An Overview Of The Book Of Titus

The Historical Background To The Letter To Titus:

Paul's letter to Titus was the second of his pastoral letters. It was written about the same time Paul wrote his First Letter to Timothy.

The Writer Of The Letter To Titus:

"Paul, a bondservant of God, and an apostle of Jesus Christ," Titus 1:1.

The Recipient Of The Letter To Titus:

"To Titus, *my* true son, as regards a common faith," Titus 1:4.

Paul held a warm affection for Titus. He called him, "My true son as regards a common faith" (see Titus 1:4). Paul also called Titus "my partner and fellow worker" (see 2 Corinthians 8:23).

Titus accompanied Paul and Barnabas to the apostolic council in Jerusalem to discuss the issue of circumcision, which certain Jewish converts called Judaizers were insisting was necessary for the Gentiles according to the law of Moses (see Galatians 2:1; Acts 15:2). Titus was a Greek Gentile himself. The council did not compel him to be circumcised and upheld that Gentiles as well as Jews were saved by God's grace in Christ through faith alone without complying with the laws of Moses (see Acts 15:11). Since Paul and Barnabas left Antioch of Syria to attend the council meeting and took Titus with them from there, it appears that Titus may have lived in Antioch. There he heard the gospel from Paul and became one of Paul's early converts. For this reason, Paul called him his "true son as regards a common faith."

Titus was with Paul on Paul's third missionary journey. Paul spent most of that journey working in Ephesus. Paul sent Titus to Corinth as his personal agent when problems arose in the church there. It appears that Titus rejoined Paul in Macedonia to report the comforting news that Paul's ministerial efforts with the Corinthians had been successful (see 2 Corinthians 7:6, 7, 13, 14) Afterwards Titus returned to Corinth to encourage the Christians there and to assist them in completing the collection for the saints in Jerusalem (see 2 Corinthians 8:6, 16, 17).

When Paul was released from his first imprisonment in Rome, he apparently did some mission work with Titus on the island of Crete. Congregations were established "in every city (see. Titus 1:5). Paul then appears to have traveled from Crete to Ephesus and then to Macedonia as he had intended to do (see Philemon 22; Philippians 2:24). When Paul left Crete, he left Titus in charge to complete the organization of the church there, to deal with the false teachers who were upsetting the faith of whole households, and to carry on the pastoral work that still needed to be done on Crete (see Titus 1:5, 10, 11; 2:1f). Paul left Titus with the verbal instructions he was to carry out (see Titus 1:5).

It appears that Titus was later relieved on Crete by Artemas or Tychicus, and that Titus then traveled to Nicopolis of the Roman province of Epirus on the western coast of Greece to spend the winter with Paul (see Titus 3:12).

Titus also seems to have been present with Paul during a portion of Paul's second imprisonment in Rome before Paul sent him to the Roman province of Dalmatia on the eastern shore of the Adriatic Sea across from Italy (see 2 Timothy 4:10).

Date Of The Letter To Titus:

A.D. 63. It was written about the same time Paul wrote his First Letter to Timothy

Where The Letter To Titus Was Written:

In Macedonia, likely in Philippi

Purpose Of The Letter To Titus:

1. To encourage Titus to complete the difficult ministerial work that still needed to be done on Crete (see Titus 1:5).

2. To put in writing the verbal instructions Paul had given Titus before leaving the island (see Titus 1:5).

3. To give Titus' work in the church of Crete Paul's apostolic authority (see Titus 1:1-3). Paul's closing this letter with the benediction, "Grace be with you all," indicates Paul intended the contents of the letter to be read and heard by all the Christians on Crete.

Theme Of The Letter To Titus:

Complete The Ministerial Work That Must Still Be Done On Crete

Titus

Part 1: Greeting Titus 1:1-4

1 ¶ Paul, a bondservant of God, and an apostle of Jesus Christ, for the faith of God's elect[1] and their[2] knowledge of the truth that is in accordance with godliness,
2 on the basis of the hope of eternal life, which God, who does not lie, promised before the beginning of time,
3 and at the proper time has made known his word in the preaching with which I myself was entrusted according to the command of our Savior God;
¶ 4 To Titus, *my* true son, as regards a common faith:
¶ Grace and peace from God the Father and Christ Jesus our Savior.

Part 2: Titus' Assignment – Complete the Ministerial Work on Crete Titus 1:5-3:11

A. Paul Charges Titus to Appoint Qualified Pastors Titus 1:5-9

¶ 5 For this reason I left you in Crete, that you may set in order the things that remain undone and put elders in charge in every city, as I myself directed you,
6 *that is,* if a man is blameless, the husband of one wife, having children who believe, not accused[3] of dissipation or being rebellious.
7 For the overseer must be blameless as a steward of God, not self-willed, not quick-tempered, not given to drunkenness, not a bruiser, not fond of dishonest gain,
8 but hospitable, loving what is good, sensible, upright, devout, self-controlled,
9 holding firmly the trustworthy word according to what is taught,[4] in order that he may be able to also keep encouraging *others* with sound doctrine and keep exposing those who speak against it.

B. Paul Charges Titus to Deal with the False Teachers Titus 1:10-16

¶ 10 For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision *advocates*,
11 whose mouths need to be stopped, such ones as are upsetting whole families by teaching things, which *they* ought not *to teach,* for the sake of dishonest gain.
12 Someone of them, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons."
13 This testimony is true! For which reason expose them sharply, so that they may be correct in the faith,
14 not paying attention to Jewish myths and decrees of men who turn away from the truth.
15 All things are pure to those who are pure; but to those who are defiled and unbelieving nothing is pure, rather both their mind and their conscience are utterly defiled.
16 They claim to know God, but by their actions they deny *him*, being detestable and disobedient and useless for any good work.

C. Paul Charges Titus to Teach What Is According to Sound Doctrine Titus 2:1-3:2

2 ¶ But as for you, always speak the things which are suitable for sound doctrine.
2 *Customarily teach* the elderly men to be temperate, dignified, sensible, sound in faith, in love, in

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[1] Or, chosen

[2] Lit. the

[3] Lit. not in an accusation

[4] Lit. according to the teaching

patient endurance.
3 Likewise, *customarily teach* elderly women *to be* reverent in *their* behavior, not slanderous, not enslaved to much wine, teaching what is good,
4 in order that they may earnestly encourage the young women to love their husbands, to love their children,
5 *to be* sensible, chaste, homemakers,[5] morally good, arranging themselves under their own husbands, in order that the word of God may not be slandered.
6 Likewise, customarily urge the younger men to be sensible;
7 in[6] all things go on showing yourself to be a model of morally good deeds, in your[7] teaching sound substance,[8] a dignified manner,[9]
8 a sound manner of speaking[10] *that is* above reproach, in order that the opponent, having nothing bad to say about us, may be put to shame.
9 *Customarily teach* slaves to be subjecting themselves to their own masters in everything, to be pleasing, not talking back,[11]
10 not embezzling;[12] on the contrary, showing only[13] good faithfulness, in order that they may make the doctrine of our Savior God attractive in every respect.
11 For the grace of God that brings salvation to all people has appeared,
12 teaching us that we should deny the ungodliness and the worldly desires and live sensibly and uprightly and godly in the present age,
13 while waiting for the blessed hope and appearing of the glory of our great God and Savior Jesus Christ,
14 who gave himself for our sake, in order that he may ransom us from every lawless deed and purify for himself a people for his own possession, zealous for morally good deeds.
15 Keep speaking and urging and exposing these things with all authority. Let no one despise you.

3 1 Customarily remind them to be subjecting themselves to rulers *and* authorities, to be obedient, to be prepared for every good work,
2 not to be slandering anyone, to be peaceable, gentle, showing every consideration toward all people.

D. Paul Charges Titus to Stress the Gospel Titus 3:3-8

3 For we ourselves were at one time also foolish, disobedient, deceived, being enslaved by various kinds of lusts and pleasures, spending our lives in malice and jealousy, hateful, *and* hating one another.
4 But when the generosity and the love for mankind of our Savior God appeared,
5 he saved us, not because of works that we ourselves had done in righteousness, but according to his mercy, by means of the washing of regeneration and renewal by the Holy Spirit,
6 whom he poured out upon us richly through Jesus Christ our Savior,
7 so that having been declared righteous[14] by his grace, we became heirs according to the hope of eternal life.
8 The *preceding is a* trustworthy message, and concerning these things I intend you to be speaking confidently, in order that those who have believed in God may be careful to go on busying themselves with morally good works. These things are praiseworthy and profitable for people.

E, Paul Instructs Titus about the False Teachers Titus 3:9-11

¶ 9 But shun again and again foolish controversies and genealogies and strife and disputes pertaining to the law, for they are harmful and worthless.

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[5] Lit. working at home
[6] Lit. with regard to
[7] Lit. the
[8] Lit. soundness
[9] Lit. dignity
[10] Or, sound speech, or statement
[11] Lit. contradicting or speaking against
[12] The Greek verb means to set apart for oneself, to set apart covertly for one's own use
[13] Lit. all
[14] Or, so that having been justified

10 Customarily reject a heretical person after a first and second warning,
11 knowing that such a person is perverted and is sinning, while being self-condemned.

Part 3:Closing Instructions, Greeting, and Benediction Titus 3:12-15

¶ 12 When I shall send Artemas or Tychicus to you, hasten to come to me at Nicopolis, for I have decided to spend the winter there.
13 Zealously help Zenas the lawyer and Apollos on their journey, so that they have everything they need.[15]
14 And let our people[16] also learn to go on busying themselves with excellent deeds for the urgent needs, in order that they may not be unproductive.
¶ 15 All who are with me greet you. Greet those who love us in faith.
¶ Grace be with you all.

[15] Lit. so that nothing is lacking for them
[16] Lit. our ones