

10/31/19

1 and 2 Timothy, Titus, Philemon

NT #42 Be Thou an Example of the Believers

GT

4 dilemmas:

- slavery: Slaves, respect & obey your masters (Tit. 2:9) not purloining (2:10) gain is not godliness (1 Tim. 6:1-5)
 - ⓧ receive Onesimus as a brother (Phil. 1:10-19) colossians 3:11 - there is neither bond nor free though he was unprofitable (theft?) (1:11)
- shame: the church has to appear beneficial/survive in the public square. Reputation matters (Titus 3:1-2, 8, 14)
 - ⓧ be not ashamed of the testimony of the Lord, nor of me his prisoner (2 Tim. 1:8) I suffer these things (1:12)
- Women: Let the women learn in silence with all subjection (1 Tim 2:11-15) "hesuchia" - inner peace, calmness
 - ⓧ The unfeigned faith that dwelt first in thy grand mother & mother (2 Tim. 1:5) 1 Tim 2:2 - hesuchia masculine virtue
- Hope: don't pay heed to fables - the resurrection isn't past (2 Tim 2:18)
 - ⓧ ye are dead, and your life is hid with Christ in God (Col. 3:1-3), Titus 2:12-13

Philemon: well-to-do Roman from Colossae

delivered with Epistle to Colossians

Onesimus: "serviceable" or "helpful" v. 11 play on name (profitable)

Paul primes Philemon for the request by talking about his "communication" (v. 6)

→ partnership, sharing, fellowship = *κοινωνία* - something shared

carries connotation that partnership isn't something you think, it's something you do

Paul uses metaphor of "begetting" that we'll see later with Timothy and also with Corinthians since Paul begot both Onesimus and Philemon, they're brothers

if Onesimus owes you anything, I will pay

- Jesus, Good Samaritan, Abigail (SO1E23)

only letter where Paul doesn't mention death & resurrection of Jesus - perhaps because he's acting it out

Titus - messenger to Crete

reputation of Crete - ~~the~~ treachery, lying, lust, corruption

ch. 1 Titus is Paul's son (v. 4)

v. 2 God cannot lie - contrast w/ Zeus, (born on Crete)

5-9 ordain (presiding) elders in every city - also called bishops (episkopos - overseers)

Titus' authority (similar to Timothy's - at least at the time of the letters) is between apostle and bishop

10-16 corrupt teachers are those of the circumcision

v. 12 - quotes epimenides: Cretans are always liars, vicious beasts, and lazy gluttons, in it for the \$

ch. 2 Jewish Gnosticism - discuss (read from Anderson pp. 81-2) 1:30-36 3:9-11

contrast how Christians should behave

with their current behavior - they're called upon to manifest a pattern of good works

- examples of integrity, self control, and family values

The gospel must be seen to be worthwhile, in addition to its personal value

it should transform those who live it

ch 3 "Christians" should rise above the wickedness of the surrounding culture by inspiration of God's generous grace → they will be made "heirs" of the hope of eternal life.

1 Timothy - Paul sent Timothy to Ephesus to confront corrupt teachers

- 2 themes - Good theology will lead to righteous living
- it is important for the church to maintain a good reputation

Chap. 1 Their teaching divides & causes contention - first sign they're outside Christ's will (vain jangling - v.6)

"fables & endless genealogies" minister questions, while faith has godly edifying in it.

the point of the law is to expose man's sinfulness; these corrupt teachers have

Chap. 2 v. 17 poem to Jesus: honor be unto the eternal King for ever

1-7 pray for civil rulers - because when there is peace, that is the ideal environment for the gospel to spread.

Pres. Ballard in Boston just this week asked the church to do this very thing

8-15 similar to Crete - the Ephesians are departing the covenant path
men: disputations & contention about theology
women: costly apparel, shame to those who can't afford gold & silk

Paul uses Adam & Eve to say women should be subject unto men

- OR - is it that those who have been deceived shouldn't teach?

v. 11 "silence" = hesuchia (inner peace, calm), subjection = respecting authority
in 2 v. 2 - "hesuchia" life → a masculine ideal

Timothy should teach them (Phoebe, Junia, Priscilla - Romans 16:1, 7; Acts 18:26)

Chap 3 → Timothy should call presiding Elders and "diakonos" (helpers) known for healthy relationships

Chap 4 "latter times" could mean "later times" (i.e. within Timothy's lifetime)

v. 3 forbidding to marry, and abstaining from "meats" (foods) → sounds like gnosticism

v. 11-16 admonition for those called to teach (read)

Chap 5 - welfare policy

refuse younger, wealthy widows (women from Ch. 2?) the support of the church so there will be enough for widows who have no one.
respect the age but not the behavior of a misbehaving elder

Chap 6 christian slaves should respect masters - the transformation of the Christian household must be done strategically - what would it do for Christianity if they advocate for freeing all slaves?
another charge to confront corrupt teachers - wealth is motive - rich should be generous

v. 15-16 elegiac poem

2 Timothy - written from final imprisonment

[Ch. 1] stir up the gift of God - accept your calling (v. 6)

Don't be ashamed of my repeated imprisonment
These are those who are - I know it's risky for you

[Ch. 2] Jesus' grace does give strength, like a:

v. 3-6 Soldier, athlete, or farmer - each is willing to work hard & sacrifice, endure

vi 11-13 [poem] about restoration (Alma 41)

v. 16 Hymeneus & Philetus said resurrection is past

are they denying resurrection because of fleshiness or confusion of life w/ knowledge of life

Ch 3 last days (later days) perilous times shall come read v. 1-5, 7

corrupt teachers will prosper up to a point

v. 12 All who will live godly in Jesus will suffer persecution

nature & purpose of scriptures - v. 16 theopneustos, or "god-breathed" (ruach) - see Gen. 1, Ez. 37

purpose is to make wise unto salvation, useful for doctrine, reproof, correction, instruction, in righteousness

v. 17 "perfect" - artios - ready because prepared (perfect for...)

Ch 4 v. 6 - the time of my departure is at hand

v. 7-8 read - calling & election

Tribulation is not a sign of Jesus' absence - it is that his companionship is most useful