

## **CHAPTER 4: BASIS-THEORETICAL PERSPECTIVES FROM THE PASTORAL EPISTLES ON THE PREACHER'S SPIRITUALITY**

As we have seen (see 1.2.2), preaching is the proclamation of God's message by a *chosen personality* to meet the needs of humanity (Broadus, 1979:3). The practice of preaching can never be divorced from the person of the preacher (Stott, 1982:265). Overall research on the preacher has been done in the previous chapter. Powerful preaching is dependant on the preacher himself. Hulse (1986:62) says that 'without piety the preacher will never be, and cannot be a preacher. Moreover, his effectiveness and power as a preacher will be directly connected to his piety'. Therefore a preacher's personality is very closely related to his spirituality.

De Jongh van Arkel (1988:19-20) speaks of the importance of spirituality as follow: 'spirituality forms the centre of human existence - the centre that gives meaning to life. Spirituality of a person shows how he realizes his being. Spirituality as life-orientation is responsible for a person's identity. Spirituality, therefore, is the structural *centre of a Christian way of life*'. Han (1993:151) states that an effective ministry of the pastor is utterly dependent on the relationship, between the pastor and his spirituality or spiritual power.

The preacher's spirituality governs his personality and his whole life, especially when he prepares a sermon and delivers it to the congregation. Accordingly the research in this chapter will focus on the preacher's spirituality according to the following list.

1. Spirituality as 'ευσεβεισ' in the Pastoral Epistles
2. Perspectives from the Pastoral Epistles on the preacher's spirituality
3. Necessity of spirituality for the preacher
4. Final basis-theoretical perspectives from the Pastoral Epistle on the preacher's spirituality

### **4.1 SPIRITUALITY AS 'ΕΥΣΕΒΕΙΑ' IN THE PASTORAL EPISTLES**

Having in chapter one (see 1.1.3) defined Christian spirituality as both '*love towards God and man with all one's heart, all one's soul and all one's strength*', and '*to live before God everyday in all circumstances in this world*', in this section spirituality as 'ευσεβεια' will be researched in the Pastoral Epistles. The Greek word 'ευσεβεια' used in the Pastoral Epistles is very relevant in studying spirituality.

#### **4.1.1 Semantic meaning of 'ευσεβεια'**

In the Old Testament, ευσεβεια has to do with the fear of God that leads in everyday circumstances to live according to the Tora. In Greek it has a strong moral

connection- ‘ευσεβεια is one of the virtues of a man who is righteous and acceptable to the gods’ (Gunther, 1976:92). In accordance with secular usage, ευσεβε- indicates respect for existing values or value structures, as, e.g., when I Tim. 5:4 addresses the obligation of children and grandchildren to support their (grand)mothers (Fiedler, 1991:85). According to Louw and Nida (1989:532), ευσεβεια means behaviour reflecting correct religious beliefs and attitudes.

In the New Testament the group ευσεβ- lays the emphasis on the conduct of man and evaluates this morally as a virtue (Foerster, 1979:182). Especially in the Pastoral Epistles, ‘ευσεβεια does not occupy the place which πιστις did in the older Pauline Epistles. It denotes a way of life. It is the honouring of God the Creator and Redeemer of all men. Born of πιστις, this takes place in everyday life. It is the divine service which remains within the orders of life’ (Foerster, 1979:183).

To summarize, in the New Testament ευσεβεια is the total lifestyle of the believer as based on faith in Christ. This lifestyle is lived with the knowledge of the presence of God and includes man’s attitude to and handling of the whole creation (Louw, 1988:7).

#### **4.1.2 References on ‘ευσεβεια’ in the Pastoral Epistles**

In the Pastoral Epistles the word ‘ευσεβεια’ appears thirteen times including its pronoun (once): I Tim. 2:1; I Tim. 3:16; I Tim. 4:7; I Tim. 4:8; I Tim. 6:3; I Tim. 6:5; I Tim. 6:6; I Tim. 6:11; II Tim. 3:5 (twice including its pronoun); II Tim. 3:12; Tit. 1:1; Tit. 2:12. In this case the word is used eleven times as a noun, and two times as an adverb (II Tim. 3:12; Tit. 2:12). In the use of the noun of the word, two of them (I Tim. 4:4; I Tim. 6:6) are used in the nominative, three of them (I Tim. 2:6; II Tim. 3:5 - two times) in the genitive, one of them (I Tim. 2:2) in the dative, and five of them (I Tim. 4:7; I Tim. 6:3; 6:5; 6:11; Tit. 1:1) in the accusative case.

In order to define the word ευσεβεια, the following passages in the Pastoral Epistles deserve closer examination.

- 1) I Tim. 6:3; Tit. 1:1
- 2) II Tim. 3:12-13 ; Tit. 2:12-13
- 3) I Tim. 3:16

#### **4.1.3 Exegetical perspectives on the references on ‘ευσεβεια’ in the Pastoral Epistles**

##### **4.1.3.1 I Tim 6:3; Tit. 1:1**

#### 4.1.3.1.1 I Tim. 6:3

*If anyone teaches false doctrines and does not agree to the sound instruction of our Lord Jesus Christ and to **godly** (ευσεβειαν) **teaching** (KJV 'to the doctrine which is according to godliness'), he is conceited and understands nothing.*

Paul implies that there is a standard of Christian belief which in this chapter he calls the 'teaching' (1, 3b), 'sound instruction' (3), 'the truth' (5), 'the faith' (10, 12, 21), the 'command' (14) and 'what has been entrusted' (20). The false teachers had turned aside from this norm. Paul individualises them for emphasis: *If anyone teaches false doctrines and does not agree to ... sound instruction ...*. The first of these verbs is ετεροδιδασκαλεω, in which ετερος means 'other', 'different', or 'some doctrinal novelty'. It is false because it deviates from apostolic teaching, which is *sound* (healthy) *instruction* (Stott, 1996:146).

According to Paul, the sound instruction consists of the sound words (literally) of *our Lord Jesus Christ*. It is the very doctrine which Paul and others were taking around and writing about to the churches. The apostles' teaching (see Acts 2:42) was what these early church leaders had received from the Lord (I Cor. 11:23). We know that there were many other things which Jesus did and taught than those contained in the four Gospels. John tells us this (Jn. 21:25). During the forty days between Christ's resurrection and his ascension the Lord appeared to the apostles and 'spoke about the kingdom of God' (Acts 1:3). This is 'the sound instruction of our Lord Jesus Christ' (Bentley, 1997:173).

Paul joins, to the foregoing, a further description of the sound instruction, namely, 'the teaching which accords with godliness (τη κατ' ευσεβειαν διδασκαλια)'. This is not a description of something other than the first one (instructions of Jesus) but is rather a result (κατ' ευσεβειαν). The words describes the truth of Christianity seen as a whole (Knight III, 1992:250). Lea and Griffin (1992:166) also says that 'The term "τη κατ' ευσεβειαν διδασκαλια" is an explanatory addition to the "sound instruction"'. It is, therefore, clear that the word ευσεβεισ relates to 'the truth which comes from Jesus Christ'.

#### \* **Deductions**

Paul states that the false teachers have turned aside the 'sound instruction' which comes from our Lord Jesus Christ himself. After the phrase of the 'sound instruction', the phrase 'the doctrine which is according to godliness' is used as an explanatory addition to the sound instruction. Therefore, the word ευσεβεισ relates to 'the truth which comes from Jesus Christ'.

#### 4.1.3.1.2 Tit. 1:1

*Paul, a servant of God and an apostle of Jesus Christ for the faith of God's elect and the knowledge of the truth that leads to godliness (ευσεβειαν)–*

Paul begins by identifying himself as ‘a servant of God and an apostle of Jesus Christ’. Having established his authority as God’s servant and Christ’s apostle, Paul amplified his role as an apostle with two prepositional phrases contained in a compound construction that is governed by the same preposition, κατά. Paul was chosen *for* (‘according to’, KJV) *the faith of God’s elect*. Although κατά with the accusative is usually rendered ‘according to, in accordance with’, in this context the NIV correctly renders κατά as ‘for’. This suggests that the purpose and goal of Paul’s apostleship is to encourage both ‘the faith of God’s elect’ and ‘the knowledge of the truth that leads to godliness’ (Lea & Griffin, 1992:264).

Accordingly, just as Paul’s apostleship was ‘*for the faith of God’s elect*’, it is also ‘*for* (same governing preposition, κατά) *the knowledge of the truth that leads to godliness*’. In the Pastoral Epistles the truth (ἀληθεισ) regularly recurs as a designation of the gospel; here it refers to the cognitive side of faith. In this case the truth is further defined as (literally) ‘which is according to godliness’. As with the preceding occurrence, this ‘according to’ can mean either ‘in keeping with’ or ‘with a view to’ (hence the NIV, ‘that leads to godliness’). This is not an easy decision. In the latter case, both prepositions have basically the same meaning and would see godliness as the true aim of the gospel, *the truth*. As attractive as this is, the grammar (with the definite article functioning as a relative pronoun so that the phrase specifically qualifies *the truth*) favours the former. Thus *the truth that God’s elect* has come to know is that which accords with true *godliness* (Fee, 1995:168).

Relating to this verse, Clark (1983:201-202) mentions that if one wishes to find a subjective element in these verses, it is better to pass beyond ἐπιγνωσις (knowledge) and ἀληθεια (truth) to ευσεβεια (godliness). Godliness is surely a subjective or individual state of mind. Even so, godliness is according to or determined by truth, rather than vice versa. We have to note that *Paul joins truth and godliness*.

#### \* **Deductions**

Introducing himself as an apostles, Paul closely joins truth and godliness. Accordingly godliness relates closely to the truth, the gospel of Jesus Christ.

#### **4.1.3.2 II Tim. 3:12-13 ; Tit. 2:12-13**

##### **4.1.3.2.1 II Tim. 3:12-13**

In fact, everyone who wants to live a **godly** (ευσεβως) **life** in Christ Jesus will be persecuted, while evil men and impostors will go from bad to worse, deceiving and being deceived.

In this paragraph (vv. 10-15), Paul twice addresses Timothy with the same two little Greek monosyllables σου δε. They come at the beginning of verses 10 and 14 and should be translated ‘But as for you ...’ In stark contrast to the contemporary decline in morals, empty show of religion and spread of false teaching Timothy is called *to be different*, and if necessary, to stand alone (Stott, 1973:92).

In verse 12, Paul now states a general principle regarding persecution and attaches it to what he has said about his own experiences of persecution with postpositive δε and και, which together have the force of ‘and also’: Just as Paul has endured persecutions so ‘also’ will this be the case for Christians in general. Παντες ... οι θελοντες ευσεβως ζην εν Χριστω Ιησου, ‘all who desire to live godly in Christ Jesus’, is not a designation of a subgroup of Christians who desire a more godly life but rather a description of real Christians in distinction from those who follow false teaching. Ευσεβως ζην, ‘to live godly’, is a description of the condition that grace brings about in the life of the one saved by Christ. Οι θελοντες, ‘those desiring, those wanting’, is used with the verb to express the will, purpose, or resolve of those who truly want to be godly, in contrast to those who have only the form of godliness (cf. v. 5) (Knight III, 1992:440-441).

According to Knight III (1992:441), the godly life desired is found εν Χριστω Ιησου, i.e., in a living relationship with Christ through faith in him (see especially I Tim. 1:14; Gal. 2:20). With ‘life in Christ Jesus’ Paul recalls the introductory statement in this letter (the infinitive ζην here, the noun ζωη in 1:1; this combination is used only in Rom. 6:11 [with the participle ζωντας]). ‘All’ (παντες) so characterised means to Paul ‘all’ Christians (for παντες with a plural participle in Paul’s letters to designate all Christians cf. Rom. 1:7; 4:11; I Cor. 1:2; Eph. 6:24), as in 4:8. Thus as a general rule, all Christians ‘will be persecuted’ as Paul was persecuted (διωκω, the only occurrence in the Pastoral Epistles with the meaning ‘persecute’; was used with this meaning in Rom. 12:14; I Cor. 4:12; II Cor. 4:9; Gal. 1:13 etc.). This principle was already stated by Jesus (cf. Mt. 10:22-23; Lk. 21:12; Jn. 15:20) and by Paul, both on his first missionary journey (Acts 14:22) and in his earliest correspondence (I Thes. 3:4).

#### \* **Deductions**

Godliness (ευσεβεια) is used in verse 12 as an adverb, and is very closely joined to ‘life’ (ζην). Accordingly it is clear that godliness relates to a Christian’s life (deeds) in this broken world.

#### **4.1.3.2.2 Tit. 2:12-13**

*For the grace of God that brings salvation has appeared to all men. It teaches us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly (ευσεβως) lives in this present age,*

Kelly (1963:244) states that this paragraph (10-15) mentions the motive for *Christian living* (also Calvin, 1964:373) while Towner (1994:243) says that this paragraph is the basis of *godly conduct*. I think it is clear that this paragraph is about *Christian living and Christian deeds*.

According to Paul, God's grace, stated negatively, teaches us to say 'No' to ungodliness and worldly passions. Such ungodliness is *idolatry plus immorality*, both terms taken in their most comprehensive sense. When grace takes over, the sinner repudiates ungodliness. This repudiation is a definite act, a decision to give up that which is displeasing to God (Hendriksen, 1976:371).

Stated positively, the grace of God teaches us 'to live self-controlled, upright and godly lives in this present age'. The use of the adverb σωφρονως from the Greek word group σωφρων (meaning *self-controlled, sensible, sober-minded*) recalls the familiar application of this characteristic in the exhortations to the various groups in 2:2-10. The adverb rendered 'upright' denotes conduct that cannot be condemned. The adverb rendered 'godly lives' denotes the '*lives*' that are pleasing to God. It remains uncertain whether these three adverbs should be understood as being so distinct in meaning that they are intentionally employed to refer specifically to the Christian's relationship to himself ('self-controlled), to others ('upright'), and to God ('godly') (Lea & Griffin, 1992:311).

In stating the positive characteristics of *Christian living*, Paul concluded with the phrase 'in this present age'. This additional thought suggests that such *Christian living* must be demonstrated in an evil world that is hostile to God (Gal. 1:4; Eph. 6:10-12). Furthermore, the mention of 'this present age' presupposes another, future age for which the Christian believers hope with assurance and perseverance. According to Knight III (1992:320), two nuances are probably intended by this phrase ('εν τω νυν αιωνι'), the first being that God's grace does not simply prepare us for the age to come but also saves us for the present age and teaches us *how to live* now.

In this regard Venter (1976:92) mentions that ευσεβεια must be part of your personal life of and faith every day. He also points out that godliness relates to the life of the believer.

#### \* **Deductions**

This paragraph mentions both *Christian living and conduct*. In II Tim. 3:12 godliness (ευσεβεια) is used in verse 12 as an adverb, and it is very closely connected to the

‘lives’ of Christians: ευσεβως ζησωμεν. It is clear, therefore, that godliness relates closely to the way of a believer’s life in this world.

#### 4.1.3.3 I Tim. 3:16

*Beyond all question, the mystery of godliness (ευσεβειας) 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’s phrase ‘Beyond all question’ introduces an outline of Christian truth that had the unanimous consent of Christians. The clause ‘the mystery of godliness is great’ has a triumphant ring to it, much like the cry of the Ephesians in Acts 19:28. The term ‘mystery (μυστηριον)’ also appears in I Tim. 3:9 (translated ‘deep truths’) and refers to truth that is revealed now. The word ‘godliness (ευσεβεια)’ uses an article in Greek and in this context means *the godliness* (Lea & Griffin, 1992:124).

Fee (1995:92) also explains that the word ευσεβεια refers to ‘the duty which people owe to God’. In this verse, however, as often with ‘faith’ in these letters, it is not referring to the quality of ‘godliness’ as such but ‘*the godliness*’, thought of in a more objective way as the content or basis of Christianity. Accordingly, what follows is an expression of some of the content of the ‘mystery (revealed truth) of the *godliness* entrusted to God’s people. He indicates that the mystery of the godliness relates to the revealed truth of Jesus Christ (also Calvin, 1964:232 and Clark, 1983:65).

According to Knight III (1992:182), Paul now writes about the reality of the confessed grandeur of the gospel. It is the revelation (μυστηριον) of true godliness, a godliness seen and known in Jesus Christ. In six balanced lines (the end of v. 16) he delineates το της ευσεβειας μυστηριον. The ‘great’ μυστηριον is qualified by the genitive της μυστηριον. The RSV and NEB have captured the sense in their rendering of ‘the mystery of our religion’ very well (cf. Fee: ‘the duty which people owe to God, *piety, godliness, religion*). Therefore it is clear that *the godliness relates to both ‘truth and conduct’* in this verse.

In this regard, Hendriksen (1976:137) states that ‘The word used in the original (ευσεβεια) occurs here in a sense slightly different from *piety* or *godliness* when this is viewed as a *quality* or *condition* of the soul. It is used here in a more active sense. It is *piety in action* (*operative piety*) and *godly living*.’

Louw (1988:1) mentions that ‘Spirituality as ευσεβεια, describes a godliness in Scripture which means: operational faith; an existential openness to God and a thorough knowledge of God’s presence in reality. Ευσεβεια should not be interpreted in individualistic terms but as a corporate phenomenon. Ευσεβεια therefore describes the new lifestyle of the church in the world’.

## \* **Deductions**

ΕΥΣΕΒΕΙΑ (godliness) used in verse 16, means not only *the truth of Jesus Christ*, but also *conduct (life) by the truth* in the broken world. In a word ΕΥΣΕΒΕΙΑ means operational faith.

### **4.1.4 Basis-theoretical conclusion**

The following conclusions can be drawn about spirituality as ΕΥΣΕΒΕΙΑ as found in the pastoral Epistles:

- \* The semantic meaning of ΕΥΣΕΒΕΙΑ in the New Testament is the total lifestyle of the believer as based on faith in Christ. This lifestyle is lived with the knowledge of the presence of God, and includes man's attitude and handling of the whole creation.
- \* From 1) I Tim. 6:3; Tit. 1:1 2) II Tim. 3:12-13 ; Tit. 2:12-13 3) I Tim. 3:16, the following can be drawn about spirituality as ΕΥΣΕΒΕΙΑ.
  - ΕΥΣΕΒΕΙΑ used in I Tim. 6:3 and Tit.1:1 is very closely connected with 'the truth' which comes from Jesus Christ.
  - Both of ΕΥΣΕΒΕΙΑ used as an adverb (ΕΥΣΕΒΩΣ) in I Tim. 6:3 and Tit.1:1 are very closely connected to 'conduct' (life) which all Christian have to follow in this world.
  - Spirituality as ΕΥΣΕΒΕΙΑ, therefore, can be defined as 'operational faith' that 'truth' and 'conduct' (life) of the gospel are very closely in harmony. This fact is also identified in I Tim. 3:16.

## **4.2 PERSPECTIVES FROM THE PASTORAL EPISTLES ON THE PREACHER'S SPIRITUALITY**

In the previous section, spirituality as ΕΥΣΕΒΕΙΑ, in the Pastoral Epistles, has been defined as operational faith contained in both '**truth and conduct (life)**'. Accordingly in this section the study will be focused on two dimensions (truth and life) in the research of the preacher's spirituality relating to his preaching ministry.

### **4.2.1 Perspectives on the preacher's spirituality relating to the truth of the gospel**

#### **4.2.1.1 References on the preacher's spirituality relating to the truth of the gospel**

Relevant references of the preacher's spirituality, relating to the truth of the gospel, are identified as follows in the Pastoral Epistles.

- 1) Proclamation for the glory of God : I Tim 1:16-17; I Tim 6:15-16
- 2) Christ-centred gospel: I Tim. 1:15; I Tim. 3:15
- 3) Burning heart for the gospel : II Tim. 2:3, 9
- 4) Bold proclamation: II Tim. 1:7-8, 12
- 5) Faithfulness to the Word of truth: II Tim. 2:15

#### **4.2.1.2 Exegetical perspectives on the preacher's spirituality relating to the truth of the gospel**

##### **4.2.1.2.1 Proclamation for the glory of God : I Tim 1:16-17; I Tim 6:15-16**

###### **1) I Tim. 1:16-17**

*But for that very reason I was shown mercy so that in me, the worst of sinners, Christ Jesus might display his unlimited patience as an example for those who would believe on him and receive eternal life. Now to the King eternal, immortal, invisible, **the only God, be honor and glory for ever and ever. Amen.***

In v.12 Paul expresses his gratitude to God for having saved him despite his previous opposition to the truth. He especially thanks God because he had *appointed* him (Barclay, 1975:42).

In vv. 13-14 Paul says that although he had been a blasphemer and a violent persecutor, the grace of Christ had overwhelmed him. He received mercy partly because of his ignorant unbelief and partly in order to display, for the benefit of future generations, the limitless patience of Christ.

In v. 15 he gives a brief outline of the gospel in the form of a personal testimony, and in v. 16 he explains the positive purpose of God's mercy to him. These reflections evoke an outburst of praise in the doxology of v. 17 (Lea & Griffin, 1992:72).

No wonder Paul breaks out into a spontaneous doxology. He addresses God as *the King*, the sovereign ruler of all things, who not only reigns over the natural order and the historical process, but has also established his kingdom through Christ and by the Spirit over his redeemed people. The divine King is now characterised by four epithets. Firstly, he is *eternal*, literally 'kings of the ages' (as in Rev. 15:3), beyond the fluctuations of time. Secondly, he is *immortal*, beyond the ravages of decay and

death. Thirdly, he is *invisible*, beyond the limits of every horizon. Fourthly, the King is *the only God*. To this great *King, eternal, immortal, invisible, the only god*, Paul now ascribes (as is most justly due) all *honour and glory for ever and ever. Amen* (Stott, 1996:55).

## 2) I Tim. 6:15-16

*which God will bring about in his own time -- God, the blessed and only Ruler, the King of kings and Lord of lords, who alone is immortal and who lives in unapproachable light, whom no one has seen or can see. To him be honor and might forever. Amen.*

Paul deals with 'a charge (appeal) to a man of God' in I Tim 6:11-16 (Spain, 1970:99; Reuss, 1969:79 and Guthrie, 1990:126). In v. 13 Paul writes to Timothy, the young preacher, that 'I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who bore witness to the same noble confession in Pontius Pilate's time'.

Last of all in the charge to Timothy, Paul calls to mind the sovereign and majestic God because a clear vision of the true nature God is a strong motivation for carrying out the charge. He affirms that God is 'the blessed and only Ruler'. 'The kings and rulers of the earth may think they have power and authority, but God is sovereign over all (Ps. 2)'. God, the Father, is also 'King of kings and Lord of lords'. He is supreme. These titles are applied to the Lord Jesus Christ in Rev. 17:14 and 19:16. He is immortal (Bentley, 1997:187)

Not only is God not subject to death, he is life and the giver of life. He 'lives in unapproachable light'. Timothy, like all of us, had to live in the darkness of this world, with all its sin and greed, but God lives in unapproachable light. This is a symbol of purity and holiness. No one can approach God because he is so holy, and all human beings are so sinful. Moses was privileged to see some of God's glory (Ex. 33:18-23), and John says, 'No one has ever seen God' (Jn. 1:18). It is only in Christ that mortal man can see some of the glory of God. He is revealed in Christ (Bentley, 1997:187).

Finally, the doxology closes in praise, *to God be honour and might forever* (Rev. 5:13). Accordingly a man of God must set his concentration upon the invincible God, and his proclamation must be for God's honour and glory (Towner, 1994:146).

### \* **Deductions**

Paul states that he was appointed as a preacher by Jesus Christ's merciful grace in spite of the fact that he was the chief of sinners, and then he states that his proclamation is for God's honour and glory: *All honour and glory for ever and ever to God, the King*. Furthermore, Paul tells Timothy, the young preacher, that all ministry,

including the *proclamation of the gospel, must be for the honour and glory of God*. Accordingly it makes it clear that the proclamation for the glory of God is strongly required by the preacher.

#### 4.2.1.2.2 Christ-centred gospel: I Tim. 1:15; I Tim. 3:15

##### 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.*

It was stated that in v. 12 Paul especially thanks God because he had *appointed* him as an apostle (see 4.2.1.2.1). Now in v. 15 he refers to the essence of the gospel that Christ came to save sinners. As we have seen, this is the central theme of preaching (see 2.4.2.1).

Πιστος ο λογος (this is a trustworthy saying) is a favourite with Paul and is used by no other New Testament writer. It appears also in 3:1; 4:9; II Tim. 2:11 and Tit. 3:8. It sometimes precedes, the saying to which it refers. It is used to draw attention to key doctrinal statements. In this case it is best to say that Paul uses this phrase to designate certain chiefly doctrinal affirmations which he considers to be of central significance (Houlden, 1989:60).

After the introductory phrase, πιστος ο λογος, the next sentence is that '*Christ Jesus came into the world to save sinners*'. According to Guthrie (1990:75), the sentence '*epitomises the cardinal fact of Christian truth. It points to the heart of the gospel*'. It is the whole gospel in a sentence (Fairbairn, 1956:96). It is a concise summary of the gospel (Stott, 1996:52). This is indeed the chief point in the doctrine of our religion (Calvin, 1964:198).

To summarize, Paul states that a preacher must be faithful to proclaim Christ Jesus who came into the world to save sinners.

##### 2) 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.*

Lea and Griffin (1992:121) mention that this verse means a hymnic expression of *Christian truth* to prepare Timothy for a censure of false teaching in 4:1-5. According to Barclay (1975:90), the great interest of this verse is that here we have a fragment of one of the hymns of the early Church. It is *a setting of belief in Christ* to poetry and to music, a hymn in which men sang their creed.

What is the core of Christian truth or belief? In other words, what should the preacher proclaim? Paul gives us the answer: *He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nation, was believed on in the world, was taken up in glory.*

Barrett (1963:66) states that the six lines refer to 1) the incarnation, 2) the resurrection, 3) the ascension, 4) the preaching of the Gospel, 5) the response to it, and 6) the final victory of Jesus Christ.

On the other hand, Fee (1995:94) mentions that the hymn has two stanzas of three lines each. The first stanza sings Christ's earthly ministry, concluding with a word of triumph and glorification. Similarly, the second stanza sings the ongoing ministry of Christ through his church, concluding again with the theme of glorification. In a certain sense both stanzas reflect the theme of humiliation and exaltation.

Here the importance is that Jesus Christ is *the core of Christian truth or belief* to be proclaimed in this broken world. Accordingly the preacher's message should be Christ-centred. His message should always focus on the death, resurrection and ascension of Jesus Christ.

Clowney (1986:191) states that 'the Scriptures are full of moral instruction and ethical exhortation, but the ground and motivation of all is found in the mercy of Jesus Christ. We are to preach all the riches of Scripture, but unless the centre holds all the bits and pieces of our pulpit counseling, of our thundering at social sins, of our positive or negative thinking- all fly off into the Sunday morning air. Paul was resolved to know nothing at Corinth but Jesus Christ and Him crucified. Let others develop the pulpit fads of the passing seasons. Specialise in preaching Jesus!'

In this regard we can listen to Peter's sermons at the beginning of Acts. His preaching focuses on Jesus Christ every time:

*Therefore let all Israel be assured of this: God has made this Jesus, whom you crucified, both Lord and Christ (2:36).*

*Then know this, you and all the people of Israel: It is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you healed. He is the stone you builders rejected, which has become the capstone. Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved (4:10-12).*

*The God of our fathers raised Jesus from the dead -- whom you had killed by hanging him on a tree. God exalted him to his own right hand as Prince and Savior that he might give repentance and forgiveness of sins to Israel. We are witnesses of these*

*things, and so is the Holy Spirit, whom God has given to those who obey him (5:30-32)*

As we have seen, the core of Peter's preaching is death on the cross and the resurrection of Jesus Christ as the Saviour. Christ is the content and language of his preaching. Therefore, the preacher must be the kind of preacher who preaches a Christ-centred message.

\* **Deductions**

The preacher should always focus his message on the death, resurrection and ascension of Jesus Christ who came into the world to save sinners. Jesus Christ must become the core of every sermon that the preacher preaches. Accordingly, it is clear that a preacher's message must be Christ-centered.

**4.2.1.2.3 Burning heart for the gospel : II Tim. 2:3, 9**

**1) II Tim. 2:9**

*This is my gospel, for which I am suffering even to the point of being chained like a criminal. But God's word is not chained.*

In v. 3, Paul wants Timothy to take his share of rough treatment and sufferings. The command to 'endure hardship' means literally to *suffer together with someone*. Paul illustrates his command for enduring suffering by a simile drawn from the military. He wants Timothy to suffer as a good soldier of Jesus Christ (Lea & Griffin, 1992:202-203).

Having urged Timothy to endure hardship in v. 3, Paul cites his own case as an example. The Greek construction *εν ω* underlying *for which* indicates the gospel as the sphere of Paul's sufferings. Another less probable interpretation is to find the antecedent in Christ rather than in the gospel, in which case Paul would be suffering as a member of Christ's mystical body. It is Paul's work 'in the gospel' that has caused him to be ill-treated by the authorities. The translation *for which* may suggest that the gospel itself was the basis of the charge brought against the apostle. Yet it is more probable that Paul's bonds resulted from disturbances following his preaching than from his Christian beliefs (Guthrie, 1995:155)

Κακοπαθω means generally 'to suffer evil'. What evil Paul suffers is related in what follows. Μεχρι, 'until', is used here as a degree or measure, 'even to the point of'. Paul is suffering even to the point of δεσμων, literally means 'bonds, chains', but more likely simply 'imprisonment', as the word was often used, including the other Pauline occurrences (Phil. 1:7,13,14,17; Col. 4:18). Paul's suffering is imprisonment

‘like a criminal’ (κακούργος), like one who has committed ‘gross misdeeds and serious crimes’ (Knight III, 1992:398).

In contrast (αλλά) to this imprisonment, Paul asserts vigorously that ‘the word of God is not imprisoned’. Ου δεδεταί is a play on words, with δεδεταί used figuratively with the negative in contrast to δεσμών. The importance of the statement is heightened by the perfect tense, which says, in effect, that God’s word has not been and is not ‘bound’ or ‘imprisoned’. Despite his imprisonment Paul emphasizes that God’s word is not chained. *Paul is restricted and in sufferings, but his only concern is the gospel, the Word of God* (Bentley, 1997:239).

#### \* Deductions

For the gospel Paul is in suffering, and is even chained like a criminal. He is in prison. Despite this his only concern is for the gospel, the Word of God. Therefore it is clear that a burning heart which is not afraid of any persecutions and sufferings, is an essential requirement for the preacher.

#### 2) II Tim. 3:11

*persecutions, sufferings -- what kinds of things happened to me in Antioch, Iconium and Lystra, the persecutions I endured. Yet the Lord rescued me from all of them.*

With two plural nouns διωγμοῖς and παθημασιν, and with σπηνεγκα, ‘I endured’, Paul makes concretely the reality of his υπομονη (endurance). Διωγμοί is used in the New Testament of ‘persecutions’ suffered for religious reasons (Mt. 13:21; Mk. 4:17; Acts 8:1; Rom. 8:35; II Cor. 12:10 etc.). Παθηματα means generally ‘that which is suffered or endured’. Used with τοις διωγμοις it refers to ‘sufferings’ endured as a result of persecution. The qualitative relative pronoun οια, ‘such as, what kinds of’, points to definite difficulties that Paul (μοι) experienced (εγεντο). It is neuter in agreement with its antecedent, τοις παθημασιν. A second qualitative relative pronoun, masculine οιους, agrees with διωγμους, which follows it (Knight III, 1992:439-440).

By repeating διωγμοί Paul focuses on ‘persecutions’ and by naming certain towns he calls to mind actual events that Timothy had ‘followed’. On his first missionary journey he had been hustled unceremoniously out of Pisidian Antioch (Acts 13:50), at Iconium he had narrowly escaped from being assaulted and stoned (Acts 14:5), and at Lystra had been stoned and dragged out of the town as dead (Acts 14:19) (Kelly, 1963:199).

According to Fee (1995:277), referring to his persecutions, Paul wants Timothy to say, “*Look, you were there in Lystra when I was stoned. You recall that such*

*sufferings were visible to you from the time you began your Christian walk. So don't bail out now in the midst of this present - and coming - distress".* Soon in verse 12 Paul adds that *"In fact, everyone who wants to live a godly life in Christ Jesus will be persecuted"*. If one is a preacher called by God, it is natural for him to be persecuted.

Jeremiah has a fire in his heart. The fire is not selfishness but an unbearable urge to proclaim the Word of God, *"if I say, I will not mention him or speak any more in his name, his word is in my heart like a fire, a fire shut up in my bones. I am weary of holding it in; indeed, I cannot"* (Jer. 20:9).

Paul also has a fire in his heart for the proclamation of the Word of God, *"Now, compelled by the Spirit, I am going to Jerusalem, not knowing what will happen to me there. I only know that in every city the Holy Spirit warns me that prison and hardships are facing me. However, I consider my life worth nothing to me, if I may finish only the race and complete the task the Lord Jesus has given me -- the task of testifying to the gospel of God's grace* (Acts 20:22-24).

#### \* **Deductions**

Paul now emphasizes that the preacher must be prepared to be persecuted and to suffer while he is carrying out his preaching ministry. Therefore, it makes it clear that a burning heart for the gospel, a heart not afraid of persecutions and sufferings, is strongly required by the preacher.

#### **4.2.1.2.4 Bold proclamation: II Tim. 1:7-8, 12**

*For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline. So do not be ashamed to testify about our Lord, or ashamed of me his prisoner. But join with me in suffering for the gospel, by the power of God (7-8)*

*That is why I am suffering as I am. Yet I am not ashamed, because I know whom I have believed, and am convinced that he is able to guard what I have entrusted to him for that day (12).*

Knight III (1992:370) mentions that vv. 6-14 is an appeal for a Spirit-given boldness that will endure suffering. In v. 7 Paul reminds Timothy of the gifts which God had imparted to him. He says, 'God did not give us a spirit of timidity'. Timothy seems to have lacked confidence in his own abilities. Timid Timothy needed 'aggressive energy in the face of difficulty, which overcomes the weakness of cowardice and enables one to work, to endure, to suffer, and to die if need be (Bentley, 1997:205).

The Holy Spirit does not produce timidity' or cowardice. A spirit of cowardice would falter under the load of responsibilities that Paul was placing on Timothy. Instead,

the Holy Spirit produces power, a reference to a forcefulness of character that can use authority boldly (Lea & Griffin, 1992:189).

At that moment Timothy's besetting sin was timidity, Paul was dealing with it. The negative statement, *not ... a spirit of timidity*, serves to heighten the positive. The word of 'timidity' or 'cowardice' (δειλία) is used only in the Greek Testament, although frequently in the LXX. The statement is reminiscent of Romans 8:15, although it must be noted that the purpose of each passage is different. It was unthinkable to the apostle that Timothy could have received a spirit of cowardice at ordination. The Christian gospel could never be furthered by men of craven spirit. Instead, the Christian pastor receives a triad of graces, i.e. *power, love and self-discipline*. The spirit of power does not mean that the servant of God must of necessity be a powerful personality, but that he must have strength of Character to be bold in the exercise of his authority. The posser of the Holy Spirit within him has enabled many a naturally timid man to develop a boldness, not usually seen in him when called in the name of God to fulfil a difficult ministry (Guthrie, 1990:139-140).

Before Paul defines the gospel, he begs Timothy not to be ashamed of it (v. 8). Timothy may be young, frail, timid and weak. He may shrink from the tasks to which he is being called. God, however, has moulded and given him the gift to minister. So he must not be ashamed or afraid to exercise it.

This means, to begin with, that Timothy must '*not be ashamed*' of Christ, '*of testifying to our Lord*'. Every Christian is Christ's witness, and Christian testimony is essentially a testimony to or about Christ. It is very salutary to realize that the Greek word for 'witness', translated into English, is 'martyr'. Therefore boldness is required for the preacher to proclaim the gospel.

Timothy must also not be ashamed of the gospel, but rather take his share of suffering for it. Paul joins an imperative to the prohibition μη επαισχυθης with αλλα so that the thrust of the sentence shifts to the positive exhortation: 'Do not be ashamed....., *but* join with me ...' The verb συγκακοπαθew (here imperative συγκακοπαθησον) means 'to suffer together with some' (Knight III, 1992:373). It is suffering for the gospel, suffering that will be his both by his association with the gospel and by his own activities on its behalf (Fee, 1995:228).

Paul urges in v. 7-8 as well as in v. 12 that he was not ashamed and he was in suffering for the gospel. Timothy is reminded here that Paul's present sufferings are entirely due to the fact that he is a preacher of the gospel. As Paul contemplates his present unenviable position he is led to make a great personal affirmation calculated to encourage Timothy in his own sufferings of the gospel. He is *not ashamed* of his bonds, even if others are, and this personal claim is probably intended to reinforce the advice given to Timothy in verse 8 (Guthrie, 1990:144)

When Ezekiel was called as a prophet by God, he was urged by God as follows: *'The house of Israel is not willing to listen to you because they are not willing to listen to me, for the whole house of Israel is hardened and obstinate. But I will make you as unyielding and hardened as they are. I will make your forehead like the hardest stone, harder than flint. Do not be afraid of them or terrified by them, though they are a rebellious house'* (1:7-9).

In the beginning of Acts the rulers threatened and commanded Peter not to speak or teach the gospel of Jesus Christ when he was released. At that time Peter responded to the rulers saying, *'Judge for yourselves whether it is right in God's sight to obey you rather than God. For we cannot help speaking about what we have seen and heard'* (4:18-19). Therefore the preacher must be bold to proclaim the gospel.

\* **Deductions**

Timothy, the young preacher, is urged not to 'be ashamed to testify for our Lord, and to suffer in exclaiming the gospel'. Accordingly, it is clear that boldness for proclamation of the gospel, is an essential requirement for the preacher .

**4.2.1.2.5 Faithfulness to the Word of truth: II Tim. 2:15**

*Do your best to present yourself to God as one approved, a workman who does not need to be ashamed and who correctly handles the word of truth.*

Paul urges Timothy to make every effort to present himself to God as one approved. He is to be like a workman who has no need to be ashamed of the quality of his work (Wilson, 1982:144).

According to Stott (1973:66), a workman here is called 'to handle the word of truth'. This word of truth is 'the testimony concerning our Lord' (II Tim. 1:8), 'the gospel' (II Tim. 1:8), 'the word of God' (II Tim. 2:9). It is God's redemptive truth (Hendriksen, 1976:262).

A workman of God also handles the word of truth correctly. The verb *ορθοτομew* literally means 'cut straight' or 'cut right'. So, the NIV translation '*correctly handle*' expresses well the intention of the Greek term traditionally rendered 'rightly divide' well (KJV).

Attempts to isolate the precise image in mind have varied. Calvin (1964:313) states that a workman is like a father dividing the bread into small pieces to feed his children. Barrett (1963:105) states that "literally it means 'to cut straight', 'to cut aright', it could therefore be applied to ploughing, but it could equally be applied to any other process which calls for straight or accurate cutting. It is used of cutting a

straight road. Another image that ὀρθοτομεῶ might evoke is that of the stone-mason, who cuts stones so that they may be built up together". Stott (1973:67) mentions that ὀρθοτομεῶ means to cut a road through the countryside.

Even though there are several images of the word 'ὀρθοτομεῶ', as Paul has employed the metaphor in this context, the broad idea of accurate interpretation and appropriate use of Scripture is at least clear. For Timothy this meant to provide a responsible interpretation of *the word of truth* in the midst of controversy and quarrels about false teachings (Towner, 1994:182).

The man who handles the word of truth properly does not change, pervert, mutilate, or distort it, neither does he use it with a wrong purpose in mind. On the contrary, he prayerfully interprets Scripture in the light of Scripture. He courageously, yet lovingly, applies its glorious meaning to concrete conditions and circumstances, doing this for the glory of God, the conversion of sinners, and the edification of believers (Hendriksen, 1976:263). Accordingly the preacher, as a good workman of God, should be faithful to the word of truth.

#### \* **Deductions**

A good workman who is approved by God should handle the word of truth correctly. He should not change, pervert, multiply, or distort it. Accordingly, it makes it clear that faithfulness to the truth of God's word, is an absolute requirement for the preacher.

#### 4.2.1.3 Conclusion

The following conclusions can be drawn from the Pastoral Epistles about the preacher's spirituality relating to the truth of the gospel. The preacher's spirituality contains the following factors concretely.

- \* ***Proclamation for the Glory of God:*** It means that the preacher desires heartily that the message proclaimed by him will be to the glory for God.
- \* ***Christ-centred Gospel:*** It means that the message proclaimed by the preacher always focuses on the death and resurrection of Jesus Christ the Saviour.
- \* ***Burning Heart for the Gospel:*** It means that the preacher eagerly loves the gospel as the Word of God and its proclamation, even though he is amid the burning persecutions and sufferings.

- \* ***Bold Proclamation:*** It means that the preacher is not ashamed and not afraid to proclaim the gospel in this broken world, even though persecution and suffering will overtake him.
- \* ***Faithfulness to the Word of Truth:*** It means that the preacher handles correctly and faithfully the Word of God whenever he both prepares his message at the office and delivers it on the pulpit.

#### **4.2.2 Perspectives on the preacher's spirituality relating to the life of the gospel**

##### **4.2.2.1 References on the preacher's spirituality relating to the life of the gospel**

Relevant references of the preacher's spirituality relating to the Life of the Gospel are identified as follows in the Pastoral Epistles.

- 1) True love: I Tim. 1:5; II Tim. 1:7
- 2) Self-sacrifice: II Tim. 2:3-4
- 3) Humility: I Tim. 3:6
- 4) Holy life: I Tim. 6:6-11; I Tim. 5:2

##### **4.2.2.2 Exegetical perspectives on the preacher's spirituality relating to the life of the gospel**

###### **4.2.2.2.1 True love: I Tim. 1:5; II Tim. 1:7**

*The goal of this command is love, which comes from a pure heart and a good conscience and a sincere faith (I Tim. 1:5).*

*For God did not give us a spirit of timidity, but a spirit of power, of love and of self-discipline (II Tim. 1:7).*

Barclay (1975:33) mentions that these texts (1:3-7) draw a picture of a leader who disturbs the church. It also draws a picture of the *real Christian leader*.

In v. 5 Paul says that Timothy should command false teachers to stop what they are doing. He does not want them to cease their activities just because they are not following Paul's method of presenting the message. He demands that they be prevented from spreading their teaching because it does not promote *love* (Bentley, 1997:30).

The goal of the command, Paul says, is love (ἀγάπη). This is probably not a general statement about the gospel, rather, Paul is specifically giving the reason for Timothy's involvement, namely, to arouse the *love which comes from the pure*. The false teachers are involved in speculations (v. 4) and meaningless talk (v. 6) that are full of deception (4:1-2) and lead to quarrels and suspicions (6:4-5) (Fee, 1995:42). Meanwhile Timothy, the true preacher of God, should preach the gospel based on *love*.

Paul does not specify the object of his love, but he most likely includes both God and other persons as recipients. Hendriksen (1976:61) calls this love 'a personal delight in God, a grateful outgoing of the entire personality to him, a deep yearning for the prosperity of the redeemed, and an earnest desire for the temporal and eternal welfare of his creatures'.

According to Knight III (1992:76), 'love' is not defined in the New Testament but is described in terms of Christ giving himself for the church (Eph. 5:25; cf. Rom. 5:8; cf. Jn. 3:16), in terms of the summary and fulfilment of the law (Rom. 13:8-10), and in the hymn of love in I Cor. 13. In the first of these, Paul describes love in terms of Christ's self-giving to encourage husbands to love their wives by giving themselves for the good of their wives (cf. I Jn. 4:12, which also speaks of human love as the expression of God's love at work through us). When Paul speaks of love here, he probably has in mind love in this full-orbed sense.

The love under discussion is said to spring from (ἐκ) three sources, καρδίας, συνειδησεως, and πιστεως, all three governed by one preposition and connected to each other by και. With these three nouns and their adjectives Paul speaks of the inner being (καρδίας) and its continual cleaned status (καθαρας), the life of obedience as an outcome of one's awareness of the responsibility to do what God asks believers to do (συνειδησεως αγαθης), and a sincere trust in God (πιστεως ανυποκριτου), which enable a believer to love (Knight III, 1992:77).

According to Guthrie (1990:69), a *pure heart* is a fundamental requisite. Taken over from the Old Testament, the word *heart* stands for the totality of man's moral affections. Without purity of heart, nobility of character is clearly impossible. Jesus reserved a special promise for the pure in heart (Mt. 5:8) and spoke of the pruning of the vine as an illustration of the cleansing of believers through the word (Jn. 15:3). The Greek word for *conscience* (συνειδησις) indicates literally 'joint knowledge', and came to be used of the faculty to distinguish between right and wrong. *Faith* which is merely a pretence without solid foundation may well have been evident in the false teachers. What is important is the genuineness of what is professed.

In this verse admonition of a Christian leader is motivated by *love*. Paul's whole purpose is to produce love. To teach and preach in love which comes from a pure

heart and a good conscience and sincere faith will be the basis of ministry of the Christian leader (Barclay, 1975:33).

In II Tim. 1:7, Paul also says that God gave us (Christian leaders including Timothy) 'a spirit of power, of love, and self-control'. Therefore Church leaders need a great deal of love in their hearts. Their task is to encourage, warn and rebuke God's people, and they must do them in love. They should always speak the truth, but they should do so in love (Eph. 4:15) (Bentley, 1997:205)

In this regard, Stephen, as a preacher, showed us the true love that a preacher should bear. He was hit by stones that his listeners threw at him while he was preaching the gospel (Acts 7:54-60). Almost dead he fell to his knees and cried out, 'Lord, do not hold this sin against them'. Immediately after he had prayed this, he died. Stephen, as a preacher, died a painful death on the basis of loving the people who did not love him. Angry listeners broke Stephen's head, chest and waist with stones. They, however, could not break the true love in his heart.

Jesus also showed us true love on the cross. He said, 'Father, forgive them, for they do not know what they are doing'. For whom did Jesus Christ pray on the cross? He prayed for those who nailed him to the cross and were dividing his clothes among themselves by casting lots under the cross. The preacher, therefore, must be a man of true love.

#### \* **Deductions**

A Christian leader should teach and preach to the members of the congregation on the basis of love which comes from a pure heart, a good conscience and a sincere faith. The love is both for God and man. Accordingly, it is clear that true love towards God and man is an important prerequisite for a preacher.

#### **4.2.2.2.2 Self-sacrifice: II Tim. 2:3-4**

*Endure hardship with us like a good soldier of Christ Jesus. No one serving as a soldier gets involved in civilian affairs -- he wants to please his commanding officer.*

Paul's prison experiences had given him ample opportunity to watch Roman soldiers and to meditate on the parallels between the soldier and the Christian. In earlier letters he referred to the warfare against principalities and powers in which the Christian soldier is engaged, the armour which he must put on and the weapons which he must use (Eph. 6:10ff.; II Cor. 6:7; 10:3-5; cf. Rom. 6:13-14). Here, however, the 'good soldier of Christ Jesus' is so called because he is a dedicated man, who shows his dedication in his willingness to suffer (Stott, 1973:52).

In v. 3 Paul calls Timothy, the young minister, a good soldier of Christ Jesus. A Christian too should be like a good soldier; he has a battle to fight for his Lord. This means that he should have his eyes firmly fixed on the goal of passing on the Christian message. He must not let anything stand in the way of his presenting the claims of Christ to a fallen world. He must be single-minded in his determination to press on with the message of the gospel. Nothing should occupy his attention more than his service to God. Just as a good soldier should not get involved in civilian affairs (because he has a battle to fight, and nothing must be allowed to distract him from this task), so a Christian should not become entangled with the affairs of this life. Any worldly pursuit which gets in the way of our service to God must be pushed to one side (Bentley, 1997:230).

In v. 4 the operative verbs are ‘entangle’ (εμπλεκεται, NIV- involve) and ‘please’ (αρεση). Εμπλεκεται is either passive voice, ‘is entangled’ or middle voice, ‘entangles himself’, and is used figuratively only in the New Testament about the experience of one caught up in something. Πραγματειαις is used here and in other early Christian literature only in the plural form and means ‘undertakings’ or ‘affairs’. Του βιου is used here of earthly or everyday life (Knight III, 1992:393).

At the end of v. 4, a ινα clause sets forth the requirements of a good soldier. A good soldier should not be entangled with anything so that he is free to ‘please’ (αρεση; perhaps to ‘please’ by good service) the one who enlisted him as a soldier. Paul uses the participial form probably because it emphasizes that a man is a soldier because someone enlisted him and it entails, therefore, that he should serve that one. Timothy is Christ’s soldier because Christ enlisted him (v. 3), and therefore he ought to serve him without entanglement (Knight, 1992:393-394).

According to Calvin (1964:307) the rule of military discipline is that as soon as a soldier has enrolled under a commander he leaves his home and all his affairs and thinks only of the war; so should Christians do in order to be devoted completely to Christ, and to be free from all the entanglements of this world.

Lea and Griffin (1992:203) state that a good soldier’s concern is to obey his commander twenty-four hours a day, and Paul wants Timothy to display the same zeal in his commitment to the Lord. Johnson (1996:63) mentions that if the soldier hopes to please his recruiting officer, he has to devote himself to the hardships of soldiering and not let the affairs of everyday life distract him.

Barclay (1975:160) says that ‘The soldier is conditioned to *sacrifice* ... Christians, especially ministers, must ever be ready to sacrifice himself, his wishes and his fortune, for God and his fellow-men’.

\* **Deductions**

Paul calls Timothy, the young minister, a good soldier of Christ Jesus. A good soldier wishes to please his commander, so he devotes himself to the hardships of soldiering and does not let the affairs of everyday life distract him. To summarize, a good soldier is conditioned to sacrifice. Accordingly, it makes it clear that self-sacrifice is very necessary for the preacher.

## 2) II Tim. 4:6

*For I am already being poured out like a drink offering, and the time has come for my departure.*

Paul is writing to Timothy about his own impending death. It seems that he had been tried before an unjust judge, found guilty and sentenced to death. As he draws towards the end of this final letter, he thinks about what is happening to him, and he looks back over the previous thirty years of his service to God and contemplates the glories of heaven that awaits him (Bentley, 1997:291).

Here σπενδομαι is used of the 'pouring out of a drink offering' and refers figuratively to what is happening to Paul. Paul may well have been thinking of the Old Testament's 'drink offering' in his use of the verb (cf. Ex. 29:40-41; Lev. 23:13; Num. 15:5-10), since he uses Old Testament ceremonial language elsewhere and in Phil. 2:17 uses this verb with a word for *sacrifice* (θυσια). Here he alludes to the pouring out of his blood in martyrdom (Knight III, 1992:458).

Reuss (1969:159) says that it was customary among pious Greeks or Romans who were pagans to offer drink-offerings in which part of the wine used was poured over the table, the hearth, the altar, or into the sacrificial fire as an offering to the gods. The Jews, too, poured wine into the fire on the altar as a libation. In the same way, Paul's blood is now being poured out as an offering to God in his martyrdom; the sentence of death may fall any day. With these words, Paul asserts his conviction that his martyrdom is equivalent to a sacrifice in God's eye (Rev. 6:9).

Spain (1970:153) states that the word Paul uses in speaking of his being *sacrificed* (σπενδω) is most significant. He speaks of his death as a drink offering which is poured out upon the sacrifice. He thinks of his life and ministry as something offered in sacrifice and service to the faith of Christians. Accordingly his death becomes a most appropriate drink offering that is poured upon the sacrifice and giving it a fragrant aroma.

Kelly (1963:208) also mentions that Paul foresees that he will have to die, and thinks of his death as a *sacrifice*; behind his language lies the Jewish belief in the atoning value of the martyr's death. He is conscious that he is dying in God's service, and

that the sacrificial action is now commencing; his blood, which has not yet been shed but which before long will be shed, is, as it were, a libation offered to God.

Barclay (1975:208-209) says that no passage in the New Testament is more full of vivid pictures than this. 'My life', says Paul, 'has reached the point where it must be sacrificed.' The word he uses for *sacrifice* is the verb σπενδομαι which literally means *to pour out as a libation to the gods*. Every Roman meal ends with a kind of sacrifice. A cup of wine is taken and is poured out to the gods. It is as if Paul were saying: 'The day is ended; it is time to rise and go; and my life must be poured out as a sacrifice to God'. He does not think of himself as going to be executed; he thinks of himself as going to offer his life to God. Ever since his conversion, he offered everything to God - his money, his education, his time, the vigour of his body, the acuteness of his mind, the devotion of his heart. Only his life is left to be offered, and gladly he is going to lay it down.

In this regard, the death of John the Baptist was described vividly in Mk. 6. The main motive of his death was his preaching. He preached to Herod: 'It is not lawful for you to have your brother's wife' (Mk. 6:18). Because of his preaching he was sent to jail and lastly he was beheaded according to Herod's mandate. He was not afraid of death due to his preaching. For him it was better to proclaim the gospel than to be beheaded.

Jesus said: 'if anyone comes to me and does not hate his father and mother, his wife and children, his brothers and sisters -- yes, even his own life -- he cannot be my disciple. And anyone who does not carry his cross and follow me cannot be my disciple' (Lk. 14:26-27).

#### \* **Deductions**

Paul as a preacher confesses: I am being poured out like a drink offering. He offered everything to God- his money, his scholarship, the vigour of his body etc. In prison he had only his life left which he gladly poured out for God. Accordingly, it is clear that self-sacrifice is a major requirement for the preacher.

#### **4.2.2.2.3 Humility: I Tim. 3:6**

*He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil.*

In v. 1-7 Paul discusses the qualifications of a church leader (overseer or bishop). The leadership position of the overseer is similar to that of a pastor in today's churches. The pastor leads the church, teaches God's Word, and wins the heart of the people by service to the flock (Lea and Griffin, 1992:106).

Here the requirement of maturity is introduced with the insistence that the overseer must *not* be a new convert, followed by the reason for this. Νεοφυτος meant literally ‘newly planted’ or ‘newly converted’ (Fairbairn, 1956:143; also Fee, 1995:83).

Towner (1994:88-89) says that the overseer must not be a new believer. The reason is not a lack of leadership potential but lack of spiritual maturity. The new believer is more likely to see such a position of leadership as an opportunity for personal advancement and to fail to understand the gravity of the task. The sense in this condition is well illustrated in the modern church, which has seen many recent converts who, because of influential positions or fame in the world, are thrust into positions of church leadership that they are hardly ready to fill.

The reason that a νεοφυτος is not to be an overseer is given in a clause introduced by ινα μη, a combination used to designate a purpose clause with a negative intent and rendered ‘in order that not’ or sometimes ‘lest’ (NASB). The clause indicates what one seeks to prevent, and what would likely happen if a neophyte were made an overseer, i.e., ‘in order that he may not become conceited and fall into the condemnation incurred by the devil’. Τυφω is used only in the passive voice and in a figurative sense in the New Testament and early Christian literature and here means to be ‘puffed up or conceited’.

Lea and Griffin (1992:113) state that eventually it would be important to select leaders with enough maturity to avoid the pitfalls of pride. The danger of appointing a recent convert to a place of leadership is that he may become a victim of conceit that comes with his important new position. To be ‘conceited’ means *to be blinded*. The similarity of the word used here (τυπω) to Greek τυφω (‘give off smoke’, ‘smoulder’) leads some to suggest that Paul’s thoughts contain a warning against being wrapped in the smoke of pride (Hendriksen, 1976:127). Hanson (1982:76) points out that its meaning is ‘blinded’ or ‘beclouded’. The idea is that pride leads to a conceit that produces blindness. Pride can produce moral blindness just as a defective retina can cause physical blindness. So the pride in a prominent position produces a blindness that blunts spiritual alertness.

Stott (1996:98-99) mentions that a newly convert will also fall under the same judgment as the devil. That is, the judgment passed on the devil for pride will be passed on to proud church leaders too. Humility, therefore, is a necessary qualification for the pastorate, including humility before God in a life of personal devotion, faith and obedience.

\* **Deductions**

A Church leader, as an overseer, must not be a recent convert because his faith is not so spiritually mature and then he may become conceited. Accordingly, it is clear that humility is an essential requirement for the preacher.

## 2) 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.*

Here Paul confesses himself as the ‘πρωτος of sinners’. Paul is not saying this as a form of hyperbole, as some would have it. or because he was morbid about his sinful past, but precisely because of his own experience of God’s mercy and grace. Such statements are to be understood in the light of the intersection in Paul’s life of a simultaneous overwhelming sense of his own sinfulness and utter helplessness before God and the fact that God’s grace was lavished freely on him and God’s unconditional acceptance of him despite his sin (Fee, 1995:53).

A further thing about this verse also surprises us. Paul did not say, ‘I was the worst of sinners, but I *am* the worst of sinners’ (εἰμι εγω- present tense). According to Bentley (1997:54), it means that Paul was not guilty of false *humility*. He knew he was a great sinner because his eyes had been opened so that he saw the Lord Jesus Christ in all his beauty. He had come to realize that none of his own righteous deeds had made him cleaner. He became aware of the fact that he was filthy against the purity and holiness of Christ Jesus. He was like Peter when he saw the glory and majesty of the Lord Jesus Christ for the very first time. The huge fisherman fell down at Jesus’ knees and said, ‘Go away from me, Lord; I am a sinful man!’ (Lk. 5:8).

In this regard, Guthrie (1990:75-76) states that Paul never got away from the fact that Christian salvation was intended for *sinners*, and the more he increased his grasp on the magnitude of God’s grace, the more the consciousness of his own naturally sinful state deepened, until he could write *of whom I am the worst*. Some have seen this as over-dramatic, but there is no reason why it cannot be regarded as *a mark of sincerest humility*.

Paul has ever said: ‘For I am the least of the apostles ... ’ (I Cor. 15:9) and ‘To me, the very least of all saints ... ’ (Eph. 3:8). Now he confesses about himself more humbly: ‘I am the chief of sinners’. Hendriksen (1976:81) mentions that here Paul makes *the humble confession* that he is the foremost ( or ‘chief’) of sinners whom Christ came to save.

In this regard, when Jeremiah was called as a prophet by God, he responded like this: ‘Ah, Sovereign Lord, I do not know how to speak; I am only a child’ (Jer. 1:6). Isaiah also confessed when he was called as a prophet by God: ‘Woe to me! I am ruined! For

I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the Lord Almighty' (Is. 6:5). The preacher, therefore, must be a humble man before God.

\* **Deductions**

Paul confesses that he was the chief of sinners to be saved through Jesus Christ because he realized that even though he is full of sin, how great God's grace is! Accordingly, it makes it clear that the preacher must be genuinely humble.

**4.2.2.2.4 Holy life: I Tim. 6:6-11; I Tim. 5:2**

**4.2.2.2.4.1 The preacher should not covet money : I Tim. 6:6-11**

*But godliness with contentment is great gain. For we brought nothing into the world, and we can take nothing out of it. But if we have food and clothing, we will be content with that. People who want to get rich fall into temptation and a trap and into many foolish and harmful desires that plunge men into ruin and destruction. For the love of money is a root of all kinds of evil. Some people, eager for money, have wandered from the faith and pierced themselves with many griefs. But you, man of God, flee from all this, and pursue righteousness, godliness, faith, love, endurance and gentleness.*

Paul expands his brief reference to materialism among the false teachers (v. 5) into a pointed review of the dangers of greed. Addressing his words specially to those who want to become rich, he affirms that godliness and not wealth brings great gain (v. 6). He explains two reasons for which contentment should be a companion of godliness (vv. 7-8). In vv. he presents the desire for wealth as a trap that plunges the unwary into spiritual ruin.

Paul commends the benefits of godliness with contentment in v. 6 (see Ps. 37:3-5). The word 'contentment' (αὐταρκεία) was a popular word in Stoicism, expressing the essence of the Stoic ideal, which was to be independent of external circumstances (Hanson, 1982:107). Paul Christianises the term, using it to refer to an attitude of mind independent of externals and dependent only on God. He is not advocating godless self-sufficiency as a source of contentment. Paul believes that true sufficiency is Christ-sufficiency (Phil. 4:13) (Lea & Griffin, 1992:167-168).

Why do godliness and contentment represent great gain? Paul's 'for' (γὰρ) clause introduces an eschatological reason for this contentment. Since after a brief stay we shall depart this life as we came into it. It is sheer folly to concern ourselves with earthly matters. For we brought nothing into the world, and we can take nothing out of it (Job 1:21; Ecc. 5:15).

In this regard, Wilson (1982:86) states that it is evident that such a lack of dependence upon worldly possessions is the only reasonable attitude for believers to adopt. So if believers have food and shelter, they will be content with these necessities and not hanker after luxuries.

Paul addresses the words of vv. 9-10 to those who 'want to get rich'. The substantival participle οἱ βουλομενοι describes a category of people in terms of their desire, which is then made specific by the infinitive πλουτειν: 'those who want to be rich'. The verb επιπτουσιν is used metaphorically to indicate what happens to such people, i.e., they 'fall (into)', with present tense indication that which usually or normally happens and the prepositional phrase with εις and three nouns (temptation, trap and foolish) indicating that into which they may fall (Knight III, 1992:255).

The greedy falls into *temptation*. Avarice has a way of causing people to look into directions they may never have looked in otherwise. As the hunter well knows, the enticement (temptation) leads to the prey getting caught in a *trap*. The two go together. The trap in this case is many *foolish* and *harmful desires*. The word *desires* often has sexual connotations, but there is no reason to think so here. The many foolish desires are probably for wealth itself, which are foolish because wealth has nothing to do with true godliness and harmful because they ultimately plunge the greedy into *ruin* and *destruction* (Fee, 1995:144-145).

In v. 10, to justify his strong language, Paul cites what is evidently a current proverb: *For the love of money is a root of all kinds of evil*. Paul does not say that love is *the* root of all existing evils, but that it is *a* root. There are other roots or sources of evil besides the love of money. The desire for riches, however, has been the cause of innumerable frauds, marriages of convenience, divorces, perjuries, robberies, poisonings, murders, and wars. In the heart of man this sinful craving has led to 'numerous pangs' (Hendriksen, 1976:201).

Those who love money, as a result, have been led to take a wrong turning, they *have wandered from the faith*. The passive form of the verb απεπλανηθησαν used here suggests that they are helpless dupes in the grip of a merciless deception. At the same time the process of piercing is laid to their own charge, for they *pierced themselves with many griefs* (οδυνη- 'mental distress'). There is much pain in self-inflicted pangs of disillusionment (Guthrie, 1990:126).

Fee (1995:146) says that their final indictment is a tragic one, and for Paul a painful one. Here were good men, who had emerged as leaders in the church of Ephesus. They, however, had allowed themselves to be ensnared by Satan. Who knows how or why, they became enamoured of new ideas, fell in love with speculative interpretations, or made themselves look good by appealing to an ascetic ideal, an elitist Christianity. Underneath, however, they had come to love money, and it did

them in. They went astray *from the faith* and *pierced themselves* through, as with a sword, *with many griefs*. Paul strongly commands Timothy, a man of God, to flee from this evil (v. 11).

In conclusion, Stott (1996:153-154) states that Paul's essential emphasis in this section is clear, namely that covetousness is a self-destructive evil, whereas simplicity and contentment are beautiful and Christlike virtues. *In a word, he is not for poverty against wealth, but for contentment against covetousness.*

#### \* **Deductions**

The man of God as a preacher should flee from the evil of love of money because it is a root of all kinds of evil. He should be content with food and clothing. Accordingly, it makes it clear that not to covet property is very essential for a preacher.

#### **4.2.2.2.4.2 The preacher should be pure with regard to sexual problems:**

##### **I Tim. 5:2**

*Treat younger men as brothers, older women as mothers, and younger women as sisters, with absolute purity.*

Paul and his readers were aware of the spiritual sense in which Christians were related to one another as brothers and sisters (Mk. 3:31-35). Paul requests treatment that recognises these family relationships. In giving these directions, Paul is aware of Timothy's youthfulness; and he wants Timothy to avoid disrespect, insecurity, or immoral temptation.

In this verse, young women posed a special problem to Timothy. He is to treat them as sisters and maintain a purity which can banish all evil in thought and deed. The lack of purity among the younger women may have caused special problems for the entire Ephesian church (see I Tim. 5:11) (Lea & Griffin, 1992:145).

Young(er) women, too, are the objects of pastoral care. They should be admonished *as sisters*; hence, *in all purity*. When one seeks to help *his sister* to overcome a certain blemish of character, *impurity* (at least in the more popular sense of the word) is completely absent. Let Timothy treat the young ladies and the young married ladies who are under his spiritual care in that same fashion, just as if they were his own sisters, for they really are ... *in the Lord!* Hendriksen (1976:167) mentions that 'It is certainly true that here the phrase "in all purity" means "in complete conformity in thought and word with God's moral law", and is not to be restricted to *sexual* purity.

Nevertheless it would be incorrect to say that the idea of sexual purity is excluded from it’.

According to Knight III (1992:215) *αγνεία* generally means ‘purity’ but more specifically it can have the meaning ‘chastity’, i.e., *purity in the sexual realm*, which would seem to be the nuance intended here. Paul, with perceptive realism, gives the special word of caution for the situation where a male minister is called on to deal personally and privately with younger women (cf. I Thes. 4:3ff.; Mt. 5:28ff.). To heighten his concern he adds the word ‘all’ (*πασῆ*, rendered with *αγνεία*, ‘absolute purity’ by NIV).

That the words in the statement applies not only to Timothy but also to all ‘ministers’ in all ages should be clear to anyone who takes the trouble to read the sad accounts which describes what happens when it is not heeded.

#### \* **Deductions**

Timothy as a young minister should treat younger women in his congregation as sisters with absolute purity. Accordingly it certainly makes it clear that sexual purity is an essential requirement for the preacher.

#### **4.2.2.3 Conclusion**

The follow conclusions can be drawn from the Pastoral Epistles about the preacher’s spirituality relating to a life according to the gospel. The preacher’s spirituality contains the following factors concretely.

- \* ***True Love:*** It means that with all his heart, all his strength and all his soul, the preacher loves *both* God, who called himself as a preacher, *and* people as his flock in this broken world, even though they are sinners, betrayers and enemies.
- \* ***Self-sacrifice:*** It means that the preacher is willing to make all sorts of sacrifices including his property and even his life in order to make his preaching ministry effective.
- \* ***Humility:*** It means that the preacher realises deeply that he cannot carry on his ministry of preaching without the grace of God because he is too weak and sinful.
- \* ***Holy Life:*** It means that the preacher lives free from economical, ethical and political desires, in this broken world, for the sake of the gospel of God.

### 4.2.3 Basis-theoretical conclusion

The following conclusions can be derived from the Pastoral Epistles about the preacher's spirituality.

- \* The preacher's spirituality relating to *the truth of the gospel* contains concretely the following factors:
  - ***Proclamation for the glory of God:*** It means that the preacher hungers that the message proclaimed by him will be to the glory and honour for God.
  - ***Christ-centred gospel:*** It means that the message proclaimed by the preacher always focuses on the death and resurrection of Jesus Christ the Saviour.
  - ***Burning heart for the gospel:*** It means that the preacher eagerly loves the gospel as the Word of God and its proclamation, even though he is amid burning persecutions and sufferings.
  - ***Bold proclamation:*** It means that the preacher is not ashamed and not afraid to proclaim the gospel in this broken world, even though persecution and suffering will overtake him.
  - ***Faithfulness to the Word of truth:*** It means that the preacher handles correctly and faithfully the Word of God whenever he both prepares his message and delivers it.
  
- \* The preacher's spirituality relating to *the life of the gospel* concretely contains the following factors:
  - ***True love:*** It means that with all his heart, all his strength and all his soul, the preacher loves *both* God who called himself as a preacher *and* people as his flock in this broken world, even though they are sinners, betrayers and enemies.
  - ***Self-sacrifice:*** It means that the preacher is willing to make all sorts of sacrifices, including his property and even his life, in order to make his preaching ministry effective.
  - ***Humility:*** It means that the preacher realises deeply that he cannot carry on his preaching ministry without the grace of God because he is too weak and sinful.

- **Holy life:** It means that the preacher lives free from economical, ethical and political desires in this broken world for the sake of the gospel of God.

#### 4.3 NECESSITY OF THE PREACHER'S SPIRITUALITY

##### 4.3.1 References relating to necessity of the preacher's spirituality in the Pastoral Epistles

II Tim. 3:5 can be identified as a reference to the necessity of the preacher's spirituality from the Pastoral Epistles.

##### 4.3.2 Exegetical perspectives on the references relating to the necessity of the preacher's spirituality in the Pastoral Epistles

###### 4.3.2.1 II Tim. 3:5

*having a form of godliness but denying its power. Have nothing to do with them.*

In this section of 3:1-9, Paul concludes his emphasis in II Timothy on the heresy Timothy is to oppose. Paul provides a vivid description of the false teachers (3:1-5a) along with a personal appeal to Timothy in v. 5b. Paul assumes that Timothy will not be surprised by the appearance of the false teachers, but he wants Timothy to know the perniciousness of their character. In 3:1-5 he outlines the nature of the heretics, and in 3:6-9 he describes the actions that come from this perverse nature. Paul's description makes it clear that Timothy is facing religious pretenders representative of the quacks and mythomaniacs that populate the ancient world (Lea & Griffin, 1992:223).

In v. 5 Paul especially brings the eschatological motive of the increase of evil in the last days to focus on the false teachers. Their great problem, from Paul's point of view, is that they *have a form of ευσεβεια*, (here ευσεβεια 'godliness' means Christian spirituality in this study- see 4.2.2) *but deny its power*. They liked the visible expressions, the ascetic practices and the endless discussions of religious trivia, thinking themselves to be obviously righteous because they were obviously religious. They, however, *denied* the essential *power* of the ευσεβεια, since they engaged in so many of the 'irreligious' attitudes and practices that characterised the pagan world (Fee, 1995:271-272).

With the disjunctive particle δε, 'but', Paul establishes a clear contrast between possessing an outward 'form' of Christianity and possessing its 'power'. He says, in fact, that they have *denied* its power. Ηρνημενοι is used in the sense of 'denying, refusing, saying no to' the reality that they profess, την ... δυναμιν αυτης (II Pet. 2:1

uses the verb in a similar context). Paul has used *δυναμις* twice before in this letter with ‘*special force and significance*’, indeed as a central motive. Here *δυναμις* is used of *the power of God that is offered in the gospel* ( Knight III, 1992: 432-433).

Hendriksen (1976:286) mentions that ‘these people (false teachers) lack spiritual dynamite. So, they have no love for God, nor for his revelation in Jesus Christ, nor for his people’.

In this verse, note with attention, is the word ‘*δυναμιν ευσεβειας*’. Here *δυναμις* is used in as genitive of *ευσεβεια*. This means that spirituality as *ευσεβεια* has power. The false teachers denied power of *ευσεβεια*, but Paul urges Timothy to turn away from such. In the light of this point of view, spirituality is very closely related to spiritual power which may make the preacher’s message effective.

Baxter (1983:61) says that ‘I confess ... when I let my heart grow cold, my preaching is cold; and when it is confused, my preaching is confused ... If we feed on unwholesome food, either errors or fruitless controversies our hearers are like to fare the worse for it. Whereas, if we abound in faith, and love, and zeal, how would it overflow to the refreshing of our congregations, and how would it appear in the increases of the same graces in them!’

Roberts (1994:2) mentions that ‘Spirituality comes first and must be put at the top of our list of priorities ... A lack of spirituality is the hidden cause of so many of the evils which vex the church of Christ’. Accordingly, because spirituality is very crucial for the preacher, mature spirituality is a very strong requirement for him.

#### **4.3.3 Basis-theoretical conclusion**

From II Tim. 3:5 the following conclusion can be drawn about the necessity of spirituality for the preacher.

- \* Spirituality as *ευσεβεια* has power which may make the preacher’s message effective. Therefore, mature spirituality is a very important prerequisite for the preacher.

#### **4.4 FINAL BASIS-THEORETICAL PERSPECTIVES FROM THE PASTORAL EPISTLES ON THE PREACHER’S SPIRITUALITY**

The perspectives from the Pastoral Epistles on the preacher’s spirituality can finally be summarised as follows:

- \* Spirituality, as *ευσεβεια* in the pastoral Epistles, can be defined as operational faith, that ‘truth’ and ‘conduct’ (life) of the gospel are very

closely in harmony.

- \* The preacher's spirituality relating to the *truth* and *life* of the gospel can be made in the Pastoral Epistles. The preacher's spirituality relating to *the truth of the gospel* contains concretely the following factors:
  - ***Proclamation for the glory of God:*** It means that the preacher desires heartily that the message proclaimed by him will be to the glory of God.
  - ***Christ-centred gospel:*** It means that the message proclaimed by the preacher will always focus on the death and resurrection of Jesus Christ the Saviour.
  - ***Burning heart for the gospel:*** It means that the preacher heartily loves the gospel as the Word of God and its proclamation, even though he is amid burning persecutions and sufferings.
  - ***Bold proclamation:*** It means that the preacher is not ashamed and not afraid to proclaim the gospel in this broken world, even though persecution and suffering will overtake him.
  - ***Faithfulness to the Word of truth:*** It means that the preacher handles correctly and faithfully the Word of God whenever he prepares both his message at the office and delivers it on the pulpit.
  
- \* The preacher's spirituality relating to *the life of the gospel* contains concretely the following factors:
  - ***True love:*** It means that with all his heart, all his strength and all his soul, the preacher loves *both* God who called himself as a preacher *and* the people as his flock in this broken world, even though they are sinners, betrayers and enemies.
  - ***Self-sacrifice:*** It means that the preacher is willing to make all sorts of sacrifices including that of his property, and even his life, in order to make his preaching ministry effective.
  - ***Humility:*** It means that the preacher realises deeply that he cannot carry on his preaching ministry without the grace of God because he is too weak and sinful.
  - ***Holy life:*** It means that the preacher lives free from economical,

ethical and political desires in this broken world for the sake of the gospel of God.

- \* Spirituality is very important for the preacher because it has the power to make his message effective. Mature spirituality, therefore, is a very important prerequisite for the preacher.