- Jesus teaches Pastoral Ministry by His examples and commands
- **John 10:1-30**
 - “I am the good shepherd. I know my own and my own know me”
 - Jesus is Model Shepherd
- **Mk 3:13-14**
 - He “called to him those whom he desired...he appointed twelve”
 - Jesus calls, equips, trains, instructs and commissions disciples
- **Mk 10:43-45; (cf, Jn 13:1-17)**
 - “it shall not be so among you... the Son of Man came not to be served”
 - Ministry is sacrificial service patterned after Jesus
- **John 21:15-17**
 - “do you love me...Feed my lambs”
 - Ministry is expression of love for Jesus
- **Matt 28:18-20**
 - “All authority...Go therefore and make disciples”
 - Commissions and commands preaching, make disciples, baptize and teach

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Commissions and commands preaching, make disciples, baptize and teach

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Functions of the Pastor in Pastoral Epistle

1. **Public ministry of the word**
 - E.g., 1 Tim 4:11; 6:2; 2 Tim 2:14-16; Tit 2:1
2. **Mentorship**
 - E.g., 2 Tim 2:2-3; 3:10-15; Tit 2:6-8
3. **Public discipline**
 - E.g., 1 Tim 1:18-20; 5:19-22;
4. **Liturgical functions**
 - E.g., 1 Tim 2:1-3; 5:21-22
5. **Pastoral care of vulnerable groups**
 - E.g., 1 Tim 5:3-16

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Pastoral related functions of Overseers & Deacons

- **Overseer**
 - able to teach (1 Tim 3:2)
 - care for God's church (1 Tim 3:5)
 - God's steward (Tit 1:7)
 - able to give instruction...rebuke those who contradict it (Tit 1:9)
- **Elders**
 - Rule (1 Tim 5:17a)
 - labour in preaching and teaching (1 Tim 5:17b)
- **Deacon**
 - hold the mystery of the faith (1 Tim 3:9)
 - Serve (1 Tim 3:10, 13)

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Pastoral Functions Related to Worship

- Preaching and Teaching
- Laying on of hands
 - Commissioning or ordaining
 - Others
- Public Discipline
 - Sinning elder (1 Tim 5:19-21)
 - Rebuke and warning divisive person
 - Excommunicating apostate/heretic
- Leading Service
 - Reading of Scripture
 - Prayer (1 Tim 2:1-5)
- Baptism & Communion not explicitly mentioned

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

Scripture Equips the Pastor Eschatological Urgency of Ministry Θεοῦ ἄνθρωπος Man of God

[Scripture is profitable] so that the servant of God 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.

Fivefold Public Word Ministry **Don't be swayed by difficult context**

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Public Word Ministry of Pastor in 2 Tim 3:17-4:5

- Pastoral Identity and Habitus
 - “Man of God”
- Scripture and Word ministry (cf., 3:14-15)
 - its study and meditation equips the minister
- Eschatological Urgency and Word Ministry
 - 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
 - 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
 - People will not always listen to the truth
 - You will lose audience
 - You will be tempted to be distracted
- Persevere in the Word
 - Keep doing it right
 - Keep your head
 - Endure hardships and dry times in ministry
- Be dutiful
 - Be faithful to the call of evangelism
 - Serve Jesus faithfully

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Public Pastoral Ministry in 2 Tim 2:14-16

Don't get tired of repetitions

Be firm when needed

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.

Exert yourself with diligence

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

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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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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)
- δίωκε “Pursue” (1 Tim 6:11)
- Φεῦγε “Flee” (1 Tim 6:11)

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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The Work Ethic of the “Good Minister” (1 Tim 4:6)

If you put these things before the brothers, you will be a good servant of Christ Jesus, being trained in the words of the faith and of the good doctrine that you have followed

Asumang 2024:596

And so, four features of ministerial work ethic are laid out from the point of view of this verse. Firstly, it asserts that the good minister ὑποτιθέμενος (laying before), that is, risks their neck – for so is the meaning of the root word ὑποτιθήμι as indeed Paul employs it for other Christian workers in Rom 16:4. This pastor takes all the risks to place the orthodox truths courageously and forcefully before the believers. The value of courage shapes their work ethic. Secondly, the good minister works as διάκονος Χριστοῦ Ἰησοῦ (servant of Christ Jesus), that is, they direct their energies to serve as if it is for the Lord Jesus as their sovereign Master. Thirdly, the good minister remains ἐντρέφόμενος (being nourished), that is, continuously pursues pastoral and professional development with the view of sharpening their ministerial skills by feeding on the rich resources God has granted them for the purpose. Drive for excellence in ministry is their watch word. And fourthly, the good minister is marked by commitment to orthodoxy which παρηκολούθηκας (you have closely followed), that is, rigorously and dogged “follow [orthodoxy] with the mind, understand, [and] make one's own” (BAGD, 767).

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

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Asumang 2024:593

Pastoral Ethics in the Pastoral Epistles

This final section summarizes the contribution of the Pastoral Epistles to Pastoral Ethics, that is, biblical theology of ethics in relation to the Pastoral Ministry. It focuses on the discourses on the moral conduct of Christian leaders in the discharge of their calling and responsibilities. A previous chapter has already investigated other aspects of the subject of ethics in general. Specifically, and given the nature of the ethical discourse in these letters, that chapter examined the socio-historical and cultural contextual factors in the background in first century Ephesus and Crete, evaluated some of the scholarly debates regarding the uniqueness of the account, and investigated how ethics is employed to heighten the apologetic agenda of these letters. The present section assumes knowledge of these ideas and rather focuses on the narrower subject of ethics in relation to the demands of the pastoral office and functions. Given that the Pastoral Epistles are saturated with ethical terminologies and concepts. And given also that one of the three pillars of their contributions to the New Testament is Pastoral Theology. It is unsurprising that these two concerns inter-relate and coalesce into each other. This final section examines and reflects on the nature of this intersection.

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2. DEFINITION OF MENTORSHIP

Mentorship is the interrelationship between mentor and mentee that are more experienced or more knowledgeable person and less experienced or less knowledgeable person, respectively; involving knowledge and experience transformation, role model.



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Paul as Mentor in the Pastoral Epistles

- Coworkers as “son” (1 Tim 1:2, 18; 2 Tim 2:1; Tit 1:4)
- Recall of past connections (2 Tim 1:4-6)
- Advice Timothy about his health (1 Tim. 5:23)
- Appreciation of his young age (1 Tim. 4:12)
- Comrades Language 2 Tim 1:2-7
- Fellow soldiers’ language (1 Tim 6:12 cf., 2 Tim 4:7)
- Exemplification 1 Tim 1; 2 Tim 3:10-11; 2 Tim 2:3)

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Intentional Mentoring Successors in 2 Tim 2:2-3

Faithful orthodoxv demands faithful mentorship

Trust is key

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.

Clearly defined goal

Mentors beget mentors

Intentional procedure for mentoring
future successors of Timothy's ministry

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“Unintended Mentorship” Titus 2:7-8

In everything set them an example by doing what is good. In your teaching show integrity, seriousness and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us.

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Mutual Mentorship between believers (Tit 2:3-4)

Mentors beget mentors

ἱεροπρεπεῖς = holy priestesses

Likewise, **teach** the older women **to be reverent** in the way they live, not to be slanderers or addicted to much wine, but **to teach what is good. Then they can urge the younger women to love their husbands and children**

The pastor must not just mentor others but also foster a mentoring culture in the church

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The Pastor & the Spirit in the Pastoral Epistles

Passage	Theological Role	Implications
2 Tim 1:6-8	Discipleship and Ministry	Keep flame of power & boldness in ministry burning
2 Tim 1:14	Indwelling Spirit: Guardian of the "deposit" of the truth	The Spirit protects from heresy
1 Tim 1:18*	Pneumatological roots of Ministry	Spirit calls and equips for warfare against heresy
1 Tim 4:14*	Charismatic nature of Ministry	

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2 Tim 1:6-8

Timothy's abiding faith and calling Circumlocution for the Spirit's Presence and Work

For this reason I remind you to fan into flame the gift of God, which is in you through the laying on of my hands. For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline. So do not be ashamed of the testimony about our Lord or of me his prisoner. Rather join with me in suffering for the gospel, by the power of God.

Δειλίας
cowardice in military settings

Αάναζωपुरεῖν - present infinitive active verb
"keep the fire burning"

The gift and fruit of the Spirit
Source of Power and Courage in the spiritual battle of ministry

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Lev 6:12

“The fire on the altar must be kept burning; it must not go out. Every morning the priest is to add firewood and arrange the burnt offering on the fire and burn the fat of the fellowship offerings on it.”

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Formative Assessment 2

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

See Asumang 2024:538-577

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Asumang 2024:570

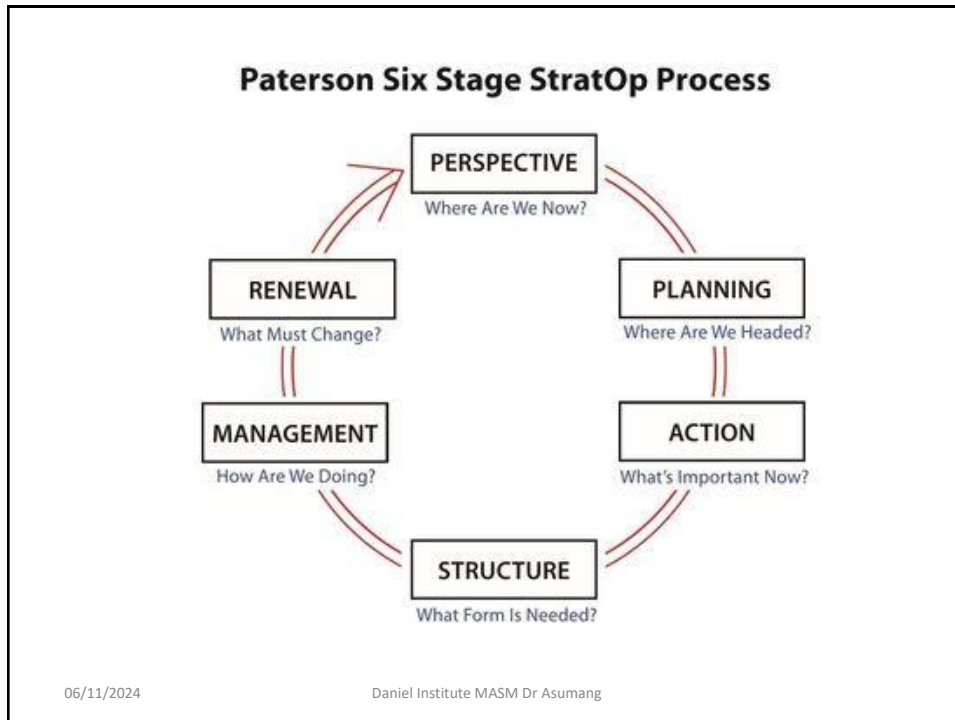
Table 20: Paul's Self-Portrait as Pastor in the Pastoral Epistles

Scope of Pastoral Theology	Example of Self-Portrait	Examples of Passages
Pastoral Identity	Under God's command	1 Tim 1:1; Tit 1:3
	Holy calling	2 Tim 1:9-10
	Entrusted with precious deposit	1 Tim 1:11
	Appointed by God	1 Tim 1:12-14; 2:7
	Drink offering	2 Tim 4:6
Personal Life	Discipleship to Jesus	1 Tim 1:13-16; 2 Tim 1:12-14; 2:11-13
	God whom I serve	2 Tim 1:3
	I suffer and endure	2 Tim 1:8-12; 2:3, 9-10; 4:6
	Recalling memories	2 Tim 1:4-5
Pastoral Office	Apostle of Christ	1 Tim 1:1; 2:7; 2 Tim 1:1; 1:11; Tit 1:1
	Modelling to co-workers	1 Tim 6:12; 2 Tim 3:14-15; 4:5-7
	Mentor to Timothy	2 Tim 1:8, 13; 2:1; 3:10-11
	Laying-on of hands	2 Tim 1:6
Pastoral Functions	Toil and strive	1 Tim 4:10
	Preaching and teaching	1 Tim 2:7; Tit 1:3
	Excommunication of heretics	1 Tim 1:20

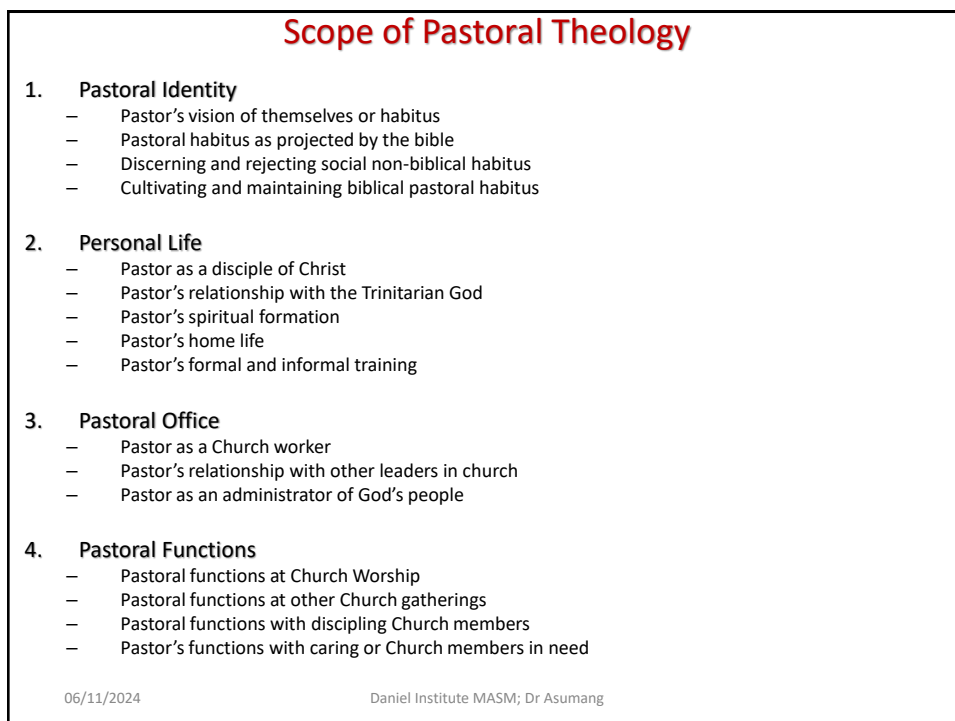
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Summary 1

1. **Employ examples from the Pastoral Epistles to show their contribution to a biblical theology of pastoral ministry**
 - Covers all four scopes
 - Paul, the co-workers and the leaders all share pastoral work
2. **Critically evaluate the significance of Paul's self-portrayals as Christian worker in the Pastoral Epistles for your own ministry**
 - Covered all four elements
 - His pastoral concern for co workers
3. **Employ the Pastoral Epistles to write a strategic paper setting out the pastoral theology which should guide your church's leadership team.**
 - **The Scope of Pastoral Theology as skeleton**

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Summary 2

4. **Employ exegetical analyses of 2 Tim 2:14-16; Tit 2:7-8 and 2 Tim 3:17-4:5 to summarize their contributions to understanding the pastor's public duties**
 - Public duty of preaching and teaching
 - One on one duty of warning and encouraging
5. **Employ appropriate examples to write a strategy paper for mentorship of future leaders of your congregation**
 - Mentorship defined and exemplified in Paul
 - Mentorship theology in 2 Tim 2

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Questions?

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