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Introduction To Titus

The epistle to Titus falls into the group called “Pastoral Epistles” which is addressed to a young man who was left by Paul to teach and oversee the local churches at Crete.

All the letters of Paul are addressed to churches except for “the Pastoral Epistles” and “Philemon”.

The Pastoral Epistles are instructive letters to Titus and Timothy as to their responsibility of oversight as under-shepherds at Ephesus and Crete.

The epistles are by no stretch of the imagination comprehensive church manuals for church order but they do contain much valuable information and instruction regarding church order and the pastoral role, in fact the only direct instruction.

The title “Pastoral Epistles” was first used by D.N. Berdot in 1703 and P. Anton used it on the title of his commentary in 1726, but it was anticipated under “Pastoral” by Saint Thomas Aquinas in the thirteenth century.

And in 1849 Dean Alford made the phrase customary.

I am always amazed at how ignorant the average church member is as well as pastors regarding how the church is to be run and the Biblical principles to be observed regarding discipline.

The church of Jesus Christ must continue to be true to it’s nature as the bride and body of Christ, not that of an organization that is run like a business or by the systems and methods of the world's model.

The church is not a democracy but servants in submission to Christ, the head of the church.

The church of Jesus Christ is an organism that is fitly joined together as God adds daily to it, and is the living, visible body of Christ on earth to reach out to a dark world by God's word and Spirit.

In fact the church is the only hope for sinful man.

I. The epistle.

A. The epistle of Titus falls into the fourth group of Paul's epistles called Ecclesiological, the study of church order and discipline, "The Pastoral Epistles".

1. The first group is called Soteriological, the study of salvation. Rom. 1; 2Cor.;
Gal.

2. The second group is called Christological, the study of Christ. Phil.; Phile.; Col.; Eph.
* These are known as the prison epistles.
3. The third group is called Eschatological, the study of end things. 1-2Thess.
* Paul wrote 13 of the 27 New Testament books, fourteen if he wrote Hebrews, which I believe he did.

B. The order of Titus in the “Pastoral Epistles” has one of two possibilities.

1. Titus could of been written before First Timothy.
2. Titus could of been written after First Timothy.
* There is no way of knowing the proper chronology of the letters from the internal evidence or other epistles.
3. The epistle of First Timothy and Titus for certain were written first after Paul's release from his first imprisonment by the mere fact that Paul had obtained his liberty. 1Tim 1:13; Tit 1:5; 3:12-14
4. Some have attempted to place the ministry of Crete between Paul's voyage to Ephesus from Corinth. Acts 18:18
5. Others have tried to place it between Ephesus and Mecedonia in Acts after the uproar at Ephesus, confusing it with the

trip mentioned in 1Timothy. Acts 20:2; 1Tim. 1:3; Tit. 1:5

6. Paul did sail by Crete by way to Rome in order to be sheltered from the whether but there is no mention of stopping. Acts 27:7-13
7. The epistle to Titus is believed to of been written most likely from Macedonia or Corinth after Paul's first imprisonment of two years, the same year as First Timothy was written, probably in 63 A.D. Acts 28

C. The purpose of the epistle was three-fold.

1. To command Titus to set in order the things that were lacking in the church and appoint elders in every city as Paul had commanded before he left affirming his authority as Paul's representative. Titus 1:5
* Similar problems that were at Ephesus were present in Crete but there are also differences.
2. To request his presence at Nicopolis when he sent Artemas and Tychicus to relieve him. Titus 3:12
* They were most likely the bearers of the epistle!
3. To inform Titus that Zenus the lawyer and Apollos were coming through as they headed on some business and that he

might aid them in what ever their need might be. Titus 3:13

D. The distinction between the three epistles are evident.

1. The epistle of First Timothy is more formal and deal more with teaching of sound doctrine, church order, worship, officers, church discipline and the elers or minister.
2. Titus focuses more on conduct, though both are found in each because conduct results from doctrine. Titus 2:1-10; 3:1-8
3. The epistle of Second Timothy on the other hand has been called Paul's last will and Testament
* Remember that Titus and Timothy were Paul's apprentices for about fifteen to twenty years.

These are some facts about the epistle!

II. The Island of Crete.

A. The location.

1. The island is located in the Mediterranean due south of the Aegean sea and South-east of Greece.
2. The island is 156 miles long and 7-36 miles wide.
3. The island formed a continuous bridge between Greece and Asia.

4. The island was a mountain range of 8, 193 feet high with fertile valleys.
5. Mount Ido in Crete was famous in Greek legend as the birth place of Zeus.

B. The inhabitanace.

1. The ruler was King Minos who was said to of been the son of Zues.
2. The Minoan civilization was highly advanced and flourished in the second Century.
3. Crete was known as Kaptara to the Akkadians, Keftiu to the Egyptians and Caphtor to the Hebrews.
4. The Cretans had an evil reputation, low morals and lazy low-lives, the phrase was synonymous with “to be”, to play a Cretan with a Cretan meant “ To out-trick a trickster”. Titus 1:12-13
5. The reference to the “Cherithites” in the Old Testament is believed to be a reference to the people of Crete. 1Sam. 30:14; 2Sam. 8:18; 15:18; 20:23; 1King 1:38; 1Chron. 18:17
6. The word Cherethites means “executioners” according to the Hebrew lexicon, defining it in two ways.
 - a. A group of foreign mercenary soldiers serving as a bodyguard for king David;

- b. Executioners either Cretans or proto-Philistines, in general. Ezk. 25:16

C. The origin of the church.

1. There is no evidence within the epistle that Paul founded the church.
2. There is no evidence that Titus founded the church.
3. The Cretans were present on the day of Pentecost and could of been responsible for the establishing of the church. Acts 2:11

The island of Crete helps us to understand the letter in cultural background!

III. The arguments against the authenticity of the epistles are as follows:

* Some of this information was given in the introduction of First Timothy.

- A. The epistle cannot be harmonized with the book of Acts.
 1. The last account of Paul in the book of acts is under the Roman imprisonment in his own house having liberty to preach the gospel.
 2. Paul, writing his prison epistles expressed his confidence of being released, even coming to Philemon. Phil 1:25; Phile. 22

3. The book of Acts is not a western book concerned primarily with chronology, but an eastern book.

B. The epistles speak of a church too advanced in church organization.

1. Yet we have what appears as deacons chosen by the church. Acts 6:1-6
2. Paul ordained elders in every church at the end of his first missionary journey. Acts 14:23
3. The apostles and elders met to considered the matter of Gentiles and the law. Acts 20:17

C. The epistle lacks mention of the Holy Spirit and common doctrines in Paul's other ten epistles.

1. There are allusions and direct references to the Holy Spirit. 1Tim 3:16; 4:1; 2Tim 1:14; 2:7; 3:16; Tit 3:5
2. There are no common doctrine, Paul wrote to meet specific problems and issues not simply favorite doctrines.

D. The epistles contains words not found in Paul's other epistles.

1. In First Timothy there are 175 words that don't appear in the other ten epistles.
2. This comprises 30% of the epistle. (Kent)

3. If we excluded all proper names, words found in Acts, Hebrews and words used by Luke, because he could have been the amanuensis, the final difference is only 10%. 2Tim 4:11
 * Lincoln's Gettysburg Address contained 68 words not found in his "Second Inaugural Address", comprising 51% new words, yet he wrote both two years apart.

The arguments against the authenticity of the epistles reveal ongoing resistance to God!

IV. The evidence for the authenticity of the epistles are two-fold.

- A. External evidence.
1. The early church fathers.
 - a. Polycarp 100-135 A.D.
 - b. Justin Martyn 155-161 A.D.
 - c. Tertullion 193-216 A.D.
 - d. Origen 210-250 A.D.
 - * Direct quotes and allusions.
 2. The Gnostic heretics were the only ones who challenged 1Timothy.
 - a. Beselides 130 A.D.
 - b. Marcion 140 A.D.
 - c. Tatian 170 A.D. (He was Justin Martyn's disciple who wrote the first

- harmony of the gospels, who became a heretic.
3. The modern opposition came in the 19th century.
 - a. In 1804 J.E.C. Schmidt contested 1 Timothy.
 - b. In 1807 Schliermacher rejected it saying it was a fabrication from 2 Timothy and Titus.
 - * Tynedale credits him with being the father of the School of Modern Criticism.
 - c. In 1835 F.C. Bauer said 1 Timothy was written in the 2nd century.
 4. All the church fathers plus the Muratorian Canon of 170 A.D. which was discovered in 1740 contained 1-2 Timothy and Titus, except Hebrews.
 5. The Pescheto Canon of Syria includes all 14 epistles dating to 170 A.D.
 6. Eusebius accepted all fourteen epistles.
- B. Internal evidence.
1. Paul is said to be the author. Tit. 1:1
 2. Titus was left at Crete by Paul to oversee the church by setting things in order and appoint elders. Titus 1:5
 3. Paul describes similar opposition by false teachers of the Jews as in First Timothy. Titus 1:10-11, 14, 16; 3:9

4. Paul names one of their prophets to affirm the Cretans sinful life-style. Tit. 1:12
5. The nature of the problem is to be corrected by teaching sound doctrine and living the gospel, similar to 1Timothy. Tit. 1:9; 2:1-10; 3:1, 14

The evidence for the authenticity of the epistles is clear!

V. Titus.

A. The man Titus.

1. His name appears 13x's in Paul's letters, 9x's in the 2Corinthians and 4 other times in other epistles. 2Cor. 2:13; 7:6, 13, 14; 8:6, 16, 23; 12:18 (2x's); Gal. 2:1, 3; 2Tim. 4:10; Tit. 1:4
2. His name does not appear in the book of Acts, though it is implied and confirmed by another epistle. Acts 15:2; Gal. 2:3
3. He was a Greek origin. Gal. 2:3
4. He is believed to of resided at Antioch in Syria from where the gentile question arose. Acts 11:25-26
5. He became the test case at the first church counsel as Paul refused to circumcise him to be saved. Gal. 2:1-5

B. The convert Titus.

1. Titus seems to of been converted through Paul's ministry before or after his first missionary journey at Antioch for Titus was present when the Jews attempted to impose circumcision on the gentiles and journeyed to Jerusalem also. Acts 13-15
2. Titus is called by Paul his true or legitimate son in the faith. Tit. 1:4

C. The servant Titus.

1. Titus was a key person in the correction of the Corinthian church.
 - a. Paul had sent Titus to deal with the problems at Corinth and was expecting to meet him at Troas and find out their response to the initial letter but Titus never showed up, so Paul departed to Macedonia. 2Cor. 2:12-13
 - b. Paul arriving at Mecedonia Paul received good news about the Corinthians earnest desire and mourning. 2Cor. 7:5-8
 - c. Paul sent Titus back again with the second letter and to complete the offering for the poor Jews at Jerusalem. 2Cor. 8:6, 10
 - d. Paul declares Titus' love for the Corinthians and voluntary choice in returning along with other brothers of good reputation. 2Cor. 8:16-21

2. He was to organize the church life and ordain elders in every city as well as stop the false teachers. Tit. 1:5, 10-11
3. Titus was petitioned by Paul to go to Necopolis showing the valued friendship. Tit. 3:12
4. Titus was with Paul in his final imprisonment but had departed to Dalmatia at the time of the writing. 2Tim. 4:10
5. Titus is called by Paul his brother, partner and fellow worker. 2Cor. 2:13; 8:23

This is Titus the overseer at Crete!

VI. Key words & verses.

A. Key words.

1. Godliness. Tit. 1:1, 12
2. Hope. Tit. 1:2; 2:13
3. Doctrine. Tit. 1:9; 2:1, 7, 10
4. Works. Tit. 1:16; 2:7, 14; 3:1, 5, 8, 14

B. Key phrases.

1. Sound in the faith. Tit. 1:13; 2:2
2. Sound in doctrine. Tit. 1:9; 2:1, 7, 10

C. Key verses.

1. His commission. Tit. 1:5

2. His spiritual responsibility. Tit. 1:11-12, 2:1
3. His social responsibility. Tit. 3:15

D. Key doctrines.

1. Election. Tit. 1:1
2. Calling. Tit. 1:3
3. Elder ship. Tit. 1:6-7
4. Grace. Tit. 1:4; 2:11
5. Good works Tit. 1:16; 2:10; 3: 8
5. Rapture. Tit. 2:13
6. Redemption. Tit. 2:14
7. Love of God. Tit. 3:4
8. Regeneration. Tit. 3:5
9. Justification. Tit. 3:7

These are some of the key words and verses.

VII. Outline.

- A. The order for church life: The elders and doctrine. Tit. 1
 1. The salutation and greeting. Tit. 1:1-4
 2. The qualifications for elders. Tit. 1:5-9
 3. The opponents to the gospel. Tit. 1:10-16
- B. The order for home life: The word and exhortation. Tit. 2
 1. The basis of the instruction is sound doctrine. Tit. 2:1

2. The responsible conduct of the older men and women. Tit. 2:2-3
 3. The responsibility of the older women to the younger women. Tit. 2:4-5
 4. The responsible conduct of the younger women. Tit. 2:6-8
 5. The responsibility of the bondservants to their masters. Tit. 2:9-10
 6. The responsibility of the believer life in view of the salvation and the Lord's return. Tit. 2:11-14
 7. The responsibility of the shepherd. 2:15
- C. The order for social life: Obedience and good works. Tit. 3:1-11
1. The submissiveness of the believer to the secular authorities. Tit. 3:1-3
 2. The reason for their submissiveness is the new birth. Tit. 3:4-7
 3. The pattern of good works is to accompany the new birth. Tit. 3:8
 4. The believer is to avoid arguing and reject heretics. Tit. 3:9-11
- D. The personal closing, exhortation and Salutation. Tit. 3:12-15
1. The individuals to relieve Titus. Tit. 3:12
 2. The individuals Titus is to help. Tit. 3:13
 3. The believer is to be know for good works. Tit. 3:14
 4. The closing greeting of grace. Tit. 3:15

This is the outline to understand the flow of the letter!