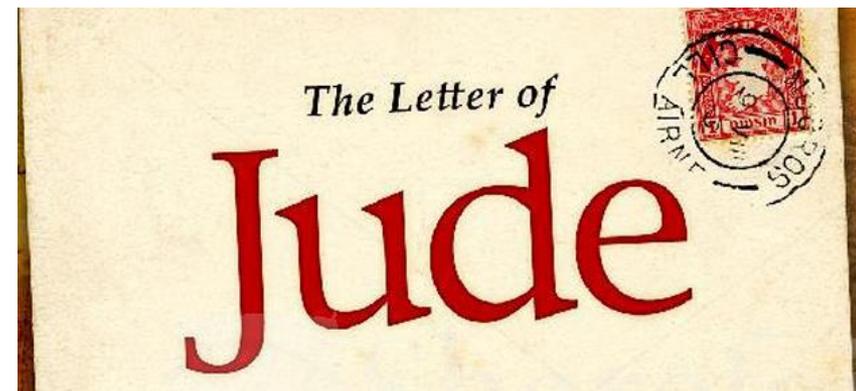
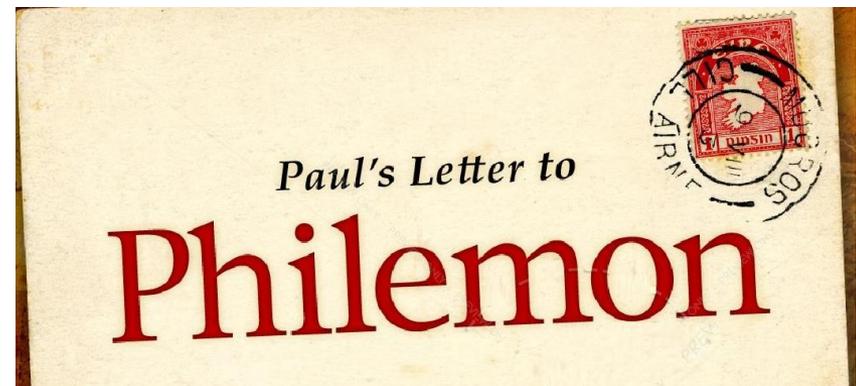
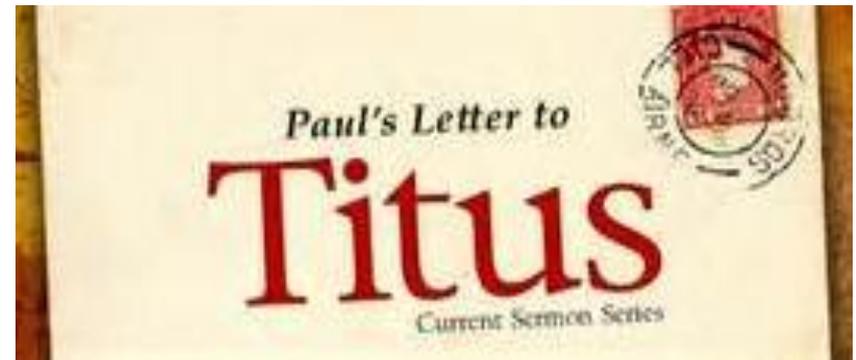


Titus, Philemon & Jude

CLASS PRESENTATION 19



TITUS

INTRODUCTION:

Saint Paul's Letter to Titus is the 17th of the New Testament. Is the third of the "Pastoral Epistles" in the New Testament is addressed to a different co-worker of Paul than are First and Second Timothy, in this case, to Titus.

AUTHORSHIP:

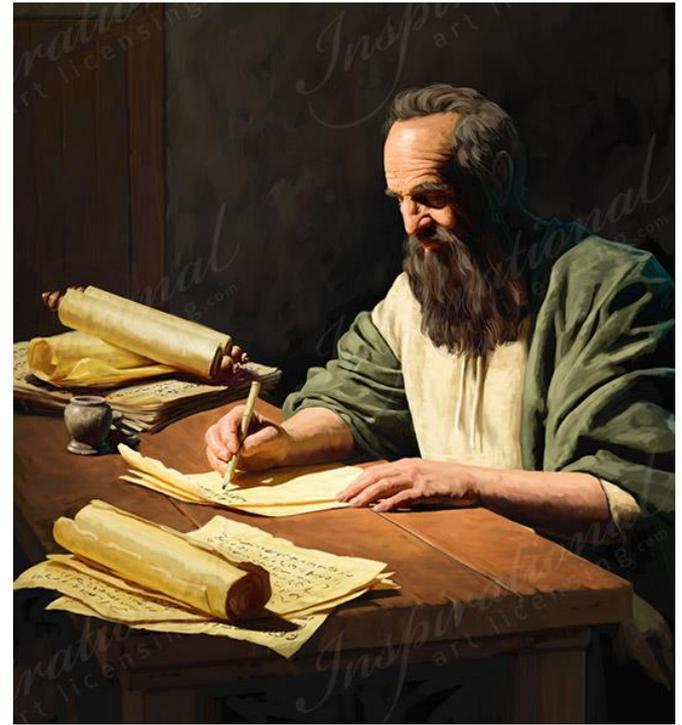
Paul is traditionally considered the author. They usually place Titus after 1 Timothy and before 2 Timothy. He makes this clear in the opening of the Letter: "Paul, a slave of God and apostle of Jesus Christ for the sake of the faith of God's chosen ones and the recognition of religious truth....." (Titus 1:1). The Pauline authorship of the Pastoral Epistles was not questioned in the early church and any arguments against their authenticity have come from the past century and a half. The

WHEN AND WAS IT WRITTEN WHERE (AND CONTEXT):

The situation is different, too, for Titus is addressed as the person in charge of developing the church on the large Mediterranean island of Crete (Titus 1:5), a place Paul had never, according to the New Testament, visited. It is believed that Paul wrote to Titus from Ephesus, some others believe it was written from Macedonia. The date it was written was the mid 60's AD.

OVERVIEW:

Titus, was a Gentile Christian, but we are nowhere in the New Testament are we informed of his place of birth or residence. Titus went from Antioch with Paul and Barnabas to Jerusalem (Galatians 2:1; cf. Acts 15:2). According to 2 Corinthians (2 Corinthians 2:13; 7:6, 13–14), he was with Paul on his third missionary journey; his name, however, does not appear in Acts. Besides being the bearer of Paul's severe letter to the Corinthians (2 Corinthians 7:6–8), he had the responsibility of taking up the collection in Corinth for the Christian community of Jerusalem (2 Corinthians 8:6, 16–19, 23).



All in all, in their content, these books are pastoral in nature and give directions for the care, conduct, order, ministry, and administration of assemblies of believers. The tone of Titus is closer to that of First Timothy as three topics of church life and structure are discussed:

presbyter-bishops (see note on Titus 1:5–9), groups with which one must work in the church (Titus 2:1–10), and admonitions

for conduct based on the grace and love of God that appeared in Jesus Christ (Titus 2:11–3:10).

The warmer personal tone of Second Timothy is replaced by emphasis on church office and on living in the society of the day, in which deceivers and heretics abounded (Titus 1:10–16; 3:9–10).

CONTENT OF TITUS:

The letter instructs Titus about the character of the assistants he is to choose in view of the pastoral difficulties peculiar to Crete (Titus 1:5–16). He also gives Titus his Pastoral Charge and assignment: “For this reason I left you in Crete so that you might set right what remains to be done and appoint presbyters in every town, as I directed you” (Titus 1: 5).

In Titus 1: 5-9 he delineates the qualities Titus must look for when selecting presbyters and bishops in Crete: “For this reason I left you in Crete so that you might set right what remains to be done and appoint presbyters in every town, as I directed you, on condition that a man be blameless, married only once, with believing children who are not accused of licentiousness or rebellious. For a bishop as God’s steward must be blameless, not arrogant, not irritable, not a drunkard, not aggressive, not greedy for sordid gain, but hospitable, a lover of goodness, temperate, just, holy, and self-controlled, holding fast to the true message as taught so that he will be able both to exhort with sound doctrine and to refute opponents.”



Paul instructs Titus on what should be proper Christian behavior of his flock. (Titus 2: 1-10), Underlying the admonitions for moral improvement as the moving force is the constant appeal to God's revelation of salvation in Christ, with its demand for transformation of life. and of their transformation of their lives in Christ (Titus 2: 11-15).

He gives Titus specific advice: "I want you to insist on these points, that those who have believed in God be careful to devote themselves to good works; these are excellent and beneficial to others. Avoid foolish arguments, genealogies, rivalries, and quarrels about the law, for they are useless and futile. After a first and second warning, break off contact with a heretic, realizing that such a person is perverted and sinful and stands self-condemned." (Titus 3: 8-11).

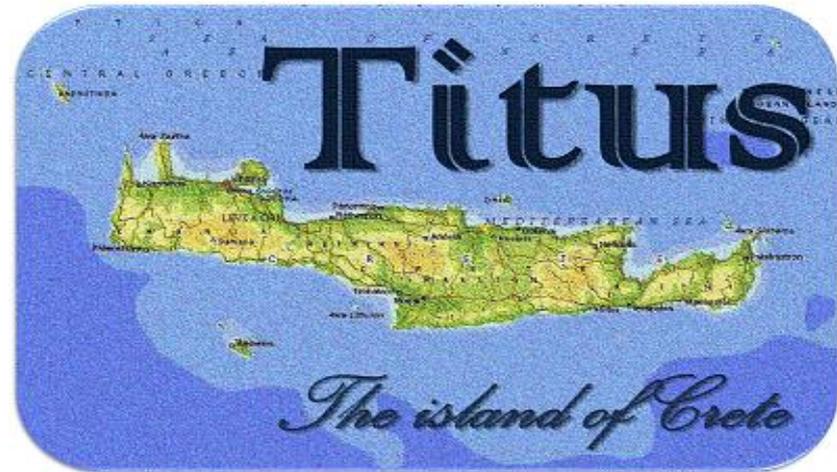
Titus contains three (3) chapters.

Outline of Titus

I. Address (1:1-4)

II. Pastoral Charge (1:5-16)

III. Teaching the Christian Life (2:1-3:15)



PHILEMON:

INTRODUCTION:

The Epistle of Paul to Philemon, known simply as Philemon, is one of the books of the New Testament. It is a letter to Philemon, a leader in the Colossian church. It deals with the themes of forgiveness and reconciliation.

AUTHORSHIP:

Philemon was written by Paul and Timothy. This is stated in Philemon 1:1: "Paul, a prisoner for Christ Jesus, and Timothy our brother, to Philemon, our beloved and our co-worker". He further states in Philemon 1: 19 "*I, Paul, write this in my own hand*". Along with six others, it is numbered among the "*undisputed letters*", which are widely considered to be authentically Pauline.

WHEN AND WAS IT WRITTEN WHERE (AND CONTEXT):

This short letter addressed to three specific individuals was written by Paul during an imprisonment, perhaps in Rome between A.D. 61 and 63. *“To Philemon, our beloved and our co-worker, to Apphia our sister, to Archippus our fellow soldier, and to the church at your house”.* (Philemon 1: 1-2).

OVERVIEW:

Philemon was a wealthy Christian of the house church that met in his home (Philemon 1:1–2) in Colosse. This letter is now generally regarded as one of the undisputed works of Paul. It is the shortest of Paul's extant letters, consisting of only 335 words in the Greek text. The Letter is a plea for Onesimus, a slave of Philemon who ran away from his master, a penalty punishable by death. Both Philemon and Onesimus are Christians. Paul identifies himself as a “prisoner of the Lord” that term, “prisoner” enunciates the theme and sets the tone of the letter. Here it is the prisoner appealing rather than the apostle commanding.

CONTENT OF PHILEMON:

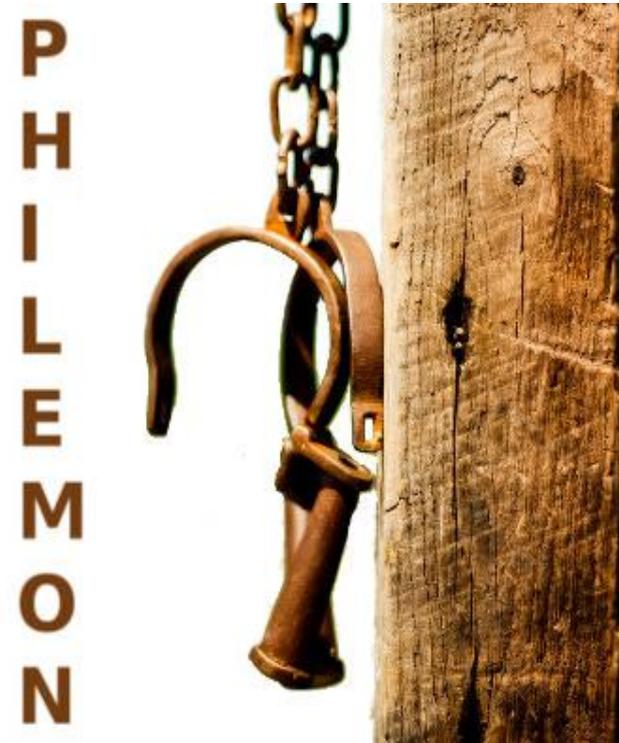
Paul's letter deals with an institution of antiquity, human slavery. But Paul breathes into this letter the spirit of Christ and of equality within the Christian community. He does not attack slavery directly, for this is something the Christian communities of the first century were in no position to do. Yet Paul, by presenting Onesimus as “brother, beloved...to me, but even more so to you” (Philemon 1:16), voiced an idea revolutionary in that day and destined to break down worldly barriers of division *“in the Lord.”*

He uses the esteem that Philemon has for Paul, and equates Onesimus with himself: *“So if you regard me as a partner, welcome him as you would me.”* (Philemon 1:16).

Philemon contains 1 chapter.

Outline of Philemon

- I.) Address, Greeting and Thanksgiving. (Philemon 1: 1-6).
- II.) Plea for Onesimus (Philemon 1: 7-22).
- III.) Final Greetings (Philemon 1: 23-25).



JUDE:

INTRODUCTION:

The Epistle of Jude, often shortened to Jude, is the next-to-last book of the New Testament and is attributed to Jude, the servant of Jesus and the brother of James the Just.

AUTHORSHIP:

This letter is by its address attributed to “Jude, a slave of Jesus Christ and brother of James” (Jude 1). Since he is not identified as an apostle, this designation we don’t know it referred to the Jude or Judas who is listed as one of the Twelve (Luke 6:16; Acts 1:13; cf. John 14:22). The person intended is almost certainly the other Jude, named in the gospels among the relatives of Jesus (Mt 13:55; Mk 6:3), and the James who is listed there as his brother is the one to whom the Letter of James is attributed. Nothing else is known of this Jude, and the apparent need to identify him by reference to his better-known brother might indicate that he was an obscure personage in the early church.

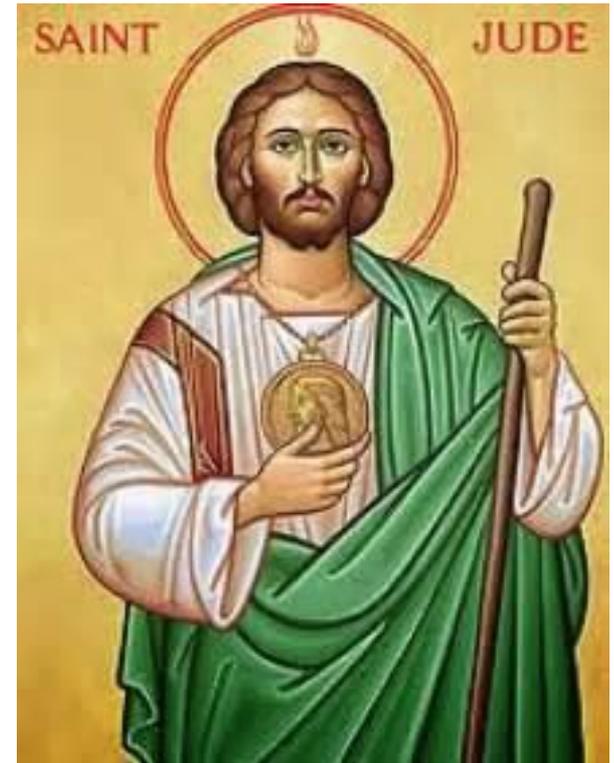
WHEN AND WAS IT WRITTEN WHERE (AND CONTEXT):

Majority opinion is that it was written sometime in the mid to late 60’s to 70’s AD.

OVERVIEW:

This little letter is an urgent note by an author who intended to write more fully about salvation to an unknown group of readers, but who was forced by dangers from false teachers worming their way into the community (Jude 3–4) to dash off a warning against them (Jude 5–16) and to deliver some pressing Christian admonitions (Jude 17–23). The letter is justly famous for its majestic closing doxology (short hymn of praises to God) (Jude 24–25).

There is so much similarity between Jude and 2 Peter, especially Jude 4–16 and 2 Peter 2:1–18, that there seems to be a literary relationship between them. Since there is no evidence for the view that both authors borrowed from the same source, it is usually supposed that one of them borrowed from the other.



CONTENT OF JUDE:

After the greeting, he explains the reason for writing them: *“I now feel a need to write to encourage you to contend for the faith that was once for all handed down to the holy ones. For there have been some intruders, who long ago were designated for this condemnation, godless persons, who pervert the grace of our God into licentiousness and who deny our only Master and Lord, Jesus Christ.”* (Jude 3-4).

Jude warns against false teachers who, likewise, disobey in their present time, and urges his readers to defend the deposit of Christ's doctrine that the Apostles bear witness and testified to. He calls them to remember and recall how even after the Lord saved his own people out of the land of Egypt, he did not hesitate to destroy those who fell into unbelief, much as he punished the angels who fell from their original exalted status and Sodom and Gomorrah: *“I wish to remind you, although you know all things, that [the] Lord who once saved a people from the land of Egypt later destroyed those who did not believe. The angels too, who did not keep to their own domain but deserted their proper dwelling, he has kept in eternal chains, in gloom, for the judgment of the great day. Likewise, Sodom, Gomorrah, and the surrounding towns, which, in the same manner as they, indulged in sexual promiscuity and practiced unnatural vice, serve as an example by undergoing a punishment of eternal fire.”* (Jude 1: 5-7).

Jude in his exhortation encourages them to: *“..... build yourselves up in your most holy faith; pray in the holy Spirit. Keep yourselves in the love of God and wait for the mercy of our Lord Jesus Christ that leads to eternal life. On those who waver, have mercy; save others by snatching them out of the fire; on others have mercy with fear, abhorring even the outer garment stained by the flesh.”* (Jude 20-23).

In his closing doxology (short hymn of praises to God), Jude commends them to: *“To the one who is able to keep you from stumbling and to present you unblemished and exultant, in the presence of his glory, to the only God, our savior, through Jesus Christ our Lord be glory, majesty, power, and authority from ages past, now, and for ages to come. Amen.”* (Jude 24–25).

Jude contains one chapter of 25 verses.

Outline of Jude

Address and Greeting. (Jude 1-2).

Occasion for Writing. (Jude 3-4).

The False Teachers. (Jude 5-16).

Exhortations (Jude 17-23).

Closing Doxology (Jude 24-25).

RESOURCES USED AND RECOMENDED:

- NAB Bible, at: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>
- Agape Bible Study at: http://www.agapebiblestudy.com/Agape_Bible_Studies_Menu.php
- Pauline Chronology: The Life and Missionary Work of St. Paul of Tarsus. Material provided by Rev. Felix Just, S.J. at: http://catholic-resources.org/Bible/Pauline_Chronology.htm
- New Testament Letter Structure, from Catholic Resources by Felix Just, S.J. At: http://catholic-resources.org/Bible/NT_Letters.htm#Edited
- Paul's Letters by Felix Just, S.J., Ph.D. At: <http://catholic-resources.org/Bible/Paul.htm>
- Brown, Raymond E. An Introduction to the New Testament. New York: Doubleday, 1997.
- Early Christian Writers at: <http://www.earlychristianwritings.com.html>

Scripture and/or texts in this work are taken from the New American Bible (NAB), revised edition © 2010, 1991, 1986, 1970 Confraternity of Christian Doctrine, Washington, D.C.