

Titus

Author: Paul (possibly written from Macedonia between A.D. 63-65)

Recipient: Titus, a Gentile believer converted by Paul.

1:4 Called by Paul “my true son in our common faith” NIV

and my true child in a common faith (ESV)

Paul left him in charge in Crete (1:4). It was a new church and leadership needed to be

established & built up. False teachers needed to be dealt with. New Christians in the church needed to be taught how to live a Godly life.

Titus was not circumcised which vindicated Paul’s stand in Jerusalem.

Galatians 2:1-3 (English Standard Version)

Paul Accepted by the Apostles

¹Then after fourteen years I went up again to Jerusalem with Barnabas, taking Titus along with me. ²I went up because of a revelation and set before them (though privately before those^(A) who seemed influential) the gospel that^(B) I proclaim among the Gentiles,^(C) in order to make sure I was not running or had not^(D) run in vain. ³But even **Titus**, who was with me,^(E) **was not forced to be circumcised, though he was a Greek.**

Purpose: To encourage, give Titus personal authorization, guidance in meeting opposition in Crete, instructions about faith and conduct, and warnings about false teachers.

Themes:

Repeated emphasis on “doing what is good” (1:16; 2:7,14; 3:1,8,14)

Summaries of Christian Doctrine (2:11-14; 3:4-7)

Qualifications for Elders (1:5-9)

Instructions to various groups (2:1-8)

Relationship to government (3:1-2)

Relation of regeneration to human works and to the Spirit (3:5)

Changed lives because of Christ - evident by our actions and attitudes

Titus Outline:

- 1:1-3 Greetings
- 1:5-9 Qualifications for Elders – the need for proper leadership
- 1:10-16 Paul denounces rebellious circumcision group / false teachers
- V16 - They profess to know God, but they deny him by their works. They are detestable, disobedient, unfit for any good work.
- 2:1-10 What must be taught to various groups:
- Older men – be sober minded, dignified, self-controlled, sound in faith, love, & steadfastness
- Older women – be reverent in behavior, not slanderers, not slaves to much wine, & teach what is good that they may encourage the young women
- Younger women – love their husbands & children, be self-controlled, pure, working at home, kind, submissive to the husbands that the word of God may not be reviled.
- Younger men – be self-controlled, a model of good works, in your teaching show integrity, dignity & sound speech that cannot be condemned so your opponent may be put to shame having nothing evil to say about us.
- Slaves – be submissive to masters in everything, not argumentative, not pilfering (stealing), showing all good faith = witness/testimony.
- 2:11-15 Living in response to God's grace (read)
- 3:1-11 Doing what is good
- 3:1 In relation to government
- 3:2-8 In relation to all people

Titus 3:4-11 (English Standard Version)

⁴But when^(A) the goodness and loving kindness of God our Savior appeared, ⁵he saved us,^(B) not because of works done by us in righteousness, but^(C) according to his own mercy, by^(D) the washing of regeneration and^(E) renewal of the Holy Spirit, ⁶whom he^(F) poured out on us richly through Jesus Christ our Savior, ⁷so that^(G) being justified by his grace we might become^(H) heirs^(I) according to the hope of eternal life. ⁸The saying is^(J) trustworthy, and I want you to insist on these things, so that those who have believed in God may be careful^(K) to devote themselves to good works.

- 3:9-11 In relation to false teachers
- 3:12-15 Final remarks

Philemon

Author: Paul (Timothy named also) (possibly written A.D. 60-62)

Recipient, Background & Purpose: Paul wrote this letter to Philemon and it was intended to be read to the church that met in his home. Philemon was a believer in Colosse who, along with others, was a wealthy slave owner. One of his slaves, Onesimus, had apparently stolen from him and then run away (was a fugitive), which under Roman law was punishable by death. But Onesimus met Paul and through his ministry became a Christian. Onesimus was faced with his Christian duty toward his master by returning to him. Now he was willing to return to his master, and Paul writes this personal appeal to ask that he be accepted as a Christian brother. Paul is writing to say that he is sending Onesimus back to Philemon and to encourage Philemon to accept Onesimus as a friend and a follower of Jesus.

Theme:

Forgiveness

Reconciliation

It shows how the preaching of the gospel changes lives

Outline:

1-3 Greetings

4-7 Thanksgiving of Philemon's love & faith and Paul's prayer

8-20 Paul's plea for Onesimus

22-25 Final remarks

Characters:

Philemon, Onesimus, Apphia, Archippus, Timothy, Epaphras, Mark, and Aristarchus