

INTRODUCTION

Authorship

The evidence is overwhelming that Paul actually wrote this letter. He applies his name to it, and it is characteristically his style. Paul had earlier visited the island, and had left Titus to organize the churches there.

Recipient

Titus was a Gentile who was left uncircumcised by Paul (Galatians 2:1-3). Titus was an apostolic emissary of Paul and was involved heavily in his ministry to Corinth. After Chloe's household brought the difficulties to Paul, Paul wrote 1 Corinthians and sent it by the hand of Titus from Ephesus. After Titus had returned from Ephesus, there were more difficulties in the church at Corinth so Paul made a short visit to Corinth wherein he was not treated very well. He then sent a letter to the Corinthians (2 Cor. 2:3,9) by the hand of Titus. Paul left Ephesus for Troas through Macedonia and received a report from Titus that the Corinthians had repented. He then sent the letter of 2 Corinthians again by the hand of Titus.¹

Date

He likely wrote from Corinth probably after his first Roman imprisonment, approximately A.D. 62-66².

Occasion

Titus had been left on the island of Crete to organize the church(es) (2:5). It was there that Paul now must write him and instruct him on how to handle it. Thus the purpose of Titus is to teach how to instruct those who are in the assembly in daily living, the attitude towards others, and divisions based on unsound doctrine.

¹ The reference from this are from the text of Acts, 1 Corinthians and 2 Corinthians as well as from the Notes on 2 Corinthians by Dr. Stanley Toussaint. Also referenced were Dr. Thomas Constables Notes at www.soniclight.com.

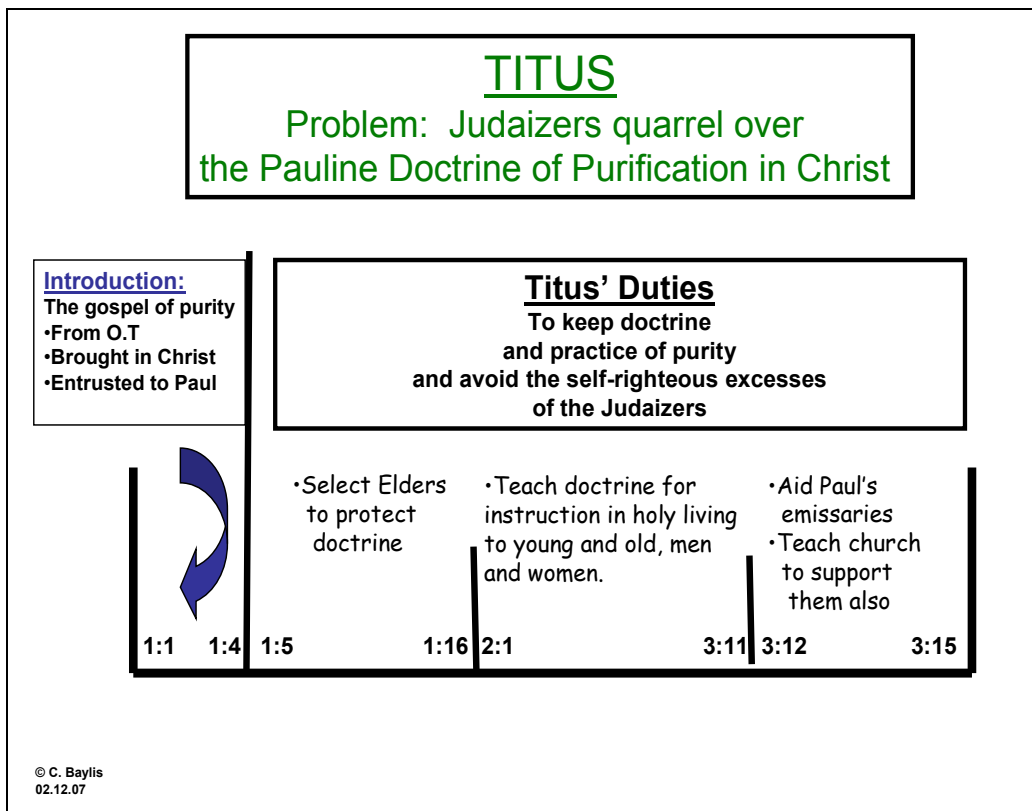
² Dr. Thomas Constable, www.soniclight.com, "Titus", 2013 Edition, p. 2.

Contribution To The Biblical Narrative

Epistles in general are designated for people in the church age, people who have received imputed righteousness based on the resurrection of Jesus Christ and are awaiting the return of the Savior to establish the Kingdom in which they will be a full participant. In light of this, the epistles are very eschatological, preparing the believer for that return and encouraging him to identify with Christ during a period of suffering. Titus fits into that mold perfectly as it refers back to the cleansing that one has received in Christ (3:5), the desire to be holy in light of the present age (2:12) the completion of the Law in Christ (2:14) and the future deliverance into the Kingdom (2:13).

ARGUMENT OF THE BOOK

Synthetic Chart



Main Problem

Judaizers oppose the Pauline doctrine of purification through Christ's sacrifice and not through the keeping of the Law and are teaching this to the church.

Main Solution (Message)

Paul will solve the problem by: Having Titus teach and appoint those who will teach the doctrine of imputed purity and the resultant actions.

- Having Titus appoint Elders who will ensure the correct doctrine is taught
- Having Titus teach men, women the correct doctrine and behavior according to Paul's gospel of imputed purity.
- Reviewing the doctrine of purity entrusted to Paul in Christ to Titus
- Having Titus be an example himself of proper and pure behavior
- Encourage the church to help those who minister Paul's gospel of imputed purity.

Definitions

- Legalism** Legalism is not rules, as is normally advocated. Legalism is self-righteousness based on any self-action. In other words, legalism is anything that draws credit to oneself instead of the total grace of God through imputed righteousness, forgiveness of sins, and the reorientation of the mind through the work of the Holy Spirit (see below). Standards (or rules) are necessary and a part of the Christian life as is indicated by the last three chapters of Ephesians. They indicate one's way of life based on the motivation of sonship, not proof or earning of one's sonship.
- Judaizers** Judaizers are defined here as those who feel the keeping of the Law has merit before God either for salvation or sanctification.
- The Gospel** The gospel is identified elsewhere as the fullness of the provision of righteousness through imputation through Jesus Christ alone. This gospel is valid for sanctification as well as salvation. In other words, works which bring any attention to oneself are invalid for salvation or sanctification.
- Apostle** One who receives revelation from God, through the Holy Spirit (as opposed to his own reasoning), which reveals the words and works of Jesus Christ (imputed righteousness through the atonement) as the fullness of the Law and the Prophets. This understanding of Jesus Christ comes only through the apostolic revelation. An apostle had to be an eyewitness

to the resurrection of Christ so that he could witness Him to the world as the fulfillment of the Old Testament (cf. John 14--16, 1 Thess. 2:13).

Apostolic Emissary An apostolic emissary is one who acts in the stead of the apostle, on behalf of the apostle, with the authority of the apostle (although not necessarily having all the power). Thus when Paul sent Timothy or Titus in his stead, Paul was able to judge the reception of his revelation (and of himself) by the reception that they gave to his emissary (cf. 1 Cor. 4:16-18; 16:10-11)

The Holy Spirit The major N.T. function of the Holy Spirit is to reveal Jesus Christ to the believer as the fullness of the O.T. anticipatory signs, symbols, types and prophecies (or in a Gentile's case that Christ is the truth instead of their self-righteous attempts at works). He reveals that the full atonement for salvation and sanctification is completed in Christ. This is done through understanding the Scriptures, for without them no one can know of Jesus Christ. The Holy Spirit is revelation and is contrasted to the human reasoning of man that always ends in self-righteous, self-glorifying works.

INTERPRETIVE ARGUMENT

- I. The authority and truth of Paul and Titus is established in order to demonstrate the foundational correctness of Paul's gospel with respect to God as opposed to the Judaizers (1:1-4).

Discussion of Argument:

Paul's authority is the truthful revelation from God (1:1). This truthful revelation is to be believed (as opposed to being worked) by the elect (as opposed to man's choosing) in the fullness of Christ (as opposed to the partial indications of the Old Testament) and finally, it is based on the sure promise of future life where one receives the reward (as opposed to now).

1:1 Paul, a bond-servant of God, and an apostle of Jesus Christ, for the faith³ of those chosen of God⁴ and the knowledge⁵ of the truth which is according to godliness, 2 in the hope⁶ of eternal life,

Παῦλος δοῦλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν ἐπ'⁷ ἐλπίδι ζωῆς αἰωνίου,

He does this by noting that his own apostolic authority is

- A. based on the Old Testament (1:2),

God is consistent from the creation to the end. This consistency reveals that man would always be justified (purified) through Christ, never by one's own deeds.

which God, who cannot lie, promised long ages ago,

³ "Faith" here as opposed to works.

⁴ Paul's point here is not a simple doctrinal issue of election, but that God had chosen them as opposed to man determining all. This is opposed to the arguments of the Judaizers who attribute their position to their own works and determinism.

⁵ Note here that this is *epignosis*, or "true knowledge".

⁶ Pau's point here by using "hope" is that it is not seen. The Judaizers would advocate that it is realized in their own character and deeds.

⁷ "On the basis of." Here "eternal life" is what motivates their godly deeds.

B. brought about in Jesus Christ (1:3) and

The partials of the Old Testament have now been fulfilled in Christ.

3 but at the proper time manifested, even His word⁸,

C. entrusted to Paul (1:3).

Since the visible has been removed, the revelation now is in the apostles instead of in the visible things of the Law.

in the proclamation with which I was entrusted⁹ according to the commandment¹⁰ of God our Savior;

D. Directed to Titus to represent Paul

Then he establishes Titus as under his command as an imitator and teacher of the apostolic doctrine (1:4)

4 to Titus, my true child¹¹ in a common faith: Grace and peace from God the Father and Christ Jesus our Savior.

Specifically how this solves the problem

Since the issue is the Pauline doctrine of purity opposed by the Old Testament based Judaizers, Paul develops his basis for his position by establishing himself as an Apostle and establishes his gospel as being based on the Old

⁸ The “word” is important here. This is what the Judaizers need to be subject to instead of visible things that they claim purify.

⁹ This is the word for “believe” in the passive. It is the same word used in 1 Timothy 1:11 where Paul was entrusted with the gospel. It appears that in coordination with “command” that Paul is saying that God has ‘believed’ (entrusted) in him for the spread of the gospel, thus indicating an obligation similar to “entrusting”.

¹⁰ This word is a command from an authority. Thus Paul must keep it. It is used by Paul toward Titus later indicating that Titus has the authority of the apostle to command in the church (2:15).

¹¹ There are two possibilities here of Paul’s use of child. The first is that he led him to Christ. The second is that he is imitating Paul as Paul leaves him in certain places to give out the doctrine. The preferred is the second.

Testament (as opposed to their errant view of the Old Testament). Thus his point is that he did not invent this Gospel, which eliminates the Law, but that it was always to be the case from the Old Testament.

- II. The duties of Titus (choose elders, teach, be an example) are listed in order to establish the churches in the apostolic doctrine against the arguments of the Judaizers. (1:5--3:15).

Discussion of Argument:

Paul's argument is laid out in a contrast. The two sides, who will fight the battle in the church, are now introduced with their characteristics.

- Elders (those who defend the apostolic doctrine) are contrasted with
- Judaizers (those who introduce error into the body).

The sides are drawn. The teachings are to instruct in good works as well as being an example to others as opposed to the antagonists whose deeds glorify themselves.

Specific Response to Antagonist:

In this section, Paul will actually describe the antagonists and their resulting disgusting behavior with respect to God. Then, in order to counteract them, Paul instructs Titus to select elders who will protect the gospel against heresy, and then to teach others to teach others to protect as well. Behavior should be spotless so as to keep their accusations useless.

- A. Appoint Elders in every city to oppose antagonists to gospel. (1:5-16).

Discussion of Argument:

Elders are to be appointed to keep the doctrine sound by teaching others and thus identify and oppose the heretics.

1. Elders are to be honorably qualified to teach the gospel and oppose the Judaizers (1:5-9).

The list of qualifications for elders here is consistent with the practice that follows those who trust God for sanctificational purity. These are all selfless traits in opposition to the Judaizers who end up with self-centered activities.

In 1:9 the final emphasis is that of teaching sound doctrine so that the opposition to the apostolic doctrine may be continually and locally refuted.

- a. Paul leaves Titus to establish his apostolic doctrine in Crete following his departure.

5 For this reason I left you in Crete, that you might set in order what remains¹², and appoint elders¹³ in every city¹⁴ as I directed you,

- b. Men must be faithful in their family associations because they demonstrate one's regard of the revelation in one's legal relationships. The establishment of his authority over others; his family must be according to the Law (one wife; Gen. 2:24), his children must be taught so that they believe (Deut. 6:1-8) and a respecter of authority which is over him.

- 1) One's reputation, which can be seen, must be spotless according to the standards of the Law.

6 namely, if any man be above reproach¹⁵,

- a) with regard to his marriage vows

the husband of one wife,¹⁶

¹² The root word here is the same word as the word Paul uses when he describes Titus as "left". Thus Paul has left Titus to do what was left to do when Paul left.

¹³ The elders are to keep the doctrine in the church. Thus Paul wishes to set up the doctrine and let the elders protect it.

¹⁴ Note here that the letter is to Titus who will speak to multiple churches. Titus would not be seen as a Senior Pastor here in any one church, but is an apostolic emissary, something not able to be duplicated today.

¹⁵ This "above reproach" is needed since the Judaizers are attacking Paul's doctrine as being without merit, not promoting good works. Thus the Judaizers cannot accuse him of anything. The list of things following this may be under the subheading of "above reproach".

¹⁶ Paul's doctrine would be accused of promoting licentiousness since the requirement of the Law seemed to have been neglected by Paul. Should Paul's followers

- b) with regard to those whom he has been given responsibility to teach, i.e., his children.

having children who believe,¹⁷

- c) with regard to his respect for the authority over him; God and his authorities.

not accused of dissipation¹⁸ or rebellion.¹⁹

- c. with respect to self-centered or God (others) centered activities so as to show the love of God flowing through his character.

- 1) Above reproach in his character

7 For the overseer must be above reproach as God's steward²⁰,

- 2) He is not driven by a selfish character, but by God's desires.

not self-willed²¹
not quick-tempered²²,

neglect the marriage vows they not only would be disobedient, but accused again by the Judaizers.

¹⁷ If the man's children do not believe then he is not heeding the direction of Deut. 6:5-8. Contrary to popular notions, the parent does have influence on the child's upbringing and outcome.

¹⁸ Squandering one's life in disregard for the authority of God and the Law.

¹⁹ As noted throughout this epistle, subjection to authorities is important. The Judaizers had elevated themselves through the Law through their knowledge. These authorities could be his boss or the Roman government.

²⁰ He is a steward of the gospel.

²¹ As opposed to the will of God for him.

not addicted to wine²³,
 not pugnacious²⁴,
 not fond of sordid gain²⁵,

8 but

hospitable²⁶,
 loving what is good²⁷,
 sensible²⁸,
 just²⁹,
 devout,
 self-controlled,

- d. This elder is to know the apostolic doctrine of Paul and Titus so that he may keep the church's doctrine pure by teaching it and refuting those who hold with the antagonist.

9 holding fast the faithful word which is in accordance with the teaching, that he may be able both to exhort in sound doctrine and to refute those who contradict.³⁰

²² Temper and anger are not part of the believer since he is to endure during this age.

²³ Here wine would be his motivator as opposed to God. Addictions here in general would be discouraged, wine being the most prominent one that would affect his activities and would be uncontrolled in his activities.

²⁴ Fighting is for one's own interests during this age.

²⁵ Sordid gain indicates one's taking at another's expense.

²⁶ Treating others who are in need.

²⁷ "Good" here is the revelation of God, or His desires.

²⁸ This refers to one's regard for modesty, chasteness or one's personal morality.

²⁹ This is the word for "righteous" and may indicate in a right relationship with God, but more likely is indicating a fairness toward his brother or right (Godly) treatment of them.

³⁰ This is in essence the job of the elder or overseer. He is to protect and teach the true apostolic doctrine.

2. The false teachers traits as well as their motives are identified as rebellious and ungodly, so that they might be removed from influence and not be elders (1:10-16).

The context of 1:9 leads into the list of problems with the opposers. They are Judaizers, teaching the works of the Law (1:10, 14) for selfish gain (1:11). Their false understanding of how one receives purity (by denying unclean items) is clear from 1:15 where it is stated that to those who are pure (through imputed righteousness by belief) all things are pure, but to the defiled (not having imputed purity) all things are still defiled as in the Old Testament.

It should be noted that these traits are listed in opposition to the traits of elders. The imperative in 1:13 is given is to Titus, not the elders, to reprove them. Thus, the point is that these men with these traits are not to be elders but are to be reprovved by Titus. However, it should also be noted that the elders would refute them as well (1:9).

10 For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision, 11 who must be silenced because they are upsetting whole families, teaching things they should not teach, for the sake of sordid gain.³¹ 12 One of themselves, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons."³² 13 This testimony is true. For this cause reprove them severely that they may be sound in the faith, 14 not paying attention to Jewish myths and commandments of men who turn away from the truth. 15 To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled. 16 They profess to know God, but by their deeds they deny Him, being detestable and disobedient, and worthless for any good deed.

³¹ Note that "sordid gain" is warned against in both places, in the selection of the elder and then the identification of those who are the opposers.

³² Paul's statement here is not one of racism, but is a statement of the fact that people who are left to their own natural selves are godless. It is only the word that changes them. They had kept their evil characteristics and introduced them into the church.

B. Teach doctrine for instruction on daily living in opposition to the ungodly living and practice of the antagonists. (2:1-3:11).

1. Titus to instruct groups in the church in sound doctrine and behavior as well as being an example of that practice. (2:1-15).

a. **Older men:** are to be Godly living and sound in the apostolic doctrine (2:1-2).

2:1 **But as for you, speak the things which are fitting for sound doctrine.** 2 Older men are to be temperate, dignified, sensible, sound in faith, in love, in perseverance.

b. **Older women:** Reverent³³ behavior, teaching apostolic doctrine and behavior to younger women (2:3-5).

3 Older women likewise are to be reverent in their behavior, not malicious gossips, nor enslaved to much wine, teaching what is good,

1) **Younger women:** Sensible, pure, loving their husbands, children, working at home, representing the apostolic doctrine (2:4-5).

4 that they may encourage the young women to love their husbands, to love their children, 5 to be sensible³⁴, pure, workers at home³⁵, kind, being subject to their own husbands, that the word of God may not be dishonored.

³³ This implies a humility with respect to authority; their husbands, God, etc.

³⁴ The word “sensible” here means to ‘self-disciplined’.

³⁵ The word here is a single Greek word meaning, “preoccupied with domestic affairs” (Friberg Greek Lexicon). The interpreter must always look at the opposite to determine what the positive meaning is. In other words, what might the younger women do, that Paul must make this statement. The opposite could be to be a ‘non-worker’ at home, or could be to be a ‘worker’ not at home. Paul is going against the Judaizers who would tend to end up self-centered and at minimum Paul is exhorting them to be selfless and perform their Biblical duties. It is likely that he is exhorting both to be oriented to domestic duties and to be conscientious toward them.

- c. **Younger men:** to be sensible (2:6).

6 **Likewise urge** the young men to be sensible;

- d. **Titus:** An example by being sound in doctrine when he speaks, good deeds (2:7-8).

7 in all things show yourself to be an example of good deeds, with purity in doctrine, dignified, 8 sound in speech which is beyond reproach, in order that the opponent may be put to shame, having nothing bad to say about us.

- e. **Bondslaves:** Subject to masters, not pilfering that the doctrine may be shown to be above reproach (2:9-10).

9 **Urge** bondslaves to be subject to their own masters in everything, to be well-pleasing, not argumentative, 10 not pilfering, but showing all good faith that they may adorn the doctrine of God our Savior in every respect.

- f. **The reason:** for godly behavior is that the grace of God has appeared instructing us to deny ungodliness and worldly desires, to live sensibly and righteously. (2:11-14).

11 For the grace of God has appeared, bringing salvation to all men, 12 instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, 13 looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus; 14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people for His own possession, zealous for good deeds.

- g. **Authority:** Titus to speak with all authority of an apostolic representative (2:15).

15 These things speak and exhort and reprove with all authority. Let no one disregard you.

2. Instruct people on the obedience and respect of others. (3:1-7).

- a. Teach subjection and patience to others. (3:1-2).

3:1 **Remind them** to be subject to rulers, to authorities, to be obedient, to be ready for every good deed, 2 to malign no one, to be uncontentious, gentle, showing every consideration for all men.

- b. Reason: Jesus freed believers from serving the works of the law which always ended with one living in self-centered desires (3:3-7).

3 For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another. 4 But when the kindness of God our Savior and His love for mankind appeared, 5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, 6 whom He poured out upon us richly through Jesus Christ our Savior, 7 that being justified by His grace we might be made heirs according to the hope of eternal life.

3. Speak confidently, and avoid foolish arguments by the opposing Judaizers, rejecting the opposing man after a second warning. (3:8-11).

8 This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who have believed God may be careful to engage in good deeds. These things are good and profitable for men. **9 But shun foolish controversies and genealogies and strife and disputes about the Law;** for they are unprofitable and worthless. 10 Reject a factious man after a first and second warning, 11 knowing that such a man is perverted and is sinning, being self-condemned.

4. Aid those who are in Paul's apostolic emissary band, and to come to Paul, as well as ask the churches to support them as well since this is the apostolic truth of God (3:12-15)

12 When I send Artemas or Tychicus to you, **make every effort to come to me at Nicopolis**, for I have decided to

spend the winter there. 13 **Diligently help Zenas the lawyer and Apollos on their way** so that nothing is lacking for them. 14 **And let our people also learn to engage in good deeds** to meet pressing needs, that they may not be unfruitful. 15 All who are with me greet you. **Greet those who love us in the faith.** Grace be with you all.

Application of Message

Historical Application

There are two application positions that are historical in this letter.

Directly, as apostolic emissary, Titus receives all the imperatives.
Indirectly, the church will receive the imperatives from Titus.

Titus: Apostolic Emissary

1. **Support Paul's gospel:** Continue to support Paul, and his emissaries, by aiding them and coming to Paul.
2. **Teach the Doctrine:** Teach the apostolic doctrine to the church, as well as appropriate practice.
3. **Appoint Elders:** Appoint elders in all the churches assigned.
4. **Be an example:** Exemplify godly behavior, respectful behavior and purity of doctrine.

The Church: Believers in Christ

1. **Teach the Doctrine:** Elders, older men and older women are to teach the doctrine. The older men are not restricted in their teaching, but the older women are to teach the younger women.³⁶
2. **Godly behavior:** Elders, older men, older women, younger men and younger women are all urged to be sensible, pure in behavior, good deeds.
3. **Support Paul:** All are urged to support those who are in the Pauline band.

³⁶ Refer to 1 Timothy 2:12 where Paul does not “allow a woman to teach or exercise authority over a man.”

Contemporary Application (Present Day)

The application must be defined. Does the audience relate to Titus or to the church? No individual can claim today to have the same authority as Titus, as he was given the apostolic authority to appoint elders and teach the doctrine. Note that all the behavior of Titus requested by Paul which was not apostolically specific was to be repeated by the church. Thus the members of the church should teach, behave, and act in the same manner as Titus was to teach, behave and act. Yet, no one person has the authority to select elders on behalf of the apostle.³⁷

1. **Teach the gospel:** The graciousness of God must be preached for the purity of man. It is only through that, and not works, that one becomes pure. This must be done in Sunday School, Church, Bible Studies, etc. Men and women must be prepared to teach through study and the teaching from others.
2. **Teach godly behavior:** The list in Titus is clear, but is not practiced widely today. All need to follow the list, founding themselves in the apostolic doctrine and then teach others. The church must be instructed specifically.
3. **Support the Gospel:** Financially and prayerfully support those who minister the truth of the gospel. Based on the clarity of the gospel doctrine, the church must identify and support those ministries that teach the absolute and pure apostolic doctrine and behavior.

Specific Application (Present Day)

1. **Teach the gospel:**
 - Form a home Bible study groups where Biblically trained individuals could teach basic Bible understanding.
 - Volunteer to teach the Bible in a church that needs help.
2. **Teach godly behavior:**

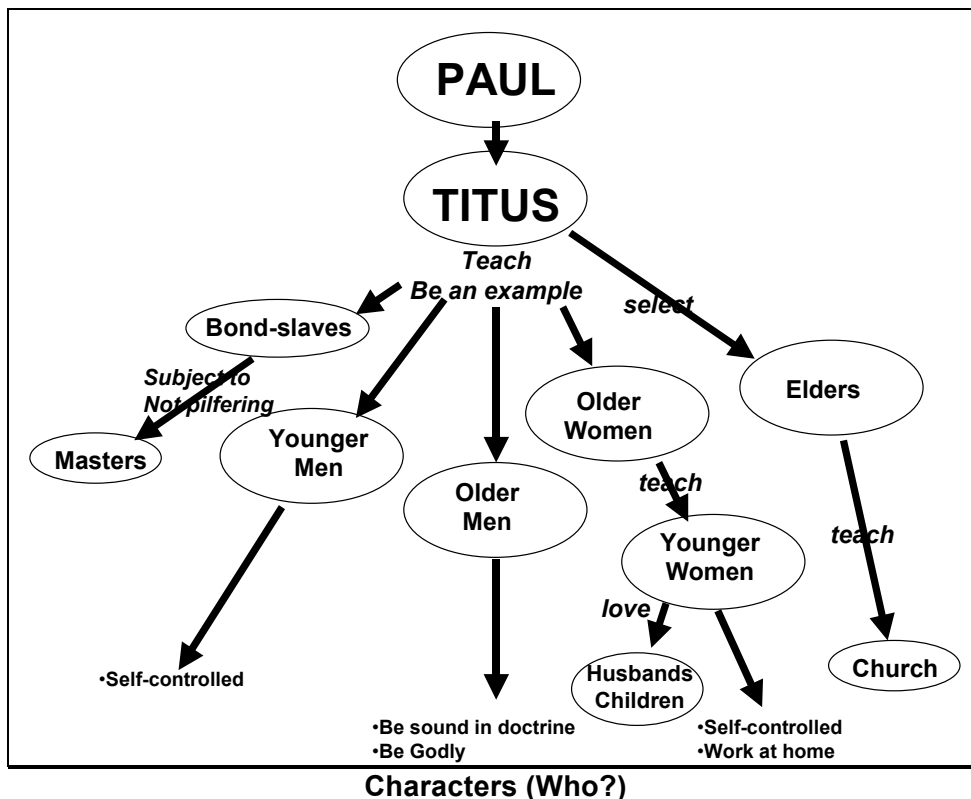
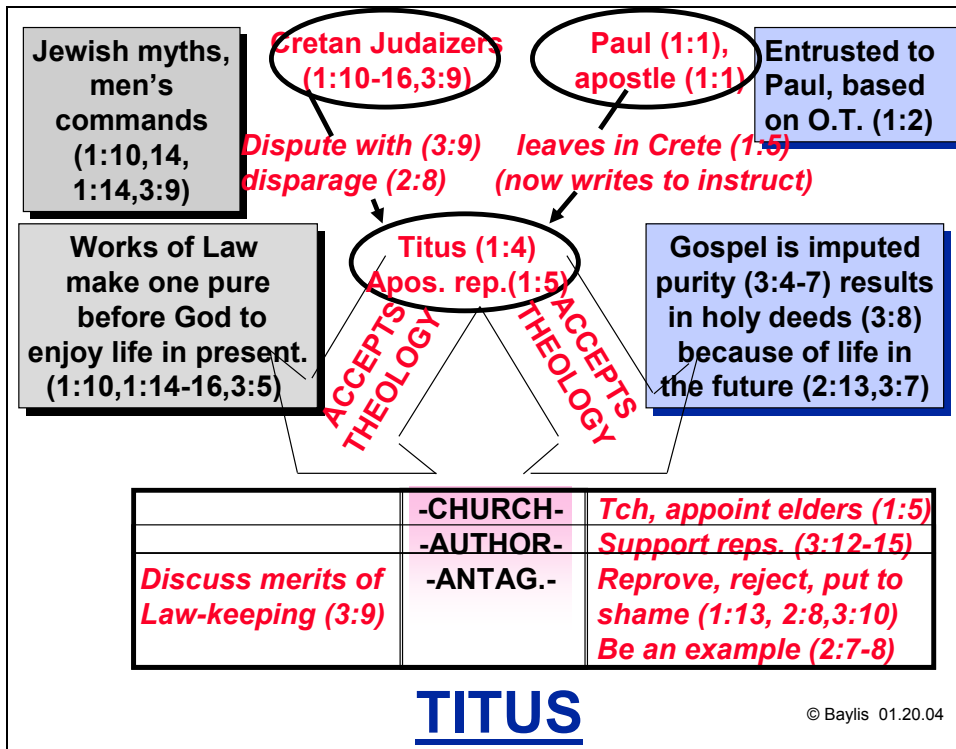
³⁷ In the absence of Paul and Titus, there is no instruction in this book regarding how the church is to select elders. What they are assigned is to find men who fulfill the qualifications.

- Form groups whereby the Biblical leader (older man or older woman) interacts with people regarding their daily lives so as to give them Biblical direction in holy living in life circumstances.
- Provide counseling services to instruct in Biblical studies that promote Godly behavior.

3. **Support the Gospel:**

- Personally pursue giving on a regular basis to those ministries that are involved in providing Biblical education and teaching.
- Personally encourage those who are gifted in teaching/preaching/expositing the text to continue to utilize their gifts. This may be done through verbal and/or financial encouragement.

Interpretation Chart & Backup



Antagonist(s)

There is only one verse that names anyone actually opposing Titus directly. That verse is 2:8. All other opposition is directed to the church. There are some verbs which tell Titus not to become involved with them, but nothing that directly states that they are confronting Titus. Thus involvement with Titus by the antagonists appears to be up to him. In other words, he appears to be in charge, directing as opposed to defending. He does confront, but the ongoing battle appears to be with the elders. Thus the antagonist here will be assumed to be those who oppose the church, but it should be noted that this is not necessarily so.

Physical Traits: Jewish at the core although they had incorporated Gentile believers with them (1:10).

1:10 For there are many rebellious men, empty talkers and deceivers, **especially those of the circumcision,**

Theology:

Beliefs: They use the Law to promote purity through works and ultimately their own selfish gain (1:11, 14).

Self-righteousness is being promoted in the area of sanctification, since the exhortations of the book are to those who are saved and are in danger of incorporating legalistic influences into their walk. Thus they are reproved in order to “be sound in the faith” (1:13). This is not an exhortation that would fit an unsaved man, but a saved man. Thus, the antagonists are believers who are influencing others away from Paul’s gospel back to legalism (1:16).³⁸

³⁸ While this verse on its face would seem to say that their deeds would prove they were never saved (“profess to know God”), Paul is simply saying that they have a profession to have a relationship to God, yet they operate on the basis of works (which is contrary to an understanding of God, who is gracious). “Knowing God” is a phrase that means that they ‘perceive Him by His attributes’. For example, if one says he knows a friend of mine, but describes him incorrectly, then he does not ‘know’ my friend. He knows someone else, since he does not describe his attributes correctly. Thus one does not “know” God unless he can describe His attributes correctly. And these false teachers have a God who requires works for right standing. Paul says this is not the true God. They are describing someone else.

- 1:13 This testimony is true. **For this cause reprove them severely that they may be sound in the faith,**
- 1:14 not paying attention to **Jewish myths and commandments** of men who turn away from the truth.
- 1:16 They **profess to know God**, but by their deeds they deny Him, being detestable and disobedient, and worthless for any good deed.
- 3:5 He saved us, **not on the basis of deeds which we have done in righteousness**, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,
- 3:9 But shun foolish controversies and genealogies and strife and disputes **about the Law**; for they are unprofitable and worthless.

Positions: **Teachers and discussers** within the body of the assembly. (1:10-16; 3:9-10).

- 1:10 For there are many rebellious men, **empty talkers and deceivers**, especially those of the circumcision, 11 who must be silenced because they are upsetting whole families, **teaching things** they should not teach, for the sake of sordid gain..
- 3:9 But shun **foolish controversies and genealogies and strife and disputes about the Law**; for they are unprofitable and worthless. 10 **Reject a factious man** after a first and second warning,

Reader(s)

Physical Traits: Named Titus (1:4). It is clear from this book that Titus represented Paul in establishing elders in the early apostolic churches (1:5) and was to rejoin him following the completion of that task.³⁹

³⁹ Galatians 2:3 notes that Titus was a Greek. References in other Pauline letters reveal that Titus was a fellow companion (Apostolic emissary) with Paul, which bears out in this epistle since he was left in Crete (1:5) and was to join Paul again in Nicopolis (3:12).

1:4 to **Titus**, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior.

Theology:

Beliefs: A believer in Paul's gospel.

1:4 to Titus, my true child **according to a common faith**: Grace and peace from God the Father and Christ Jesus our Savior.

Positions: An apostolic emissary in Paul's gospel (1:5).

1:4 to Titus, **my true child⁴⁰ in a common faith**: Grace and peace from God the Father and Christ Jesus our Savior.

Author(s)

Physical Traits: Paul is identified as the author (1:1).

1:1 **Paul**, a bond-servant of God, and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness,

Theology:

Beliefs: Paul is a believer (1:1) (and apostle) in the gospel of grace revealed through Christ Jesus at the cross.

1:1 Paul, a bond-servant of God, and an apostle of Jesus Christ, for the faith of those chosen of God and **the knowledge⁴¹ of the truth which is according to godliness**,

⁴⁰ The use of the term "child" here is defined by the subsequent phrase, "according to a common faith." In other words Titus was Paul's representative (child) based on their belief in the gospel of Paul. It is clear from 1:5 that Paul has given Titus the authority to establish elders, demonstrating that Titus was acting on Paul's apostolic behalf.

⁴¹ Ἐπιγνωσις is the word used here. This word typically in the New Testament refers to the knowledge of God which is demonstrated fully (as opposed to simply saying something). The believer has epignosis simply through the fact that he has not only

Positions: Paul is an apostle (1:1) of the revelation of God in Jesus Christ. He clearly has the authority over churches, since he is able to assign Titus to appoint elders (1:5). He mentions that he was entrusted with the revelation according to the commandment of God (1:3).

- 1:1 Paul, a bond-servant of God, and **an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness,**
- 1:3 but at the proper time manifested, even His word, in the **proclamation with which I was entrusted according to the commandment of God our Savior;**
- 1:5 For this reason **I left you in Crete, that you might set in order what remains, and appoint elders in every city as I directed you,**

known through revelation of God's mercy, but has seen it demonstrated in time and space in the death of His Son on the cross for depraved sinners, and the believer has personally received its benefits in his own gracious deliverance.

Problem (What?)

Problem Physical Activities

Antagonist Action Toward Reader

Controversial discussion (There is no imperative that indicates that there was a direct attack on Titus. In 2:8 Paul refers to a ‘they’ who might not have anything evil to say about them. Thus the antagonism appears to be these (or other) evil men who say evil things about Paul and Titus (and the apostolic band).

There would be opportunity for Titus to become involved in the discussions that they were having with church members. The antagonists were deceiving (1:10) those in the church. The means they were using was controversial discussions (3:9) and teaching (1:11). However, most of the direct antagonism would be simply the disparaging of Paul and Titus by the antagonists to the congregation (even this may not have been directed to them, but about them.)

1:10-11 For there are many rebellious⁴² men, empty talkers and **deceivers**, especially those of the circumcision, 11 who must be silenced because they are upsetting whole families, **teaching** things they should not teach, for the sake of sordid gain.

3:9-10 But shun foolish **controversies** and genealogies and strife and **disputes** about the Law; for they are unprofitable and worthless. 10 Reject a **factionous** man after a first and second warning,

Reader’s Actions resulting from errant theology (and Affected)

Antagonist: Become involved in foolish controversies, strife and disputes about the Law, which opposes the Apostolic doctrine (3:9-11).

The antagonists were promoting an errant view of the Law based on works and thus self-elevation. Titus was not to involve himself in these controversies, but teach the correct apostolic revelation.

3:9-11 But **shun foolish controversies and genealogies and strife and disputes about the Law**; for they are unprofitable and worthless. 10 Reject a factionous man after a

⁴² The word here is ἀνυπότακτο which indicates one who is not subject.

first and second warning, 11 knowing that such a man is perverted and is sinning, being self-condemned.

Problem Theology

Source of Antagonist's Theology

Old Testament: The Old Testament is the basis of their theology (1:10,14; 3:9). The influence of Judaism is obvious by the reference to “those of the circumcision.”⁴³ In addition to that, the mention of Jewish myths (1:14) indicates their errant interpretation of the Law. In 3:9 the mention of “disputes about the Law” again indicates a basis of the Law for their theology.

- 1:10 For there are many rebellious men, empty talkers and deceivers, **especially those of the circumcision,**
- 1:14 not paying attention to **Jewish myths and commandments of men** who turn away from the truth.
- 3:9 But shun foolish controversies and genealogies and strife **and disputes about the Law**; for they are unprofitable and worthless.

Content of Antagonist's Theology

Keeping of the Law and its requirements (3:5) provides righteous standing before God.

The antagonist's theology is identifiable by Paul's criticisms in 1:10-16 that identify them as concerned about the Old Testament purity requirements (1:15). It is clear their antagonism is focused on the gospel that is identified with Paul himself (3:15).

- 1:15 To the pure, all things are pure; **but to those who are defiled and unbelieving, nothing is pure**, but both their mind and their conscience are defiled.
- 3:5 He saved us, **not on the basis of deeds which we have done in righteousness**, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,
- 3:15 All who are with me greet you. **Greet those who love us** in the faith. Grace be with you all.

⁴³ The reference to circumcision is more than just indicating nationality. It is a reference to the belief of validity in circumcision as a meritorious work through the Law.

Problem Summary Statement

Jewish legalists are disparaging **Titus, Paul's apostolic emissary** that **the works of the Law bring pure standing before God** which may cause **Titus to discuss merits of their controversial legalistic beliefs.**

Solution (What?)

Physical Activities

Author's Action Toward Reader

Writing to give Titus specific instructions setting in place the apostolic doctrine and the choice of elders.

1:5 for this reason I left you in Crete, that **you might set in order what remains⁴⁴, and appoint elders in every city as I directed you,**

Reader's Actions resulting from author's theology (and Affected)

Self: Titus is to be an example of sound doctrine in his speech and behavior, with purity⁴⁵ of doctrine and good deeds (2:7-8) so that the antagonists cannot say that the doctrine of Paul promotes evil.

2:7 in all things **show yourself to be an example of good deeds, with purity in doctrine, dignified, & sound in speech which is beyond reproach,** in order that the opponent may be put to shame, having nothing bad to say about us.

Church: Provide foundational doctrine and resultant practice for the apostolic churches, selecting elders who will lead the people.

Select Elders: Titus is to select elders who are practicing the apostolic doctrine.

1:5 for this reason I left you in Crete, that you might set in order what remains, and **appoint elders** in every city as I directed you,

Teach appropriate behavior based on the Apostolic Doctrine:

⁴⁴ The “remains” here is “left”. It is the same base word as he stated about Titus being “left”. Thus Titus is “left” to set in order what is “left”. Thus Paul had some things undone, and is indicating that Titus is the man to finish the job.

⁴⁵ The word here is ἀφθορσίαν, which indicates something, usually teaching, not subject to corruption. This implicates his antagonists who through the Law attempt to teach that which is dying, their own fleshly glorification.

- 2:1 But as for you, **speak the things** which are fitting for sound doctrine.
- 2:15 These things **speak and exhort and reprove** with all authority. Let no one disregard you.
- 3:1 **Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed,**

Author: Physically support Paul's gospel and those who work for its spread.

- 3:12 When I send Artemas or Tychicus to you, **make every effort to come to me at Nicopolis,** for I have decided to spend the winter there.
- 3:13 **Diligently help Zenas the lawyer and Apollos⁴⁶ on their way** so that nothing is lacking for them.
- 3:14 **And let our people also learn to engage in good deeds to meet pressing needs,** that they may not be unfruitful.
- 3:15 **Greet those who love us⁴⁷ in the faith.**

Antagonists: Oppose the antagonists by reproofing (1:13) and rejecting (3:10) them, by teaching the apostolic doctrine, not by engaging oneself in arguments about the merits of legalistic arguments.

- 1:13 This testimony is true. For this cause **reprove them** severely that they may be sound in the faith,
- 3:9 **But shun foolish controversies and genealogies and strife and disputes about the Law;** for they are unprofitable and worthless.
- 3:10 **Reject a factious man** after a first and second warning,

⁴⁶ Apollos was one of the Pauline band (1 Cor. 16:12).

⁴⁷ The "us" is the apostle and his followers. To "love" them was to love the gospel that they delivered.

Theology

Source of Author's Theology

Apostolic

Paul establishes himself as an apostle immediately (1:1). He bases this apostolic revelation in the Old Testament (1:2), fulfilled in Christ (1:3-4), and given to him by Christ Himself (1:3).

1:1 Paul, a bond-servant of God, and an **apostle** of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness, 2 in the hope of eternal life, which God, who cannot lie, promised long ages ago, 3 **but at the proper time manifested, even His word, in the proclamation with which I was entrusted according to the commandment of God our Savior;** 4 to Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior.

Old Testament revelation (1:2).

This is established by the mention of “promised long ages ago” (1:2), indicating that the gospel was not new but fulfilled promises made in the Old Testament.

1:2 in the hope of eternal life, which God, who cannot lie, **promised long ages ago,**⁴⁸

The revelation of the words and works of Jesus Christ (New Testament, 3:4-7)

This is clearly established in 1:4 with the mention of “Christ Jesus our Savior” and in 3:4-7 where the gospel is clearly delineated as through the fullness of Jesus Christ.

1:4 to Titus, my true child in a common faith: Grace and peace from God the Father and **Christ Jesus our Savior.**
 3:4 But when the kindness of God our Savior and His love for mankind appeared,
 3:5 . . . the Holy Spirit, 6 **whom He poured out upon us richly through Jesus Christ our Savior.**

⁴⁸ One of the things for which Paul was continually attacked was that his gospel was new being sourced in himself, and thus he denied the Old Testament. Paul had to show that the gospel was sourced in the Old Testament and was the fulfillment.

Content of Author's Theology

Purity and righteous standing comes only on the basis of God's graciousness in Jesus Christ and not on the basis of the works of the Law.

- 1:1 Paul, a bond-servant of God, and an apostle of Jesus Christ, **for the faith of those chosen of God and the knowledge of the truth which is according to godliness, 2 in the hope of eternal life,** which God, who cannot lie, promised long ages ago, 3 but at the proper time manifested, even His word, in the proclamation with which I was entrusted according to the commandment of God our Savior; 4 to Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior.
- 2:11 For the **grace of God** has appeared, bringing salvation to all men, **12 instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age,** 13 looking for **the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus;** 14 who gave Himself for us, that He might **redeem us from every lawless deed and purify for Himself** a people for His own possession, **zealous for good deeds.**
- 3:4 But when the kindness of God our Savior and His love for mankind appeared, **5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, 6 whom He poured out upon us richly through Jesus Christ our Savior,** 7 that being justified by His grace we might be made heirs according to the hope of eternal life. 8 This is a trustworthy statement; and concerning these things I want you to speak confidently, so **that those who have believed God may be careful to engage in good deeds.** These things are good and profitable for men.

Solution Summary Statement

Paul, the apostle is writing to instruct Titus regarding the selection of elders and the teaching of the apostolic doctrine of imputed purity in Christ which will cause Titus

- **to be an example of, as well as teach, the apostolic doctrine and appropriate godly behavior,**
- **support those who support Paul,**
- **and oppose the antagonistic legalists.**

APPENDIX
(Based on paper)

10 Reject a factious man after a first and second warning, 11 knowing that such a man is perverted and is sinning, being self-condemned.

What does this sentence mean? Who fits into this category, and how is he perverted, sinning and self-condemned?

Summary

The man in question here is a person who is advocating the good works from the Law of the Old Testament as a means of purification before God. While he is not advocating ritual washings, he is advocating avoiding defilement based on the requirements of the O.T. “Perverted” refers to his assessment of the revelation, thus his view of the Old Testament in light of Christ is wrong. He is sinning because he is advocating something that is opposed to the revelation of God. And finally he is self-condemned because the works of the Law could only condemn not purify. Thus, by the advocating of the Law, he ends up condemning himself. By advocating Christ and the imputation of His purity, the man would have realized his purity.

Character

When Paul warns them to reject someone, in the context he is telling them to reject the antagonist who is leading them astray. From the chart it is clear that this is the Judaizer of 1:10-16.

Activity

These characters are identified as those who have “Jewish myths and commandments“ (1:14) as their belief system. Again in 3:9 they are those who promote “foolish controversies and genealogies and strife and disputes about the Law.”

Theology

The essence of their theology is purity and how man achieves it before God. Obviously theirs is through the Law but is more specifically identified in 1:15, “To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled.” Thus they are condemned by the Law, but Paul also includes that their minds are defiled. This illustrates how they are perverted (mind), sinning (unbelieving) and self-condemned (by the Law).

Parallel Actions Elsewhere in the Book

This is not the first time that Paul has exhorted Titus to act toward the antagonists. In 1:11 he tells him that they “must be silenced” and then again in 1:13 to “reprove them severely”. In 3:9 he repeats in the immediately preceding context to “shun foolish controversies and genealogies and strife and disputes about the Law.” Thus, Paul is not introducing a new imperative but is reiterating what he has said throughout the book.

Contextually

The Former Context

The whole of the book is the preceding context. Paul has given Titus the authority of himself to appoint elders and to teach the people sound doctrine. This is so that the elders might continue on teaching the sound doctrine after his departure. Their function in relationship to this verse is to provide opposition to the Judaizers. The teaching of sound doctrine is to help the people to identify and oppose the errant doctrine.

The Immediate Context

The previous verse is related to the shunning of those who teach the Law errantly. The following verse is a listing of those who support Paul and the urging to give them support, as opposed to the errant teachers who are identified by their opposition to Paul.

APPENDIX

Can the imperatives to Titus be applied to the reader?

The Specific Problem

In the book, Titus is told to straighten out things in Ephesus, chose elders, teach doctrine and be an example of good behavior. But he is also told to help Zenas and Apollos and to come to Paul at Nicopolis.

While the contemporary interpreter is eager to apply the former to himself, the latter is never applied to the reader. The statement is that the latter are historical details, impossible for anyone other than Titus to complete. Thus they cannot be applied. But what about choosing elders? The reader of most conservative churches would not allow that to be a woman, even though she may be a reader of the book.

Thus, the question comes as to how one decides. As in story, one must recognize that all the imperatives are historical. They are specifically meant for Titus and the others for the historical older men, older women, younger women and younger men in Ephesus. The question then becomes how is the reader similar to those in Ephesus as well as Titus.

As in story, it is the philosophy that the author wants the reader to understand. The story is contained in the Epistle, that of an historical problem and an historical solution. None of the imperatives are for the reader without seeing them through the philosophy.

The philosophy is the theology of Paul. It, quite simply is that Paul is the authoritative revealer of the gospel of imputed purity through Christ and one is to walk in that purity which is to manifest itself in good deeds.

When filtered through this theology it becomes apparent that this theology does not:

- Allow the reader to choose elders, to help Zenas and Apollos nor go to Nicopolis since the theology does not apply in the readers' situation. In other words, if one was to consider what they should do from the theology alone, it would be none of those imperatives.

Note here that the "choose elders" is to "choose elders in Ephesus". There is no general command to Titus that he is to choose elders everywhere. Thus, the apostolic authority is uniquely applied to the church there and to Titus. There is nothing in the theology that would allow one member of the church today to do this. He would recognize all the things about teaching and being a good example, but he would not be able to derive that imperative from the theology. Only, having had that historical imperative, would Titus be able to apply it to himself. In other words if the imperative cannot be derived from the theology alone into the reader's situation, then it is not to be used, but is historically driven.

When filtered through this theology, it becomes apparent that this theology does:

- Encourage me to teach others, and be an example of good behavior.