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Theologia caritatis and the Moral Authority of Scripture: Approaching 2 Timothy 3:16-17 with a hermeneutic of love

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SUMMARY

The classical evangelical view of the moral authority of Scripture is being challenged by the postmodern shift. The questions asked by postmodernism make it untenable to approach Scripture as providing objective answers to a list of ethical dilemmas. In response to this challenge, we need to find a proper balance between the normative and formative character of Scripture. My claim is that scriptural authority can only be appreciated in light of Jesus' double commandment of love. We revisit the

Augustinian concept of a hermeneutics of love. In a *theologia caritatis* love is seen to precede knowledge and is used as a hermeneutical tool. Love is a lens through which we see true values. However, love is not a vague emotional notion, deprived of all normative principles. The 'covenantal relationship' narrated in Scripture provides the framework for moral authority. True love is 'obedient love'. We will apply this hermeneutic of love to 2 Timothy 3:16-17, the passage most commonly used to affirm the moral authority of Scripture.

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ZUSAMMENFASSUNG

Die klassische evangelikale Sicht zur moralischen Autorität der Schrift wird durch den Umschwung in der Postmoderne in Frage gestellt. Die von der Postmoderne gestellten Fragen machen einen Umgang mit der Schrift unhaltbar, der objektive Antworten auf eine Reihe ethischer Dilemmas erwartet. Als Antwort auf diese Herausforderung müssen wir eine ausgewogene Balance zwischen dem normgebenden und charakterbildenden Wesen der Schrift finden. Ich behaupte, dass die Autorität der Schrift nur im Licht des von Jesus gegebenen Doppelgebotes der Liebe gewürdigt werden

kann. Wir untersuchen hier aufs Neue das Augustinische Konzept einer Hermeneutik der Liebe. Bei einer *theologia caritatis* [Theologie der Barmherzigkeit] geht die Liebe dem Wissen voraus. Dabei ist Liebe aber kein vager, emotionsgeladener Begriff, bar aller Norm gebenden Prinzipien. Vielmehr gibt die ‚Bundesbeziehung‘, wie sie die Schrift bezeugt, den Rahmen für moralische Autorität ab. Wahre Liebe ist ‚gehorsame Liebe‘. Wir werden diese Hermeneutik der Liebe auf die Passage in 2. Timotheus 3.16-17 anwenden, jene Stelle, die am häufigsten angeführt wird, um die moralische Autorität der Schrift zu behaupten.

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RÉSUMÉ

La doctrine évangélique classique de l'autorité morale de l'Écriture est mise en question par l'évolution de la pensée postmoderne. Celle-ci rend en effet inacceptable de considérer l'Écriture comme une source de réponses objectives à une liste de dilemmes éthiques. En réponse, nous devons trouver un équilibre approprié entre le caractère normatif et l'effet formateur de l'Écriture. L'auteur considère que l'autorité biblique ne peut être appréciée qu'à la lumière du double commandement d'amour énoncé par Jésus. Revenons à la conception augustinienne d'une herméneutique de l'amour.

Une *theologia caritatis* considère que l'amour précède la connaissance et qu'il fonctionne comme un outil herméneutique. L'amour est une lentille à travers laquelle nous voyons les vraies valeurs. L'amour ne se réduit cependant pas à une notion émotionnelle vague, dépourvue de tout principe normatif. La « relation d'alliance » dont l'Écriture fait le récit fournit son cadre à l'autorité morale. L'amour authentique est « amour obéissant ». L'auteur applique ensuite cette herméneutique de l'amour au texte de 2 Timothée 3.16-17, qui est celui de l'Écriture que l'on cite le plus souvent pour affirmer l'autorité morale de celle-ci.

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Introduction¹

At the start of the twentieth century the Dutch Reformed theologian Herman Bavinck made a rather bold claim about the Christian commitment to the Bible: ‘There is no dogma about which there is more unity than that of the Holy Scriptures.’² He underlines that the authority of Scripture is not based on a ‘scientific pronouncement’ but on the claims of Scripture itself. Much like the dogma of Trinity, the inspiration of the Bible is a dogma ‘which Christians accept, not because they understand the truth of it, but because God so attests it.’³ Most commonly, 2 Timothy 3:16 has been used to stress the fact that the Scriptures are God-breathed (*theopneustos*) and that as the Word of God they are therefore credible in themselves (*autopistis*). Bavinck’s observation that this dogma brings unity among Christians is particularly true for Evangelicals; the consensus on the authority of Scripture is generally considered to be one of the unifying factors in this, in many other ways diverse and dispersed, group.⁴

One might wonder, though, whether this consensus is not merely superficial, hiding a painful diversity when it comes down to the actual use of Scripture. The relationship between the old text and our concrete, day-to-day situations is more complex and mysterious than we tend to admit. The theology of the second half of the twentieth century has been exposed to many developments in biblical scholarship, especially in the area of biblical theology. Since Wittgenstein and Gadamer one can witness dramatic changes in the views, not only of the textual source itself, but also of the reader, individually as well as collective. Charles H. Cosgraves observes:

By the close of the twentieth century, the role of the Bible in Christian Ethics had become a highly complex theological and intellectual problem. Except in fundamentalistic circles, one could no longer simply equate biblical ethics with Christian ethics.⁵

Indeed, evangelical theologians are very much aware of the importance and breadth of this challenge.⁶

This article aims to contribute to this ongoing debate, by stressing the ‘hermeneutics of love’. My reflection develops in five steps. We open with summarising the traditional evangelical commitment to the moral authority of the Scriptures and the prominent role evangelicals reserve for

2 Timothy 3:16-17. In modernity, evangelicals have tended to emphasise the objective normative authority of Scripture. Recently, under the influence of postmodernism, new trends in using Scripture for ethics can be perceived. In the second part this postmodern shift will be briefly summarised. Overall there has been a strong shift from the normative to the formative role of Scripture. This inevitably leads to a question: how then does the transformative aspect relate to the normative? The third part provides general direction with reference to the Augustinian *theologia caritatis*, using love as a key conceptual model. Philosophically, the statement that ‘love precedes understanding’, especially moral understanding, is not an oddity. Several continental philosophers have emphasised the epistemological primacy of love. Of course, the concept of love is too vague and the word has suffered severely under an inflation of meaning. This is why in the fourth part of this article, with Paul Ramsey, I propose a covenantal understanding of love as ‘obedient love’. Finally, we come back to 2 Timothy 3:16-17 and re-read this text in its broader context of *theologia caritatis*.

1. Evangelical sola scriptura: objective revelation

The evangelical view of Scripture stands in the tradition of the Reformation and holds fast to the Reformation principles of Scripture being the *regula fidei* and *regula morum*. The Reformers wanted to stress above all that the authority of Scripture is a God-given authority; it is not given by humans. The Scriptures are *autopistis*, credible in themselves. It is God’s Spirit who testifies in our hearts that the words are divine. The authority is based on a ‘divine encounter’: God speaking to us through the Scriptures. The Evangelical Alliance testifies to believing in the authority of Scripture in the first two articles of the *Symbola Evangelica*. The articles are embarrassingly short since they presuppose the theological heritage of the Reformation:

Art. 1: The Divine inspiration, authority, and sufficiency of the Holy Scriptures; Art. 2: The right and duty of private judgment in the interpretation of the Holy Scriptures.⁷

In the course of my argument we will see that while there is a general consensus among evangelicals regarding the authority of Scripture (art.1),

the second article can become problematic when we talk about moral decisions based on Scripture.

In their bibliography, evangelical theologians have been particularly influenced by the theology and philosophy of the Old Princeton School.⁸ The leading work was Benjamin B. Warfield's *The Inspiration and Authority of Scripture* (1927). The word *theopneustos*, which we find in 2 Timothy 3:16, played a key role in describing and establishing the authority of the Bible as divine and yet also human Scriptures. This passage has been quoted to stress the divine nature of Scriptures, together with 2 Peter 1:21, 'because no prophecy ever came by human will, but men and women moved by the Holy Spirit spoke from God'. A traditional evangelical understanding of the nature of the authority of Scripture can be found in the work of Carl F.H. Henry, *Revelation and Authority* (1976-1983). Henry stresses the way in which the Bible provides us with an objective standard, revealed in propositional truths. The task of theology is to systematise the information which is conveyed through biblical propositions. The task of Christian Ethics is similar, but is more specifically directed towards making moral decisions. Unsurprisingly, Henry's *Christian Personal Ethics* (1957) stresses the revelational dimension of Christian morality. The 'good' is the will of God, which he revealed to us in Scripture. Our response to this revelation should be obedience, which is the key concept in his moral theology.⁹ He sees the Bible as 'authoritative literature' since it reveals 'universally valid norms of goodness and truth'.¹⁰ It is interesting to see how he recognises the work of the Holy Spirit as a dynamic principle, which has the power to transform people,¹¹ yet warns that the dynamic work of the Spirit does not 'rid the moral life of an *objective* ethic which is mediated through prophets and apostles, supremely illuminated by Jesus, and *inscripturated* in the Bible'.¹² So the moral authority of the Holy Spirit is always in line with the written Word. 'The rule of the Spirit does not remove man from the will of God *objectively revealed* in the Bible.'¹³ This objective or factual revelation can be accessed by rational individuals as they look for moral direction in their lives.

2. The postmodern shift: the formative role of Scripture

More recently, this typically evangelical understanding of the Bible as a sourcebook of objective facts has often been considered as too modern-

istic.¹⁴ Kevin Vanhoozer, himself an evangelical, remarks in this regard: 'Evangelicals have been quick to decry the influence of modernism on liberal theology but do not see the beam of modern epistemology in their own eyes.'¹⁵ The challenges of postmodernism make us aware that applying sound exegesis to arrive at clear-cut solutions to our ethical dilemmas is not feasible. Modernistic methodologies are crashing against the walls of contemporary moral issues. We need to realise that the challenge is not just to understand and order the biblical data as if we are collecting facts and consequently to apply them to complex contemporary issues. In general terms, postmodernity has altered the way we perceive truth and authority. This general shift in our perception of authority has an immense impact on how we see the moral authority of 'Holy Scriptures'.¹⁶ One might say that there is a change in emphasis from the normative to the formative role of Scripture. The perception has changed from a book of law to a book of the gospel, from a moral blue-print to a compass which shows us the direction to go.

We observe six overlapping trends which challenge the traditional, evangelical view on the authority of Scripture.

2.1 Appreciation of diversity

Historical criticism and biblical theology have increased the awareness of the unique historical setting of the different books in the Bible. In postmodernism there is much appreciation for diversity and people are reluctant to unify the plurality of voices into one voice. The diversity of the canonical books affects the way Scripture is used in ethics. Moreover, the canon itself is considered to be a discourse in which we are invited to participate.

Indeed, diversity should be appreciated, but it has to be set in the larger framework of the one God, Creator and Saviour. The plurality of the four written Gospels does not result in four different gospel messages. The particularities and concreteness of the biblical texts are to be seen and explained against the wider horizon of God's salvation history.¹⁷

Another type of diversity which is receiving more attention is the diversity of genres within Scripture. One way to appreciate these is to relate them to the different formats of ethical argumentation. This 'matrix model' integrates the four classical types of moral reasoning with the diversity of biblical texts.¹⁸ We distinguish four types: value

ethics, commandment theory, character ethics and consequentialism. We often limit ourselves to one of those models. For instance, the search for ‘principles’ behind the text betrays a limitation to deontological ethics or divine command theory. The law is, of course, an important source for ethical reflection. But behind the laws lies a world of values.¹⁹ Wisdom literature then has a strong consequentialist bend. And the narratives are not only crucial to demonstrate value priorities, they are crucial for character formation. Nonetheless, these four models are but a manifestation of the one will of the one God as the only source of our morality.

2.2 Appreciation of pneumatology

Carl Henry already pointed to the work of the Holy Spirit as a dynamic principle at work in our moral conscience. This has become even more prominent in the past century, which has been seen as ‘the century of the Holy Spirit’. This is in large part due to the growth of the charismatic and Pentecostal movements. But in the ethics of non-charismatic theologians, for example Jürgen Moltmann, the Spirit also plays a central role. The Spirit originates and preserves life; it is God at work here among us.²⁰ Another example of the renewed attention on the Holy Spirit can be found in Stanley Grenz’s decision to deal with the authority of Scripture under the subheading of pneumatology.²¹

This emphasis on Word and Spirit results in a more dynamic view of Scripture. The Word of God ‘happens’, it is the divine encounter that makes it God’s word spoken to us, not a material text of written words. This, of course, is also more in line with a Barthian and Bonhoefferian view of Scripture.²² Revelation is not so much the provision of hidden truths as it is the self-presentation of God, a form of divine presence, a self-presentation in divine mercy, a form of saving fellowship.²³ Webster refers to Barth and summarises:

Revelation is thus not simply bridging a noetic divide (though it includes that), but it is reconciliation, salvation and therefore fellowship. The idiom of revelation is as much moral and relational as it is cognitive.²⁴

2.3 Appreciation of the interpretive community

Maybe this is one of the most striking trends. The Church is seen as the primal locus of moral formation. The moral authority of Scripture is mainly

manifested in the reading of the Bible within the community of believers. It is the Church that lives out the biblical story, in the same way that Paul describes the church in Rome as ‘full of goodness, filled with all knowledge, and able to instruct one another’ (Rom 15:14).²⁵

One may refer to the cultural linguistic turn in Systematic Theology. Theology is in fact explicating the practice of the Church and the Bible has to be understood as the identity narrative of the interpretive community.²⁶ Stanley Hauerwas, the main proponent of this school, insists that the Bible is first of all the Church’s book.²⁷ The particularities of the moral life are not grounded in some kind of understanding of all reality combined with practical reasoning. In fact, the Church has its own grammar. One may conclude that the individualistic tendency of much evangelical use of Scripture, as we see it for instance in art.2 of the *Symbola Evangelica* (1846), is under serious attack.²⁸

2.4 Appreciation of character ethics

Since Alasdair MacIntyre’s *After Virtue* (1984) the literature on virtue ethics has grown vastly. The focus changes from the moral object to the moral subject. Ethics is not so much about principles we need and decisions we make in difficult cases. The major question in ethics has become what kind of people we want to be. Again Stanley Hauerwas was a driving force in the recovery of the virtue tradition in Christian ethics.²⁹ He advocates a more particular and concrete ethics of discipleship, rather than one of universal principles and decisions. This shift is closely related to the previously discussed turn towards community: It is in the community that traditions are embodied and the communities are the first places where character formation happens. We can only develop virtuous dispositions through communal practices and stories. Reading Scripture is therefore only one of the many practices of the Church and it should go along with the celebration of the eucharist, prayer, feeding the hungry etc.

2.5 Appreciation of tradition

In general, we observe a growing appreciation of Early Church tradition. Often this goes hand in hand with a new emphasis on catholicity. The paleo-orthodoxy school (e.g. Thomas Oden) invokes the church fathers as an essential voice in biblical interpretation.³⁰ The Wesleyan Quadrilateral, using Scripture, tradition, reason and experience as

four sources for theology, is welcomed more and more in Evangelical Theology.³¹ This new-found appreciation in itself is already quite a broadening of perspective, compared to a more strict use of Bible only. We might say, however, that the appreciation of tradition is more prominent in the area of theology, biblical interpretation and spirituality than in the more tangible and contemporary area of Christian Ethics.

2.6 Appreciation of theological interpretation

The broad school of Theological Interpretation can be helpful for creating a bridge between the Scriptures and current morality.³² Theological interpretation attempts to make the transition from descriptive data in the Bible to prescripts for use today through theological reflection in the context of the Church community.³³ The Bible provides the general ‘wisdom map’ that guides us in our efforts of moral reflection. Barth’s commentary on Romans is a classical example of this approach. Lesser known is his posthumously published book, *Das christliche Leben* (1959-1961), in which Barth elaborates on the struggle for human justice, giving Christian social ethics the necessary theoretical content. He discusses our responsibility in the light of The Lord’s Prayer and in doing so he unites prayer with ethical behaviour. The prayers ‘hallowed be your name’ and ‘your kingdom come’ stand in sharp contrast to the reality in which we live. In praying for the Kingdom of God we fight the battle for human justice. The Christian’s zeal for God takes shape in fighting for human rights, freedom and peace on earth.³⁴ Similarly and expressed even more strongly, we see this process of moral reading of Scripture in the oeuvre of Dietrich Bonhoeffer.³⁵ Although educated in Berlin by Reinhold Seeberg and Adolf von Harnack, he felt that historical criticism had failed to understand the meaning of the text. His interpretation was pneumatological and christocentric. It is a continuous and dynamic search for the ‘true way’.³⁶ Only through prayer can one have access to the meaning of Scripture. The fundamental question we should ask ourselves, he writes in his *Discipleship*, is: ‘What did Jesus want to say to us today?’

3. *Theologia Caritatis*: Loving precedes knowing

Essentially these six trends show us a way of understanding and of moral knowledge. It is not a new

way, but all six can be incorporated in a theological interpretation that starts from the unifying theme or ‘key conceptual model’ of love.³⁷ Theological interpretation reads the biblical text from the perspective of the nature of God. As Vanhoozer summarizes, ‘A properly theological criticism will therefore seek to do justice to the priority of God.’³⁸ Theocentric ethics cannot but start from the acting and loving God. As John writes passionately:

Beloved, let us love one another, because love is from God; everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. God’s love was revealed among us in this way: God sent his only Son into the world so that we might live through him. In this is love, not that we loved God but that he loved us and sent his Son to be the atoning sacrifice for our sins. ... God is love, and those who abide in love abide in God, and God abides in them. (1 John 4:7-9, 16)

In this passage theological knowledge and morality merge into one. Only the one who loves can know God. In a *theologia caritatis* ethics precedes understanding. Morality is not only a result of obedience to the Word of God; it is also a condition for understanding the Word.³⁹ The righteous hear the word of God, the evil oppose it and are deaf (Isa 6:10). In this sense, an ethic of love has an epistemological status.⁴⁰

It is, however, not merely the nature of God that leads us to the priority of love. Jesus himself provided us with the key hermeneutical principle in the discussion about the greatest commandment (Mt 22:33-40). Love of God and neighbour, on ‘these two commandments hang all the law and the prophets’ (v. 40). This double love commandment demonstrates the unity and focus of Scripture and therefore it should function as our main paradigm for understanding its moral authority. All Scripture should be interpreted in light of this double love commandment.⁴¹ All of Scripture (i.e. the Old Testament) ‘hangs’ on the twofold commandment (Mt 22:40) and this double commandment can be considered as the ‘hermeneutic programme’ for the understanding and application of the Scriptures.⁴²

Using love as a hermeneutical tool has already been emphasized by Augustine in his *Christian Doctrine*. In the first book he identifies the love of God and neighbour as the purpose of Scripture.⁴³

Whoever, then, thinks that he understands the

Holy Scriptures, or any part of them, but puts such an interpretation upon them as does not tend to build up this twofold love of God and our neighbour, does not yet understand them as he ought. If, on the other hand, a man draws a meaning from them that may be used for the building up of love, even though he does not happen upon the precise meaning which the author whom he reads intended to express in that place, his error is not pernicious, and he is wholly clear from the charge of deception.⁴⁴

In book three of *Christian Doctrine* the love commandments comes back to the fore, this time as a hermeneutical tool. When a literal interpretation goes against good morals, a text should be read figuratively. What good morals are, is defined using the double commandment. Our interpretation should fit the ‘reign of love’.⁴⁵ It is only through love that we can come to the truth: *caritas quaerens intellectum* (love seeking understanding).⁴⁶

This Augustinian approach fits well with the evangelical view of biblical authority. It has been developed more in the pietistic and puritan traditions. John Wesley’s theology, for example, can be summarised as one of ‘Holy Love’.⁴⁷ The Wesleyan view of sanctification and perfection (similar to that of Bernard of Clairvaux) concerns growth in love.⁴⁸ Similarly, according to Jonathan Edwards for instance, it is only by a change of the affections that one is able to understand Scripture. True regeneration is a ‘real circumcision of the heart’.⁴⁹ God has endowed the soul with two capacities: ‘understanding, which merely perceives and speculates’, and inclination, which is a capacity that ‘does not merely perceive and view things, but is in some way inclined with respect to the things it views or considers’. A person who ‘has doctrinal knowledge and speculation only, without affection, never is engaged in the business of religion’ and has therefore no ‘true virtue’. On the other hand, to have the right inclination is also to have the right knowledge. There is a cognitive dimension to affections, because ‘what makes the will choose, is something approved by the Understanding’. As there can be no light (knowledge) without fire (affections), neither can there be fire without light.

Not only theologically, also from the perspective of moral philosophy love is an interesting option for the grounding of our ethics. From a theocentric perspective we can say that God is love.

But from a humanistic perspective, too, we are in essence loving beings. This is not surprising since we were created in God’s image. Kierkegaard’s reflections on the *Works of Love* (1847) clearly make an anthropological claim. Kierkegaard understands the need to give and receive love in human relationships to be deeply rooted in human nature, having been created that way by God. Our nature has its source in the God who is love and has left his mark and who is, thus, necessarily present in all human loves.⁵⁰ Kierkegaard’s love ethics grounds the equality of all human beings. For him, love is also an epistemological category: ‘Only he who abides in love can recognize love, and in the same way his love is to be known.’⁵¹

Indeed, loving is a way of seeing, a way of understanding and in it is a condition for true moral knowledge. The German philosopher Max Scheler developed this Augustinian line of thought. Only through the eyes of love can one discover true values. In an ethics of love the subjective and objective merge together. The moral agent is a loving person who discovers the true values of life. The human person is neither a thinking being (Kant) nor a willing being (Nietzsche) but a loving being. As loving beings, humans are created in the image of God. Love as a hermeneutical tool discovers the world of objective values and so determines our moral knowledge. Scheler quotes Goethe:

One can know nothing except what one loves; and the deeper and more complete one desires the knowledge to be, the more powerful and dynamic must the love, indeed the passion be.⁵²

Because we are primarily loving beings, our relationships precede both the intellect and the will. Scheler uses colours as metaphors for values: The intellect is as blind to values as the ear is blind to colours. He concurs with Pascal at this point, who refers to the logic of the heart: ‘Le coeur a ses raisons que la raison ne connaît point.’ Love is the highest human capacity and forms the basis for the sympathy required to develop a moral relationship with another person. Ultimately, love leads us to God and renders us willing to accept what he desires from us. Love thus plays an important role in enabling us both to recognize values and create them. Scheler describes love as a movement that focuses on ever-higher values. Love is literally an ‘e-motion’-a movement away from ourselves which transcends our ego.⁵³ Scheler’s value personalism combines the anthropological

understanding of a human as a person with value theory in ethics. Somehow there is an objective match between the human person and the world of values as we experience them in our daily realities.⁵⁴

In contemporary hermeneutics the formative aspect of understanding has become more important. For Hans-Georg Gadamer philosophical hermeneutics is about ‘formation’, the German ‘Bildung’. In the word *Bildung* there is the idea of a *Bild* which entails both ‘Nachbild’ (image, copy) and ‘Vorbild’ (model). True understanding is only possible by distancing oneself from one’s private purposes and keeping oneself open to the other.⁵⁵ Paul Ricoeur has written extensively on how the text can and should transform the reader. As an entity in itself it appeals to our imagination, our feelings and our perception of human relationships. For Ricoeur, engagement with the other is necessary to overcome a narcissistic self-projection of the self into the text. Religious hermeneutics involves an encounter with the wholly other, the Divine. The sacred text causes a disrupting, disorienting and confusing effect, pointing the reader to God’s otherness and the fallen state of ordinary human understanding. However, there is also a reorientation, not in the sense of recovery of a coherent world of meaning, but as a dialectical relation by which the human person is transformed. Ricoeur has described the essence and unity of biblical ethics, even if it manifests itself differently, as ‘economy of the gift’ (économie du don).⁵⁶ Ethics is the unfolding of human transformation in relation to the divine. It is an economy of faith, hope and love. All three are gifts. All three are connected limit-experiences of our dialectical relation with God. Our response to God’s self manifestation and gift is obedient loving, ‘une obéissance aimante’.⁵⁷ Love arises out of faith. Love is the command to give to others one’s own existence, which is first given by God. This logic of superabundance is the motive for all our obedience.

4. Covenantal love

One might be suspicious about the vagueness of using love as the prominent concept in understanding biblical authority. Here we are faced with a circle: It is only by studying Scripture in its entirety as a testimony of God’s saving acts that we understand more about the meaning of love. Love is initiated by God and therefore our love

is always responsive. It is a covenantal love that is revealed to the full in the cross of the new covenant. This covenantal love of the new covenant forms the basis of our understanding of the moral authority of Scripture. It is a covenant of the Spirit writing the law in our hearts. Jeremiah and Ezekiel described the covenant as a radical change of the heart (Jer 31-33; Ez 36:24-29): unresponsive hearts of stone turned into hearts of flesh. It is the covenant that changes our identity; it has changed the identity of the moral subjects, the new covenantal community and the readers of the text.⁵⁸

The human heart has changed, the affections have changed, the direction of love has changed. Love changes the heart, it is formative. At the same time, it is normative. Jesus himself has set the standard, he has demonstrated love to us (John 13:34). Paul speaks about a radical transformation that enables us to discern the will of God, that which is good and perfect (Rom 12:1, 2). Love is a broad concept that incorporates our whole being as creatures of God.⁵⁹

The American ethicist Paul Ramsey (1913-1988) asserts that agape love is the predominant concept of all Christian ethics by which it can critically interact with different types of moral philosophical models. According to Ramsey, Christian ethics is about ‘love transforming natural law’ or ‘love transforming justice’.⁶⁰ He criticises

medieval scholasticism when a theory of natural law and the ethics of Aristotle were assigned the fundamental, Christian faith and love only the second-story, position.⁶¹

Only love can have this primacy. Ramsey’s understanding of Christian love is very christocentric. The reference is always Jesus himself; he is the prototype: ‘My command is this: Love each other as I have loved you. Greater love has no one than this: to lay down one’s life for one’s friends’ (John 15:12, 13). Christian love is self-emptying (kenotic) and grounded in the divine ‘condescension’ or self-sacrifice toward men.⁶² The main reference for all Christian ethics is the controlling love of Christ (2 Cor. 5:14). Quoting Luther, Ramsey defines love as ‘being Christ to our neighbors’.⁶³ So he reminds us of the fact that love should be defined by Christ himself.

For Ramsey the biblical concept of ‘obedient love’ is central to a distinctive Christian ethic but it needs to be explained within the larger frame of the covenant.⁶⁴ God acted first and established a covenantal relationship. Therefore our righteous-

ness cannot be limited to respect or obedience to divine authority. It goes a great deal beyond submission to divine commandments. The biblical religion is one of ‘grateful obedience’ or ‘obedient gratitude’.⁶⁵ God has first delivered us and therefore our attitude has totally changed. Within the wider perspective of the covenant, justice is not corrective or distributive, but redemptive.⁶⁶

The hermeneutical priority of covenantal love embraces the six tendencies I discussed above. First, covenantal love tells an all-embracing (universal) narrative, but at the same time it is manifested differently in the different biblical narratives, stylistic forms and discourses. Second, love ethics is pneumatological. It is the love of the Holy Spirit that is poured in our hearts. It is through this loving Spirit we can understand the text he inspired. Third, love is manifested in the eucharistic community of the new covenant. The main distinctive of the Church is that they love as Jesus does. Only in this context do biblical words make any sense. Fourth, since we are in essence *loving beings*, a hermeneutic of love challenges us to form our character so as to love more, as Jesus did. Fifth, the priority of love has a long tradition (even though it is mainly Augustinian). Sixth, covenantal love can be used as a key concept for theological interpretation of Old and New Testament. In this sense Scripture should be understood as the book of the covenant. As Vanhoozer stressed, it is only by participation and performance in the ‘drama of redemption’ that we come to a full understanding of the text. ‘The church is constituted – gathered and governed – by a divine covenantal initiative that is both the source of its identity and its authoritative principle.’ ‘Scripture is a divine covenant document before it is an ecclesial constitution’;⁶⁷ a covenant document which provides ‘dramatic direction’ for performing Christian wisdom.⁶⁸

5. Rereading 2 Timothy 3:16-17 from the key-concept of love

What does it really signify when Scripture says: ‘All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work.’ (2 Tim 3:16-17)? Without the hermeneutical principle of love we are unable to understand the actual meaning of this *locus classicus* on biblical authority to the full.

The Pastoral Epistles are completely immersed

in the concept of caring love. In his first letter Paul⁶⁹ already made very clear that the goal (*telos*) of Timothy’s assignment (*parangelia*) is ‘love that issues from a clean heart and a good conscience and sincere faith’ (1 Tim 1:5). Those three virtues, a clean heart, good conscience and sincere faith are the sources of love.⁷⁰ As Howard Marshall puts it,

agape sums up the quality which should result from obeying Paul’s command or perhaps from obedience to the gospel message as a whole. It is to some extent a criteria of true preaching.⁷¹

Love is not some kind of abstract theological concept. It is very real and personal. The personal style of this letter of Paul to his successor Timothy is well demonstrated by the opening passage (2 Tim 1:3-5). Paul remembers Timothy constantly in his prayers, he really misses his young friend, his ‘beloved child’ (1:2) and he remembers Timothy’s tears when they separated (1:4). But the circle of love and relationships is even broader than that. The apostle Paul perceives himself as someone serving God, as did his fathers (1:3). Timothy’s faith is the same faith that was in his grandmother Lois and mother Eunice (1:5). So the letter starts with reference to intimate love relationships. This relational, even emotional dimension should stay in the back of our minds as we interpret different passages. Yet ultimately we are reading a prayer, which involves God himself. Paul laid his hands on Timothy, but it was God who gave the gift. God is the giver of all that is needed for ministry. This is similar to what Paul Ricoeur calls the economy of the gift. This gift is a Spirit (not spirit)⁷² of ‘power, love and self-control’. All three can be related to the work of the Spirit in the New Testament.⁷³ The moral authority of Scripture should be understood within this broader framework of the gift of the Spirit (pneumatological), loving relationships and ministry (ecclesial).

It is within the context of loving relationships that Paul raises the issue of the authority and inspiration of Scripture, more specifically in the context of imitation of Paul: ‘Hold to the standard of sound teaching that you have heard from me, in the faith and love that are in Christ Jesus’ (1:13,14). Vanhoozer points out that this following in Paul’s footsteps is not a mechanical movement but requires personal and creative input, so as to give direction to the theo-drama.⁷⁴ It is essential that the Spirit has the freedom to lead:

The direction doctrine provides is less a matter of moral rules than of ethical aims that pertain

to the shape our freedom must take in order to realize the good. ... Doctrine thus fosters a certain ethos, or sense of the overall shape that one's life must take in order to realize the good and the beautiful.⁷⁵

Paul's aim is not to create a copy of himself, but sincere love gives freedom within the framework of a relationship. As Jean Paul Sartre would say: 'If the beloved is transformed into an automaton, the lover finds himself alone.'⁷⁶

In contrast with the false teachers, Timothy's response to Paul is to be one of obedient love. Timothy follows Paul in everything: 'you have observed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness...' (3:10). To better understand the contrast it might be useful to take a look at the false teachers of the last days. These can be considered as people teaching Scripture falsely. They are described as people with wrong loves (3:2-4) or wrong desires. As Max Scheler would stress, all evil is caused by the intoxicated soul of erroneous loves and the disposition of 'resentment'. Paul gives a long list of eighteen vices (3:2-4) which, as George Knight rightly observes, starts and ends with 'words expressing a misdirection of love':⁷⁷ it opens with 'lovers of self' and 'lovers of money' and ends with 'lovers of pleasure instead of lovers of God'. These false teachers value the wrong things; therefore they only have the appearance of true religion (*eusebeia*), which in fact is misleading. They are not led by the desire to serve but only to fulfil their own appetites.

The passage about the 'weak women' or 'silly women' (3:6, 7) may seem somewhat bizarre, but is very interesting in light of our topic.⁷⁸ As an important part of the audience of the false teachers, 'they are always being instructed and can never arrive at a knowledge of the truth' (3:7). They are diligent students but never learn. What they are so enticed by is religious babbling, a love for novelty and fantastic stories. Unfortunately, this is also how Scripture is used in our churches at times. Without the gospel of true love there is only blindness and 'more Bible' will not help. A 'corrupt mind' (3:8) cannot learn.

Paul provides another example and urges Timothy to keep in mind 'from whom you learned it' (3:14).⁷⁹ The circle of knowledge is as important as the knowledge itself. It is from his childhood on that Timothy 'had known the Sacred Writings' (3:15).⁸⁰ Scripture in itself is not enough. It is only

'through Jesus Christ' that it becomes a source of wisdom and salvation.

It is in this context of relationship, tradition and community of faith that Paul makes a more general statement about the Scriptures. All Scripture is God-breathed.⁸¹ The four *pros*-clauses (for teaching, rebuking, correcting and training) come together in the one *hina* clause 'so (in order) that the servant of God may be thoroughly equipped for every good work' (3:17). Paul gives the ultimate purpose of Scripture's inspiration. Scripture has a divinely intended purpose for salvation.⁸² The four prepositional clauses may be said to form two groups, the first two dealing with doctrine (orthodoxy) and the second with behaviour (orthopraxy).⁸³ Timothy and all Christians can find in Scripture everything necessary to do good works.⁸⁴ The concluding phrase underlines that the servant of God will be well equipped for every kind of good work.

The general scope of this *locus classicus* on biblical authority is less about doctrine as such than it is about morality, the servant of God being equipped for charity.⁸⁵ There is a dynamic movement of the Spirit. Through the word of God the Spirit equips the servant of God to do good works and in doing so to participate in the *Missio Deo*. Because of the Word of God we can be salt and light: 'Let your light shine before others, so that they may see your good works and give glory to your Father in heaven' (Mt 5:16).

6. Conclusion

It has been my claim in this article that postmodernity discourages us from treating the Bible as a compilation of objective facts and from seeing the ethicist's task as finding the will of God within this collection of information that consequently directs the Christian towards obedience. We need a theology and an ethic that takes the longing for authenticity and character, the appreciation of community and tradition, the recognition of canonical diversity and pneumatology and the need for theological interpretation into account. This can be done through a hermeneutic of love.

Speaking about a *hermeneutic* of love stresses the epistemological character of love (1 John 4). Love is the lens through which we understand the world (Augustine). To loving beings, love comes first, before intellect and will (value personalism). In biblical perspective, we speak of covenantal love. The relationship between God and humanity is

initiated by God but it requires a human response: obedient love (Ramsey). Within this covenant of obedient love we find the answer to our inquiry into the nature of the moral authority of Scripture.

This broader theological framework helps us to understand the meaning of 2 Timothy 3:16-17. The Bible is not so much a sourcebook of facts and principle that we have to apply in our contemporary context. It is first of all a testimony of covenantal love that we read and understand in a community of love. It is only from a desire to serve our neighbour in love by good works that we have access to the depth and richness of Scripture.

Kierkegaard rightly asserted that love is a divine and incomprehensible mystery. However, the works of love may be perceived, they form the observable fruit. Kierkegaard quotes 1 John 3:18, 'Let us not love in word and speech, but in deed and truth.'⁸⁶ Words are only the leaves of the tree: they already give some idea of its nature, but the final test is in the acts, the fruits. It is only within the wider context of our loving acts that Scripture makes sense in a moral discourse.

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Notes

- 1 This article based on a paper presented at the conference of FEET, the Fellowship of European Evangelical Theologians, in Berlin (August, 2012). All Scripture passages are taken from the NIV.
- 2 Herman Bavinck, *Reformed Dogmatics I, Prolegomena* (Grand Rapids: Baker Academic, 2003) 402.
- 3 Bavinck, *Reformed Dogmatics*, 436.
- 4 FEET and the Evangelical Theological Society especially; see research done by Packer and Oden: J. Packer, *One Faith: The evangelical consensus* (Downer's Grove: IVP, 2004).
- 5 C.H. Cosgrove, 'Scripture in Ethics: A History' in *Dictionary of Scripture and Ethics*. Kindle location 2117.
- 6 This becomes obvious in light of the vast amount of literature on this subject. Recently Joel B. Green et al., *Dictionary of Scripture and Ethics* (Grand Rapids: Baker Academic, 2011) was published. A few years ago FEET gave wide attention to B. Brock, *Singing the Ethos of God: On the Place of Christian Ethics in Scripture* (Grand Rapids: Eerdmans, 2007), and an entire issue of the *EJT* (18.2, 2009) was devoted to this work about using the Psalms in the moral discourse.
- 7 'Symbola Evangelica', Evangelical Alliance, 1846, article 1. [Cf. Schirmacher in the present issue, 67 (ed.)]
- 8 Princeton theologians were influenced by the Scottish Common Sense Realism of Thomas Reid. Cf. Mark Noll, *The Princeton Theology, 1812-1921: Scripture, Science, Theological Method from Archibald Alexander to Benjamin Breckinridge Warfield* (Grand Rapids: Baker, 1983).
- 9 Carl F.H. Henry, *Christian Personal Ethics* (Grand Rapids: Eerdmans, 1957) 209-218.
- 10 Henry, *Christian Personal Ethics*, 149.
- 11 Henry, *Christian Personal Ethics*, 437-458.
- 12 Henry, *Christian Personal Ethics*, 359. Italics mine.
- 13 Henry, *Christian Personal Ethics*, 360. Italics mine.
- 14 We think particularly of the discussion about the Chicago Statement on Biblical Inerrancy, on which see <http://library.dts.edu/Pages/TL/Special/ICBI.shtml>.
- 15 Kevin J. Vanhoozer, *The Drama of Doctrine: A Canonical-Linguistic Approach to Christian Theology* (Louisville: Westminster John Knox Press, 2005) 26.
- 16 See e.g. B. Howe, 'Authority and Power' in Green et al., *Dictionary of Scripture and Ethics*.
- 17 See Bruce C. Birch, 'Scripture in ethics, methodological issues 6' in Green et al., *Dictionary of Scripture and Ethics*.
- 18 Patrick Nullens, *The Matrix of Christian Ethics: Integrating Philosophy and Moral Theology in a Postmodern Context* (Colorado Springs: Paternoster, 2010).
- 19 Patrick Nullens, 'Value Personalism as a Lens to Read the Ten Commandments' in *Das Heilige Herz der Tora. Festschrift für Hendrik Koorevaar zu seinem 65. Geburtstag* (Aachen: Shaker, 2011).
- 20 Jürgen Moltmann, *The Spirit of Life: A Universal Affirmation* (Minneapolis: Fortress Press, 2001).
- 21 Stanley J. Grenz, *Theology for the Community of God* (Grand Rapids: Eerdmans, 2000).
- 22 Both theologians have grown in status among evangelical scholars.
- 23 John Webster, *Holy Scripture: A Dogmatic Sketch* (Cambridge: Cambridge University Press, 2003) 13.
- 24 Webster, *Holy Scripture*, 16.
- 25 Especially interesting in connection with Paul's former words about Scripture in Romans 15:4, 5. See also A. Verhey, *Remembering Jesus: Christian Community, Scripture, and the Moral Life* (Grand Rapids: Eerdmans, 2002).
- 26 Hans Frei specifically emphasises the theme of identity in his book *The Identity of Jesus Christ: The Hermeneutical Bases of Dogmatic Theology* (Philadelphia: Fortress Press, 1975).
- 27 The Church is the narrative-formed community which faithfully remembers God's care for his creation, the calling of Israel and the life of Jesus;

- see Stanley Hauerwas, 'The Moral Authority of Scripture: the Politics and Ethics of Remembering', *Interpretation* 34.4 (1980) 356–370; Stanley Hauerwas, *A Community of Character: Toward a Constructive Christian Social Ethic* (Notre Dame: University of Notre Dame Press, 1981); and Stanley Hauerwas, *Unleashing the Scripture: Freeing the Bible from Captivity to America* (Nashville: Abingdon Press, 1993).
- 28 Hauerwas, *Unleashing the Scripture*.
- 29 Stanley Hauerwas, *Character and the Christian Life: a Study in Theological Ethics* (San Antonio: Trinity University Press, 1975); also Gilbert Meilaender (Lutheran) and Jean Porter (Roman Catholic).
- 30 See e.g. T.C. Oden, *Ancient Christian Commentary on Scripture: Old Testament* (Downers Grove: IVP, 2001); C.A. Hall, *Reading Scripture With the Church Fathers* (Downers Grove: IVP Academic, 1998); and Richard J. Foster, *Streams of Living Water: Celebrating the Great Traditions of Christian Faith* (San Francisco: HarperSanFrancisco, 1998).
- 31 Donald A.D. Thorsen, *The Wesleyan Quadrilateral: Scripture, Tradition, Reason & Experience as a Model of Evangelical Theology* (Lexington, KY: Emeth Press, 1990); C. van der Kooi, E. van Staalduin-Sulman and A.W. Zwiep (eds), *Evangelical Theology in Transition: Essays Under the Auspices of the Center of Evangelical and Reformation Theology (CERT)* (Amsterdam: VU University Press, 2012).
- 32 Theological interpretation does not buy into the traditional modernistic biblical criticism that has created an ugly ditch between biblical interpretation and theology; see Kevin Vanhoozer, *Dictionary for Theological Interpretation of the Bible* (London: SPCK; Grand Rapids: Baker Academic, 2005) 19–25.
- 33 As Richard Hays submits, we must be actively engaged in 'metaphor making' – putting the life of our community 'imaginatively within the world articulated by the texts'; see Hays, *The Moral Vision of the New Testament: Community, Cross, New Creation. A Contemporary Introduction to New Testament Ethics* (San Francisco: HarperOne, 1996) 6.
- 33 Hays speaks of key images rather than concepts or doctrines; Hays, *Moral Vision*, 193–214.
- 34 Karl Barth, *Das Christliche Leben: Die Kirchliche Dogmatik IV.4, Fragmente aus dem Nachlass, Vorlesungen 1959–1961* (Zürich: Theologischer Verlag, 1976) 356. In a note Barth refers to the fact that Calvin never advocated any form of religious war in France.
- 35 G.B. Kelley and F.B. Nelson, 'Dietrich Bonhoeffer's Theological Interpretation of Scripture for the Church', *Ex Auditu* 17 (2001) 1–30.
- 36 On the importance of Psalm 119 for Bonhoeffer's Ethics see Brian Brock, 'Bonhoeffer and the Bible in Christian Ethics: Psalm 119, the Mandates, and Ethics as a "Way"', *Studies in Christian Ethics* 18.3 (2005) 7–29.
- 37 For a discussion of the role of a 'key conceptual model' in systematic theology, see Vincent Brümmer, *The Model of Love: A Study in Philosophical Theology* (Cambridge: Cambridge University Press, 1993).
- 38 See the introduction of Vanhoozer, *Dictionary for Theological Interpretation of the Bible*.
- 39 E.M.W. Pedersen, 'This Is Not About Sex? A Discussion of the Understanding of Love and Grace in Bernard of Clairvaux's and Martin Luther's Theologies', *Dialog: A Journal of Theology* 50.1 (2011) 15–25.
- 40 S. Pardue, 'Athens and Jerusalem Once More: What the Turn to Virtue Means for Theological Exegesis', *Journal of Theological Interpretation* 4.2 (2010) 294–308.
- 41 For literature on a hermeneutical interpretation of this expression see C.H. Cosgrove, *Appealing to Scripture in Moral Debate: Five Hermeneutical Rules* (Grand Rapids: Eerdmans, 2002) 158.
- 42 Birger Gerhardsson, 'The Hermeneutic Program in Matthew 22:37–40' in Robert G. Hamerton-Kelly and Robin Scroggs (eds), *Jews, Greeks and Christians: Religious cultures in late antiquity: essays in honor of William David Davies* (Leiden: Brill, 1976) 129–150, quoted in D.A. Hagner, *Matthew 14 - 28* (Word BC; Nashville: Nelson, 2004) 643.
- 43 Par. xxxv, xxxvi, see also E.L. Fortin, 'Augustine and the Hermeneutics of Love: Some Preliminary Considerations' in Richard J. Neuhaus (ed.), *Augustine Today* (Grand Rapids: Eerdmans, 1993) 35–59; J.B. Pool, 'No Entrance into Truth Except Through Love: Contributions from Augustine of Hippo to a Contemporary Christian Hermeneutic of Love' in *Review and Expositor* 101.4 (2004) 629–666; Cosgrove, *Appealing to Scripture*.
- 44 Book 1, par. 36.
- 45 Book 3, par. 15; see also Cosgrove, *Appealing to Scripture*.
- 46 Pool contrasts this with the classic scholastic *fides quarens intellectum*; Pool, 'No Entrance into Truth', 633.
- 47 K.J. Collins, *The Theology of John Wesley: Holy Love and the Shape of Grace* (Nashville: Abingdon Press, 2007); D.L. Cubie, 'Wesley's Theology of Love' in *Wesleyan Theological Journal* 20.1 (1985) 122–154.
- 48 Bernard, *Saint Bernard on the love of God* (Westminster: Newman Press, 1972).
- 49 Jonathan Edwards, *A Treatise Concerning Religious Affections* (1746); Ki Joo Choi, 'The Role of Perception in Jonathan Edward's Moral Thought: The Nature of True Virtue Reconsidered' in *Journal of Religious Ethics* 38.2 (2010) 269–296.
- 50 S. Kierkegaard, *Works of love* (New York: HarperPerennial, 2009) 27.
- 51 Kierkegaard, *Works of Love*, 33.

- 52 A. Deeken, *Process and Permanence in Ethics: Max Scheler's Moral Philosophy* (New York: Paulist Press, 1974) 32.
- 53 This ties in with Scheler's anthropology, where the capacity for self-transcendence is characteristic of humans as dynamic beings who are able to reach beyond themselves with the capacity to love.
- 54 Eugene Kelly, *Material Ethics of Value: Max Scheler and Nicolai Hartmann* (Dordrecht etc.: Springer, 2011); Christine Tappolet, *Émotions et valeurs* (Paris: Presses universitaires de France, 2000).
- 55 Hans-Georg Gadamer, *Wahrheit und Methode* (Tübingen 1960); *ET Truth and Method* (London: Continuum, 2006) 10-15.
- 56 J. Wall, 'The Economy of the Gift: Paul Ricoeur's Significance for Theological Ethics', *Journal of Religious Ethics* 29.2 (2001) 235.
- 57 André Lacocque and Paul Ricoeur, *Penser la Bible* (Paris: Seuil, 2003) 166.
- 58 Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis: Fortress Press, 1997) 413-417.
- 59 I am critical about Nygren's distinction between *eros* and *agape*. *Agape* love can't be disconnected from an erotic creational dimension. There is always a biological and social element. See also Paul Tillich, *Love, Power and Justice: Ontological Analyses and Ethical Applications* (London: Oxford University Press, 1960); Pedersen, 'This Is Not About Sex?'
- 60 Christ transforming the natural law is the unifying theme of Paul Ramsey, *Nine Modern Moralists* (Englewood Cliffs: Prentice Hall, 1962) 3.
- 61 Paul Ramsey, *Basic Christian Ethics* (New York: Scribner, 1950 / London: SCM, 1953) 184.
- 62 Ramsey, *Basic Christian Ethics*, 20.
- 63 Ramsey, *Basic Christian Ethics*, 21.
- 64 The centrality of the covenant for understanding love and even the human person is currently confirmed by the work of the Old Testament scholar Walter Brueggemann. The self is, as one of his books is entitled, the 'covenanted self'; Walter Brueggemann, *The Covenanted Self: Explorations in Law and Covenant* (Minneapolis: Fortress Press, 1999).
- 65 Ramsey, *Basic Christian Ethics*, 13.
- 66 The parable in Matthew 18:27 illustrates this well.
- 67 Vanhoozer, *Drama of Doctrine*, 133.
- 68 Vanhoozer, *Drama of Doctrine*, 104.
- 69 On authorship of Paul, see G.W. Knight, *The Pastoral Epistles: A commentary on the Greek text* (Grand Rapids: Eerdmans, 1992) 21-56; and Peter Walker, 'Revisiting the Pastoral Epistles', Part I, *European Journal of Theology* 21.1 (2012) 4-16; part II *EJT* 21.2 (2012) 120-132.
- 70 W.D. Mounce, *Pastoral Epistles* (Nashville: Nelson, 2000).
- 71 I. Howard Marshall, *A Critical and Exegetical Commentary on the Pastoral Epistles* (Edinburgh: T&T Clark, 1999) 369; see also Galatians 5:6.
- 72 In relationship to the laying on of hands – the divine charisma – and similar constructions (1 Cor 2:12; Rom 8:15), we agree with Gordon Fee that it refers to the Holy Spirit and not just a human spirit (attitude); see Gordon D. Fee, *God's Empowering Presence: The Holy Spirit in the letters of Paul* (Peabody: Hendrickson, 1994) 786-788.
- 73 The contrast is with cowardice. The Spirit gives us a courageous, loving and wise character; power of the Spirit (Eph 3:16; Rom 15:18-19); love of the Spirit (Rom 5:5; 15:30; Col 1:8; Gal 5:22). Self-control (σωφρονισμός) only appears here in the NT, but it refers more broadly to wisdom as it is manifested in moderation, discretion and discipline. It can be related to the Spirit of truth (John 16:13) (Knight, *Pastoral Epistles*, 372). It can also be described as 'balanced judgment' or 'clear and reasonable understanding', see R. Saarinen, *The Pastoral Epistles with Philemon & Jude* (Grand Rapids: Brazos, 2008) 124, especially Appendix A 'Moderation of emotion', 233-241; and Marshall, *Pastoral Epistles*, 182-191.
- 74 ποτύπωσις means a 'sketch, model or pattern' of something.
- 75 Vanhoozer, *Drama of Doctrine*, 105.
- 76 Jean Paul Sartre, *Being and Nothingness: An essay on phenomenological ontology* (New York: Philosophical Library, 1956) 357, quoted and discussed by Brümmer, *The Model of Love*, 160.
- 77 Knight, *Pastoral Epistles*, 430.
- 78 Pejorative γυναικάρια.
- 79 The 'all' includes grandmother, mother and Paul.
- 80 Referring to the Old Testament.
- 81 Passive meaning; see B.B. Warfield, *The Inspiration and Authority of Bible* 2nd ed. (Philadelphia: P & R Publishing, 1948) 294.
- 82 Marshall, *Pastoral Epistles*, 794.
- 83 Mounce, *Pastoral Epistles*, 570.
- 84 Mounce, *Pastoral Epistles*, 571.
- 85 However, we should not separate doctrine from morality. Indeed Scripture is useful for sound doctrine (*didaskalia*) but in 1 Timothy 1:10, 'the sexually immoral, men who practice homosexuality, enslavers, liars and perjurers' is contrary to sound doctrine.
- 86 Kierkegaard, *Works of love*, 29.