

*Eternity In Motion Series*

The Chiasms of The Apostle Paul

*Free Flow Edition*

Broken Into Color Coded Parallelisms and Chiasms

The Book of Titus

Bryan Davis

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The Book of Titus  
broken into  
Parallelisms and Chiasms

In this book, you will find many very clear parallelisms and chiasms (or chiasmus). The way these chiasms have been cut out are by no means a statement of finality as to doctrine and intent of the author, but, rather, an attempt to unravel what may have been the author's desired effect. Parallelisms and chiasms were a seriously needed element of internal organization in ancient writings, which did not make use of paragraphs, punctuation, capitalization and other such synthetic devices to communicate the conclusion of one idea and the commencement of the next.

Chiasmus can be defined most simply as an inverted type of parallelism. This is where two thoughts might be mentioned and then they are repeated in reverse order.

For MY thoughts are not YOUR thoughts, Neither are YOUR ways MY ways, saith the Lord. (Isaiah 55:8)

It we look at this graphically, the simple chiasm takes on the form of a X:

a b  
X  
b a

The name chiasmus, derived from chi (X), the 22nd letter in the Greek alphabet. A couple examples from English are: "Old King Cole was a merry old soul, and a merry old soul was he", and "He who fails to prepare, prepares to fail."

Whereas in languages such as Greek, Latin, and English, chiasms are most often composed of two elements, *in Hebrew there appears to be no limit to the number of terms or ideas that may be employed.* An illustration of this with five elements is found in Psalm 3:7-8;

- a. Save me
- b. O my God,
- c. For thou has smitten
- d. All my enemies
- e. On the cheek-bone
- e' The teeth
- d' Of the wicked
- c' Thou has broken.
- b' To Yahweh
- a' The salvation.

A second example comes from Isaiah 60:1-3:

- a. Arise,
- b. Shine,
- c. For thy light is come,
- d. And the glory
- e. Of Yahweh
- f. Upon thee is risen
- g. For behold, dimness shall cover the earth
- g' And gross darkness the peoples.
- f' But upon thee will arise
- e' Yahweh
- d' And his glory shall upon thee be seen
- c' And nations shall come to thy light
- b' And kings to the brightness
- a' Of thy rising.

This can show why Chiasmus was attractive to the ancient Hebrew. First, chiasms are easy to memorize and would be useful since the Hebrew tradition was mainly oral. Second, chiasmus was in vogue. Just as 16th century English poets were fond of the sonnet, chiasmus seems to have been preferred by many of the ancient Hebrew writers. Third, the form can be very pleasing aesthetically.

Although the form was recognized and published as early as 1820 in London, it was not until 1854 in a study by John Forbes (*The Symmetrical Structures of Scripture*) that a full appreciation or understanding of chiasmus was developed. Nils Lund in 1942 published some of the rules that chiasmic forms followed. Three of these are particularly interesting for this study:

1. The center of the passage is always the turning point
2. Identical ideas will often be distributed so as to occur at the beginning, middle, and end of a chiasm but nowhere else.
3. There is often a mixture of direct parallel and inverted parallel lines in the same unit.

Others who have studied chiasmus in scripture insist there are no rules. In looking at these letters, it seems to me that Paul has left indicators, or clues, along the way to help us to most clearly divide the text according to his intent. Some of these clues are obvious, some are more obscure. The clues can be both identical words and or related ideas.

Ideally, it would be perfect to divide these structures exactly the way the Apostle Paul wanted them to be divided. With the absence of any corroborating historical record as to Paul's intent, these divisions can be used at least for dividing the text by themes for study, and at most, to see even more deeply the intent of the Holy Spirit ,

## CHAPTER 1

Paul, a bondservant of God and an apostle of Jesus Christ,  
according to the faith of God's elect  
and the acknowledgment of the truth which accords with godliness,  
in hope of eternal life  
which God,  
who cannot lie,  
promised before time began,  
but has in due time manifested His word through preaching,  
which was committed to me according to the commandment of God our  
Savior;  
To Titus, a true son in our common faith:

Grace, mercy, and peace from God the Father and the Lord Jesus Christ<sup>[a]</sup> our Savior. For this reason I left you in Crete, that you should set in order the things that are lacking and *appoint elders* in every city as I commanded you—

if a man is blameless, *the husband of one wife*, having faithful children not accused of dissipation or insubordination.

For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, *not given to wine*, not violent, not greedy for money, but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled,

holding fast the faithful word as he has been taught, that he may be able, *by sound doctrine*, both to exhort and convict those who contradict.

For *there are many insubordinate*, both idle talkers and deceivers, especially those of the circumcision, whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain.

One of them, a prophet of their own, said, "*Cretans are always liars, evil beasts, lazy gluttons.*"

*This testimony is true.*

Therefore rebuke them sharply, that they may be sound in the faith, not giving heed to Jewish fables and commandments of men who turn from the truth.

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

They profess to know God, *but in works they deny Him, being abominable, disobedient, and disqualified for every good work.*

## CHAPTER 2

But as for you, speak the things which are proper *for sound doctrine*: that the older men be sober, reverent, temperate, sound in faith, in love, in patience;

the older women likewise, that they be reverent in behavior, not slanderers, *not given to much wine*, teachers of good things—

that they admonish the young women *to love their husbands*, to love their children, to be discreet, chaste, homemakers, good, obedient to their own husbands,

*that the word of God may not be blasphemed.*

Likewise, exhort the young men *to be sober-minded,*  
in all things showing yourself to be a pattern of good works;  
*in doctrine showing integrity,*  
*reverence*  
*incorruptibility,*  
*sound speech that cannot be condemned,*  
*that one who is an opponent may be ashamed,*  
**having nothing evil**  
**to say of you.**  
*Exhort bondservants to be obedient to their own masters,*  
*to be well pleasing in all things, not answering back,*  
*not pilfering,*  
*but showing all good fidelity,*  
that they may adorn *the doctrine of God our Savior* in all things.  
For the grace of God that brings salvation has appeared to all men,  
teaching us that, denying ungodliness and worldly lusts,  
*we should live soberly, righteously, and godly in the present age,*

**looking for the blessed hope and glorious appearing**  
**of our great God and Savior Jesus Christ,**  
*who gave Himself for us,*  
**that He might redeem us**  
**from every lawless deed**  
*and purify for Himself*  
*His own special people, zealous for good works.*  
**Speak these things, exhort, and rebuke with all authority** Let no one despise  
you.

## CHAPTER 3

Remind them *to be subject to rulers and authorities, to obey, to be ready for every good work,*

*to speak evil of no one, to be peaceable, gentle, showing all humility to all men.*

For *we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another.*

But *when the kindness and the love of God our Savior toward man appeared,*

*not by works of righteousness which we have done,*

*but according to His mercy He saved us,*

*through the washing of regeneration*

*and renewing of the Holy Spirit,*

*whom He poured out on us abundantly through Jesus Christ our Savior,*

*that having been justified by His grace*

*we should become heirs according to the hope of eternal life.*

This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God *should be careful to maintain good works. These things are good and profitable to men.*

*But avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless.*

*Reject a divisive man after the first and second admonition, knowing that such a person is warped and sinning, being self-condemned.*

*When I send Artemas to you, or Tychicus,*

*be diligent to come to me at Nicopolis,*

*for I have decided to spend the winter there*

*Send Zenas the lawyer and Apollos on their journey with haste, that they may lack nothing.*

*And let our people also*

*learn to maintain good works,*

*to meet urgent needs,*

*that they may not be unfruitful.*

*All who are with me greet you.*

*Greet those who love us in the faith.*

*Grace be with you all. Amen.*