

Run Forest Run – Great Words

The Pastoral Epistles

1 and 2 Timothy and Titus are commonly known as the “Pastoral Epistles” they were written between Paul’s first and second imprisonment, between ad 64 and 67.

Timothy

Timothy was a native of Lystra, his mother was a Jewess and his father a Greek. Timothy was a convert of Paul (1st Timothy 1:2) We know Timothy joined Paul on his second Journey about A.D. 51. He was set apart by the Elders and Paul (1st Timothy 4:14; 2 Timothy 1:6) At the time Paul writes the Epistle to him he is residing in Ephesus. Timothy and Luke were Paul’s two most constant companions. After Paul’s death his work was the care of the Ephesian church.

Ephesus

Ephesus is where Paul had done his greatest work about A.D. 54-57

Paul is writing this letter to the Church in Ephesus from his Roman imprisonment, and a little later he addressed this Epistle to Timothy about the work in Ephesus. Ephesus became the home of John, where he would write his Gospel, and his Epistles, and the book of Revelation.

The church at Ephesus had grown over the years as Paul had made a vast multitude of converts, and in the intervening years the converts kept on growing. Within the following fifty years Christians in Asia Minor had grown so numerous that the heathen temples were almost forsaken.

Within the Apostolic generation Ephesus became the numerical, as well as geographical, center for Christendom.

The church situation in Ephesus included no buildings. Houses for Christian worship did not begin to be built for two hundred years after the days of Paul and were not the normal until Constantine put an end to the persecutions of Christians. The church met mostly in homes of the Christian people. All of the Christians, in and around Ephesus met, not in or a few, great central congregations, but in hundreds of small groups in various homes, each congregation under its own pastoral leadership

As you can imagine there must have been hundreds of them. In Acts they are called Elders (Acts 20:17) in this Epistle they are called Bishops (3:1) same office different name.

This is where Timothy’s work primarily was. There were no seminaries (Bible College) to supply Paul with trained Pastors he had to develop his pastors from the converts. Sometimes they were brilliant men, but most men were from ordinary walks of life. He had to do the

best he could with the material available. Without seminaries, without church buildings, and in spite of persecution, the church made more rapid progress than at any time since. Why because it had to keep its mind on the essentials rather than the superficial of Christianity.

Chapters 1-5

Chapter 1- False Teachers

Chapter 2- Prayer and the place of women in the church

Chapter 3-Bishops and Deacons

Chapter 4-The Coming Apostasy – out of the pillars of truth which would be the church, and within the church there would arise gross systems of error, and to combat such things the pastor must continually teach the simple gospel truths.

Chapter 5- Widows, Elders

Chapter 6- Slaves and Riches

1st Timothy 6:1-16

The true Christian should be sustained and happy under all circumstances: have a friendly and a kind word for all and be a man among men as the Savior was – willing to sit at the banquet, and to feast and rejoice with those that do rejoice; but still be heavenly minded in it all. Spurgeon

1. **The Love of a Brother:** Bondservants and master's 1-2
 - a. Slaves and Slavery in the Roman World
 - i. In patriarchal and highly stratified societies of ancient Greece and Rome, owning human beings who could be used as property (chattel slavery) became not only economically indispensable and elaborately regulated by law but also morally justified and regarded as normal
 - b. There are 9 differences between ancient and modern slavery we need to be aware of as we read the new testament
 - i. Neither skin color nor ethnic/racial origins indicate slave status in the population of the roman empire.
 - ii. Thus, slaves who escaped from their owners could seek and make themselves “invisible” among urban crowds or in remote rural areas, while risking severe punishment if caught.
 - iii. Shared dominant cultural values, social codes, and religious traditions.
 1. Even most slaves desired to become their own masters and then as freed men and freedwomen to own their own slaves
 - iv. While they were slaves, they could own property, and some already owned their own slaves. They could accumulate a fund, called a peculium, which they might use to purchase their own freedom.
 - v. Education of slaves was encouraged, which increased their value

- vi. Many slaves functioned in highly responsible and sensitive positions.
- vii. Slave status as a whole was not at the bottom of the socioeconomic pyramid.
- viii. Their identity came from their respective owners.
 - 1. Gravestones of freed slaves testify
- ix. Many of domestic slaves in the early Roman Empire could anticipate being set free by the age of 30
- c. Slave (du'-los)- a slave, bondman, man of submissive condition
 - i. Biblical metaphor one who gives himself up to another's will those who service is used by Christ in extending and advancing his cause among men.
- d. During this time, most of the people were under roman enslavement and this meant Christians as well
 - i. They are multiple times within scripture that slaves are exhorted
 - 1. Ephesians 6:5-9; Colossians 3:22-25; Titus 2:9-10
 - ii. Same theme: serve their masters with excellence in order that they may honor the Lord.
 - iii. Early Church History showed that Christian Slaves cost more.
 - 1. Because they knew he would serve the master faithfully and well.
 - iv. Here in the NT the institution of slavery is not openly condemned, however as the teachings of Christianity spread the abuses of slavery have been abolished. Christianity abolished slavery, not by denouncing it, but by teaching the doctrine of human brotherhood.
- e. Every true believer will realize that he/she is a bond slave of Jesus. He has been bought with a price, he no longer belongs to himself, Jesus owns him – spirit, soul and body and he deserves the very best we have.
- f. Why the encouragement...
 - i. Newly converted believers who were slaves used their Christianity as an excuse to disobey their masters
 - ii. They needed to see their spiritual freedom in Christ and did not alter their social position even though they were graciously accepted in the fellowship of Christ
- g. The treatment was supposed to be mutual respect
- h. Paul's concern here is for the conduct of Christians should be such as to bring Glory to God and not to bring reproach on it.
 - i. If they didn't represent Christ well their Master would blaspheme God.
 - ii. He would conclude that believers are worthless
- i. No matter how low on the social scale we are, we will always have an opportunity to witness for Christ.

- j. Even if their masters were Christians they weren't to treat them with less respect but to serve them even better.
 - i. Benefit to their brothers in Christ
 - ii. Beloved – dear to them

- 2. The Desire of a false teacher 3-10
 - a. One of the responsibilities of the leaders of the local church must always observe what is being taught because we all have a desire to allow our false teaching to slip in (Acts 20:28-32)
 - b. Description of a False Teacher
 - i. Doesn't adhere with sound teaching
 - 1. This leads to godliness
 - c. Attributes
 - i. Proud- promote they are smarter, when they know nothing
 - 1. Warren Wiersbe – a believer who understands the word will have a burning heart not a big head. (Luke 24:32)
 - ii. They are sick – obsessed with arguing/disputes (not spiritually healthy)
 - iii. They do not edify the body but produced sick saints
 - d. Without biblical doctrine
 - i. Envy, (Romans 1:29, Galatians 5:21)
 - ii. Strife- Malicious Talk
 - iii. Reviling – abusive speech
 - iv. evil suspicions
 - v. Wrangling's – no matter the intentions good or bad/their minds are corrupt, and they find benefits from ungodliness to prosper financially
 - vi. They once knew the truth but they rejected it and now are deprived of the truth they once had
 - e. Using their religious profession as a means to make money and not true holy living in the power of the Spirit.
 - f. How are we to live then
 - i. With Godliness/contentment
 - 1. To be like Christ always praising him for where he has placed us. Philippians 4:11
 - 2. Being satisfied with the basic necessities of life.
 - a. Alexander the great was carried out when he died with his hands wide open so people would see the man who once carried the proudest scepter, most victorious sword,

filled with silver and gold, he could save a life or sign it away, were now empty.

3. Christians should seek Christ and his kingdom and God will take care of the rest.
 - a. Clothing – covering as well as a place to live
4. Rich – not in being wealthy but coveting it to be so. – not being content
 - a. **A man is wealthy in proportionate to things he can do without – David Thoreau**
 - i. Leads us to be tempted-gambling, fraud...
 - ii. Desire for more and more and more
 - iii. Do not depend on material things for peace and assurance
 - iv. Many foolish lust
 - v. Often driven to sacrifice some of the really good values in life to keep up with the social side of life.
 - vi. In their quest for gold, they neglect the one thing that will last for eternity their souls.
- g. Money
 - i. The love of it will lead to sin and shame
 - ii. Wandering from the Christian faith
 - iii. Money can't buy happiness
3. **The Response of the Believer:**
 - a. Christian Character
 - i. Righteousness (dealing with men with justice and integrity)
 - ii. Godliness (being like God) – practical piety
 - iii. Faith (faithful) – dependability
 - iv. Love (affection for God and others)
 - v. Patience (endurance) in hard places
 - vi. Gentleness (kind and humble disposition)
 - b. Fight – not the ring but the track
 - i. Lay a hold of the eternal life
 - ii. Live out the daily practice of having eternal life
 - iii. Give your best
 - c. The charge
 - i. Vs 13
 - ii. Faithful every day and abide in him **1st John 2:28**
4. Application
 - a. Run to love
 - i. First of all, to Jesus
 - ii. And then to Love one another
 - b. Run from the desire

- i. Flee from the desire to a life of ungodliness
- c. Run to the response
 - i. Live boldly through the great time and the tough times by giving your best.