

CHAPTER 2: BASIS-THEORETICAL PERSPECTIVES FROM THE PASTORAL EPISTLES ON PREACHING

In the previous chapter, it was pointed out that the decline of the church today was basically caused by the decline of preaching (see 1.2.2). Schuringa (1995:193) mentions that “The vitality of Reformed preaching is the hope of the church in the world today as she awaits the coming of her Lord. The vitality of the church’s preaching is central to her life and liveliness. Vital preaching is the hub around which the life-wheel of the church’s ministry must rotate. If there is deadness in the church, diagnosis should begin in the pulpit. The overall vitality of the church can hardly be expected to exceed that of her preaching.” Accordingly it is necessary to examine and inspect preaching for the sake of recovering the renewal and vitality of the church. What is preaching? This will be the theme in this chapter. By examining preaching, an attempt is made to do so in the light of the Pastoral Epistles because it contains among others the most central revelation of the pastor, his life and his works. This chapter, therefore, will deal with the following (All verses of Scriptures used in this chapter will be quoted from the New International Version):

1. Introduction: Brief outline of the Pastoral Epistles
2. Definition of preaching
3. The goal of preaching
4. The central theme of preaching
5. The primacy of preaching
6. The urgency of preaching
7. Preaching as the Word of God
8. The power of preaching
9. Final perspectives from the Pastoral Epistles on preaching

2.1 INTRODUCTION: BRIEF OUTLINE OF THE PASTORAL EPISTLES

This study is done in the light of the Pastoral Epistles. A brief outline of the Pastoral Epistles, therefore, is necessary before the study begins in earnest. In this section, the Pastoral Epistles will be investigated by way of the following:

1. Authorship
2. Date
3. Purpose
4. Theology
5. Significance

2.1.1 Authorship

In 1726 Paul Anton of Halle designated the letters of Timothy and Titus as the Pastoral Epistles, and this title has gained acceptance so that no alternative is likely to displace it. Although the title has a relatively recent history, the Pastoral Epistles have a long history of being regarded as genuine Pauline literature (Lea & Griffin, 1992:20).

The authenticity of the Pastoral Epistles, as genuine Pauline literature, continued as an unbroken tradition until in 1807 Schleiermacher repudiated I Timothy, and in 1835 Baur rejected II Timothy and Titus as well (Stott, 1973:14). The five arguments advanced in support of pseudonymity are issued by some of the modern scholars (Dibelius & Conzelmann, Quinn, Brox, Karris, Barret etc.). These can be summarized as follows: (1) differences in vocabulary and style between the Pastorals and other Pauline writings; (2) the nature of the false teaching that Paul opposed; (3) the ecclesiastical structure apparent in the letters; (4) conflicting circumstances; and (5) theology (Towner, 1994:31; Lea & Griffin, 1992:24; Stott, 1973: 14-16).

Coetzee (1995:75), however, concludes that there are no valid grounds for rejecting the unambiguous testimony of the Pastoral Epistles and the very strong tradition of the Early Church: that Paul wrote these letters as his last writings. Accordingly it is clear that Paul, the apostle, wrote the three Pastorals, towards the end of his life, addressing contemporary issues, and communicating through a trusted amanuensis (Stott, 1996:34).

2.1.2 Date

Concerning the date, there are several opinions. Among them the following two opinions are generally acceptable:

As regards the absolute date of the Pastoral Epistles, they may, in all probability, be assigned to the year A.D. 65, A.D. 66, or A.D. 67, and accordingly St. Paul's martyrdom is assigned to A.D. 66, A.D. 67, or A.D. 68. Eusebius says, during the thirteenth year of Nero's reign, that Peter and Paul suffered martyrdom; while Jerome places it in the fourteenth year. It is impossible to be certain of the date. Some considerations point strongly to A.D. 65 for the Epistles, and A.D. 66 for the martyrdom (Hervey, 1950:18)

Coetzee (1995:75) gives us a more reasonable chronology for the Pastorals. When Paul wrote I Timothy and Titus, he was travelling freely again after his two-year imprisonment in Rome (approximately 60-62 A.D.). We do not know where I Timothy was written to the young pastor, who was in Ephesus; but the Titus-letter was written from Nicopolis on the west coast of Greece to that particular pastor on the island of Crete. II Timothy was clearly Paul's last document: he was clearly in prison in Rome once again (II Tim. 1:16-17), and his end was close at hand (II Tim.

4:6-8). Since we do not know for how long Paul was free after his first imprisonment in Rome, or how long his second term of imprisonment had lasted before his execution, the letters can only be dated by approximation. We therefore get the following image: I Timothy \pm 62-64 A.D., Titus 62-64 A.D., II Timothy 64-65 A.D. shortly before Paul's death.

2.1.3 Purpose

It is important to provide a plausible explanation of both the occasion and purpose for the writing of the Pastorals. If possible, we should relate the content of the Pastorals to a specific occasion in Paul's life and also with developments in the New Testament world of the day. Paul most likely left Titus in Crete to finish the task of organising and instructing the churches there. With Timothy, he proceeded to Ephesus and found the church in spiritual shambles. Leaving Timothy in Ephesus, he proceeded to Macedonia. There he wrote a letter (I Timothy) to Timothy to give additional instructions and to emphasize his initial oral statements. As he wrote I Timothy, he probably also reflected on the needs of Titus in Crete. He penned this Epistle at approximately the same time with a view to clarifying and adding to earlier oral instructions (Lea & Griffin, 1992:42).

In I Timothy the purpose seems to be to give some guidance on such matters as the choosing of church officers and the resisting of false teaching. Paul states his purpose in I Tim. 3:14-15. He clearly intended to provide Timothy with necessary guidance should he not meet him soon.

In Titus a similar situation is in view, for as Timothy was left with the responsibilities at Ephesus, so Titus had an even more demanding job in Crete. The letter would, therefore, have helped to strengthen Titus's hand in carrying out his difficult task.

Of the three letters it is easiest to set out the purpose of II Timothy, for this letter was clearly written while Paul was awaiting the result of his trial. It is an urgent request to Timothy to try to reach him while there was still time. There are some personal requests in II Tim. 4 relating to a cloak, some books and parchments. The whole letter is an encouragement to Timothy to carry on his ministry (Guthrie, 1994:1293)

2.1.4 Theology

Paul is especially concerned to drive home the fact that salvation is a present reality (Dibelius & Conzelmann, 1984:8-10). To do this he incorporates at various points pieces of the early church's traditional teaching: I Tim. 1:15-16; 2:3-6; 3:16; II Tim. 1:9-10; 2:8-13; Tit. 2:11-14; 3:4-7. Each piece announces, in its own way, that salvation is a matter of historical record because Christ entered history and accomplished it. However, in response to the false teaching that was apparently

misunderstood the partial nature of the salvation experience “now” (II Tim 2:18), Paul presents salvation as unfinished. He does this in several ways. Firstly, he describes the present age itself as terminal and evil (“the last day”- II Tim. 3:1; I Tim. 4:1), and so we look forward to the return of Christ (I Tim. 6:14; II Tim. 1:12; 1, 18; 4:1, 8; Tit. 2:13), which will mark the completion of salvation, the passage of the present imperfect age, and the full arrival of the age to come (I Tim. 4:8; 6:19). Secondly, the striking use of “epiphany” (meaning “appearance”) language in reference to both the first advent (II Tim. 1:10; Tit. 2:11; 3:4) and the awaited second advent (I Tim. 6:14; II Tim. 4:1, 8; Tit. 2:13) of Christ characterises salvation and the present age in a unique way. Salvation is depicted as intrinsically related to both of these epiphanies: it began with Christ’s first appearance but will be brought to a full conclusion only with his second appearance. The present age stands between these two poles, and life therein - Christian life - alternately experiences the life of the dawning new age and the death of “the last days” (Towner, 1994:28-29).

Regarding the office of pastor in the Pastoral Epistles, Barclay (1975:3) says that ‘there are *elder* (*πρεσβυτερος*), and *bishop* (*overseer*, *επισκοπος*). From I Tim. 5:17,18 we learn that by that time elders were even salaried officials. The elders that rule well are to be counted worthy of a double pay and the church is urged to remember that the labourer is worthy of his hire’. Fee (1995:22) states that “what were the duties of such elders? Two things seem certain: that the elders called overseers were responsible for teaching (I Tim. 3:3; 5:17; Tit. 1:9), and that the elders together were responsible for ‘managing’ or ‘caring for’ the local church (I Tim. 3:4-5; 5:17)”.

2.1.5 Significance

The Pastorals provide insight for dealing with contemporary problems of heresy, divisiveness, and leadership difficulties. They are not a collection of rigid rules for church organization, but they are guidelines providing direction for facing the problems and the church’s needs. The Pastorals are realistic. They present the churches Paul founded with all their needs, weaknesses, and shortcomings (I Tim. 4:1-3). However, they also present the mighty power of God as a prescription to human failure (I Tim. 1:17), and they show this divine power at work in the lives of people (I Tim. 1:12-17) (Lea & Griffin, 1992:53-54).

2.2 DEFINITION OF PREACHING

2.2.1. The words relating to ‘preaching’ in the Pastoral Epistles

In his discussion of κηρυσσω (meaning, “I preach”, or “I proclaim”), Friedrich (1978B:703) notes at least thirty-three different verbs employed by New Testament writers to portray the richness of biblical preaching. According to Venter

(1976B:108) there are nine different verbs used for ‘preaching’ in the Pastoral Epistles:

1) παρακαλειν - παρακλησις

I Tim. 1:3, 2:1, 4:13, 5:1-2, 6:2, II Tim. 4:2, Tit. 1:9, 2:6, 2:15.

2) παραγγελλειν - παραγγελια

I Tim. 1:3, 1:5, 1:18, 4:11, 5:7, 6:17.

3) ελεγχειν - ελεγμος

I Tim. 5:20, II Tim. 4:2, 3:16, Tit. 1:9, 2:15, 1:13.

4) διδασκειν - διδασκαλια - διδασκαλος - διδακτικος

I Tim. 2:7, 3:2, 4:11, 4:13, 4:16, II Tim. 1:11, 2:2.

5) κηρυσσειν - κηρυγμα - κηρυξ

I Tim. 2:7, 3:16, II Tim. 1:11, 4:2, 4:17, Tit. 1:3.

6) επιτιμαν

II Tim. 4:2

7) λαλειν

Tit. 2:1, 5.

8) παιδευειν

II Tim. 2:25

9) αναγνωσις

I Tim. 4:13

2.2.2 Exegetical perspectives on the words relating to ‘preaching’ in the Pastoral Epistles

2.2.2.1 παρακαλειν - παρακλησις

This term appears nine times in the pastoral Epistles (I Tim. 1:3, 2:1, 4:13, 5:1-2, 6:2, II Tim. 4:2, Tit. 1:9, 2:6, 2:15). This concept may mean to ask for something earnestly and with propriety - ‘to ask (earnestly), to request, to plead for, to appeal to, earnest request, appeal’ (Louw and Nida. I, 1989:408). Venter (1992:6) mentions that παρακαλειν always refers to the ministry of the Holy Spirit, and it is solely used as admonition in the Pastoral Epistles. The only exception is I Tim. 1:3. The following deductions can be made from the occurrence and relation of the concept in the Pastoral Epistles.

* **Deductions**

- The content of the preaching is the ministry of reconciliation of God.
- The Holy Spirit is the actual subject of exhortation and the authority of admonishing is thus based on the Holy Spirit.
- The objective of the preaching act is the congregation.
- The admonition must be done in an attitude of earnestness, long-suffering and correction.
- The exhortation is focused on the commission, behaviour, prayer-life and sustenance of sound doctrine in the congregation.

2.2.2.2 παραγγελλειν - παραγγελια

This concept is used in I Tim. 1:3, 1:5, 1:18, 4:11, 5:7, 6:17. Outside the Pastoral Epistles, this concept means the authoritative Word of God (Lk. 8:29), or also an exhortation or correction from a person with authority (Venter, 1992:7). In the Pastoral Epistles, the concept means to order, command in the authority of Christ. In I Tim. παρακαλειν is one of the special tasks of the recipient of the letter. The apostle authorises him to discharge this ministry to the community (4:11, 5:7) (Schmitz, 1978:764-765, also Louw and Nida, II, 1989:426). Behind the act of exhortation is the authority of the Sender of the minister. Now from the occurrence and relation of this concept the following deductions can be made (Venter, 1992:7).

* **Deductions**

- The aim of the act to command authoritatively is the conservation of sound doctrine, an attitude and conduct of prosperous people in the present world, the good battle and the good conscience of the minister.
- Love from a pure heart and an unpretentious faith;
- The authoritative command is aimed at heretics, congregation members such as widows and rich people.

2.2.2.3 ελεγχειν - ελεγμος

This concept can be found in I Tim. 5:20, II Tim. 4:2, 3:16, Tit. 1:9, 2:15, 1:13. This concept states that someone has done wrong, with the implication that there is adequate proof of such wrongdoing - 'to rebuke, to reproach, rebuke, reproach.' (Louw & Nida, II, 1989:436). In the Pastoral Epistles ελεγχειν does not mean to criticize severely or to reveal sin (Buchsel, 1978:474), but it implies discipline to educate through motivation, educating through admonition. The contents of this word in the Pastoral Epistles are atonement, Scripture and sound doctrine. The object of ελεγχειν is the hypocritical liars and the congregation; the purpose of ελεγχειν with regard to believers is to equip them and to make them eager to do good deeds, and

stand strong against false doctrines (Venter; 1976:113). The following deductions can be made from the use of the concept in the pastoral Epistles.

*** Deductions**

- The content of the exhortation is reconciliation, Scripture and sound doctrine, while the objects are heretics, straying elders and also members of the church.
- The aim of this act to rebuke is to encourage believers and equip them for good works; to lead heretics to soundness and to lead elders by example.
- Because this authority is Scriptural authority, it must at all times be done in long-suffering, edification and earnestness.

2.2.2.4 διδασκειν - (διδασκαλία; - διδασκαλος - διδασκαλία

The above-mentioned appears seven times in I Tim. 2:7, 3:2, 4:11, 4:13, 4:16, II Tim. 1:11, 2:2. In the Pastoral Epistle διδασκειν describes the constant reference to Scripture, it includes proving from Scripture that Jesus is the promised Messiah (Rengstorf; 1978:144-145). Inversely this also means a building up of the congregation itself. Furthermore it is useful to note that this preaching concept is connected to two sides (in the Pastoral Epistles) namely the authoritative concept παραγγελλειν (I Tim. 4:11) and the pastoral concept παρακαλειν (I Tim. 6:2) (Venter, 1992:8).

Διδασκαλος is used to describe Jesus as the Teacher. In Eph. 4:11-12 and I Cor. 12:28 the teacher is indicated as being a spiritual gift to build up the congregation. In the Pastoral Epistles this concept is used together with κηρυξ (I Tim. 2:7 and II 1:11) to indicate a high mission awareness.

In the Pastoral Epistles διδασκαλία shows the relationship to the historical revelation of God, the way it is witnessed in the Bible, and the way Jesus has fulfilled it. Particularly now the often used phrase 'sound in doctrine' must be understood. The doctrine is sound because it comes from God, therefore it is a means to salvation. In the light of this the criteria, a minister's teaching must be understood (Venter, 1992: 8). From the occurrence and use of this concept, the following deductions can be made.

*** Deductions**

- The act of preaching, as captured in the concept, involves teaching Scripture and unfolding it.
- The authority of teaching preaching rests on God and in the truth of the Word.
- The object of teaching is the congregation.
- The aim is the salvation of the minister and hearer.

- Teaching must be long-suffering, and be embedded in faith and truth.

2.2.2.5 κηρυσσειν - κηρυγμα - κηρυξι

In I Tim. 2:7, 3:16, II Tim. 1:11, 4:2, 4:17 and Tit. 1:3 these concepts are used. Throughout the New Testament the central meaning of these concepts is the proclamation of a new state of events (Bauer, 1974:432). This new state of events is in essence the coming of the kingdom (Mat. 3:2). This preaching concept is unique in the sense that it not only proclaims new events, but also it is new events themselves! (Venter, 1992:9). In the acts of the apostles, the new state of events is on the cross (I Cor. 1:23) and resurrection (II Cor. 4:5). The reality of Christ's resurrection is the kernel of the oldest κηρυγμα. In Rom. 10:15 authority is linked to this act of preaching in the sense that the message only conveys the message of the Sender (Louw & Nida, II, 1989:417). Therefore the message is more important than the herald.

The concept κηρυσσειν in the Pastoral Epistles must also be seen as the proclamation of holy events. In II Tim. 4:17 and Tit. 1:2 it also bears this meaning. The reality of the historic events is the foundation for the κηρυγμα.

According to Runia (1983:26) κηρυσσειν means that preaching is not only the proclamation of a salvational event that took place some twenty centuries ago, in the life, death and resurrection of Jesus Christ, but that the proclamation of this event also inaugurates the new state of affairs for the believing listener. When he believes in Jesus Christ as the Saviour, he at the very same time participates in the salvation brought about by him. From the above the following deductions can be made in relation to the mentioned concepts (Venter, 1992:9).

* **Deductions**

- Preaching is the proclamation of a new state of events on the grounds of Jesus' reconciliation.
- Preaching is supported by the reality of the historic events in Scripture.
- The authority in preaching comes from God and his command to the minister to preach.
- Preaching encourages a faith decision.

2.2.2.6 επιτιμων

This concept occurs only in II Tim. 4:2. In the gospels this concept indicates Christ's deeds of majesty and power. In the Pastoral Epistles it depicts brotherly exhortation of a fellow believer who fell into sin (Louw & Nida, II, 1989:102). Επιτιμων is

closely connected with Jesus' message and the reaction to it. Sometimes it is used of brotherly reproof (Giesen, 1991:43).

The rebuking occurs in the idea of common guilt before God and is done in long-suffering, edification and earnestness to forgive. The authority of exhortation rests in God and in Jesus Christ, and the aim is life and sound doctrine (Venter, 1992:9).

2.2.2.7 λαλειν

This concept is found twice in the Pastoral Epistles: Tit. 2:1, 15 and occurs in close relation to διδασκαλια. The meaning of this concept is to speak or talk, with the possible implication of more informal usage (though this cannot be clearly and consistently shown from New Testament contexts) - 'to speak, to say, to talk, to tell.' (Louw & Nida, II, 1989:397).

This preaching concept has sound doctrine and reconciliation as content, the congregation as aim, and the behaviour of the elderly citizens, and the zeal of members as ultimate goal (Venter, 1992:10)

2.2.2.8 παιδευειν

This concept only occurs in II Tim. 2:25. The meaning is to provide instruction, with the intent of forming proper habits of behaviour - 'to teach, to instruct, to train, teaching, instruction' (Louw & Nida, II, 1989:414). Παιδευω in the sense of (spiritual) correction and guidance is found in the Pastorals (Schneider, 1993:4). In the broadest sense of the word the meaning of this concept is to educate. This concept thus conveys a wholesome influence through education. In the Pastoral Epistles this educating is intended to bring to repentance those who rebel. The authority related to the educating is situated in Scripture as the source of education (Venter, 1992:10).

2.2.2.9 αναγνωσις

Αναγνωσις in I Tim. 4:13 means to read something written, normally done aloud and thus involving verbalisation - 'to read, reading' (Louw & Nida, II, 1989:397). According to Balz (1990:77) it means to 'read aloud, read publicly'.

It also means 'knowledge' or 'recognition' and it is especially used for reading or public reading (as in the pap.), especially in law courts and other assemblies. In Judaism it was used for the public reading of the Old Testament. We find the same usage in early Christianity: I Tim. 4:13 (Bultman, 1978:344).

Relating the definition of preaching, Broadus (1979:3) states that 'Preaching is the proclamation of God's message by a chosen personality to meet the needs of humanity'. Runia (1983:36) says that 'True preaching is a meeting, an encounter of the Word of God in Scripture with the people in their concrete, historical situation'. Baumann (1984:13) mentions that 'Preaching is the communication of biblical truth by man to men with the explicit purpose of eliciting behavioural change'. For Sanders (1979:5) biblical preaching means 're-presenting today the message of a biblical passage for the contemporary context, scoring as closely as possible for the modern hearer the point or points scored originally by the biblical authors and thinkers in their time.'

2.2.3 Basis-theoretical conclusion

Now the following basis-theoretical conclusions can be drawn from the terms of preaching occurring in the Pastoral Epistles.

- * Preaching is official work done by a person called by God or Christ for the specific work.
- * Preaching in its different forms is the central and primary ministry in the church.
- * Preaching in its different forms is inward-directed towards the congregation in its diversity: elderly people, widowers, young men and women, servants and masters. It is outward-directed to heathens and heretics.
- * Preaching is deeply rooted in God, in Jesus Christ as Sender of the preacher, and in the truth of the Word and the doctrine based on the Word.
- * Preaching, therefore, is more than just recounting the story *about* the Word of God spoken by Jesus. In preaching *this Word itself* comes to the listeners. To sum it all up, preaching *is* the Word of God coming to man.

2.3 GOAL OF PREACHING

The goal of preaching can be defined in many ways. Preaching aims to glorify God (Rom. 11:36), and it works and upholds faith in the heart of the believer (Rom. 10:19) (Venter 1992:4). In this section, the goal of preaching in three verses of the Pastoral Epistles will be researched.

2.3.1 References relating to the goal of preaching in the Pastoral Epistles

The references relating to the goal of preaching are several verses in the Pastoral Epistles. The important ones among them are as follows:

1) I Tim. 4:16

2) Tit. 1:13-14

3) Tit. 3:8.

2.3.2 Exegetical perspectives on the references relating to the goal of preaching in the Pastoral Epistles

2.3.2.1 I Tim. 4:16

*"Watch your life and doctrine closely. Persevere in them, because **if you do, you will save both yourself and your hearers.**"*

The main idea of this verse is that the preacher saves himself as well as his hearers through his preaching.

In following the previous advice, Timothy will achieve a double purpose. He will not only be working out his own salvation (in the sense of Phil. 2:12), but will also be assisting **others to do the same** (Guthrie, 1957:99).

Towner (1994:113) mentions that Paul describes the end result of the good minister's efforts in Christ as **salvation**: You will save both yourself and your hearers.

Kelly (1963:109) comments that '*you will save both yourself and those who listen to you*', the first half of the sentence reminds us of the fear Paul had expressed in I Cor. 6:27 that after all his preaching to others he might in the end find himself rejected. Timothy will be secure against being rejected if he follows the given advice. He will also, as the result of his conscientious and devoted efforts, have the supreme joy of helping the flock entrusted to him, who depends upon his teaching and leadership, **to attain salvation.**

In this regard, Geluk (1995A:12) states that 'The aim of preaching is to have people call on the name of the Lord for salvation' (Rom. 10:13,14). Kim (1994:165) mentions that 'Preaching has a unique goal like worship. Preaching is to bring people to the living God through it's message'. Greidanus (1989:9) says that 'God uses contemporary preaching to bring his salvation to people today, to build his church, to bring in his kingdom. In short, contemporary biblical preaching is nothing less than a redemptive event'. Buttrick (1987:453) writes that 'True preaching includes a

celebration of God's promise which is *now* happening among us. "Now", says Paul with remarkable enthusiasm, "Now is the day of salvation!"

To summarise, Baker (1985:28) states that 'The ultimate purpose of preaching is to sanctify and save souls. This is accomplished by moving them to know and love God, by instilling in them a sense of sorrow for past sins and a desire to carry out God's will'.

* **Deductions**

In the case of the above verse, the goal of preaching is to bring salvation to both of them, the preacher himself and especially his hearers.

2.3.2.2 Titus 1:13-14

This testimony is true. Therefore, rebuke them sharply, so that they will be sound in the faith and will pay no attention to Jewish myths or to the commands of those who reject the truth.

Kelly (1963:236) mentions that the tone of the sentence (Tit. 1:13-14) suggests that he has had bitter personal experience on the island. So Titus is to *rebuke them*, i.e. the dissidents, not the Cretans generally, *sharply*. His severity, however, is not to be negative, but should aim at ensuring *that they may be sound in faith*.

Towner (1994:233) says that the goal of reproof is not simply to protect the gospel. Reproof also seeks (*so that - v.13*) to restore the erring to spiritual health.

Guthrie (1957:188-189) states that it is noteworthy that the adverb *sharply* occurs elsewhere in the New Testament only in II Cor. 13:10. Such severe reproach has a purpose, *that they may be sound in the faith*.

Relating to the goal of preaching, Pieterse (1987:11) mentions that 'We can summarise the *aim of preaching* in a word: the action of preaching takes place to evoke and to strengthen faith in the triune God, Father, Son and Spirit. The preacher cannot bring about this faith. Preaching is done, then, in the belief that God himself will awaken faith through his Word and his Spirit'.

* **Deductions**

Paul commands Timothy to 'rebuke (preach) them (hearers) sharply' in order to be sound in the faith. Therefore the goal of preaching in this verse is to help hearers to grow soundly in faith.

2.3.2.3 Titus 3:8

"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."

In this verse, Paul states his purpose in directing Titus to 'stress [speak confidently of, be insistent on] these things'. It is 'so that those who have trusted in God may be careful to devote themselves to doing what is good'.

Guthrie (1957: 207) mentions that verse 8 is particularly directed towards those *who have believed in God*. Their specific purpose is to encourage believers to *be careful*, i.e. have a thoughtful approach to the maintenance of good works.

Relating to the goal of preaching, Pieterse (1987:11-12) also urges that 'Preaching also aims to build up and equip the members of the congregation for ministry (Eph. 4:11-12), and to build them up in faith so that they can stand in a deeper relationship with God and with all people'.

* **Deductions**

The goal of preaching in this verse is to help hearers devote themselves for the growth of the kingdom of God, in the church as well as the social community.

2.3.3 Basis-theoretical conclusion

The following conclusions can be drawn from the above-mentioned relating to the goals of preaching. The goals of preaching are:

- * to help hearers in the world to get salvation through the faith in Jesus Christ.
- * to help new converts to grow soundly in their faith.
- * to help believers devote their strength as the workers of God for the gospel.

2.4 THE CENTRAL THEME OF PREACHING

2.4.1 References relating to the central theme of preaching in the Pastoral Epistle

References relating to the central theme of preaching are shown to us in the Pastoral Epistles as follows:

- 1) I Tim. 1:15

2) I Tim. 2:5-6

3) I Tim. 3:16

2.4.2 Exegetical perspectives on the references relating to the central theme of preaching in the Pastoral Epistle

2.4.2.1 I Tim. 1:15

Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners -- of whom I am the worst.

No wonder Paul goes on to quote the first of the five 'trustworthy sayings' which occur in the Pastoral Epistles (the others are 3:1; 4:9; II Tim. 2:11; and Tit. 3:8). On each occasion the saying is pithy, almost proverbial, is perhaps a familiar quotation from an early hymn or creed, and is given his own apostolic endorsement. Indeed, since he constantly uses πιστος (trustworthy) of God, he is declaring that the aphorism is 'a faithful presentation of God's message' (Knight III, 1992:99).

Stott (1996:52) mentions that 'This first "faithful saying" is a concise summary of the gospel. ... the essence of the gospel is that Christ came to save sinners. The law is meant for the condemnation of sinners; the gospel for their salvation. That Christ "came to save" sounds like one of his own statements (Lk. 19:10; Jn. 3:13; 12:46; 17:18)'. He speaks, obviously, about the essence of the gospel that Christ came to save sinners.

Towner (1994:55) says that 'At the center of this plan is the gospel message. Paul was fully convinced of its reliability. He signals his commitment and calls others to do likewise with a formula, *Here is a trustworthy saying that deserves full acceptance*, and a succinct statement of the gospel, *Christ Jesus came into the world to save sinners*'. He proclaims the gospel that *Christ Jesus came into the world to save sinners*.

*** Deductions**

In this verse, the central theme of preaching is Jesus Christ, who came into the world to save sinners.

2.4.2.2 I Tim. 2:5-7

For there is one God and one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all men -- the testimony given in its proper time. And for this purpose I was appointed a herald and an apostle --I am telling the truth, I am not lying -- and a teacher of the true faith to the Gentiles.

Paul says in verse 4 that God wants all men to be saved, and he introduces Christ Jesus as the mediator, between God and men in verses 5 and 6. In verse 7, Paul asserts that the purpose for which he has been appointed is to be a herald to preach Christ Jesus the mediator.

Paul described Christ's death as a 'ransom' (ἀντιλutron). The concept of the term was used outside the New Testament to describe the setting free of captives taken in war or the liberation of slaves from their owners. The sum of money paid for setting liberation was known as the 'ransom' (Lea & Griffin, 1992:91).

In this passage Paul plainly states that Jesus' death is the price paid for the release of humankind from captivity to sin. The term attests to the substitutionary nature of Christ's death. The term also suggests that Christ's purpose in giving himself as a ransom is to provide deliverance from sin (Morris, 1983:106-31).

Lea and Griffin (1992:91-92) mention that 'the death of Christ is an act of divine love, but it must be proclaimed to the world in order to be understood. The closing words of v.6 refer to this act of proclamation: ...believers are to proclaim the words of this "testimony" to all the world, testimony- Jesus gave Himself as a ransom for all men'.

* **Deductions**

In this verse, the central theme of preaching is that Jesus Christ, the mediator between God and man, gave Himself as a ransom for all sinful men in the world.

2.4.2.3 I Tim. 3:16

*Beyond all question, the mystery of godliness is great: **He appeared in a body, 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.***

Paul explains that the church of the living God is the pillar and foundation of the truth in verse 15. Now he says constantly what the content of the truth is (in verse 16). Reuss (1969:43) says that the centrepiece of the truth revealed by God is the 'mystery of piety', Jesus Christ himself. These six brief phrases in verse 16 refer to him, although he is not mentioned by name. They are an attempt to sum up the mystery of Jesus Christ in a concise formula.

According to Paul, Jesus Christ was preached among the nations. Jesus Christ, therefore, is the central theme of preaching in Christianity. His incarnation, death and resurrection especially are the central theme of preaching in the early church (Acts 2:36; 4:10-12; 5:30-31; 13:23-31; 18:5; 26:22-23).

In connection with the central message of preaching, Greidanus (1989:118) states that ‘We should consider the demand for Christocentric preaching. Christocentric preaching, of course, is opposed to anthropocentric preaching, for it requires of a sermon that neither the people in the Bible nor the people in the pew but Christ be central’. Pieterse (1987:6-7) urges that ‘Jesus Christ is the true (actual) subject of the proclamation’.

Schuringa (1995:185) states that ‘This is vitally important because the subject of preaching is most profoundly *the Word*, Jesus Christ. Reformed preachers are determined to know nothing “except Jesus Christ and Him crucified” (I Cor. 2:2). Reformed preaching shows how all Scripture points to Christ, is about Christ, and is understood only in terms of Jesus Christ (cf. Luke 24:27, 44-45; II Cor. 3:14)’.

* **Deductions**

In this verse, the central theme of preaching focuses on the incarnation, death and resurrection of Jesus Christ.

2.4.3 Basis-theoretical conclusion

In the light of I Tim. 1:15; 2:5-7; 3:16, as mentioned above, the following conclusions can be drawn about the central theme of preaching.

- * The central theme of preaching is Jesus Christ, who came into the world to save sinners.
- * The central theme of preaching is that Jesus Christ, the mediator between God and man, gave Himself as a ransom for all sinful men in the world.
- * The central theme of preaching focuses on incarnation, death and resurrection of Jesus Christ.

2.5 PRIMACY OF PREACHING

2.5.1 References relating to primacy of preaching in the Pastoral Epistles

The most important reference relating to primacy of preaching is II Tim. 2:2 in the Pastoral Epistles.

2.5.2 Exegetical perspectives on the references relating to primacy of preaching in the Pastoral Epistles

2.5.2.1 II Tim. 2:2

And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others.

Luther comments that ‘The church comes into being because God’s Word is spoken’. Christianity, thus, is a religion of the Word (Buttrick, 1987:225).

In verse 2, Paul commands Timothy to entrust the things he has heard from Paul to faithful men. The reason for entrusting *the things* is that the gospel has to be proclaimed to man forever. In this regard Towner (1994:169) says that ‘the things’ mean the gospel, or, more broadly, the apostolic teaching that God charged him to proclaim and teach (also, Lea & Griffin, 1992:201).

Because the proclamation of the Word of God is the life of Christianity Paul commands Timothy to commit it to reliable men. Stott (1973: 50-52) refers to four generations in the transformation of the gospel. Firstly, the Gospel has been entrusted to Paul by Christ. This is why he has called it ‘my deposit’ (1:12). It is his by deposit, not by invention. Secondly, what has been entrusted to Paul by Christ, Paul in turn entrusted to Timothy. So ‘my deposit’ becomes virtually ‘your deposit’, and ‘what has been entrusted to me’(1:12) is now ‘the truth that has been entrusted to you’(1:14). This deposit consists of certain ‘sound words’ which Timothy has heard from Paul’s own lips. The exact expression ‘you have heard from me’ (1:13 *παρ εμου ηκουσας*) is repeated in 2:2, though now with the addition that Timothy has heard it ‘before many witnesses’. Thirdly, what Timothy has heard from Paul, he now has to ‘entrust to faithful men’ (*παραθου πιστοις ανθρωποις*), of whom there are evidently some left among the many deserters of Asia. The men Paul has in mind must primarily be ministers of the word, whose chief function is to teach, Christian elders whose responsibility it would be- like the Jewish elders of the synagogue- to preserve the tradition. Such Christian elders are ‘God’s stewards’, as Paul has recently written to Titus (1:7), because both God’s household and God’s truth are committed to their trust. And the fundamental requirement in stewards is trustworthiness (I Cor. 4:1, 2). They must be ‘faithful men’. Fourthly, such men must be the sort of men who ‘will be able to teach others also’. The ability or competence which Timothy must look for in such men will consist partly in their integrity or faithfulness of character already mentioned and partly in their facility for teaching.

Here, then, are the four stages in the handing on of the gospel, which Paul envisages: from Christ to Paul, from Paul to Timothy, from Timothy to ‘faithful men’, and from ‘faithful men’ to ‘others also’. This is the true ‘apostolic succession’. Certainly it would involve men, a line of ‘faithful men’ at that, but the succession from the apostles is to be more in the message itself than in the men who teach it (Stott, 1973:51-52). Preaching, therefore, is most important for sound growth of the church.

By mentioning primacy of preaching, Sweazey (1976:4) states that 'The sermon is one of the most powerful means for bringing about the encounter between God and men'.

Stott (1983:15) says that 'Preaching is indispensable to Christianity. Without preaching a necessary part of its authenticity will be lost. For Christianity is, in its very essence, a religion of the Word of God'.

Dargan (1974:7, 12, 557) writes that 'Preaching is an essential part and a distinguishing feature of Christianity'. 'Preaching is distinctively a Christian institution'. 'The Founder of Christianity (Jesus Christ) was himself the first of its preachers; he was preceded by his forerunner and followed by his apostles, and in the preaching of these the proclamation and teaching of God's Word by public address was made an essential and permanent feature of the Christian religion'.

Bernal (1994:22) states that 'Until preaching is restored to its primacy and dignity in the minds of people and preacher, the sorrows of the godly can only be multiplied during the neglect'.

Geluk (1995B:17), a pastor of the Reformed Church of Godford, says in the foundation of Rom 10:13,14 that 'The church everywhere must go back to preaching the Word of God and not the word of men. For unless the church preaches the Word of Christ, people will not hear about Christ, and when they do not hear about Christ, then they will not come to faith, and when they have no faith then they will not call on the name of the Lord to be saved, and not saved means remaining lost forever'.

Luther states that 'The church comes into being because God's Word is spoken' (Buttrick, 1987:225).

* **Deductions**

The gospel began with Jesus Christ. It was handed to Paul, and then handed from Paul to Timothy, and then it was handed from Timothy to others. The gospel will be handed from preachers to preacher until Jesus Christ comes again. Preaching, therefore, is placed in the most important position in Christianity.

2.5.3 Basis-theoretical conclusion

In the light of II Tim. 2:2 in the Pastoral Epistles, the following conclusions can be made about the primacy of preaching.

- * Preaching as a delivery of the gospel from century to century has primacy in the church because survival of the church belongs to the Word of God.

2.6 URGENCY OF PREACHING

2.6.1 References relating to the urgency of preaching in the Pastoral Epistles

A relevant reference relating to the urgency of preaching in the Pastoral Epistles is Tim. 4:2.

2.6.2 Exegetical perspectives on the references relating to the urgency of preaching in the Pastoral Epistles

2.6.2.1 II Tim. 4:2

Preach the Word; be prepared in season and out of season; correct, rebuke and encourage -- with great patience and careful instruction.

Kelly (1963:205) states that verse 2 sums up what the Apostle believes to be Timothy's urgent practical duty in the present critical situation. The verb 'εφιστημι' can have the military meaning 'be posted', 'stay at one's post'. Hanson (1982:153) explains that the verb επιστηθι means 'be urgent'.

Stott (1973:106) mentions that the verb 'εφιστημι', 'be urgent', literally means 'stand by', and 'be ready, be on hand'. But here it appears to take on the flavour not just of alertness and eagerness, but of insistence and urgency. "Never lose your sense of urgency" (JBP). Certainly it is no good preaching in a listless or lackadaisical manner. All true preaching conveys a sense of the urgent importance of what is being preached. The Christian herald knows that he is handling matters of life and death. He is announcing the sinner's plight under the judgment of God, the saving action of God through the death and resurrection of Christ, and the summons to repent and believe.

Such urgent preaching, Paul adds, must continue '*in season and out of season*'. 'Press it home on all occasions, convenient or inconvenient' (NEB). This injunction is not to be taken as an excuse for the insensitive brashness which has sometimes characterised our evangelism and brought it into disrepute. We have no liberty to barge unceremoniously into other people's privacy or tread clumsily on their corns. No. The occasions Paul has in mind are probably 'welcome or unwelcome' (JB) not for the hearers so much as for the speaker. The translation of the NEB margin emphasizes this: 'be on duty at all times, convenient or inconvenient'. This takes the verb 'εφιστημι' in its alternative sense, which is found sometimes in the papyri. It seems, then, that what we are given here is not a biblical warrant for rudeness, but a biblical appeal against laziness (Stott, 1973:107).

A quick glance at variety of biblical texts portrays the clarity with which New Testament communities viewed the urgency of preaching. One need only remember Paul ‘... how can they believe in him unless they have heard of him, and they will not hear of him unless they get a preacher, and they will never a preacher unless one is sent’ (Rom. 10:14). In the light of this passage, one can well understand why Paul quotes the exuberant passage from Isaiah 52: ‘How beautiful on the mountains are the feet of one who brings good news, who heralds peace, brings happiness, proclaims salvation...’ Jesus reflects this same urgency when he refuses to remain to do more healing: ‘Let us go elsewhere to the neighbouring country towns, so that I can preach there too, because that is why I came’ (Mk 1:38-39). The seriousness of preaching is intimately connected to the salvation of the world. This radical need is nothing less than the concern of God. One who senses this kind of urgency may well be called to preach (Ruane, 1993:154).

* **Deductions**

The word $\epsilon\pi\iota\sigma\tau\eta\theta\iota$ in II Tim. 4:2 contains the meaning, ‘urgency’. There are a lot of people in this world who are dying without having heard the gospel. The Word of God, therefore, must be preached in season and out of season.

2.6.3 Basis-theoretical conclusion

In the light of II Tim. 4:2 in the Pastoral Epistles, the following conclusions can be drawn about the urgency of preaching.

- * The Word of God must be preached urgently in season and out of season for people who are dying without hearing the gospel in this world

2.7 PREACHING AS THE WORD OF GOD

2.7.1 References relating to preaching as the Word of God in the Pastoral Epistle

Representative references relating to preaching as the Word of God in the Pastoral Epistles are the following:

- 1) II Tim. 4:2
- 2) Tit. 1:3

2.7.2 Exegetical perspectives on the references relating to preaching as the Word of God in the Pastoral Epistle

2.7.2.1 II Tim. 4:2

Preach the Word; be prepared in season and out of season; correct, rebuke and encourage -- with great patience and careful instruction.

When Paul charged young Timothy to ‘preach the word’, he intended not simply that Timothy mount a pulpit and speak but that he base his spoken word on the written (and heard) word (see I Tim. 4:3; II Tim. 2:2,13). To preach the word today, therefore, means to pass on to the church here and now the message of the Bible. The call to preach, is a call to preach the Word of God (Greidanus, 1989:10).

The essence of the charge in this verse, according to Stott (1973:106), is in the three words ‘Preach the word’. We observe at once that the message Timothy is to communicate is called a ‘word’, a spoken utterance. It is *the* word, God’s word which God has spoken. Paul does not need to specify it further, for Timothy will know at once that it is the body of doctrine which he has heard from Paul and which Paul has now committed to him to pass on to others. It is identical with ‘the deposit’ of chapter I. And in the fourth chapter of II Tim., it is equivalent to ‘the sound teaching’ (v. 3), ‘the truth’ (v. 4) and ‘the faith’ (v. 7). It consists of the Old Testament Scriptures, God-breathed and profitable, which Timothy has known from childhood, together with the teaching of the apostle which Timothy has ‘followed’, ‘learned’ and ‘firmly believed’ (3:10, 14). Timothy is to preach this word, as spoken by God.

Guthrie (1957:166) says that ‘Timothy must preach the word, in which he had been nurtured’. Reuss (1969:156) explains that ‘Paul calls upon Timothy to be zealous and preach “the word”, God’s revelation’.

* **Deductions**

The word, which Paul commands Timothy to preach, is the Word of God which he has heard and taught from early childhood. Preaching, therefore, is not to speak the thoughts of the preacher, but the Word of God.

2.7.2.2 Titus 1:3

And at his appointed season he brought his word to light through the preaching entrusted to me by the command of God our Saviour,

Guthrie mentions that ‘The *word* made known *through preaching* must be the message of the gospel, which forms the content of Christian preaching. The idea of having such ministry *committed* to him was a constant source of joy to Paul (Gal. 1:1; 2:7), and is reiterated in all the Pastorals (cf. I Tim. 1:11; II Tim. 1:11)’.

‘His word’ in the verse is now made visible ‘*through the preaching entrusted to me [Paul] by the command of God our Saviour*’. Paul used the more common New Testament Greek term for ‘preaching’ (κηρυγμα). This noun form, literally rendered ‘in preaching’ (εν κηρυγματι), has the basic meaning of *proclamation*. In the New Testament, and especially in Paul’s epistles, κηρυγμα appears to be used frequently as a technical term expressed here, as in other writings, that God had ‘entrusted’ preaching the gospel to him. Paul considered the gospel message to be of tremendous importance, and he realized his serious obligation to protect, as well as proclaim, the gospel (Lea & Griffin, 1992:271).

It is therefore clear that correct preaching is the Word of God because God brought his word to light through preaching.

In this regard, the Second Helvetic Confession (1566) sums up the Reformation’s view of Preaching concisely: ‘*The Preaching of the Word of God is the Word of God. When this Word of God is now preached in the church by preachers called lawfully, we believe that the very Word of God is proclaimed, and received by the faithful. Neither any other Word of God is to be invented nor is to be expected from heaven: and that now the Word itself which is preached is to be regarded, not the minister that preaches; for even if he be evil and a sinner, nevertheless the Word of God remains still true and good*’ (Buttrick, 1994:23).

Calvin’s opinion is the same as well: According to Calvin, preaching so to say ‘borrows’ its status of ‘Word of God’ from Scripture. It is the Word of God inasmuch as it delivers the Biblical message, which is God’s message or Word (Parker, 1992: 23).

Geluk (1995B:16) also says that ‘... in order to believe one has to hear Christ. Christ is in heaven and we are on earth and so God has ordained preaching. The Word of God is communicated to us through preaching. That’s how we hear Christ speak’.

* **Deductions**

Paul mentions that God manifested his Word in the proclamation. Therefore to preach the Word of God is the Word of God

2.7.3 Basis-theoretical conclusion

In the light of II Tim. 4:2, Tit. 1:3 in the Pastoral Epistles, the following conclusions can be made about preaching as the Word of God.

- * The word, which Paul commands Timothy to preach, is the Word of God, and God manifested his Word in the proclamation.

* Accordingly preaching of the Word of God is the Word of God.

2.8 THE POWER OF PREACHING

2.8.1 References relating to the power of preaching in the Pastoral Epistle

That preaching is the Word of God (see 2.7) naturally leads to the fact that preaching has as much power as the Word of God. II 3:15-17 as relevant reference to the power of preaching will be dealt with in this section

2.8.2 Exegetical perspectives on the references relating to the power of preaching in the Pastoral Epistle

2.8.2.1 II Tim. 3:15-17

And how from infancy you have known the holy Scriptures, which are able to make you wise for salvation through faith in Christ Jesus. All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the man of God may be thoroughly equipped for every good work.

2.8.2.1.1 God-breathed Word

Paul's definition of Scripture, of '*all scripture*', is that it is '*inspired by God*'. The single Greek word θεοπνευστος literally translated means '*God-breathed*' and indicates not that Scripture itself or its human authors were breathed into by God, but that Scripture was breathed or breathed out by God. Scripture is not to be thought of as already in existence when (subsequently) God breathed into it, but as itself brought into existence by the breath or Spirit of God. There is no 'theory' or explanation of inspiration here, for no reference is made to the human authors, who (Peter says) '*moved by the Holy Spirit spoke from God*' (II Pet. 1:21). Nevertheless, it is clear from many passages that inspiration, however the process operated, did not destroy the individuality or the active co-operation, that all Scripture is God-breathed. It originated in God's mind and was communicated from God's mouth by God's breath or Spirit. It is therefore rightly termed 'the Word of God', for God spoke it. Indeed, as the prophets used to say, '*the mouth of the Lord has spoken it*' (Stott, 1973:101-102).

* Deductions

That all Scripture is God-breathed means that the Word originated from God. Preaching deals with the Word originated from God.

2.8.2.1.2 Salvation and the Word

Paul used a rare term in his reference to the ‘holy Scriptures’. Used only here in the New Testament, the phrase literally means *sacred writings* (ιερα γραμματα). The phrase may have been used to stress the sacred character of Timothy’s learning as a complete contrast to the mindless heresies of the false teachers (3:8). Paul’s use of the term was a reference to Old Testament writings (Lea & Griffin, 1992:234).

The aim of the content of the sacred writings is to relate God’s saving purpose in Christ. Timothy’s study of the Scriptures had grounded him in that wisdom and enlightenment that lead to faith in Jesus Christ. The Scriptures themselves do not provide salvation, but they do point to the Saviour who can provide it. The phrase ‘*through faith in Jesus Christ*’ shows how the Scriptures make individuals wise. They enlighten them to the necessity for faith in Jesus Christ (Lea & Griffin, 1992: 234).

In this regard Scripture says: The gospel is a *power of God* for salvation to every one who has faith (Rom. 1:16; cf. I Cor. 1:18).

* **Deductions**

In short, Preaching as the Word of God is able to give men wisdom which leads to salvation through faith in Christ Jesus.

2.8.2.1.3 Useful Words for equipping a man thoroughly

The affirmation of the inspiration of Scripture leads to a discussion of its usefulness. Only its divine origin secures and explains its human profit. Indeed, Scripture is the chief means which God employs to bring ‘*the man of God*’ to maturity (Stott, 1973:103). In order to equip a man Paul described four uses to which Scripture can be put.

2.8.2.1.3.1 διδασκαλια (teaching)

The word διδασκαλια means teaching. Teaching includes instruction in doctrine and matters of Christian conduct, and in this context the emphasis is more on building up the community of believers than on proclaiming the gospel to unbelievers (Towner, 1994:201). Here Paul suggests that Scripture is a positive source of Christian doctrine. The Word, therefore, has power to teach people who are wandering in the world in order to be a man of God.

2.8.2.1.3.2 ελεγχος (rebuking)

The word ελεγχος means ‘proving, convicting, reproof; i.e., for refuting error and rebuking sin’ (Rienecker, 1980:301). It may refer to a rebuke that exposes the errors of false teachers, and it may also refer to reproof in our personal lives. Whether the reproof is personal or doctrinal, Scripture can show sinners their failures, clarify the

reproof is personal or doctrinal, Scripture can show sinners their failures, clarify the point of the mistake, and lead them to a new sense of peace and wholeness (Lea & Griffin, 1992:237). The Word, therefore, has power to change sinners in the world.

2.8.2.1.3.3 επανορθωσις (correcting)

The word επανορθωσις means ‘correction, recovery, setting upright on their moral feet’ (Lock, 1936:110). The taught and reprovved sinner confronted by his guilt is knocked off his feet. The restitution can be effected only by God, who works through His inspired Scripture to bring about repentance unto life (Moellering, 1970:165). The word, only used here in the New Testament, suggests that Scripture helps individuals to restore their doctrine or personal practices to a right state before God. Correction is one means God uses in order to restore people to spiritual positions they have forfeited. This emphasis frequently appears in the wilderness experience of Israel (see Deut. 8:2-3,5) (Lea & Griffin, 1992:237). Accordingly the Word is powerful for convicting the misguided and disobedient of their errors and restoring them to the right paths.

2.8.2.1.3.4 παιδεια (training)

The word παιδεια means ‘training, instruction, discipline’ (Rienecker, 1980:301). *Training* in righteousness expresses the positive goal of teaching and discipling. Here *righteousness* describes the observable Christian life (I Tim. 6:11; II Tim. 2:22). The application of Scripture’s principles to our lives by gifted teachers in the congregation enables us to make progress in the life that is pleasing to God (Towner, 1994:201).

Lea and Griffin (1992:237) mention that παιδεια as used in this verse is to provide moral training that leads to righteous living. This positive purpose is expressed by a term (παιδεια) that also appears in Eph. 6:4 (‘training’). There it denotes a system of discipline used by a parent to develop Christian character in a child. Here it describes a system of discipline in Scripture that leads to a holy life-style. The Word, therefore, has power which can change people’s moral life in righteousness.

*** Deductions**

Preaching, as the Word of God, can thoroughly equip believers for every good work by teaching, rebuking, correcting and training, even though they live in an evil world.

In relation to the power of preaching, Scripture also says:

‘For the word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart’ (Heb. 4:12).

'As the rain and the snow come down from heaven, and do not return to it without watering the earth and making it bud and flourish, so that it yields seed for the sower and bread for the eater, so is my word that goes out from my mouth: It will not return to me empty, but will accomplish what I desire and achieve the purpose for which I sent it' (Isa. 55:9-10).

Preaching, as the Word of God, is living, powerful, effective and fruitful, and sharper than any two-edged sword (Baker, 1985:26-27). Accordingly only God's Word can open the sinner's stubborn heart, only God's Word can move the sinner to come to Christ, only God's Word can make a believer persevere in his journey of faith, only God's word can equip a believer for God's good work. Only God's Word possesses that power.

2.8.3 Basis-theoretical conclusion

In the light of II Tim. 3:15-17 in the Pastoral Epistles, the following conclusions can be made about the power of preaching:

- * That all Scriptures are 'God-breathed' Word which means the word originated from God. Preaching deals with the Word originating from God. Preaching therefore has as much power as the Word of God.
- * Preaching has power which can change and save people in the world even though they are very stubborn and evil sinners.
- * Preaching has power which can thoroughly equip believers to be a good worker of God by teaching, rebuking, correcting and training.

2.9 FINAL BASIS-THEORETICAL PERSPECTIVES FROM THE PASTORAL EPISTLES ON PREACHING

The perspectives from the Pastoral Epistles on preaching can finally be stated as follows:

- * Preaching is deeply rooted in God, in Jesus Christ as Sender of the preacher, and in the truth of the Word and the doctrine based on the Word. Preaching, therefore, is more than just recounting the story *about* the Word of God spoken by Jesus. In preaching *this Word itself* comes to the listeners. To sum it all up, preaching *is* the Word of God coming to man.
- * The goal of preaching is to help hearers in the world get salvation through faith in Jesus Christ, to help new converts to grow in their faith soundly, and to help believers devote their strength as the workers of God to the

gospel.

- * The central theme of preaching is Jesus Christ, the mediator between God and man, who came into the world to save sinners. It focuses on incarnation, death and resurrection of Jesus Christ.
- * Preaching as the delivery of the gospel from century to century has primacy in the church because survival of the church belongs to the Word of God.
- * The Word of God must be preached urgently in season and out of season for people who are dying in this world without hearing the gospel.
- * It is clear that preaching, when the Word of God is preached correctly, is the very Word of God.
- * Preaching has power which can change and save people in the world even though they are very stubborn and evil sinners. Preaching also has the power to equip believers to be good workers of God by teaching, rebuking, correcting and training.