

# TITUS

## THE LETTER FROM PAUL TO TITUS

### Address

Rm 1:1+  
 1 Tm 2:4+  
 Nb 23:19  
 Heb 6:18+  
 2 Tm 2:13  
 Ac 1:7+  
 Rm 3:26  
 1 Tm 1:1+  
 2 Co 2:13+

**1** From Paul, servant of God, an apostle of Jesus Christ to bring those whom  
 1 God has chosen to faith and to the knowledge of the truth that leads to true  
 2 religion; •and to give them the hope of the eternal life that was promised so long  
 3 ago by God. He does not lie •and so, at the appointed time, he revealed his  
 4 decision, and, by the command of God our saviour, I have been commissioned to  
 5 proclaim it. •To Titus, true child of mine in the faith that we share, wishing you  
 6 grace and peace from God the Father and from Christ Jesus our saviour.

### 1 Tm 3:1-7 The appointment of elders

Ac 11:30+  
 Rm 12:8  
 Ep 4:12+  
 1 Th 5:12  
 1 Tm 5:17+  
 Heb 13:7+  
 Jm 5:14+  
 1 Tm 3:15  
 Heb 3:2f  
 2 Tm 2:24  
 1 P 5:2  
 1 Tm 1:10+

The reason I left you behind in Crete was for you to get everything organised  
 there<sup>a</sup> and appoint elders<sup>b</sup> in every town, in the way that I told you: •that is, each  
 of them must be a man of irreproachable character; he must not have been married  
 more than once, and his children must be believers and not uncontrollable or  
 liable to be charged with disorderly conduct. •Since, as president, he will be God's  
 representative, he must be irreproachable: never an arrogant or hot-tempered  
 man, nor a heavy drinker or violent, nor out to make money; •but a man who  
 is hospitable and a friend of all that is good; sensible, moral, devout and  
 self-controlled; •and he must have a firm grasp of the unchanging message of the  
 tradition, so that he can be counted on for both expounding the sound doctrine  
 and refuting those who argue against it.

### Opposing the false teachers

1 Tm 4:1  
 2 Tm 3:13  
 2 Tm 3:6  
 1 Tm 6:10  
 1 Tm 1:4+  
 10  
 Mt 15:11  
 18-20p:23  
 25-26  
 Rm 14:14-20

And in fact you have there a great many people who need to be disciplined,  
 who talk nonsense and try to make others believe it, particularly among those  
 of the Circumcision. •They have got to be silenced: men of this kind ruin whole  
 families, by teaching things that they ought not to, and doing it with the vile motive  
 of making money. •It was one of themselves, one of their own prophets, who  
 said,<sup>c</sup> 'Cretans were never anything but liars, dangerous animals and lazy': •and  
 that is a true statement. So you will have to be severe in correcting them, and  
 make them sound in the faith •so that they stop taking notice of Jewish myths  
 and doing what they are told to do by people who are no longer interested in the  
 truth.  
 To all who are pure themselves, everything is pure; but to those who have been  
 corrupted and lack faith, nothing can be pure—the corruption is both in their  
 minds and in their consciences. •They claim to have knowledge of God but the  
 things they do are nothing but a denial of him; they are outrageously rebellious  
 and quite incapable of doing good.

### Some specific moral instruction

1 Tm 6:20+  
 1 Tm 5:1-2;  
 6:11

**2** It is for you, then, to preach the behaviour which goes with healthy doctrine.  
 The older men should be reserved, dignified, moderate, sound in faith and

- 3 love and constancy. •Similarly, the older women should behave as though they were religious, with no scandalmongering and no habitual wine-drinking—they are to be the teachers of the right behaviour •and show the younger women how they should love their husbands and love their children, •how they are to be sensible and chaste, and how to work in their homes, and be gentle, and do as their husbands tell them, so that the message of God is never disgraced. •In the same way, you have got to persuade the younger men to be moderate •and in everything you do<sup>a</sup> make yourself an example to them of working for good: when you are teaching, be an example to them in your sincerity and earnestness •and in keeping all that you say so wholesome that nobody can make objections to it; and then any opponent will be at a loss, with no accusation to make against us.
- 9 Tell the slaves that they are to be obedient to their masters and always do what they want without any argument; •and there must be no petty thieving—they must show complete honesty at all times, so that they are in every way a credit to the teaching of God our saviour.

1 Co 13:13+  
Ep 5:22  
Col 3:18  
1 Tm 2:12  
1 Tm 6:1  
2 Th 3:7+  
1 Tm 4:12  
1 P 3:3+  
1 Tm 1:10+  
1 Tm 5:14+  
Ep 6:5-8  
Col 3:22+  
1 Tm 6:1+  
Phm 16-19  
1 Tm 1:1+

### The basis of the Christian moral life

- 11 You see, God's grace has been revealed, and it has made salvation possible for the whole human race •and taught us that what we have to do is to give up everything that does not lead to God, and all our worldly ambitions; we must be self-restrained and live good and religious lives here in this present world, •while we are waiting in hope for the blessing which will come with the Appearing of the glory of our great God and saviour Christ Jesus.<sup>b</sup> •He sacrificed himself for us in order to *set us free from all wickedness and to purify a people so that it could be his very own* and would have no ambition except to do good.
- 15 Now this is what you are to say, whether you are giving instruction or correcting errors; you can do so with full authority, and no one is to question it.

3:4  
2 Tm 1:10+  
1 Jn 2:16  
1 Tm 1:11+  
1 Tm 2:6+  
Ps 130:8  
Rm 3:24+  
Ex 19:3  
Dt 7:6+  
Ep 5:25-27  
1 Tm 4:12

### General instruction for believers

- 1 **3** Remind them that it is their duty to be obedient to the officials and representatives of the government; to be ready to do good at every opportunity; •not to go slandering other people or picking quarrels, but to be courteous and always polite to all kinds of people. •Remember, there was a time when we too were

Rm 13:1-7  
1 Tm 2:2+  
1 P 2:13-14  
Ph 4:5  
1 Th 3:12  
Rm 1:29+  
3:21-26  
1 Co 6:11  
Ep 2:3-10  
Col 3:7  
1 P 4:3

1 a. As usual, Paul had begun the work of evangelisation and then left it to be completed by others, cf. 1 Co 3:6,10; Col 1:7+; Rm 15:23+.

b. In the earliest days each Christian community was governed by a body of elders ('presbyters', whence English word 'priests') or prominent people. This was the case both in Jerusalem (Ac 11:30; 15:2f; 21:18) and in the Dispersion (Ac 14:23; 20:17; Tt 1:5) and it merely continued both the ancient practice of the O.T., Ex 18:13f; Nb 11:16; Jos 8:10; 1 S 16:4; Is 9:14; Ezk 8:1, 11 etc., and the more recent practice of the Jews, Ezr 5:5; 10:14; Jdt 6:16; Lk 7:3; 22:66; Ac 4:5 etc., cf. Josephus, Philo etc. These 'episcopoi' (supervisors, overseers, watchers, guardians) who are not yet 'bishops' and who are mentioned in connection with the 'diaconoi' (servants, attendants, assistants, deputies, ministers: 'deacons': Ph 1:1; 1 Tm 3:1-13; the Apostolic Fathers) seem in some passages, Tt 1:5,7; Ac 20:17,28, to be identical with the elders. The Greek word *episcopos*, taken over from the pagan world probably as an equivalent for a semitic title (cf. the *Mebaqer* of the Essenes, and cf. Nb 4:16; 31:14; Jg 9:28; 2 K 11:15,18; 12:11, etc.) indicated the duty of an officer, while *presbyteros* indicated the status or dignity of the same officer. The *episcopoi* in the college of presbyters may have taken turns to carry out their official duties, cf. 1 Tm 5:17. It is quite certain that Christian *presbyteroi* or *episcopoi* were not merely concerned with the practical side of organising things: they had to teach, 1 Tm 3:2; 5:17; Tt 1:9, and govern, 1 Tm 3:5; Tt 1:7. They were appointed by the apostles, Ac 14:23, or their representatives, Tt 1:5, by the imposition of hands, 1 Tm 5:22, cf. 1 Tm 4:14+; 2 Tm 1:6; their powers

derived from God, Ac 20:28, and were charismatic, 1 Cor 12:28. The word *episcopos* eventually replaced analogous titles like 'prolstenenos' (official) Rm 12:8; 1 Th 5:12, *polmen* (pastor, shepherd) Ep 4:11, 'hegoumenos' (guide, leader) Heb 13:7,17,24. These heads of the local community who developed into our priests (*presbyteroi*) and bishops (*episcopoi*) were helped by *diaconoi* (deacons). The transformation of a local assembly ruled by a body of bishops or presbyters, into an assembly ruled by a single bishop set over a number of priests (a stage reached by the time of Ignatius of Antioch, died c. 107 A.D.) must have involved the intermediate stage when a single *episcopos* in each community was given the same powers over that local community which had previously been exercised over several communities by the apostles or their representatives like Timothy or Titus.

c. Quotation attributed to the Cretan poet Epimenides of Knossos (6th c. B.C.): first half quoted by Callimachus of Alexandria (early 3rd c. B.C.)

2 a. Or '... to be moderate in everything they do; make...' The virtue of being 'sensible' or 'moderate', cf. 1:8, was extremely Greek: here it sums up all the possible virtues of young people, but Paul urges moderation frequently all through the Pastoral Letters, cf. 1 Tm 2:9,15; 3:2; 2 Tm 1:7; Tt 2:2,5,12.

b. This verse is regularly accepted by the Fathers as a statement of the divinity of Christ, cf. Rm 9:5+, but possibly translate '... God, and of our saviour Christ Jesus'. For Christ as 'the brightness of the glory of the Father', cf. Heb 1:3+.

ignorant, disobedient and misled and enslaved by different passions and luxuries; we lived then in wickedness and ill-will, hating each other and hateful ourselves.

2:11  
1 Tm 1:1+ But when the kindness and love of God our saviour for mankind were revealed, 4  
2 Tm 1:10+ it was not because he was concerned with any righteous actions we might have 5  
Rm 6:7 done ourselves; it was for no reason except his own compassion that he saved us,  
2 Tm 1:9 by means of the cleansing water of rebirth and by renewing us with the Holy Spirit  
Jn 3:5 which he has so generously poured over us through Jesus Christ our saviour. 6  
Rm 5:5; He did this so that we should be justified by his grace, to become heirs looking 7  
2 Co 13:13+ forward to inheriting eternal life.<sup>a</sup> •This is doctrine that you can rely on. 8  
Ep 5:26  
1 Tm 1:1+  
Rm 3:24;  
8:17,24

#### Personal advice to Titus

1 Tm 1:15+ I want you to be quite uncompromising in teaching all this, so that those who now believe in God may keep their minds constantly occupied in doing good works. All this is good, and will do nothing but good to everybody. •But avoid 9  
1 Tm 1:4+ pointless speculations, and those genealogies, and the quibbles and disputes about the Law—these are useless and can do no good to anyone. •If a man disputes 10  
Mt 18:15-17p what you teach, then after a first and a second warning, have no more to do with him:<sup>b</sup> •you will know that any man of that sort has already lapsed and condemned 11 himself as a sinner.

#### Practical recommendations, farewells and good wishes

Ac 20:4+ As soon as I have sent Artemas or Tychicus to you, lose no time in joining 12  
2 Tm 4:12 me at Nicopolis, where I have decided to spend the winter. •See to all the travelling 13  
Ac 18:24+ arrangements for Zenas the lawyer and Apollos, and make sure they have everything they need. •All our people are to learn to occupy themselves in doing good 14 works for their practical needs as well,<sup>c</sup> and not to be entirely unproductive.

All those who are with me send their greetings. Greetings to those who love 15 us in the faith. Grace<sup>d</sup> be with you all.

3 a. The effects of baptism are: rebirth, free forgiveness by Christ, reception of his Holy Spirit, cf. Rm 5:5+, and the immediate enjoyment of all rights as heir to eternal life (the presence of the Holy Spirit being a pledge of this, cf. 2 Co 1:22).

b. Lit. 'Avoid any heretical man after one or two warnings'; Paul uses a contemporary philosophical term; etymologically a 'heretic' is someone who instead of being open to all truth chooses what truths he will

believe: groups of people who agree on the same choice are 'sects' (offshoots of parent bodies).

c. Lit. 'for urgent needs' or 'for the necessities of life'. This is perhaps a postscript to 3:8; they must learn to do good works not only for the good of their souls but also for a living: they are not to be parasites on society.

d. Add. 'of the Lord', or (Vulg.) 'of God'. Vulg. adds 'Amen' at the end.

# PHILEMON

## THE LETTER FROM PAUL TO PHILEMON

### Address

Rm 1:1+

1 From Paul, a prisoner of Christ Jesus and from our brother Timothy; to our  
2 dear fellow worker Philemon, •our sister<sup>a</sup> Apphia, our fellow soldier Archippus  
3 and the church that meets in your house; •wishing you the grace and the peace  
of God our Father and the Lord Jesus Christ.

Ac 16:1+

Col 4:17  
2 Tm 2:3

Rm 16:5+

### Thanksgiving and prayer

||Ep 1:15-16  
||Col 1:3f

4 I always mention you in my prayers and thank God for you, •because I hear  
of the love and the faith which you have for the Lord Jesus and for all the saints.  
6 I pray that this faith will give rise to a sense of fellowship that will show you all  
7 the good things that we are able to do for Christ.<sup>b</sup> •I am so delighted, and comforted,  
to know of your love; they tell me, brother, how you have put new heart  
into the saints.

1 Co 13:13+  
Ac 9:13+

Ph 1:9-11  
Col 1:9-11  
2 Jn 4-6

### The request about Onesimus

8 Now, although in Christ I can have no diffidence about telling you to do  
9 whatever is your duty, •I am appealing to your love instead, reminding you that  
this is Paul writing, an old man now and, what is more, still a prisoner of Christ  
10 Jesus. •I am appealing to you for a child of mine, whose father I became<sup>c</sup> while  
11 wearing these chains: I mean Onesimus. •He was of no use to you before, but he  
12 will be useful<sup>d</sup> to you now, as he has been to me. •I am sending him back to you,  
13 and with him—I could say—a part of my own self.<sup>e</sup> •I should have liked to keep  
him with me; he could have been a substitute for you, to help me while I am in the  
14 chains that the Good News has brought me. •However, I did not want to do  
anything without your consent; it would have been forcing your act of kindness,  
15 which should be spontaneous. •I know you have been deprived of Onesimus for  
a time,<sup>f</sup> but it was only so that you could have him back for ever, •not as a slave  
16 any more, but something much better than a slave, a dear brother; especially  
dear to me, but how much more to you, as a blood-brother as well as a brother  
17 in the Lord.<sup>g</sup> •So if all that we have in common means anything to you, welcome  
18 him as you would me; •but if he has wronged you in any way or owes  
19 you anything,<sup>h</sup> then let me pay for it. •I am writing this in my own handwriting:

Ep 3:1; 4:1  
Col 4:18

1 Co 4:16  
Ga 4:19  
Col 4:9  
1 Th 2:11

Rm 6:15+  
Ep 6:5-9  
Col 3:22-4:1

Tt 2:10

Col 4:18+

a. Var. 'our beloved Apphia', or 'our beloved sister Apphia'.

b. Lit. 'that the fellowship of your faith may become effectual in a full knowledge of every good thing in us for Christ'; i.e. faith unites a person not only to Christ but to all who are his brothers through their union with Christ. Faith and love go together, v. 5, and Paul expects that faith will produce practical results. 'effectual'; var. (Vulg.) 'manifest'. 'we are able'; var. (Vulg.) 'you are able'.

c. He became his 'father' by converting him,

cf. 1 Co 4:15; Ga 4:19.

d. A pun: 'Onesimus' means 'useful', cf. Ph 4:3.

e. 'And with him ...'; var. (Vulg.) 'and I ask you to welcome him as though he were myself', cf. v. 17.

f. 'Deprived' of him by God who allowed the slave to escape only so that everyone might subsequently benefit.

g. Lit. 'as a brother both in the flesh and in the Lord'.

h. It seems that Onesimus had not only run away but had stolen something from Philemon as well.