**Titus**

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| **Sound Conduct Against Opposition** | | | | | | | | | | | |
| **Appoint Elders** | | **Set Things in Order** | | | | | | | | | |
| **Prevent**  **False Doctrine** | | **Practice**  **True Doctrine** | | | | | | | | | |
| **Elders**  **vs. False Teachers** | | **Conduct**  **for Various Groups** | | | | | **Grace**  **Leads to Godliness** | | | | |
| **Chapter 1** | | **2:1-10** | | | | | **2:11–3:15** | | | | |
| **Organize** | | **Teach** | | | | | **Grace** | | | | |
| Truth Leads to Godliness  1:1-4 | Elders  1:5-16 | Older Men  2:1-2 | Older Women  2:3 | Younger Women  2:4-5 | Younger  Men  2:6-8 | Slaves  2:9-10 | Educates  2:11-15 | Empowers  3:1-2 | Motivates  3:3-8 | Protects  3:9-11 | Relates  3:12-15 |
| **Asia Minor to Crete** | | | | | | | | | | | | |
| **Summer AD 66** | | | | | | | | | | | | |

**Key Word: Conduct**

**Key Verse:** *“8This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.”* **(Titus 3:8).**

**Summary Statement:**

The way for us to be reputable amidst false teachers is through godly elders who teach respectable conduct based on God’s grace.

**Application:**

God’s grace should lead to our proper conduct.

Do you do good deeds:

• because you fear punishment by God (external motivation, the law) or

• because you love God in response to his grace?

**Titus**

**I. Title:** The Letter to Titus is one of the three books commonly called Pastoral Epistles, which are unique in that they are addressed to individuals (not churches) and constitute Paul's last writings (cf. 1 Timothy notes).

**II. Authorship**

A. External Evidence: Support for Paul as author is as good as that of any other Pauline epistle except Romans and 1 Corinthians (cf. 1 Timothy notes).

B. Internal Evidence: The letter claims Pauline authorship (Tit 1:1) and contains the typical Pauline characteristics (cf. 1 Timothy notes).

**III. Circumstances**

A. Date: The chronology of the latter years of Paul's life is obscure (Guthrie, 623), yet one harmonization of the internal and external data yields this scenario (Hoehner, 381-84):

**First Roman Imprisonment** (Acts 28:30-31; cf. p. 142) **February 60–March 62**

Paul writes **Ephesians, Colossians, Philemon,** & **Philippians** Fall 60–early Spring 62

James, the Lord's brother, martyred Spring 62

**Freedom from Imprisonment Spring 62–Fall 67**

Paul in Ephesus and Colosse (Timothy left at Ephesus) Spring–Summer 62

Peter travels to Rome 62

Paul in Macedonia late summer 62-winter 62/63

**1 Timothy** written from Macedonia to Timothy in Ephesus Fall 62

Paul in Asia Minor Spring 63-Spring 64

Paul in Spain (anticipated in Rom. 15:24) Spring 64-Spring 66

Christians persecuted by Nero; Peter martyred Summer 64

Paul in Crete (Titus left there; Tit 1:5) early Summer 66

Paul in Asia Minor Summer- Fall 66

**Titus** written from Asia Minor to Titus in Crete Summer 66

Paul in Nicopolis (Tit 3:12) Winter 66/67

Paul in Troas (2 Tim 4:13), Macedonia and Greece Spring– Fall 67

**Second Roman Imprisonment Fall** **67–Spring 68**

Paul arrested and brought to Rome Fall 67

**2 Timothy** written from Rome to Timothy in Ephesus Fall 67

Paul beheaded Spring 68

**Destruction of Jerusalem September 2, 70**

B. Origin/Recipients: Paul's letter to Titus (Tit 1:4) was sent from an unknown location to Titus in Crete (Tit 1:5). Ephesus, Macedonia, and Corinth have been suggested, but the place Paul wrote does not change the interpretation of the contents.

C. Occasion: Between Paul's first and second Roman imprisonments, he and Titus traveled together to Crete. With the evangelistic work well under way and many new Christians, Paul left Titus to organize the new believers into local churches, and then he moved on to other ministries. Shortly afterwards Paul penned the letter to Titus to provide him with practical wisdom regarding church administration and the conduct of believers.

**IV. Characteristics**

A. Paul's letter to Titus shares many of the same concerns as 1 Timothy (leadership qualifications, advice on false teaching, need for sound doctrine and behavior).

B. While similarities exist between Titus and 2 Timothy, there exist many differences between these last two letters penned by Paul:

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| **Titus** | **2 Timothy** |
| Written in freedom at Asia Minor (AD 66) | Written in captivity at Rome (AD 67) |
| Briefer (3 chapters, 46 verses) | Longer (4 chapters, 83 verses) |
| More official, less personal (6 names used) | Warm, informal (20 names used) |
| Teaches how the church is to be organized | Teaches how the church is to be led |
| Emphasis on sound conduct | Emphasis on sound doctrine |

C. Despite its greater emphasis on behavior as opposed to doctrine, Titus contains three excellent summaries of Christian theology (1:1-4; 2:11-14; 3:4-7), the last two being among the most significant New Testament passages on the grace of God (*TTTB*, 440).

**Argument**

Paul's aim in his letter to Titus is to give him practical advice that will help this apostolic delegate organize the new believers in Crete. His letter offers counsel in three general areas: how to appoint the right elders who can counter false teaching through word and deed (Tit 1), how to teach the people respectable conduct to protect the churches from being maligned by opposers (2:1-10), and finally, how to exhort the saints to live in contrast to the false teachers since the grace of God which they received leads to godly behavior (2:11–3:15). Paul stresses Christian behavior more than Christian doctrine, but the fact that Titus had to *teach* the people proper action makes doctrine and behavior inseparable.

**Philemon**

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| **Forgive Others and Seek Forgiveness** | | | | | | | | |
| **Greeting**  **1-3** | | **Prayer & Commendation**  **4-7** | | **Appeal for Onesimus**  **8-21** | | | **Conclusion**  **22-25** | |
| **Preface** | | **Praise** | | **Petition** | | | **Postscript** | |
| **People**  **Concerned** | | **Philemon’s**  **Character** | | **Onesimus’**  **Conversion** | | | **Paul’s**  **Co-Workers** | |
| Authors  1a-b | Recipients  1c-3 | Thanks  4-5 | Relationships  6-7 | General Appeal  8-11 | Reasons for Return  12-16 | Specific  Appeal  17-21 | Preparations  Greetings  Blessing  22-25 |
| **Rome to Colossae** | | | | | | | | | |
| **Fall AD 61** | | | | | | | | | |

**Key Word: Forgiveness**

**Key Verse:** “*17If thou count me therefore a partner, receive him as myself.**18If he hath wronged thee, or oweth thee ought, put that on mine account;”* **(Philemon 17-18).**

**Summary Statement:**

The way a Christian slave owner should *forgive* and reinstate his runaway but repentant slave is how Christ forgives us*.*

**Application: With whom do best relate to now?**

1. Philemon: Whom do you need to *forgive* a wrong done to you?

2. Onesimus: Whose forgiveness do you need to *request*?

3. Paul: How can you *help* two others reconcile?

**Philemon**

**I. Title**: The title (*To Philemon*) follows the standard practice of naming New Testament epistles after their recipients.

**II. Authorship**

A. External Evidence: All believed that Paul wrote Philemon until some raised objections in the fourth century about its lack of doctrinal content. However, Jerome and Chrysostom vindicated the epistle and Paul’s authorship has been universally held until the 19th century radical critics.

B. Internal Evidence: Paul refers to himself three times as author (vv. 1, 9, 19). It also mentions Onesimus traveling with Tychicus to deliver the Colossian letter to the same city (Col 4:9), thus arguing for authorship of both letters by Paul.

**III. Circumstances**

A. Date: Paul wrote the letter in his first imprisonment in Rome (AD Feb. 60-March 62), evident in the parallels between this epistle and the one to the entire Colossian church (cf. v. 23 with Col 4:7-10). Hoehner’s date for this epistle is the same as that for Colossians: fall AD 61.

B. Origin/Recipients: Philemon (v. 1b), a wealthy Christian slave owner in Colossae, is the primary addressee, but it includes others in his church by using the plural “our, your” (vv. 2, 25).

C. Occasion: During Paul's first imprisonment in Rome (AD Feb. 60-March 62) he led to Christ the fugitive slave of Philemon named Onesimus (v. 10b). The letter reveals that Onesimus had done some injustices to and stolen from Philemon (v. 18) before he ran away. Paul sent this letter to Philemon, whom Paul had also led to Christ (v. 19b), with Onesimus to Colossae to convince Philemon to forgive Onesimus as a brother (Col 4:9).

**IV. Characteristics**

A. This “New Testament email” is the shortest letter of Paul in the NT (only 25 verses).

B. The letter to Philemon gives the clearest example of forgiveness in the New Testament.

C. This writing shows the nature of imputation perhaps better than any other. Paul requests that all of the sin of Onesimus be placed not on Onesimus but on Paul (v. 18). In like manner, Christ took the sin of humanity on himself (Rom 5:12-21).

D. In this correspondence Paul provides many reasons forgiveness is important:

1. Forgiveness solidifies friendships (vv. 8-11, 17, 20).

2. Restored relationships make people more helpful to us (v. 11).

3. Forgiveness involves one’s heart (v. 12).

4. The sacrifice that forgiveness requires is painful but good for us (vv. 13, 18-19a).

5. Forgiveness shows humility since it must be voluntary not forced (vv. 14, 21).

6. Forgiveness reminds one that God is in control of painful events (vv. 15, 16).

7. Forgiving others reminds us of how God forgave us (v. 19b).

E. The letter finishes without the end of the story ever completed. The question looms, “Did Philemon forgive Onesimus?” Three factors support that he did:

1. Philemon preserved this epistle and allowed the churches to circulate and copy it so that later it was included within the canon. If he had *not* forgiven Onesimus, it is unlikely that he would have allowed this lack of forgiveness to be publicized!

2. Paul expressed great confidence that Philemon would do more than even forgive Onesimus (v. 21). Perhaps this means that the apostle had no doubt that Philemon would grant Onesimus his freedom so that he would no longer be a slave.

3. Ignatius wrote a letter to the nearby church in Ephesus about AD 115 and addressed it to “Bishop Onesimus”! Are the former slave and the Ephesian bishop the same man? This took place approximately 55-57 years later when Onesimus was in his 70s.

**Argument**

Paul's short letter to Philemon shows both the importance of forgiving offenders and also being forgiven (making right the offenses one causes) as necessary decisions for walking with God. This views the letter from the perspective of both Onesimus and Philemon. Paul greets Philemon (vv. 1-3) and praises him (vv. 4-7) as introduction to his main request, the pardon of Onesimus (vv. 8-21), followed by closing personal remarks (vv. 22-25). The letter served not only as a personal piece of correspondence to Philemon since it addresses others in the church (v. 2) and uses the plural of “your” in verse 25.