

1 Timothy

1:1-2 Salutation

1:3-20 Why Paul Is Writing

1:3-3-7 Love over Law

1:8-11 The Point of the Law

1:12-17 Paul as Trophy of Grace

1:18-20 What Is at Stake

2:1-3:14 Giving Shape to the Household of God (Part One)

2:1-15 A House of Prayer

2:1-7 The Prayer of All for All

2:8 Men at Worship

2:9-15 Women at Worship

3:1-13 Stewards of the Household

3:1-7 Overseers

3:8-13 Deacons

3:14-4:16 Two Kinds of Religion

3:14-16 True Religion

4:1-5 False Religion

4:6-16 Timothy's Responsibility

5:1-6:19 Giving Shape to the Household of God (Part Two)

5:1-2 Age Groups

5:3-16 Widows and Female Benefactors

5:25 Elders

6:1-2 Slaves and Masters

6:3-19 Wealth's Threat to Community

6:3-10 The Wealthy and False Teaching

6:11-16 What Makes Timothy Wealthy

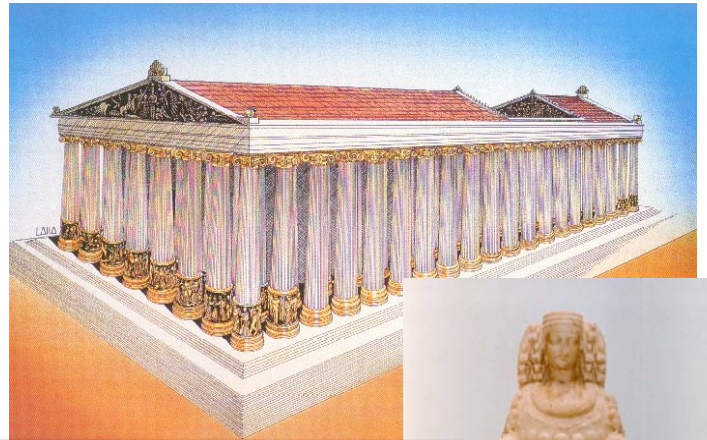
6:17-19 How the Wealthy Can Invest

6:20-21 Final Charge

How Pauline are the Pastoral Epistles?
...and why does it matter?

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Christ vs. Artemis

"Great is Artemis of the Ephesians!" —
the silversmiths at Acts 19:34

"Great indeed, we confess is the mystery
of godliness ..." — 1Tim 3:16

...

Ephesus = "the nurturer (*he trophos*) of
its own goddess of Ephesus" —
Inscription at Ephesus (mid-2nd cent.,
New Docs. 4.19.B.22-23)

Christ "nurtures (*ektrephein*) and
cherishes" the church, his bride (Eph.
5:29)

...

Artemis reciprocates the Ephesians' care
for her by making the city "most glorious"
or "most radiant" (*endoxotera*) — same
Inscription, line 33)

Christ sanctifies the church so he may
present her to himself "glorious" or
"radiant" (*endoxos*) — Eph 5:27

Ephesus

Artemis & Ephesus's Indigenous Religiosity

Acts 19-20 • Ephesians 2 • maybe John/Revelation

New Documents Illustrating Early Christianity (MacQuarie Univ., 9 vols.)

- 4.1 (Silversmiths)
- 4.19 (Holy days in honor of Artemis)
- 4.22 (Petition concerning Ephesian mysteries)
- 4.28 (Giving thanks to Artemis)
- 6.3 (Women in public life, including an inscription honoring a priestess of the temple of Artemis)*

Helpful Bibliography:

- Ramsay MacMullen, *Paganism in the Roman Empire* (Yale, 1981)
- Helmut Koester, *Ephesos, Metropolis of Asia: An Interdisciplinary Approach to Its Archaeology, Religion, and Culture* (Harvard, 2004)

Features of Civic Life That Ephesian Christians Had to Face:

A Religious-Industrial Complex

A Valuing of Virtue & Education Alongside the Social Realities of Superstition and Licentiousness

What is 1 Timothy's Strategy?

Teaching that is Distinctive, but Bridge-Building

Embodying of Truth in Community

A Place for Widows

A Place for the Wealthy

* See especially Bruce Winter, *Roman Wives, Roman Widows: The Appearance of New Women and the Pauline Communities* (Eerdmans, 2003).

2 Timothy

1:1-2 Salutation

1:3-5 Thanksgiving

— Note the Lack of a Thanksgiving in 1 Tim and Titus (in those letters, Paul is strictly business — not here!)

1:6-14 Appeal to Loyalty Despite Hardship

Grounded in the Gospel

Grounded in Paul's Example

1:15-18 Examples of Loyalty and Disloyalty

2:1-7 The Appeal Renewed

Grounded (Again) in the Gospel

NB: Suffering is Not an Elective Course (2:12b-13)

Grounded (Again) in Paul's Example

2:14-26 Exhortation to Resist the False Teachers

NB: 2:18 and the Role of Over-Realized Eschatology in the False Teaching

A Supporting Analogy from Household Vessels: Don't be Surprised by the Presence of Both the Noble and the Ignoble in the Church (2:20-21)

Promoting Peace Peacefully (2:22-26)

3:1-4:5 The False Teachers in their "Last Days" Context

NB: The Hint that the False Teachers are Especially Effective Among Women (3:6)

NB: To Repeat, Suffering is Not an Elective Course (3:12)

Timothy has 2 Valuable Resources to See him through:

Paul's Example (Again!) (3:11-12)

Scripture (3:16)

4:6-8 Paul's Final Testimony

4:9-22 Personalia and Final Greetings

The Luke Connection (4:11)

Loose Ends Tied up with Mark (4:11; remember Acts 15:36-41)

On Courage

“Child, either [carrying] this, or on it.”
— Plutarch “Spartan Sayings” 241.F.5

Have I not commanded you? Be strong and courageous (*andrizou*). Do not be cowardly (*me deiliases*); do not be afraid, for the LORD your God will be with you wherever you go” (Joshua 1:9).

And if a man love righteousness, her labours are virtues: for she teaches **temperance** and **prudence**, **justice** and **courage**: which are such things, as men can have nothing more profitable in their life. — Wisdom of Solomon 8:7



For reason (*logos*) is necessary to every one as a step to science (*episteme*): and more especially does it embrace the praise of **prudence** (*phronesis*), the highest virtue. If, then, reasoning appears to hold the mastery over the passions which stand in the way of **temperance** (*sophrosune*), such as gluttony and lust, it surely also and manifestly has the rule over the affections which are contrary to **justice** (*dikaiousune*), such as malice; and of those which are hindrances to **courage** (*andreia*), as wrath, and pain, and fear. — 4 Maccabees 1:2-4

Hence I remind you to rekindle the gift of God that is within you through the laying on of my hands; for God did not give us a spirit of timidity (*deilia*),
but a spirit of power (*dunamis*)
and love (*agape*)
and self-control (*soprosune* — 2 Timothy 1:6-7).

See also “wage the noble warfare” (1:18) as “a noble soldier of Jesus Christ” (2:3)

Courage — What It’s Not

- Being ashamed of the gospel (2Tm 1:8; and see Rom 1:16-17)
- Being surprised at the opposition (3:1-5)
- Whining “I’m too young” in Timothy’s case (1Tm 4:12) ... or whatever ...
- Getting dragged into “stupid, senseless controversies” (2Tm 2:23)
- Over-reacting when one takes a stand (2Tm 2:22-26)

Courage — What It Is

- Power — of the gospel (Rom 1:16-17), of the returning Lord (4:1 — see also 1Co 16:13), of the God who grants repentance (2Tm 2:25-26)
- Love — “present yourself a workman approved” (2Tm 2:15) ... approved for what? or better, for whom? ... and recall 2Tm 2:25-26: why *not* a pugnacious spirit?
- Self-Control — 2Tm 2:22-26 (again) = a measured response

Courage — How to Get It

- Understand the normativity of persecution and opposition: “Indeed, all who desire to live a godly life will be persecuted” (2Tm 3:12)
- Look to Jesus as exemplar — ponder his suffering and glorification: “Remember Christ Jesus, raised from the dead” (2Tm 2:8 — remember the “educating” role of grace’s coming, at Titus 2:11-14)
- Look to others as exemplars — e.g., Paul (3:10-11); Lois & Eunice (Timothy’s grandmother & mother, at 1:5); Onesiphorus (1:17-18)
- Look at counter-exemplars — e.g., Phygelus & Hermogenes (1:15); Hymenaeus & Philetus (2:18), and consider their end
- Look to Scripture (3:14-16)

Working out from the Pastorals’ Style of Theology

Reckoning with the “religious spirit” of a people (thanks to Allen Bloom)*

Vis-a-vis a Cretan Sensibility

- Jesus is not a man promoted to deity, but the very grace, kindness, and *philanthropia* of God appearing among us to save and teach
- believers are called not to lie about who God is (problems with pseudonymity and the “noble lie”), nor to reflect their environment’s social viciousness and self indulgence, but to “adorn” the gospel with lives of godliness, justice, and self-control

Vis-a-vis an Ephesian Sensibility

- Jesus is not a stone that fell to earth, but “the man” who came as mediator between God and man — and to reunify the fractured human race
- God isn’t about a building of marble, but a building of people — worship is not about dressing up an inanimate deity for an annual procession to the theatre, but about a daily telling and exhibiting of his story in life

* Harold Bloom, *The American Religion*, 2nd ed. (Chu Hartley, 2006) — I can’t not mention here Karl Mannheim’s classic *Ideology & Utopia: An Introduction to the Sociology of Knowledge* (Harvest Book, 1936). See also Jacques Ellul’s prescient defense of the Christian West, in *The Betrayal of the West* (Seabury, 1978).