

# A PERSONAL TOUCH

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TITUS BOOK OVERVIEW & SURVEY

PHILEMON BOOK OVERVIEW & SURVEY

# TITUS — BOOK OVERVIEW

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- History: Titus had been left on Crete by Paul (pr. Acts 27)
- Pastoral: written to help Titus with his role
- Audience: Titus, Paul's convert, translator/messenger
- Timing:
  - between imprisonments (63-67 AD) (pre 2 Tim)
  - Titus might have left for Nicopolis in 65 AD

# TITUS — BOOK OVERVIEW

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- Literary: light on theology, heavy on operational/admin
- Textual: tone, style, “hapax”/100 differ from church epistles
- Cultural
  - young church, young believers
  - converts from a lying, lazy culture (1:12-13)
  - *Speculation, mine:* perhaps in lieu of a “Cretans” epistle?





# TITUS (MAN) — BIOGRAPHICAL TIMELINE

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- AD 48? Gentile Gk. Cretan convert by Paul (1:5, Gal. 2:3)
- AD 49? Apostolic Council in Jerusalem (Gal. 2:1-3)
- AD 55? Visits Corinth, reports to Paul (2 Cor. 7:6-16)
- AD 59? Possibly left by Paul on Crete (Acts 27)
- **AD 62-64 in Crete, receives “book of Titus” epistle**
- AD 65? Travels to Nicopolis to meet Paul (Titus 3)
- AD 66-67? Travels to Dalmatia (Croatia) (2 Tim 4:10)



# TITUS (BOOK)

## DISTINCTIVE TRAITS & UNIQUE CONTRIBUTIONS

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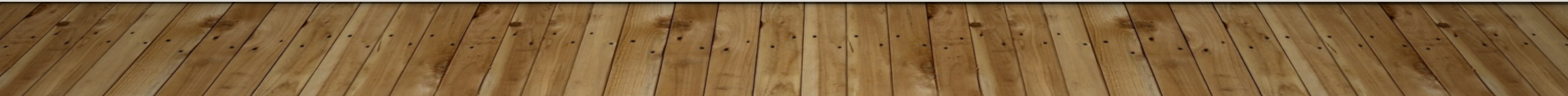
- Ecclesiology (theology of church)
- Transformative grace: His grace to our work
  - God's grace for behavior / good works (2:11-12)
  - Reveal: God's grace isn't just soteriological
- Paul's most James-like letter (*see next slide*)
- The practicality of sound doctrine for daily ethics

# TITUS (BOOK)

## PAUL'S MOST JAMES-LIKE LETTER

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- **1:16** “They profess to know God, but they deny him by their works.”
- **2:7** “In everything set them an example by doing what is good.”
- **2:11-12** “For the grace of God has appeared, bringing salvation to all people...training us to renounce ungodliness... and to live self-controlled, upright, and godly lives.”
- **3:14** People must “learn to devote themselves to good works.”





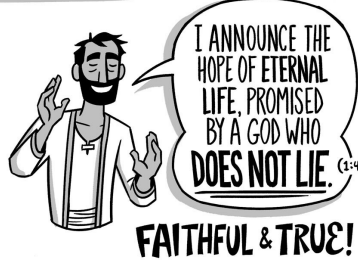
**TITUS:**  
• A GREEK CHRISTIAN  
• TRUSTED CO-WORKER OF PAUL  
(SEE GALATIANS 2:1-3, 2 CORINTHIANS 8-23)



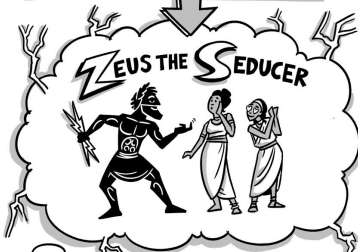
# PAUL'S LETTER TO TITUS



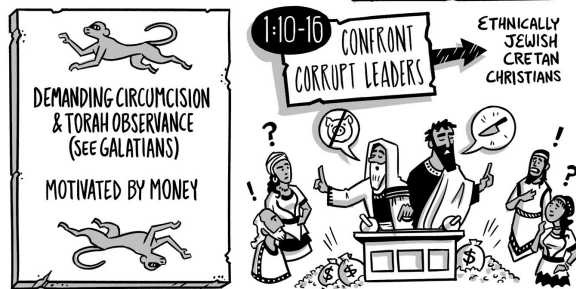
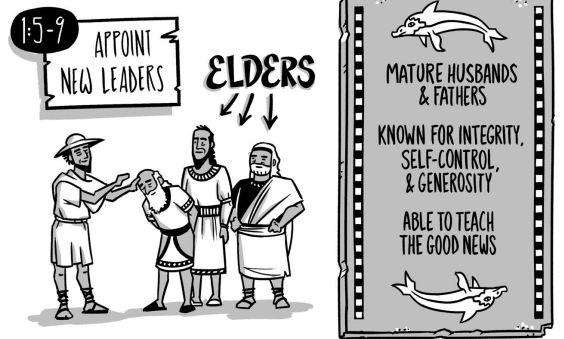
## 1:1-4 INTRODUCTION



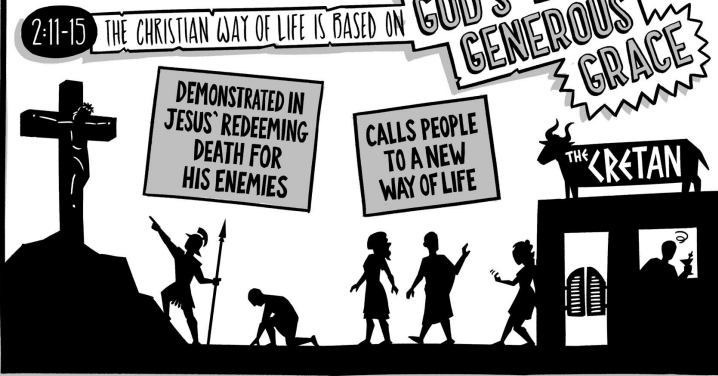
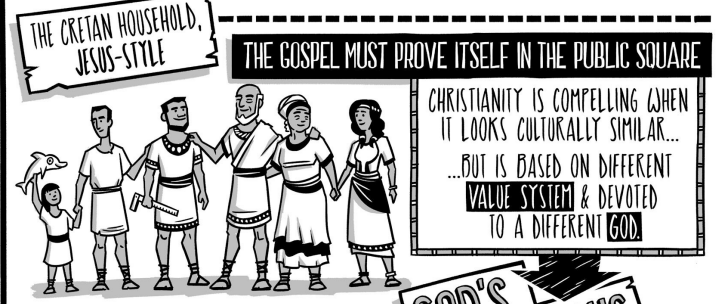
THE GOD REVEALED IN JESUS IS TOTALLY DIFFERENT



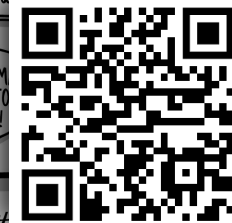
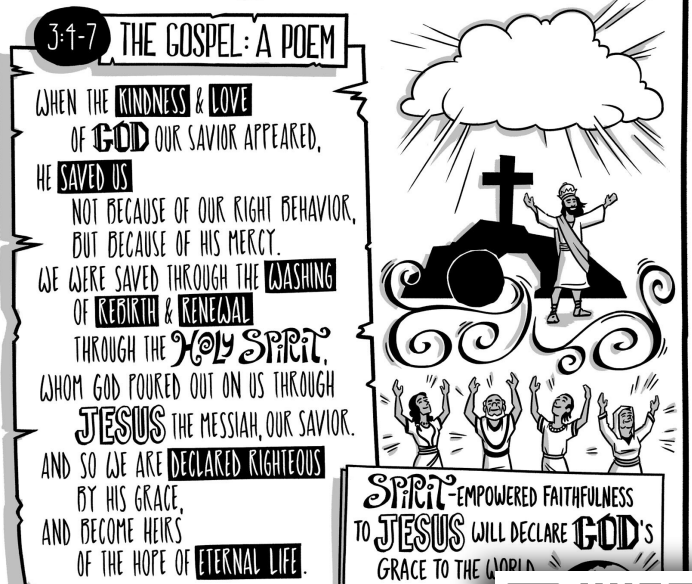
## 1:5-16 TITUS' TASKS



## 2 THE NEW HOUSEHOLD



## 3 THE NEW HUMANITY





# TITUS BOOK OVERVIEW

## CAUTIONARY HISTORY LESSON (REVIEW!)

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- There have been some *DUMB* debates over the years
- Do badly behaved men make good preachers?
- Can idle, dishonest believers make do with bad doctrine?
- Does this emphasis on works mean this isn't Paul?

*Paul on speculative doctrines:*

***destroy*** (2Co. 10:5), ***avoid*** (3:9), ***reject*** (3:10, 2Ti 2:23),  
***and instruct specific people not to teach*** (1Ti 1:3-4)





# SURVEY OF TITUS

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I LEFT YOU THERE FOR ORDER.  
THEY NEED TO LEARN AND BEAR FRUIT.



# 1:1 — TRUTH, KNOWLEDGE, ACTION

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- 1:1 — “for the faith of those chosen of God”
  - For their **faith**: order, doctrine, ethical behavior
- 1:1b — “and the knowledge of the truth which is according to godliness”
  - **True head-knowledge will agree with godly acts**

## 1:2-3 — A DEITY FOREIGN TO CRETE

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- 1:2 — “God, who cannot lie, promised long ages ago”
- 1:3 — “in the proper time manifested... His [W]ord”
  - This is λόγος — the same word used for Jesus in John

## Comparison of Leadership Qualifications (Titus vs. 1 Timothy)

Qualification	Titus 1:5-9 (Elders/Overseers)	1 Timothy 3:1-7 (Elders/Overseers)	Key Differences
Above reproach	Required (Titus 1:6)	Required (1 Tim. 3:2)	Identical standard
Husband of one wife	Required (Titus 1:6)	Required (1 Tim. 3:2)	Identical standard
Faithful children	Required (Titus 1:6) – must not be "open to the charge of debauchery or	Not mentioned	Unique to Titus – greater emphasis on household discipline
Sober-minded	Not explicitly stated	Required (1 Tim. 3:2)	1 Timothy includes this explicitly
Not a drunkard	Required (Titus 1:7)	Required (1 Tim. 3:3)	Identical standard
Self-controlled	Required (Titus 1:8)	Required (1 Tim. 3:2)	Identical standard
Respectable	Not explicitly stated	Required (1 Tim. 3:2)	1 Timothy includes this explicitly
Hospitable	Required (Titus 1:8)	Required (1 Tim. 3:2)	Identical standard
Able to teach	Required (Titus 1:9) – must "hold firm to the trustworthy word as taught" to refute	Required (1 Tim. 3:2)	Titus emphasizes refuting false teachers more explicitly



## Comparison of Leadership Qualifications (Titus vs. 1 Timothy)

Qualification	Titus 1:5-9 (Elders/Overseers)	1 Timothy 3:1-7 (Elders/Overseers)	Key Differences
Not violent	Required (Titus 1:7)	Required (1 Tim. 3:3)	Identical standard
Not quarrelsome	Not explicitly stated	Required (1 Tim. 3:3)	1 Timothy includes this explicitly
Not greedy for dishonest gain	Required (Titus 1:7)	Required (1 Tim. 3:3)	Identical standard
Not arrogant	Required (Titus 1:7)	Not mentioned	Unique to Titus – emphasizes humility
Not quick-tempered	Required (Titus 1:7)	Not mentioned	Unique to Titus – suggests concern for impulsiveness
Lover of what is good	Required (Titus 1:8)	Not mentioned	Unique to Titus – positive moral emphasis
Upright, holy, and disciplined	Required (Titus 1:8)	Not mentioned	Unique to Titus – greater emphasis on personal piety
Good reputation with outsiders	Not mentioned	Required (1 Tim. 3:7)	Unique to 1 Timothy – greater concern for public witness

# 1:6-9 WHAT KIND OF ELDERS TO CHOOSE

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- 6-8 — Their behavior and motives are in order
- 9 — They have good doctrine by which they can
  - Exhort!
  - Refute!
- ...Why?

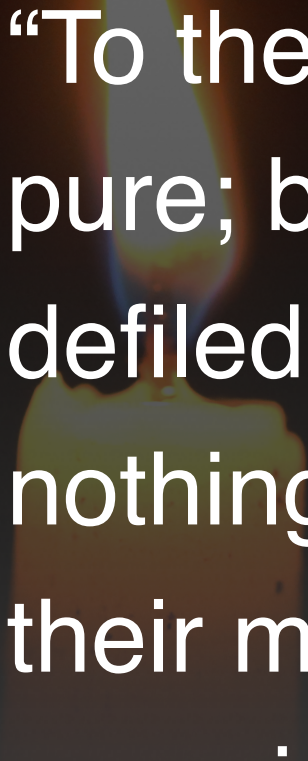
## 1:10-16 — WHY WE NEED GOOD ELDERS

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- 10 — rebellious, empty talking, deceiver (Judaizers?)
- 11 — can't leave it be, material bad consequences
- 12-13 — Cretans: evil, lazy, deceptive. Meet this need!
- 14 — myths and legalisms, men who turn away from truth
- 15-16 — their nature corrupts their insights



TITUS 1:15



“To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled.”

## 2 — DOCTRINE AND CONDUCT

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- 2:1 — speak sound (ὑγιαίνουσα, hygienic) doctrine
- 2:2 — Old men: integrity, sense, persevering
- 2:3-5 — women: build women! So Logos ≠ dishonored
- 2:6-8 — Y. men: set example. Give critics no ammo!
- 2:9-10 — slaves: “adorn the doctrine” in all ways




## TITUS 2:11-14

“For the **grace of God has appeared**, bringing salvation to all men, **instructing us to deny ungodliness** and worldly desires **and to live sensibly, righteously and godly in the present age**, looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ **Jesus**, who **gave Himself for us to redeem us from every lawless deed**, and to purify for Himself a people for His own possession, **zealous for good deeds.**”



MATTHEW 5:16

EPHESIANS 2:10



“Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.”

“For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.”

### 3 — SOCIAL ETHIC

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- 3:1-2 — subject to rulers, considerate of others, gentle
- 8-9 — “concerning [the Gospel] I want you to speak confidently, **so that those who have believed God will be careful to engage in good deeds.** These things are good and profitable for men. But avoid foolish controversies...”

# PHILEMON

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A LETTER ABOUT A DELICATE MATTER





WRITTEN FROM PRISON  
PAUL'S SHORTEST LETTER  
...& MOST

**EXPLOSIVE!**

**THE MISSION:**  
GET PHILEMON TO FORGIVE ONESIMUS  
AND  
EMBRACE HIM AS A BROTHER

# PAUL'S LETTER TO PHILEMON

- THE ONLY LETTER WHERE PAUL DOESN'T TALK ABOUT JESUS' DEATH & RESURRECTION... BECAUSE HE'S ACTING IT OUT.

- THE IMPLICATIONS OF THE GOOD NEWS ARE PERSONAL, BUT NEVER PRIVATE: JESUS' FAMILY IS A NEW HUMANITY OF EQUAL PARTNERS WHO SHARE TOGETHER IN GOD'S HEALING MERCY.



**vv21-25 FINAL GREETING**

**THE BACKSTORY:**



**vv1-7 OPENING PRAYER**



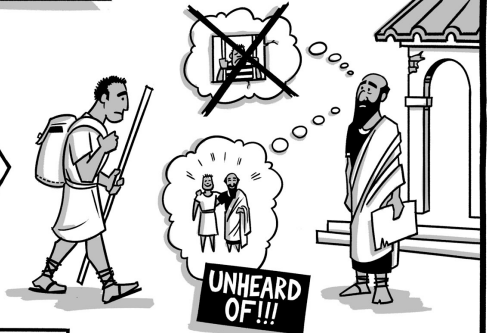
**GREEK: KOINONIA** = SHARING, MUTUAL PARTICIPATION



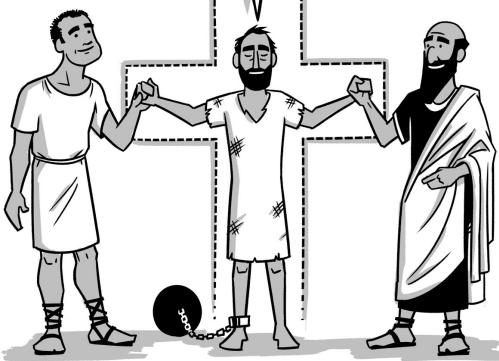
**vv8-20 PAUL'S REQUEST**



**THE BOLD REQUEST:**  
"RECEIVE ONESIMUS BACK, NO LONGER AS A SLAVE, BUT AS A BELOVED BROTHER IN THE LORD."



**WHY SHOULD PHILEMON DO THIS?**  
IF YOU ARE TRULY A PARTNER (GK: KOINONIA) WITH ME, THEN WELCOME ONESIMUS AS IF HE WERE ME. IF HE'S WRONGED YOU OR OWES YOU ANYTHING, CHARGE IT TO ME--I WILL REPAY IT. (vv17-19)



**1 RECONCILIATION:**

"GOD WAS RECONCILING THE WORLD IN THE MESSIAH TO HIMSELF" NOT COUNTING PEOPLE'S SINS AGAINST THEM. (2 CORINTHIANS 5:19)

**2 KOINONIA:**

THEY ARE EQUAL BEFORE GOD, SHARING IN THE SAME NEED FOR FORGIVENESS.

**SLAVE OR FREE, BUT THE MESSIAH IS ALL & IS IN ALL.** (COLOSSIANS 3:11)

**BROTHERS IN THE MESSIAH**

# PHILEMON 1-7

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- 1 — this is from Paul, in prison (1st time) and Tim
- 2-3 — Greets the faithful there, including Philemon
- 4-5 — Paul thanks God for Philemon, gives credit
- 6 — we're fellow workers: κοινωνία
- 7 — we have fellowship feels

## PHILEMON 8-20

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- 8-9 — because of κοινωνία I could order, but I appeal
- 10 — for “my child” Onesimus
- 11 — formerly useless to you, now useful to us both
- 12 — sending “my very heart”
- 13-14 — I wanted to keep him, but defer to you
- 15-16 — maybe his departure was to upgrade you both



# PHILEMON 8-20

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- 17-20
  - accept him in κοινωνία,
  - but if he owes you, charge it to my account
  - I'm good for it, my signature
  - “refresh my heart in Christ”

# ATTEND TO WHAT NEEDS ATTENDING

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SHOW THE CULTURE WHAT IT NEEDS TO SEE

DO NOT USE THE CULTURE AS AN EXCUSE TO ACT LIKE IT

BUILD ONE ANOTHER INTO PEOPLE WHO BY FAITH DO GOOD FROM  
GRACE

INTERCEDE FOR THOSE WHO HAVE CHANGED

