

56_Bible_Arguments_Titus

INTRODUCTION TO TITUS

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Author

Paul the Apostle is the author. See "Introduction to 1 Timothy" as many of the same arguments are used. There is adequate external evidence to this book, especially since it was a personal letter. Clement of Rome, Ignatius and Justin Martyr alluded to the book while Tertullian quoted it, saying that the words are from Paul's letter to Titus. It was included in the Muratorian canon. The internal evidence fits all the known facts about both Paul and Titus.

Date

It was written in 66 A.D. about a year before Paul's final imprisonment.

Background of Titus

Though Titus was not named in the book of Acts, he was referred to eight times in 2 Corinthians, twice in Galatians and once in 2 Timothy, as well as the epistle which bears his name. The earliest reference to him is in Galatians 2:1, 3, when Paul refused to circumcise him, showing he may have been known to the Galatians.

He **apparently was** a capable follower of Paul. He seems to have been stronger physically and in personality than Timothy. He was sent to Corinth with the second letter, a touchy situation where a strong individual was needed. He was given responsibility for collecting the offering in Corinth (2 Cor. 8:6, 16).

Little is known of his ministry for the next ten years or so but he did accompany Paul to Crete for the founding of the church there. (Some conjecture he went to Spain as well.) The island itself was a large island in the eastern Mediterranean southeast of Achaia. It is 160 miles long and from 7 to 35 miles wide, dominated by four mountain ranges. Long past the apex of its civilization, it was conquered by the Romans in 67 B.C. The inhabitants had a reputation for depravity as illustrated by the poet Epimenides (c. 600 B.C.), whom Paul quoted in Titus 1:12 (ZPE. s.v. "Crete" by A. Rupprecht, I:1029-30).

When Paul left the island, he left Titus behind to solve some problems in the church and to establish and train some leaders. He wrote to Titus from Asia Minor.

Occasion

The immediate occasion was to tell Titus that Artemus or Tychicus would replace him and he should make every effort to join Paul in Nicopolis for the winter (3:12).

Purpose

Paul wrote to Titus to finish the organizational task he had left undone (1:5-9). There were also some doctrinal problems that needed correction (1:10-16; 3:9-11). Thirdly, it seems that Paul wrote to encourage Titus in the practical aspects of his ministerial responsibilities (2:1-16). Fourthly, he wrote so Titus would help Zenas the lawyer and

Apollos on their journey by seeing that they had everything they needed. Possibly they were short on funds and their ship was stopping by Crete on their way to Rome (?) (3:13).

Theme

The book is an appeal for a life of godliness and good works based on all God has done for us.

SIMPLIFIED OUTLINE OF TITUS

I. The commission of elders	1
II. The conduct of believers	2-3
A. In church	2
B. In society	3

OUTLINE OF TITUS

I. The commission of leadership	1:1-16
A. Introduction	1:1-4
B. Appointment of elders	1:5-9
1. Responsibility of Titus	1:5
2. Requirements for elders	1:6-9
a. Familial	1:6
b. Personal	1:7-8
c. Doctrinal	1:9
3. Reasons for elders	1:10-16
a. Rebellious false teachers	1:10
b. Improper motives	1:11
c. Cultural weaknesses	1:12
d. The need for rebuke [inconsistency in form]	1:13-16
1) To promote sound doctrine	1:13
2) Because of myths	1:14
3) Because of defiled minds	1:15
4) Because of detestable actions	1:16
II. The conduct of believers	2:1-3:11
A. Relationships in the church	2:1-10
1. Older men and women	2:1-3
2. Younger women and men	2:4-8
3. Slaves	2:9-10
B. Reasons for a godly life	2:11-15
1. The grace of God	2:11-12

2. The blessed hope	2:13
3. The redemption	2:14
4. The challenge	2:15
C. Relationships to society	3:1-11
1. Responsibilities of conduct	3:1-2
a. Obedience	3:1a
b. Obligation	3:1b-2
2. Reasons for conduct	3:3-7
a. The past condition	3:3
b. The present mercy	3:4-7
1) Kindness and love	3:4
2) Transformation	3:5-6
3) Heirs with hope	3:7
3. Exhortation to good conduct	3:8-11
a. Devotion to the good	3:8
b. Avoiding the useless	3:9
c. Warning to the divisive	3:10-11
III. The conclusion	3:12-15
A. Personal instructions	3:12-14
1. For Titus	3:12-13
2. For the church	3:14
B. Salutations	3:15

ARGUMENT OF TITUS

Paul had left Titus in Crete to solve certain problems in the church. For some reason Titus had been slow in implementing these oral instructions. Thus, Paul reminded Titus (and the church) of his own Apostolic authority and the truth Paul preached which God intended to lead to a godly life (1:1-4).

The primary reason Paul left Titus was to appoint elders in every town. These men were to meet certain qualifications in their family and personal lives. In addition, they were to have a firm grasp of doctrine so they could teach and refute the opposition (1:5-9).

This, in fact, was one of the reasons for appointing of elders. Many rebellious people, especially from Jewish backgrounds, needed to be silenced. They were ruining entire household churches by their false teaching which they promoted for the sake of dishonest gain. These improper motives arose out of certain cultural weaknesses which even their own poets had recognized for centuries. These needed to be rebuked sharply in order that sound doctrine might be promoted. Further, they should be taught to ignore Jewish myths and the commands of those who had rejected the truth. Those with pure minds would seek what is pure, but some had defiled minds and consciences and saw

nothing as pure. These may have claimed to know God but their detestable actions demonstrated they did not know him (1:10-16).

Paul then turned his attention to instructing Titus and the assembly on the importance of conduct in keeping with sound doctrine (2:1-3:11). Apparently Titus had a weakness which this instruction was to correct.

The first area had to do with relationships in the church. This involved older men whose lives were to demonstrate these qualities. So, too, the older women were to be an example and train the younger women. The young men were to set an example by action, integrity and seriousness so the false teachers could be refuted. Slaves were to be in subjection and not steal from their masters in order to make the teaching attractive (2:1-10).

At this point Paul stopped his admonition to reflect on the reasons for a godly life as seen in the grace of God, the return of Christ and his redemption of us from all wickedness. Each of these requires the corollary of good conduct. This challenge should be carried out with all authority (2:11-15).

Paul also felt the Cretans needed to have certain instructions in relation to obedience to authority and toward all men. Such proper behavior should be in contrast to their past conduct and complementary to their present experience of the mercy of God in kindness and love to them. Their salvation made them heirs, having the hope of eternal life (3:1-7).

On this basis the Cretans were exhorted to give themselves to doing what was good and avoiding the useless. Paul instructed Titus to warn those who were divisive twice and then shun them because this was evidence they were warped and sinful and had thus condemned themselves (3:8-11).

In conclusion, Paul asked Titus to join him in Nicopolis as soon as possible for the winter. He was also to help two men on their journey and instruct the believers to provide for their daily necessities and avoid unproductive lives. As he concluded his exhortation to Titus, Paul sent greetings from the believers with him and greeted the believers in Crete. **The Apostolic benediction prayed for the grace of God upon them all.** [sentence fragment]