

Book of Titus

Background

1. Author

- a. Paul, the apostle, is the author of this epistle. (Tit. 1:1).
- b. This is one of 13 epistles written by Paul - Romans, 1 & 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 & 2 Thessalonians, 1 & 2 Timothy, Titus, Philemon.

2. To Whom Written

- a. It was written to Titus whom Paul took to Crete and had left him there after his release from his first imprisonment in Rome about A.D. 62.
 - 1) First imprisonment (Acts 28:30, 31, 16, 20).
 - 2) Some references to it in the Prison epistles. (Eph. 3:1; 6:20; Phil. 1:7,13; Col. 4:3,18; Phile. 1:1,13).
- b. He is not mentioned in Acts, but this epistle reveals he was a close and trusted helper of Paul.
- c. Some speculate “my true child” means Titus was converted by Paul.
 - 1) This is possible, but the language could mean he had been greatly influenced by Paul.
 - 2) Timothy is also called a “child” of Paul, but he was not the physical father of Timothy. (1 Tim. 1:2; Acts 16:1).
- d. Crete was a large island in the Mediterranean Sea. It was about 158 miles in length and varied in width up to 50 miles.
 - 1) We do not know who established the church there, but it may have been established by the Jewish converts at Pentecost. (Acts 2:11).

ACT 2:11 **Cretans** and Arabs-- we hear them in our own tongues speaking of the mighty deeds of God. "

- 2) Titus had a difficult task there because Cretans were known for their lying and other evils. (Tit. 1:12).

TIT 1:12 One of themselves, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons."

- 3) The word “cretanize” meant “to lie” just as “to corinthianize” meant “to commit fornication.”
- 4) The church there had problems, but it had matured enough that it was ready for the appointment of elders. (Tit. 1:5).
- 5) Paul had appointed elders in many churches on the first missionary journey. (Acts 14:23).

ACT 14:23 When they had **appointed elders for them in every church**, having prayed with fasting, they commended them to the Lord in whom they had believed.

- 6) “Every” refers to the congregations Paul established on his first journey.
- e. Luke reveals Paul had briefly visited Crete on his voyage to Rome as a prisoner in about A.D. 59. (Acts 27:7-21).
- f. He returned to Crete with Titus after his release from the first Roman imprisonment about A.D. 62.
- g. Titus is mentioned several times in Paul’s writings.
 - 1) Very little is known about the fine and faithful Greek man. (Gal. 2:3).

GAL 2:3 But not even Titus who was with me, though he was a Greek, was compelled to be circumcised.

- 2) Paul took him to Jerusalem to see if the church there would receive this converted Greek who had not been circumcised. (Gal. 2:1-3).
- 3) Between Paul writing the epistles of 1 and 2 Corinthians, he sent Titus to work with the Corinthian church. (2 Cor. 8:6-24).
- 4) Paul had complete confidence in this faithful minister. (2 Cor. 12:17,18).

2CO 12:17 Certainly I have not taken advantage of you through any of those whom I have sent to you, have I?
2CO 12:18 I urged Titus to go, and sent the brother with him. Titus did not take any advantage of you, did he? Did we not conduct ourselves in the same spirit and walk in the same steps?

- 5) Paul had left Titus at Crete after his first Roman imprisonment. (Tit. 1:4,5).
- 6) He was left Titus in charge at Crete. (Tit. 1:5).
- 7) It seems he was with Paul during Paul’s second Roman imprisonment. (2 Tim. 4:9, 10).

2TI 4:9 Make every effort to come to me soon;
2TI 4:10 for Demas, having loved this present world, has deserted me and gone to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia.

- 8) See also these scriptures that mention Titus. (2 Cor. 2:13; 7:6, 13, 14; 8:6, 16, 23).

2CO 2:13 I had no rest for my spirit, not finding Titus my brother; but taking my leave of them, I went on to Macedonia.
2CO 7:6 But God, who comforts the depressed, comforted us by the coming of Titus;
2CO 7:13 For this reason we have been comforted. And besides our comfort, we rejoiced even much more for the joy of Titus, because his spirit has been refreshed by you all.
2CO 7:14 For if in anything I have boasted to him about you, I was not put to shame; but as we spoke all things to you in truth, so also our boasting before Titus proved to be the truth.

3. **Date of Book And Place Of Writing**

- a. The book was written about 63 A.D. after the first Roman imprisonment.
- b. Paul was in Nicopolis. (Tit. 3:12).

TIT 3:12 When I send Artemas or Tychicus to you, make every effort to come to me at Nicopolis, for I have decided to spend the winter there.

- c. There are three cities of this name.
 - 1) One was in Thrace, and another was in Cilicia.
 - 2) A third city was in Epirus in northwestern Greece.
 - 3) Scholars are divided on which Nicopolis Paul refers to here.
 - 4) In a practical sense it makes no difference today.
- d. This book was written about the same time as 1 Timothy and has some common themes.

4 Purpose of the Book

- a. It was written to encourage and strengthen Titus in his work as an evangelist.
- b. Paul gives him further instructions and seeks to help him with his difficult assignment of working with a church in such a sinful environment.
- c. One of his responsibilities was to appoint elders at Crete. (Tit. 1:5).
- d. This apostolic letter from Paul would give Titus more credibility and authority among the saints at Crete.
- e. Titus 3 is loaded with reminders for the brethren in Crete. (Tit. 3:1-14).

5. Pastoral Epistle

- a. This epistle is most classified as a pastoral epistle along with 1 & 2 Timothy.
- b. This is a proper designation because it sets forth the qualifications of “pastors” as does 1 Timothy 3:1-7). See 1 Tim. 5:1-17-20).
- c. Designating as a “pastoral epistle” is an improper designation if it is used to mean Titus was a “pastor.”
- d. Neither Timothy or Titus were “pastors,” but were “evangelists.” (2 Tim. 4:3).
- e. It is assumed Titus was an evangelist because his duties were like those of Timothy.
- f. “Evangelists are mentioned two other places in the New Testament. (Acts 21:8; Eph. 4:11).

ACT 21:8 And on the next day we departed and came to Caesarea; and entering the house of Philip the evangelist, who was one of the seven, we stayed with him.

EPH 4:11 And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers,

- 1) “euaggelistes” [yoo ang geh lis **strace**] - “one who proclaims good news, evangelist.”
- 2) This is a word that should describe preachers [ministers] in their work.

3) Philip, the evangelist, preached good news at Samaria. (Acts 8:5, 12, 13).

ACT 8:5 And Philip went down to the city of Samaria and began proclaiming Christ to them.

ACT 8:12 But when they believed Philip preaching the good news about the kingdom of God and the name of Jesus Christ, they were being baptized, men and women alike.

ACT 8:13 And even Simon himself believed; and after being baptized, he continued on with Philip; and as he observed signs and great miracles taking place, he was constantly amazed.

TIT 1:1 Paul, a bond-servant of God, and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness,

1. "Paul, a bond-servant of God, and an apostle of Jesus Christ" -

- a. "Paul, a bond-servant of God" - "Bond-servant" is from "doulos" [**do**o lahs] meaning "bond-servant, slave."
- b. "and apostle of Jesus Christ" - He was a special messenger of Jesus Christ [the anointed One, the Messiah, the King].
- c. Paul frequently described himself in this manner.

ROM 1:1 Paul, a bond-servant of Christ Jesus, called as an apostle, set apart for the gospel of God,

1CO 1:1 Paul, called as an apostle of Jesus Christ by the will of God, and Sosthenes our brother,

2CO 1:1 Paul, an apostle of Christ Jesus by the will of God, and Timothy our brother, to the church of God which is at Corinth with all the saints who are throughout Achaia:

GAL 1:1 Paul, an apostle (not sent from men, nor through the agency of man, but through Jesus Christ, and God the Father, who raised Him from the dead),

1TI 1:1 Paul, an apostle of Christ Jesus according to the commandment of God our Savior, and of Christ Jesus, who is our hope;

2TI 1:2 to Timothy, my beloved son: Grace, mercy and peace from God the Father and Christ Jesus our Lord.

2. "for the faith of those chosen of God" - Gr. preposition "kata" [kah **ta**h] lit. "according to [for] the faith of those chosen of God."

- a. He had the assignment to stimulate and strengthen the faith in God's chosen people.
- b. They had not been arbitrarily chosen, but were chosen because they had accepted the gospel. (2 Thess. 2:13,14).

3. "and the knowledge of the truth which is according to godliness"

- a. He was to present the "knowledge of the truth that leads to godliness."
- b. There is no salvation or godliness without truth. (Jn. 8:32; Jas. 1:18, 21).

TIT 1:2 in the hope of eternal life, which God, who cannot lie, promised long ages ago,

- God planned before the world began to save those who would trust in His Son. (Eph. 1:4).
- God had also promised "eternal life" to the patriarchs. [Heb. 11:10, 13, 14-16; Psa. 23:6].

1. "in the hope of eternal life" - "epi" [eh **pee**] - "in, on."

- a. "Hope" is not based on wishful thinking, but on the promise or promises of God.

1) "Hope" is used in the sense that it has not been realized.

2) Though not realized, "hope" is used in the sense of assurance. (*Rom. 8:24, 25*).

ROM 8:24 For in hope we have been saved, but hope that is seen is not hope; for why does one also hope for what he sees?

ROM 8:25 But if we hope for what we do not see, with perseverance we wait eagerly for it.

3) The scriptures speak of "eternal life" with God.

b. "Eternal life" is future. (*Matt. 25:46; Mk. 10:30; Lk. 18:30; Rom. 2:7; Tit. 3:7; 1 Jn. 2:25*).

c. There is a sense that the Christian now enjoys "eternal life." (*Jn. 3:36; 5:24; 6:47*).

JOH 3:36 "He who believes in the Son has eternal life; but he who does not obey the Son shall not see life, but the wrath of God abides on him."

JOH 5:24 "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.

JOH 6:47 "Truly, truly, I say to you, he who believes has eternal life.

1JO 5:11 And the witness is this, that God has given us eternal life, and this life is in His Son.

1JO 5:13 These things I have written to you who believe in the name of the Son of God, in order that you may know that you have eternal life.

1) The Christian has "eternal" life now in prospect [full assurance].

2) As long as the Christian trusts in Jesus he has full assurance of eternal life with God.

3) This full assurance is not based on a life of perfection (1 Jn. 1-7-10), but on a life committed to and living for Jesus.

2. "which God, who cannot lie promised long ages ago" - Lit. "before times eternal" - NIV "before the beginning of time."

a. "Eternal life" is a promise of God - not wishful thinking.

b. This promise comes from One "who cannot lie." (*Tit. 1:2; Heb. 6:18*).

c. There are some things that are impossible for God.

1) He cannot lie.

2) He cannot be tempted. (*Jas. 1:13*).

3) He cannot sin. (*Jas. 1:13*),

d. God cannot do these things because it is against His absolute holy nature.

e. God cannot violate His infinite and absolute holiness.

f. God nature puts limitations on Himself, but no one else limits God.

TIT 1:3 but at the proper time manifested, even His word [message], in the proclamation [preaching] with which

I was entrusted according to [by] the commandment of God our Savior;

1. "but at the proper time manifested, even His word, in the proclamation" - His word [saving message] came "at the proper time."
2. "with which I was entrusted according to the commandment of God our Savior" - Paul had been entrusted with the word of God [gospel, truth, revelation of Jesus Christ]

TIT 1:4 to Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior.

1. "to Titus, my true child"
 - a. He may have been converted by Paul.
 - b. The language may mean Titus had been greatly influenced spiritually by Paul or it may have both the first and second meaning.
2. "in a common faith" - Paul and Titus and all believers share a "common faith." See Eph. 4:4-6.
 - a. "Common faith" does not mean an ordinary faith, but a faith that believers had in common.
 - b. "Common" is from "koinos" [koi **nahs**] meaning "common, belonging equally to several. (Acts 2:44; 4:32)

ACT 2:44 And all those who had believed were together, and had all things in common;

ACT 4:32 And the congregation of those who believed were of one heart and soul; and not one of them claimed that anything belonging to him was his own; but all things were common property to them.

3. " Grace and peace from God the Father and Christ Jesus our Savior"
 - a. "grace" [favor] and inner peace come from the Father and the Savior Jesus Christ.
 - b. These blessings are found exclusively in the Father and the Savior.
 - c. There are no spiritual blessings apart from Christ. (Eph. 1:3).
- "God" is called "Savior" in Titus 1:3 and Jesus is called "Savior" in Titus 1:4.
- See also Tit. 3:4, 6. - God saves man through His Son just as He created the world through His Son and will judge mankind through His Son. (Jn. 1:3; 2 Cor. 5:10).

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