

The Question of Slavery

It has been argued that slavery can be accepted as an institution because the Old Testament made provision for it, and because there is no call in the New Testament to abolish it. But the ethics of the Christian religion have always destroyed every institution of human bondage which treats individuals as property instead of persons. If there is “one God and Father of all” (Eph. 4:6), and if all are debtors to Him (Rom. 3:21-26), then no heart with Christian compassion can view another person as something to be used in a selfish way. In Christ, others must become beloved brothers, with their interests esteemed above our own. In just this manner, Paul wanted Onesimus to become a “beloved brother” to Philemon. While the Bible does not tell how Philemon received back his renegade slave, there is a wonderful tradition that the repentant Onesimus was well received, given his liberty, and eventually became a bishop in Berea, a city in northern Syria.

Study Questions: Lesson 10

18. 1 Timothy: Protect the Gospel

First please read chapter 18 in the text.

RESPONSE

The Tenderness of Timothy

1. Briefly, who was Timothy?

Why Written

2. Why was *The First Epistle to Timothy* written?

Principles for the Pastor - Ch. 4 - 6

3. What is the true origin of much false teaching?
4. Read 1 Timothy 6:11-16. What specific directives are given to those who would be individuals of integrity?

19. 2 Timothy: Preach the Gospel

First please read chapter 19 in the text.

RESPONSE

Why Written

5. Why can 2 Timothy be called “The Last Letter”?

Last Words - Ch. 4

6. Why did Alexander the coppersmith rush to Rome?

REFLECTION

7. Is it “fair” that a man who had arrested innocent people and thrown them in jail, a man who stood by while another was killed, and who hurt many without mercy, is it “right” that such a man be saved and honored in the end?

MAKING IT PERSONAL

8. Do you have the capacity to forgive and love those who have wounded you, like Paul once wounded the Church, or is your love and forgiveness conditional in that you are waiting on an apology from the offender?

20. Titus: Teach the Gospel

First please read chapter 20 in the text.

RESPONSE

Why Written

9. What was Titus to do in the church on the island of Crete?

Who to Be Teachers - Ch. 1

10. List the qualifications for being an elder in a church.
11. What did the *Judaizers* teach?

MAKING IT PERSONAL

12. Do you have a servant's heart or is there a secret, intangible, but very real impulse to "be in charge?"

21. Philemon: Grace in Practice

First please read chapter 21 in the text.

RESPONSE

Why Written

13. Describe or define the following:
- Apphia
 - Achippus
 - Philemon
 - Onesimus
 - "beloved fellow worker"
 - "profitable."

REFLECTION

14. a. Summarize the story that is told in *Philemon*.
b. What is its main lesson to you personally?

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Lesson 10 The Pastoral Epistles

Chapter 18 - 1 Timothy: Protect the Gospel

- 1) Timothy was a native of Lystra, in the province of Galatia. 2) He was the son of Eunice and the grandson of Lois - who were devout Christians. 3) His father was a Greek. 4) From a child, Timothy had been exposed to those teachings which lead to salvation. 5) He was allowed to become a traveling companion with Paul in the ministry during the Apostle's Second and Third Missionary Journeys.
- [Between two possible imprisonments in Rome, Paul likely made a trip to visit churches in Asia Minor and possibly Spain. If there was only one Roman imprisonment, then the letter was written from Rome.] Paul left Timothy in Ephesus, and wrote this letter with practical instructions: how to behave as a pastor in order to put this church into vital condition, so that it could withstand the troubles ahead.
- The true origin of much false teaching is nothing less than *demonism* (1 Tim. 4:1).
- Individuals who would have integrity are: 1) to flee from the love of money; 2) to follow after righteousness, godliness, faith, love, patience, and meekness; 3) and to lay hold on eternal life.

Chapter 19 - 2 Timothy: Preach the Gospel

- Shortly after communicating with Timothy, Paul was brought to trial and executed. It is probably the last letter he ever wrote.
- This is probably the same Alexander of Ephesus whom Paul had delivered unto Satan (1 Tim. 1:20). Now, Alexander had a chance to retaliate and so he did Paul "much evil" by testifying against him.

Chapter 20 - Titus: Teach the Gospel

- In addition to bringing organizational stability to the church in Crete, Titus was to silence those of "the circumcision party" (or the Judaizers, 1:10-16).
- An Elder must 1) be blameless, 2) not self-willed, 3) not soon angry, 4) not given to wine, 5) no striker, 6) not a lover of money, 7) a lover of hospitality, 8) a lover of good men, 9) sober, 10) just, 11) holy, 12) temperate [self-controlled], 13) one who has held fast the faithful word as he has been taught, and 14) able to exhort [convince] the gainsayers [opposition].
- The Judaizers (1:10-16) argued for circumcision as a sign of spirituality, and then went on to teach "Jewish fables"(1:14).

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Chapter 21 - Philemon: Grace in Practice

13. a. Apphia was probably the wife of Philemon.
 - b. Achippus may have been the son of Philemon, and perhaps a pastor of the assembly.
 - c. Philemon was a leader in the church at Colossae, and a wealthy man.
 - d. Onesimus was a slave of Philemon, who stole money from his master and ran away to Rome.
 - e. “beloved fellow worker” - Philemon
 - f. “profitable” - Onesimus, the converted runaway slave
14. a. Paul, while imprisoned in Rome, receives Onesimus as a new convert.

Onesimus is a runaway slave, who was therefore subject to whatever cruel punishment the owner might choose, often tortuous death. The master is Philemon, a leader in the Colossae church whom Paul knows and loves from Ephesus. Paul sends this letter (probably at the same time as the Colossian letter) with Onesimus as he returns in repentance to Philemon. Paul encourages Philemon to apply the Ephesian letter's principles of union with Christ, and unity (and forgiveness) among the brethren. The manner of Paul's presentation is an example of spiritual leadership, tact, and diplomacy.

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