

INTRODUCTION

PAUL'S LETTER TO TITUS

We refer you to our *introduction* (pp. 19,20) as to the background of both the letter and the one to whom it was addressed.

It is very important that you have an analytical grasp of this epistle.

Here are four outlines of the letter. Please read through the epistle of Titus using these outlines as guides. Read the epistle *four* times, once for each outline—notice the points of the outline as you read.

1. E. K. Simpson: (*The Pastoral Epistles*, the Greek Text with Introduction and Commentary, Wm. B. Eerdmans Pub. Co., Grand Rapids, Michigan.)
 1. Salutation 1:1-4
 2. Ministerial Qualifications 1:5-9
 3. The Cretan Character 1:10-16
 4. Admonitions to Seniors and Juniors 2:1-8
 5. Directions to Servants 2:9,10
 6. The Life Consonant With the Dispensation of Grace 2:11-15
 7. Demeanor to the Outside World 3:1, 2
 8. The Contrast between Past and Present 3:3
 9. The Glory of the Gospel of God's Grace 3:4-7
 10. Epitome of Counsels 3:8-11
 11. Personalia 3:12-15
2. Victor E. Hoven (*The New Testament Epistles — Analysis and Notes*. Baker Book House, Grand Rapids 6, Michigan)

INTRODUCTION 1:1-4

1. The writer, 1-3. In service Paul is God's "bondservant"; in office he is Christ's "apostle." His activity is "according to," or with a view to, producing "faith," by preaching the gospel; "knowledge," by teaching the gospel; "godliness" by exhortation to live the gospel—all of which is "in hope of eternal life," promised "before times eternal" and "intrusted" to Paul. This enabled Titus to speak by divine authority to false teachers in Crete.

2. Greeting to Titus, 4. He was Paul's convert by "a common faith," a faith for everybody and for all time; was encouraged by benediction of divine "grace" and "peace".

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PART I. WHY PAUL LEFT TITUS IN CRETE, 1:5-16.

1. To set things in order, 5. The whole island his parish; every church his responsibility; Paul's teaching his rule of faith and practice. Cp. Gal. 6:16; Phil. 3:16.

2. To appoint elders, 5-9. Cp. I Tim. 3:1-7. They were to be "blameless" (a) in family life, 6, (b) in personal life, 7, 8, (c) in teaching, 9.

3. To stop destructive teachers, 10-16. Not only Titus, but the elders must do this (9). Verses 10-14 describe their character and conduct, confirmed by the Greek poet Epimenides and accepted by Paul. In 15, 16, the state of their heart and conscience is given. See Matt. 15:19-20. What a field of labor!

PART II. THE TEACHING TITUS WAS TO ENFORCE.

2:1-3:11

1. Christian character in relation to the church, 2:1-15.

a. Conduct which befits sound doctrine, 1-10. "Sound" means healthful uncorrupted teaching, opposed to doctrine of false teachers which had made the church mentally and morally sick. Christians of all age levels, men and women, are enrolled as learners. In order to be effective, Titus himself must be model in speech and behavior.

b. Motives for such conduct, 11-14. They are: (1) The grace of God, 11, 12. It has "appeared," become visible, in Christ, John 1:14, bringing salvation, recorded for instruction of right living in three directions: "soberly" as to self, "righteously" as of fellow-man, "godly" in relation to God. (2) The return of Christ, 13. This also motivates right living, for He is our only "hope" of life eternal, 1:2, and He returns for judgment, Matt. 25:31ff. (3) The death of Christ, 14. He gave Himself on our behalf that He might redeem, purify and possess us. These things Titus was to teach and enforce, backed by all authority of Christ.

2. Christian character in relation to the world, 3:1-7.

a. Duties to civil authority, 1, 2. Judaizers held that worshipers of Jehovah need not obey pagan magistrates, not so Paul, cp. Rom. 13:1-7.

b. Reasons for subjection, 3-7. First, there is recollection of the old life, 3; next, transition from the old to the new, 4-7.

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It is motivated by "the kindness of God," accomplished, not by man's moral goodness, but by two agencies—"washing of regeneration" (laver, bath of rebirth, or immersion into Christ) "and renewing of the Holy Spirit," that is, renewing of the human spirit by the Spirit of God. Cp. Ps. 51:10. In conversion the Spirit presents to the human mind what to do to be saved from past sins, I Pet. 1:23; Jas. 1:18; the result is a new person. After conversion the Spirit continually renews the mind of a Christian by His word, II Cor. 4:16; Eph. 4:22-24. The result is a new life. The final objective is "eternal life".

3. Duty of Titus concerning these things, 8-11. He is to affirm confidently, shun all that is unprofitable and maintain discipline.

CONCLUSION, 3:12-15

1. Directions to Titus, 12-14. When Paul sent either Artemas or Tychicus to succeed Titus in Crete, he was to hasten to Paul at Nicopolis; Zenas and Apollos were to be set forward by supplying their needs for travel; the Cretans, who were "idle gluttons," 1:12, were to apply themselves to some honest occupation.

2. Salutations and benediction, 15. Salutations come from Paul and his fellow-workers, include all in the "faith" and exclude the false teachers. The benediction of "grace" is not for Titus alone, but for all the churches in Crete.

3. William Hendriksen (*New Testament Commentary*—Exposition of the Pastoral Epistles, Baker Book House, Grand Rapids 6, Michigan).

Theme: The Apostle Paul, Writing to Titus, Gives Directions for the Promotion of the Spirit of Sanctification.

Chapter 1: In Congregational Life.

A. The Address and Salutation.

B. Well-qualified elders must be appointed in every town.

C. Reason: Crete is not lacking in disreputable people who must be sternly rebuked.

Chapter 2: In Family and Individual Life.

A. All classes of individuals that compose the home—circle should conduct themselves in such a manner that by their life they may adorn the doctrine of God, their Savior.

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B. Reason: to all, the grace of God has appeared unto sanctification and joyful expectation of the appearing in glory of our great God and Savior, Jesus Christ.

Chapter 3: In Social (i.e. Public) Life.

A. Believers should be obedient to the authorities. They should be kind to all men, since it was the kindness of God our Savior—not our own works!—which brought salvation.

B. On the other hand, foolish questions should be shunned, and factious men who refuse to heed admonition should be rejected.

C. Concluding directions with respect to kingdom-travelers (Artemas or Tychicus, Titus, Zenas, Apollos) and Cretan believers in general. Greetings.

4. John H. Bratt (*Back to God Hour*, 10858 Michigan Ave., Chicago 28, Ill.)

Contents

Greetings — 1:1-4

Theme: Pastoral Directions

I. Concerning Elders and Errorists 1:5-16.

A. The Kind of Elders to be Ordained 1:5-9.

B. Dangerous Errorists 1:10-16.

II. Concerning Various Groups in the Congregation 2:1-15.

A. The elderly men 2:1-2.

B. The elderly women 2:3-5.

C. The young men 2:6-8.

D. The slaves 2:9-10.

III. Concerning the position of Christians generally 3:1-11.

A. Their citizenship 3:1-2.

B. Their past and present status 3:3-8.

C. Who and what to shun 3:9-11.

Conclusion 3:12-15.

Please originate your own outline of this short letter — if you must make a composite of the four we have given — do so. The important point of learning here is that you think through the analysis of the whole letter. *Do it.*

Here is the outline we shall follow in our study of the letter:

PAUL'S LETTER TO TITUS

Greetings 1:1-4.

I. The care of the church 1:5-16.

1. The selection and qualifications of elders 1:5-9.
2. The description and refutation of false teachers 1:10-16.

II. The conduct of church members 2:1-15.

1. Older men 2:1-2.
2. Older women 2:3.
3. Young women 2:4-5.
4. Young men 2:6-8.
5. Slaves 2:9-10.
6. The motives for conduct 2:11-15.

III. Church members in society 3:1-11.

1. As citizens 3:1-2.
2. The motive for proper conduct 3:3-7.
3. Truth and error 3:8-11.

Conclusion 3:12-15.

GREETINGS 1:1-4**Text 1:1-4**

1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness, 2 in hope of eternal life, which God, who cannot lie, promised before times eternal; 3 but in his own seasons manifested his word in the message, wherewith I was intrusted according to the commandment of God our Saviour; 4 to Titus, my true child after a common faith: Grace and peace from God the Father and Christ Jesus our Saviour.

Thought Questions 1:1-4

1. Someone said, "the expression 'God's bond servant' occurs nowhere else at the head of his Epistles.". Is this true? Please take time and thought enough to answer.
2. Give the meaning of the name "apostle"; show how it has special reference to Paul.
3. How could "the faith of God's elect" regulate the apostleship of Paul?
4. Is "the faith" in vs. 1 subjective or objective? Explain why you answer as you do.
5. How does one become one of God's "elect"?
6. Does Paul say here that he was appointed an apostle for the purpose of leading "the elect" into a knowledge of the truth? How did you arrive at your conclusion?