

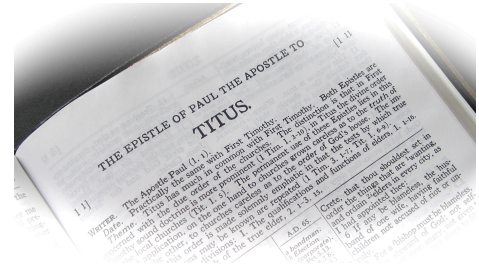
Books of The Bible

A Survey of The Letter to Titus

Author

Paul was the penman (ch. 1:1) and he describes himself as a servant (bondman) of God and an apostle of Jesus Christ.

- a) He is the only New Testament writer who quotes from heathen writers, something he does three times. (Acts 17:28; 1 Cor. 15:33; Titus 1:12)



Key Verses

- 1) “In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.” (ch. 2:7-8).
- 2) “These things speak, and exhort, and rebuke with all authority. Let no man despise thee.” (ch. 2:15)
- 3) “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” (ch. 2:13-14)

Whom Written To and Concerning

This has a fourfold answer for it was:

- a) A private letter to Titus (ch. 1:4)
 - i) Titus would appear to have been converted under Paul’s ministry (ch. 1:4), He accompanied Paul when he went back to Jerusalem (Gal. 2:1). Unlike Timothy who was a half Jew and circumcised by Paul, Titus was a Gentile and not circumcised. (Gal. 2:3)
 - ii) He was a man who could be trusted with very delicate but difficult situations for Paul sent him to the situation in Corinth. (2 Cor. 2:13; 7:6-7)
 - iii) Paul associates Timothy with himself in several addresses (2 Cor. 1:1; Phil. 1:1) and He possibly was to accompany Paul. (Heb. 13:23)
 - iv) Titus is heavily mentioned in 2 Corinthians (2 Cor. 2:13; 7:6, 13, 14; 8:6, 16, 23; 12:18); whereas Timothy is only mentioned in the opening address (2 Cor. 1:1).
 - v) It appears that Timothy was a young man, which of course is relevant to ones own age for I have met saints who, because I am seventy, say: “You are still a young man”. He was mature enough to command respect and to be able to exhort the young men (ch. 2:6), but not called a “youth” as Timothy was (1 Tim. 4:12).
- b) Paul had instructions for him to follow regarding the church government (ch. 1:5-9); the saints of the church (ch. 2:1-8).
- c) Instructions for those who were servants (ch. 2:9-10).
- d) It was to inform Titus that he intended to send Artemas or Tychicus to replace him at Crete, and for Titus to come to Nicopolis (ch. 3:12). He was also to bring Zenas the lawyer, and Apollos diligently and the word means instantaneously, indicating an urgency and make sure they needed nothing (ch. 3:13).
- e) Regarding those whose nationalistic background and traits were Cretians. It is evident, by self confession, that the Cretians were not a noble people (ch. 1:12). Thank God salvation is not only for the cultured for there were people from Crete at Pentecost (Acts 2:11).

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The Peculiarities

There are several matters in this little letter which are peculiar to the book:

- a) Paul's description of himself. This is the only time in which Paul calls himself a bondman of God.

Words

Key words:

- a) Saviour (ch. 1:3, 4; 2:10, 13; 3:4, 6)
- b) Sound (meaning healthy) (ch. 1:9, 13; 2:1, 2, 8)
- c) Good works (ch. 1:16; 2:7, 14; 3:8, 14)
- d) For (ch. 1:5, 7, 10, 11; 2:11, 13, 14; 3:3, 9, 12, 14)

The following are words which, to the best of my knowledge, are found nowhere else in the New Testament.

Word	Reference	Word	Reference
Cannot lie	Ch. 1:2	Subverted	Ch. 3:11
Set in order	Ch. 1:5	Temperate	Ch. 1:8
Vain talkers	Ch. 1:10	Deceivers	Ch. 1:10
Jewish	Ch. 1:14	Mouths must be stopped	Ch. 1:11
Lover of good	Ch. 1:8	Abominable	Ch. 1:16
Aged women	Ch. 2:3	Teachers of good things	Ch. 2:3
As becometh holiness	Ch. 2:3	Behavior	Ch. 2:3
Love their husbands	Ch. 2:4	Love their children	Ch. 2:4
Keepers at home	Ch. 2:5	Not Soon angry	Ch. 1:7
Uncorruptness	Ch. 2:7	Cannot be condemned	Ch. 2:8
Peculiar	Ch. 2:14	Let (no man) despise	Ch. 2:15
Hateful	Ch. 3:3	Careful	Ch. 3:8
Heretick	Ch. 3:10	Condemned of himself	Ch. 3:11

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The following are words which, to the best of my knowledge, are found used in only two places of the New Testament.

Word	Titus Reference	Found elsewhere
Self willed	Ch. 1:7	2 Pet. 2:10
Given to wine	Ch. 1:7	1 Tim. 3:3
Worldly	Ch. 2:12	Heb. 9:1
Striker	Ch. 1:7	1 Tim. 3:3

Doctrines Presented in Titus

While none of the great doctrines are taught in detail, there are “seeds” of the following:

- a) “Election” (ch. 1:1)
- b) “Eternal life” (ch. 1:2)
- c) The purposeful “promises” of God (ch. 1:2)
- d) “God as Saviour” (ch. 1:3)
- e) “Grace, mercy, peace” (ch. 1:4)
- f) “Christ our Saviour” (ch. 1:4)
- g) The “grace of God that bringeth salvation” (ch. 2:11)
- h) The “blessed hope” (ch. 2:13)
- i) The “purification and redemption” there is in Christ (ch. 2:14)
- j) The “washing of regeneration and renewing of the Holy Ghost” (ch. 3:5)

The Problems in The Church

It is easy to think that the biggest problem was the false teachers of the circumcision (ch. 1:10) who were Judaizers. Paul does not minimize what they are, but declares them to be unruly, vain talkers, deceivers (ch. 1:10). Furthermore, they were hypocrites, abominable in activity, disobedient and reprobate (ch. 1:16). These were people who twisted the grace of God misinterpreting the words: “Where sin abounded, grace did much more abound” (Rom. 5:20), and making it say, let us continue in sin that grace may abound. They did two things, they deceived themselves into thinking that since they were under grace they could do as they pleased, and in so doing, they were going contrary to sound doctrine.

- a) This was not the only problem for there were situations which had arisen because the Cretians had let their nationalistic attitudes and behavior effect their spiritual development. They were being lackadaisical in spiritual growth. Because correction must be without bias, it would have been morally wrong to rebuke those who held false doctrine and ignore the wrong behavior of the older women who were false accusers and overt drinkers; or the older men who were given to unrestrained behavior, or young men who were misbehaving by indiscreetness, or young women because of whose behavior the word of God was being blasphemed (ch. 2:2-5).

Structure

The basic theme of Titus is that in the life of a believer there must be the equality of balance between belief and activity. In the words of James: “faith without works is dead” (Jam. 2:26). A distinction must be made between what is a living belief and that which is known and accepted as truth. When sound doctrine is believed then behavior is modified.

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- 1) The Source and authority of Divine truth (ch. 1:1-4)
 - a) The appointing of elders according to divine truth (ch. 1:5-9)
 - b) The silencing of errorists according to divine truth (ch.1:10-16)
 - c) The correcting of behavior contrary to divine truth (ch. 2:1-10)
 - i) Aged men (ch. 2:2)
 - ii) Aged women (ch. 2:3-4)
 - iii) Younger women (ch. 2:4-5)
 - iv) Younger men (ch. 2:6)
 - v) Titus to be an example of divine truth (ch. 2:7-8)
 - vi) Servants (ch. 2:9-10)
 1. The motive, import, and goal for living according to divine truth (ch. 2:11-15)
 - vii) Teaching for all believers on living according to divine truth (ch. 3:1-8)
 - viii) The avoidance of the teachings and discipline of those who hold teaching contrary to divine truth (ch. 3:8-11)
 - 2) The care and fellowship between those who hold divine truth (ch. 3:12-15)
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**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

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