



24 Hours Through the Bible*

*Primarily sourced from 'Learn the Bible in 24 Hours', by Dr. Chuck Missler, and *The Analyzed Bible*, by G. Campbell Morgan

Hour 20: Letters to Individuals: 1 & 2 Timothy, Titus, Philemon

1 Timothy

Morgan: Prologue

- The subject of Paul's association with Timothy is very full of interest, and of beauty.
- It is the story of a beautiful comradery in Christ between an old and a young one.
- His references to Eunice and Lois would suggest a long acquaintance with them
- This has been conjectured based on the fact that Lystra is not far from Tarsus, Paul's hometown
- And that these women had been influenced by the apostle during the early days of his Christian life
- Before Barnabas sought him and brought him to Antioch.
- The first recorded visit to Lystra ended in the terrible stoning of the apostle, drug out of the city as dead.
- Almost immediately he returned to confirm the disciples.
- In all probability the boy Timothy was led to Christ then
- Paul speaks of him as his son in the faith
- And on the occasion of his next visit Timothy is a disciple, **"well reported of by the brethren."**

Timothy set apart for the work of the ministry

- From that time onward he shared his journeyings and helped him in his work.
- Near Paul's end, conditions at Ephesus made it necessary that someone should be stationed there
- Having apostolic authority to set things in order, to this work Timothy was assigned.
- Paul's passion was ever that of the well-being of the Church as **"the pillar and ground of the truth,"**
- He parted from Timothy, sacrificing his comfort, as many tender touches reveal, for Ephesus' sake.

-This epistle was sent to Timothy at Ephesus, and contains instructions necessary to fit him for this work.

It may broadly be divided thus:

Introduction (1:1-2)

Timothy's Charge, the Church (1:3-3:16)

Charge to Timothy, the Ministry (4-6:16)

Conclusion (6:17-21)

Introduction (1:1-2)

- In the apostolic salutation two elements are revealed which characterize the whole epistle
- Elements of **authority** and **tenderness**.
- Paul's introduction of himself is a declaration of **authority**.
- In order to have the proper government of the church there must be duly constituted authority

-Paul's greeting to Timothy is a revelation of **tenderness** in his form of address
-“**My true son in faith**”; and in the words of actual salutation, “**Grace, mercy, peace.**”

Timothy's Charge, the Church (1:3-3:16)

Introduction: Here may be discovered the apostolic conceptions of the Church itself

-These constitute the bases of our interpretation.

First The apostle had in mind the Church and mankind and therefore her Gospel

Second the Church and God, and her intercession

Third the Church herself, her office and officers.

(1:3-11) The Church's Gospel is the Gospel of “the blessed God”

-Therefore Timothy is to safeguard it against any different doctrine.

-The law is good, but it is for the lawless.

-All the things of evil, against which it protests, are absent in the lives of those obedient to sound doctrine.

(1:12-17) Gospel power is illustrated

-By a passage in which Paul recalled the sin of his past

-Triumphed in the grace which overcame it, and claimed the ministry service following.

-All ended in a great song of praise.

(18-20) Timothy is charged

-To “**war the good warfare**,” which means more than fighting the good fight of faith in personal life.

-The words convey the thought of a military campaign

-And includes all the responsibilities of the officer in command.

-Timothy is to engage in the warfare

-Remembering the prophecies uttered concerning him, and holding faith in a good conscience.

-The apostle emphasized the urgency of his charge by words of warning

-In which he cited instances of those who had failed.

(2:1-7) The Church is called to plead with God the cause of mankind

-Not only called to proclaim to men the gospel of God

-The apostle exhorted to exercise this function

-Which he described by these words: “**supplications, prayers, intercessions, thanksgivings.**”

-He then named the subjects of prayer, declared its authority

-And insisted that those who prayed should be clean in conduct, and strong in character.

(2:8-15) Women in the assembly

-The subject of public assemblies of the church in Ephesus was evidently in the mind of the apostle

-As he described the demeanor and position of women in the church.

(3:1-13) The church itself must be properly governed

-The church itself must be properly governed, and recognize the true meaning of her existence.

-Turning to the subject of government, the apostle dealt with two orders, **bishops** and **deacons**.

-The **bishop** is an overseer—that is, one whose duty it is to watch over the flock, and know them

-To become acquainted with their condition and their needs.

-He proceeded to describe the qualifications necessary for its office fulfilment.

-The picture is that of a perfectly balanced life, neither given to excess in any direction, nor ascetic.

-The office of the **deacon** was not inferior, but different.

-‘**Likewise**’ **deacons** are complementary and co-operative.

-The apostle was as careful with the qualifications of **deacon** as he was with the calling of the **bishop**.

(3:14-16) All this leads to the final declaration of this first division

-Which is a remarkable and singularly beautiful description of the Church and her purpose.

-She is the house of God, and moreover, "**the pillar and ground of the truth**"

-The church is the institution which upholds and manifests truth in the sight of all.

-Finally he declared what that truth was which the Church supports and reveals.

Charge to Timothy, the Ministry (4-6:16)

Introduction: Having thus dealt with the Church as the charge committed to Timothy

-He charged Timothy as to how he was to fulfil his responsibility

-He dealt with his duty toward the truth, his duty toward the flock, and his duty toward himself.

(4:1-3) His duty toward the truth

-With regard to the first, Paul first definitely and solemnly warned him of an approaching danger.

-There would be a decline in faith the rise of ascetic practices.

(4:4-9) The corrective consists in a declaration of the breadth of the true whole life in godliness

-Both in its present and future realizations.

-Godliness does not starve any life; does not produce any crippling of powers

(4:10-16) The secrets of strength for those who defend the truth against error are next set forth.

-Hope is to be set on God.

-The teacher must be such a man as to carry conviction and command respect.

-To do this, he must give himself to reading, exhortation, teaching

-Their combination suggests the true type of preaching.

-There must be the cultivation of the gift

-Then earnest devotion to the things to be declared.

-This is expressed in the charge, "**give yourself wholly to them.**"

-So sacred and time consuming is the glorious work, that it demands the whole man.

-The general attitude is expressed in the language, "**Take heed to yourself, and to your teaching.**"

(5:1-16) His duty towards the flock

-His demeanor toward men and women is described.

-The large section devoted to widows indicates the local conditions and dangers.

(5:17-22) Elders in the church are to be held in honor, and provided for.

-If an elder is found guilty of sin, his public position demands a parallel public reproof

-For the sake of the maintenance of a general discipline.

-The responsibility in this connection is so great that the apostle solemnly charged Timothy

-As to how he is to act while in the light of God, of Jesus Christ, and the elect angels.

(5:23-25) At this point in the letter there occurs a personal parenthesis

-On a subject occurring to his mind at the moment, and dealt with immediately lest it should be forgotten.

(6:1-2) The last injunction of the apostle concerning Timothy's duty toward his flock

-Exhorting those who serve unbelieving masters to let their service be a testimony to their Christianity

-Those who serve Christian masters are not to presume upon their 'brotherhood' to neglect their duty.

-They are rather to serve all the more zealously, out of love and respect.

(6:3-10) False teachers: the primary reason for Timothy's appointment to Ephesus

-His reference to this consisted of a scathing description of them

-And a startling revelation of the real reason for their actions.

(6:11-16) This prepared the way for his dealing with Timothy's duty toward himself.

-The apostolic form of address here recognized the character of Timothy, "O man of God."

-His charge to him was threefold: he was to flee, to follow, to fight.

-The young ambassador of the Cross is placed against the example of the sad and sorrowful Jesus

-Testifying to 'truth' in the court of the Roman governor Pilot

-And the glorious Person of the manifested King at the day of His advent.

Conclusion (6:17-21)

(6:17-19) The conclusion seems to be of the nature of a postscript

-The final charge to Timothy reminded the apostle of the perils which threatened the rich in this world

-For their sakes he described the true attitude of a Christian man.

(6:20-21a) The letter closes in an outburst of personal appeal

-Personal tenderness, apostolic authority, a great sense of wrong being done to truth

-Positively, he is to guard the deposit entrusted to him

-Negatively that he turn away from the things which oppose.

(6:21b) The brief final 'signature' and benediction is full of comfort.

-For all the responsibilities that rested upon this man, he needs the full grace of God

-No need for anxiety, no panic, for grace is ever the portion of such as are appointed to responsibility.

Focusing

Missler:

The Pastoral Epistles

How many of you are in full-time ministry? Overview: diversity of gifts; depth of commitment; challenges predictable; anticipates today!

First Epistle to Timothy: The Local Church & its Minister

The Pastoral Epistles: specific instructions and encouragement to the pastors of the local churches.

Timothy was the pastor—and Paul's young protégé—of the "assembly" at Ephesus. Ten times (in the two letters) Paul speaks of his "charge"—committed to him by Christ, and he To Timothy—the glorious Gospel of the blessed God...

-A Charge: Guard the Deposit Ch. 1

-The Assembly and Its Conduct Ch. 2 – 3
-Concerning Order Ch. 2

-Men and Public Prayer

-Women and Public Mien
-Concerning Office Ch. 3

-Qualification of Elders

-Qualification of Deacons

-The Minister and His Conduct Ch. 4 – 6
-To the Assembly in General Ch. 4
-To Particular Groups Ch. 5, 6

2 Timothy

Morgan: Prologue

- This second letter to Timothy was also written from prison
- In all likelihood followed the first within a very few months, as a sequel
- The troubles in the church were the same as those referred to before
- The charge to Timothy was of the same kind.
- The note of apostolic urgency seems heightened

It is evident that Paul wrote again under a threefold consciousness.

First: He was conscious of his own approaching departure.

Second: He recognized the evil in the church at Ephesus, and forecast the terrible days that are coming.

Third: He was, moreover, most acutely conscious of the grave responsibility resting on Timothy.

-In the light of the first two facts—his departure and the evil days at hand

-He addressed himself to Timothy concerning his responsibility.

The epistle is almost exclusively personal

- His heart was set on this child of his own labor with some anxiety
- That Timothy might be faithful to his opportunity, for his own sake, and for the sake of the truth.
- This book is revealing of the true attitude of the minister in days of decline and peril.

The letter may be divided thus:

Introduction (1:1-5)

Personal Responsibility (1:6-2:13)

Church Responsibility (2:14-3:13)

Truth Responsibility (3:14-4:5)

Conclusion (4:6-22)

Introduction (1:1-5)

- In this introduction there are two phrases differing from those used in the first letter.
- He described his apostleship as being **“according to the promise of the life which is in Christ Jesus.”**
- Very suited to this letter, which was intended to strengthen Timothy in view of his difficult work.
- He called Timothy his beloved son, and thus expressed a growing tenderness for him.
- The passage (1:3-5) of thanksgiving breathes the very spirit of this affection.

Personal Responsibility (1:6-2:13)

Introduction: Timothy's personal responsibility is dealt with first as to gifts, and secondly as to grace.

(1:6-18) He first laid two injunctions on him

- To **“stir up the gift,”** and not to be ashamed of the testimonies.
- The gift bestowed upon him was that of capacity for oversight
- And was characterized by a spirit of power, love, and sound mind.
- This twofold injunction is emphasized by a twofold incentive
- Namely the greatness of the Gospel committed as a deposit
- And Paul's experience and convictions in relation to the responsibility of the ministry.
- The discussion of these is followed by an injunction
- Including a question of government and courage
- The paragraph ends with examples of those who failed, and of one who has been true.

(2:1-6) The apostle came to the subject of grace

- Again there are two injunctions, “Be strengthened in the grace,” and “suffer hardship,”
- Illustrated by the **soldier** who is loyal to a king
- The **athlete** who observes the rules, and the **farmer** who labors and waits.

(2:7-13) The apostle passed from injunctions to incentives

- The first is expressed in the comprehensive words, “Remember Jesus Christ, risen from the dead”
- This command recognized the limitations of human life
- The apostle then passed to a lower level of incentive
- That of his own experience, yet this would have special weight with Timothy, the child of his love.
- Paul’s suffering is declared in the words, “I suffer hardship unto bonds, as a malefactor.”
- But his confidence flames out in the declaration, “The word of God is not bound.”
- Turning finally from the supreme example of Jesus
- The apostle quoted one “**faithful saying**,” which set the principles of responsibility before the mind.
- The foundation principle is that of identification with Jesus in death and resurrection
- Christian service experience is described in the words, “If we endure, we shall also reign with Him.”
- Understanding this is to feel the force of the warnings, “If we shall deny Him, He also will deny us.”

Church Responsibility (2:14-3:13)

Introduction: In charging Timothy as to his responsibility concerning the church

- The apostle dealt with the perils and duties then present, and with the coming troubles.

(2:14-19) His first duty to the church was to exercise his gift

- The apostle’s instruction gathered round the threefold description of the spirit of the gift already stated.
- Placing the workman into contrast with the destroyers, he was to exercise power.
- Necessitated by the presence of those disputing about words, and indulging in “**profane babblings**.”
- He was, moreover, to exercise his gift in the spirit of love; in the definite administration of discipline.
- In order to all this he must himself flee aspirations and desires which are self-centered
- Follow the truth, and refuse questions likely to engender strife.

(3:1-13) The apostle turned aside to give Timothy a foretelling of coming trouble.

- Even more trying times would come
- Days characterized by “**holding a form of godliness, but having denied the power thereof**.”
- In view of these coming troubles the apostle wrote of his own manner of life to prepare Timothy.
- He had passed through all manner of suffering, enabled by the strength and faithfulness of his Lord

Truth Responsibility (3:14-4:5)

Introduction: Turning to the question of Timothy’s responsibility concerning the truth

- Dealing first with the Scriptures themselves, and then uttering his final charge.

(3:14-17) One word indicates the personal responsibility: “abide**”**

- The words which indicate the values of the Scriptures are evidently carefully chosen:
- “**teaching, reproof, correction, instruction.**”
- Their purpose is making complete the man of God in order that he may be prepared for his work.

(4:1-5) His final charge had to do first with his work.

- The incentives are those of the final testing, and the very perils in the midst of which he labored.
- His work is stated in four words, “**preach, reprove, rebuke, exhort**”
- Which exactly correspond to the values of the Scriptures already declared.

Conclusion (4:6-22)

- In this conclusion we have in all probability the last written words of Paul preserved to us
- They declare his own final attitude as to his own ministry, as to his associates, as to his enemies.
- The final salutations are followed by the words “**grace be with you.**”
- The one great theme of all Paul’s preaching and teaching had been that of **grace**
- Therefore this brief sentence forms a most fitting conclusion to the things he has written.

Focusing

Second Epistle to Timothy: Challenge to Faithfulness

Paul’s last, as he awaited execution; he did not expect to be freed this time. The first letter was a “charge;” this one is a “challenge” to fortitude and faithfulness, under both the present testings, and in the end-time testings to come.

- The True Pastor under Testings Ch. 1, 2
 - The True Personal Reaction
 - The True Pastoral Reaction
- The True Pastor and End-time Troubles Ch. 3, 4
 - The True Personal Reaction
 - The True Pastoral Reaction

Warnings

In the second epistle the “some” have become “all.” A prophetic profile of our own times...

- “Some have turned aside” Ch. 1:6
- “Some have made a shipwreck” Ch. 1:19
- “Some shall fall away” Ch. 4:1
- “Some have turned after Satan” Ch. 5:15
- “Some have been led astray” Ch. 6:10
- “Some have missed the mark” Ch. 6:21
- Our Challenge: Finishing well...

Finishing Well

2 Tim 4:7-8

I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.

Assurance

2 Tim 1:12

For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

Titus

Morgan: Prologue

- It is a remarkable fact that Titus is not mentioned in the Acts of the Apostles.
- All we know of him we gather from the writings of Paul.
- From the present letter we learn that he was a convert of the apostle.
- From the letter to the Galatians we learn that he was a Greek.
- In the second letter to the Corinthians there are sundry references to him.

- He met Paul in Macedonia, and gave him an account of the effect produced by his first letter to Corinth.
- He voluntarily undertook the completing of the collections for the saints at Jerusalem.
- Paul speaks of him as a partner and fellow-worker.
- He was sent to Corinth to make collections for the poor saints at Jerusalem.
- Finally, Paul declares his confidence in him.

- The present epistle finds him in Crete for a temporary sojourn, having a definite purpose.
- His stay there was to be short.
- There is uncertainty as to the foundation source of the churches in Crete.
- Most probably they were the direct results of the day of Pentecost.
- Christian doctrine had been corrupted by Judaizing teachers.
- Taken together with the natural characteristics of the Cretans, had brought about a state of disorder.
- Titus was sent to set things in order, and this letter contains his instructions.

The epistle may be divided in the following way:

Introduction (1:1-4)

Church Government (1:5-16)

Church Behavior (2)

Church and State (3:1-11)

Conclusion (3:12-15)

Introduction (1:1-4)

- Paul described himself first by the fundamental and inclusive truth, as the “**bond-servant of God**.”
- His definition of apostleship follows, and is full and remarkable.
- An apostle “**according to the faith of God’s elect**,”
- That is all his ministry was exercised within the limits of that faith.
- Its strength is indicated in the words, “**in hope of eternal life**.”
- His salutation of Titus as “**my true child after a common faith**”

Church Government (1:5-16)

Introduction: The chief business of Titus in Crete was that of setting the church in order

- The apostle first discussed the true form of government as to its office, its functions, its character.

(1:5-9) The office is that of the elder, aka the bishop

- The function of the elder is declared to be that of a steward, which suggests general oversight
- And management of the affairs of the household.
- The fulfilment of this will be realized by a recognition of the fact that he is a teacher.
- The function of the bishop, therefore, is not that of making laws and regulations
- But interpreting the will of God as revealed in the sound doctrine, and insisting upon obedience.
- Only men of character are to be appointed to such office
- The apostle described the character as that of a threefold blamelessness
- The bishop must be blameless in family life, personally blameless, blameless in doctrine.

(1:10-16) The immediate reason for Titus in Crete

- Was that of the presence there of Judaizing teachers
- Who for filthy lucre’s sake were perverting the truth, and working havoc in whole houses.
- His method, therefore, would necessarily be that of severity.

- He was to reprove them sharply.
- The reason of the severity, is as always, that the highest purposes of love may be realized.

Church Behavior (ch. 2)

(2:1-10) What the behavior of the Church of God should be

- The apostle first laid down the particular precepts
- Then he declared the power in which it would be possible to obey.
- The behavior is to be that which best reflects sound doctrine
- He made application of this to the aged men and aged women
- To the young women and young men, and finally to servants.
- It was of these last that he declared, **"that they may adorn the doctrine of God our Savior in all things,"**
- Revealing the fact that the more difficult the circumstances in which Christian life is to be lived
- Greater is the opportunity for revealing the graciousness and glory of God's government.

(2:11-15) Since these are the commandments laid upon the Church

- He showed that it is possible to obey them because of the resources at the disposal of every Christian.
- In a passage of singular beauty and power he declared the fourfold value of the grace of God.
- That grace had its epiphany at the first advent of Jesus.
- It first brings salvation, then teaches
- The result produced by teaching, denies ungodliness and worldly lusts
- Throughout all these it directs the eyes of the saint toward the advent of glory.
- Thus the two advents are referred to.
- The first was the occasion of the epiphany of grace.**
- The second will be the occasion of the epiphany of glory.**
- In order to obey the precepts it is necessary to live in the light of the twofold relation of
- The advent of grace and the advent of glory.
- This description of the power of grace merges into a statement
- Concerning the work of Christ through which the grace of God has become operative in the need of man.

Church and State (3:1-11)

Introduction: The final division, called forth by local circumstances

- Which clearly reveals the apostle's conception of the relation between Church and State.
- This he dealt with by declaring the Church's duty, the Church's impulse, and the method of realization.

(3:1-2) The duty of the Church

First that of subjection to the authorities

Second readiness to every good work

Third freedom from all evil speech

-Finally the maintenance toward all men of the attitude of gentleness and meekness.

-The presence of such persons in any State is a positive benefit to that State.

-The multiplication of such lives serves to strengthen and establish the life and order of any nation.

(3:3-7) Remembering certain facts

-Will contribute to the fulfilment of these ideals of life and conduct, in relation to the State.

First is that they should remember their own past

Second is that they should remember the Divine grace whereby the change has been wrought in them

Third they should recognize what is the value of their present position of life.

-This threefold memory of what we were, of how the change has been wrought, and of what we are

-Will serve ever to create the spirit of subjection to authority

- When that authority does not conflict with submission to the will of God
- Will equip us for all honest toil, will silence all evil speech
- And will generate an unceasing passion toward those that are without.

(3:8-11) Titus as appointed overseer is held responsible

- For the realization of these ideals of life by the local church
- By fulfilling his office as steward of God, by the declaration of that which is profitable
- By the shunning of all that is unprofitable, and by the persistent maintenance of discipline.

Conclusion (3:12-15)

- The conclusion of this epistle shows that it was written at an earlier date than that to Timothy
- For the apostle was evidently at liberty, and choosing his own place of winter residence.
- He then dealt with matters of local significance
- He closed with a benediction which harmonizes with his opening salutation.
- For the fulfilment of his work as steward of the house of God
- For the Church's submission to his direction, grace is needed and supplied.

Focusing

Missler:

Titus: Paul's Troubleshooter

Paul used him to help sort out some extremely delicate situations. While Paul was still working at the church in Antioch, he took Barnabas and Titus on a difficult visit to Jerusalem. They debated with the leaders the position of non-Jews in the church. Titus was probably the only Greek present (Galatians 2:1-5).

Paul used Titus on a diplomatic mission to the church in Corinth. Titus took a severely-worded letter from Paul to the Corinthians tackling their unruliness. He was also given instructions by Paul to enforce at Corinth.

When Paul and Titus met in Macedonia, Titus had achieved a lot of what Paul had asked for (2 Corinthians 2:12-13; 7:5-16).

Paul and Titus travelled to Crete, where Paul left him. Paul later wrote a letter to Titus. This shows Titus in charge of another difficult situation. Paul urged him to combat quarrelling and slander by rebuking his hearers and using his full authority to bring order.

Titus: Maintain Good Works

Prominent in settling the strife in Corinthian church, which called for firmness and tact, from which Apollos appears to have shrunk (1 Cor 16:12). Ten years later, he is selected to deal with the challenging position he temporarily held in Crete, when this letter was addressed to him.

- As to Elders in the Assembly Ch. 1
 - Put things in order
- As to Classes in Particular Ch. 2
 - Adorn the doctrine
- As to Members in General Ch. 3
 - Maintain good works

Philemon

Morgan: Prologue

- This letter is of a purely personal nature.
- While it is a matter of a personal and private nature yet the whole method is a radiant revelation
- Of the application of Christian principles to matters of individual life and social relationships.

The letter falls into four divisions:

The Introduction (vs. 1-3)

The Approach (vs. 4-7)

The Argument (vs. 8-16)

The Appeal (vs. 17-21)

Conclusion (vs. 22-25)

The Introduction (vs. 1-3)

- The letter is addressed to Philemon, but includes the members of his household, and the whole Church.
- The reason for this is, evidently, is the new social relationships existing among church members
- Paul is about to base his appeal on behalf of a slave, Onesimus.

The Approach (vs. 4-7)

- After the usual salutation of grace and peace
- The apostle proceeded to declare his thankfulness for all he heard of the love and faith of Philemon.
- It noted that this love and faith was described as being “**toward the Lord Jesus, and toward all the saints**”
- He prayed for him that the fellowship of his faith might be effectual, and declared how much joy
- And comfort he had in the knowledge of the fact that the saints had been refreshed by Philemon.
- All this constituted a method of approach to Paul’s argument
- Upon which he based the specific appeal which was the principal purpose of his writing this letter.

The Argument (vs. 8-16)

- The first movement in the apostle’s argument was that of the introduction of himself.
- He declared that although he had full authority to command Philemon in Christian conduct
- He chose rather to appeal to him upon the basis of his love.
- Setting aside his official authority, he set up the authority of their mutual love.
- Tenderly, and full of the sacred art, referencing himself as “**the aged**” and “**a prisoner of Jesus Christ**”
- It would have been very difficult for Philemon to have refused Paul’s request
- For anything requested by one who was so highly esteemed and tenderly loved in the faith.
- Thus the apostle would capture him by this introduction of himself.

- He then adopted a new method of argument by the way in which he referred to Onesimus.
- This man, a slave of Philemon, had run away from his master
- The most probable attitude of Philemon toward him would be that of a perfectly just anger.
- When reading this story the men must be measured by the standards of their own age.
- The more perfect light in which we are now living, and which makes the holding of slaves impossible
- Was then only beginning to break through the darkness, and its meaning was not perfectly apprehended.
- Paul introduced the runaway referring to him as “**my child, whom I have begotten in my bonds.**”
- From these words it is evident that in some way Onesimus had come under the influence of Paul
- And had been brought to Christ thru Paul.
- Reference to his relationship to Philemon immediately followed

- But was introduced with a touch of playful humor
- For the word Onesimus means 'profitable'
- And when the apostle wrote, "**who once was unprofitable to you, but now is profitable to you and me,**"
- He was indulging in a play upon words.

The Appeal (vs. 17-21)

- At last the apostle reached his appeal.
- He asked Philemon to receive Onesimus as though he were receiving Paul himself.
- Seeing that there might be some difficulty in the way
- The apostle made himself responsible for any debt which Onesimus owed Philemon
- Gently reminding the latter that he owed himself to Paul.
- He finally declared his confidence that Philemon would do as he asked, and even beyond.

Conclusion (vs. 22-25)

- Finally, the apostle expressed his hope that he would be able to visit Philemon
- Requesting that a lodging should be prepared for him; sent salutations; and pronounced the benediction.

Focusing

Missler: Philemon: A Personal Intercession

Even in the finest art galleries there is always a place for choice miniatures. This private, personal note is a masterpiece of courtesy, tact, and even playfulness of wit. It also serves as an exemplar of intercession. Slaves were property, with no right of asylum. Onesimus was a domestic slave of Philemon and had absconded west to Rome.

Here he became converted and is being returned to Colosse a changed man. Endeared to Paul who reluctantly sends him back for reconciliation at Paul's expense... [We, too, are God's property, and are fugitives. Our guilt is great, the penalties heavy. The Law condemns us; conscience has betrayed us. Yet Grace concedes a right of appeal. Jesus, as Paul did here, declares, "Put it all to my account."]

Philemon lived at Colosse, to which Onesimus, a runaway slave, is being returned. This letter was dispatched from Rome: when the epistle to Colossians was sent, by the hand of Tychicus, Onesimus and this private note to Philemon, accompanied it.

- Salutation Ch. 1:1-3
- Praise of Philemon Ch. 1:4-7
- Plea for Onesimus Ch. 1:8-17
- Paul's Pledge & Assurance Ch. 1:18-22
- Benediction Ch. 1:23-25

Top Ten Principles for Studying the Old Testament

The Connection: There are by some counts 4,105 NT passages that *allude** to and 352 passages that are a *direct*[#] quote from the OT, many from the Greek OT, aka the LXX. This Bible is one connected book. To fully understand the New we must know the Old.

**Allude* to example: See John 1:18, #*Direct* Quote: See Matt. 3:3

1-One author, the Holy Spirit; Many Penmen. see 2 Tim. 3:16, 2 Pet. 1:21, Mark 12:36, Acts 1:16. Therefore this is a Spiritual Book, that must be approached and understood spiritually and only with the

aid of the Holy Spirit. See 1Cor. 2:9-15. The natural man will see only the History, the blood, the polygamy, the killing, lots of rules; but we must pray as David did: Ps. 119:18: **Open my eyes, that I may see wondrous things from Your law.**

2-The OT is Primarily about Jesus: see Heb. 10:7, John 5:39, John 5:46, Including feasts, Col. 2:16-17.

3-The OT is God Speaking: Thru Prophets, visions and figures of speech often explained in the NT. See Hos. 12:10, John 6:32-33, 1 Cor. 10:4, Heb 1:1. God is speaking and revealing thru Jesus: John 1:18, 1 Tim. 6:16 (Compare with Ex. 33:18-23). When God appears as a man in the OT who in the Godhead appears according to Jesus in John 1:18? Jesus does.

Guidelines for interpreting figures of speech:

- Always approach scripture literally. If it makes no sense to apply it literally, then it's probably a figure of speech.
- Let the context and other scripture determine the meaning of the 'figure'. Since God is the same in all dispensations, (though He rules differently from dispensation to dispensation), His figures of speech generally are consistent thruout Scripture; i.e. follow 'Rock' thruout the OT & NT
- Look for what is behind the figure; why is it used instead of 'plain speak'; what is represented?
- From multiple uses look for specific points of similarity and difference to aid in interpretation.
- Figures of speech do not typically determine doctrine, but reinforce, enhance doctrines found in 'plain speak' texts.

4-The OT Was and is Yet to be Fulfilled. It is Prophesy, 'forth-telling' and 'foretelling'. About Jesus' first and second comings; about Israel, and Gentiles. See Luke 4:18-21- note what was not fulfilled from Is. 61:2. Also see, Mt. 5:17-18.

5-The OT is the Beginning of the War of the Two Seeds that continues today. The two seeds are found in Gen. 3:15: the 'Seed of the Woman' and the 'Seed of the Serpent'. Follow the warfare of the two seeds thruout the OT that also continues thruout the NT.

6-Israel is Israel, the Church is the Church and Israel is Not the Church, nor the Church Israel. Replacement Theology is heresy. The church is not revealed in the OT; that mystery was given to Paul to reveal, see Eph. 3:1-7. Israel will be dealt with again by God: Rom. 11:25-27.

7-The OT Reveals the NT (as a picture reveals), the NT explains, makes clear the OT pictures or models. The OT is predictive, the NT is (for the most part) fulfillment, of the OT.

8- The OT was Written for Our Example and Admonition (what not to follow or not do, versus what to do, see 1 Cor. 10:1-11); our learning and our hope (see Rom. 15:4). Not everything written in Scripture is condoned by God. Because something happens or people act in a certain way and there is no condemnation recorded, does not mean God condones or approves of the behavior or action. 'The Law' governing man's behavior in each dispensation is the determining factor for judging behavior, not God's forbearance thru silence.

Prophetic Application was practiced by Jesus. At times when quoting the Old Testament and applying it to the people of His day. Jesus would say: *well did Isaiah prophesy of you....* though the prophesy to them was secondary and not primary. Being of the same nature and under the same dispensation as those in Isaiah's day the direct Prophetic Application was very real indeed. See Matt. 15:7-9

Cautions Regarding Applying the OT to yourselves and others

- Maintain your mental disciplines on the different emphases of the 'Dispensation of the Law' versus the 'Dispensation of Grace' that we live in and are under. See Rom. 6:14
- 1-The major distinction between the teachings of The Law and the teachings of Grace is seen in the different order between the divine blessing and the human obligation.
- 2- when the human obligation is presented first, and the divine blessing is made to depend on the faithful discharge of that obligation, it is of, and in conformity with pure law.
2a- when the divine blessing is presented first, and the human obligation follows, it is of and in conformity with pure grace.
- 3-In the case of the law, it is 'do something' with a view to 'being something' or to 'achieve some benefit'. Under grace, it is 'be made something' with a view to then 'doing something'.
- 4-The law said "*If you will do good, I will bless you*"; grace says, "*I have blessed you*, & our response in love & faith is: now go do good."
- 5-In the teachings of grace, the gracious, divine blessing always precedes, and is followed by the human obligation, and additional blessings are often bestowed in excess of the human obligation performed.
- 6-This is the order maintained throughout the great doctrinal letters of the New Testament. These Letters are therefore subject to a two-fold division. In the first division, the mighty undertakings of GOD for man are disclosed; while typically in the second division the saved one is beseeched and exhorted to live on the plane and position to which he or she has been brought into the exceeding grace of GOD.
- The citizenships are different under Law versus under Grace. Earth is in view under the law; Heaven is in view under Grace.
- Be careful about judging eternal life or eternal damnation based on the earthly performance of those under the Law. The OT, under law, is predominantly concerned with the performance of Israel under the law in relationship to their God here on earth.
- The laws of sowing and reaping apply both to those under law and under grace. See Gal. 6:7-8

9-The OT is Fact. What it says happened, happened. What is says about the sciences is fact. What it says about the future that was before it, yet is behind us today, happened. Its History is 100% accurate. What it says about the future 'yet to come' will happen.

10- From Adam all Humans (except Jesus) are Begotten and are of the same sinful nature in both Testaments. The NT recognizes this in James 5:17. Elijah was a man subject to like passions as we are, and he prayed ... Paul and Barnabas both Jews said this to gentiles in Lystra ... Acts 14:15 and saying, "Men, why are you doing these things? We also are men with the same nature as you New Testament people can relate to Old Testament people. We are all from Adam, he is our earthly father 1Cor. 15:22, Deut. 32:8.