

Titus

The letter to Titus was written by Paul, a chosen apostle of Jesus Christ, probably after he was set free from the Roman imprisonment recorded in Acts 28 and before the imprisonment that ended in his death, in the mid sixties of the first century. Titus was a preacher of the gospel with many years experience, one of Paul's trusted partners, by the time Paul wrote this letter.

Below are various passages that mention the man - what facts about Titus can we sort out of these verses?

Gal 2:1 Then after the space of fourteen years I went up again to Jerusalem with Barnabas, taking Titus also with me. (ASV) *(The trip was from Antioch - Acts 15 - was Titus then of Antioch? He was certainly a long time companion of Paul, though never mentioned by Luke in Acts)*

Gal 2:3 But not even Titus who was with me, being a Greek, was compelled to be circumcised: (ASV)

2 Cor 2:13 I had no relief for my spirit, because I found not Titus my brother: but taking my leave of them, I went forth into Macedonia. (ASV) *(Acts 20:1-2)*

2 Cor 7:6 Nevertheless he that comforteth the lowly, (even) God, comforted us by the coming of Titus; (ASV)

2 Cor 7:13 Therefore we have been comforted: And in our comfort we joyed the more exceedingly for the joy of Titus, because his spirit hath been refreshed by you all. 14 For if in anything I have gloried to him on your behalf, I was not put to shame; but as we spake all things to you in truth, so our glorying also which I made before Titus was found to be truth. (ASV)

2 Cor 8:6 Insomuch that we exhorted Titus, that as he made a beginning before, so he would also complete in you this grace also. (ASV)

2 Cor 8:16 But thanks be to God, who putteth the same earnest care for you into the heart of Titus. (ASV)

2 Cor 8:23 Whether (any inquire) about Titus, (he is) my partner and (my) fellow-worker to you-ward, or our brethren, (they are) the messengers of the churches, (they are) the glory of Christ. (ASV)

2 Cor 12:18 I exhorted Titus, and I sent the brother with him. Did Titus take any advantage of you? walked we not in the same spirit? (walked we) not in the same steps? (ASV)

Titus 1:4 to Titus, my true child after a common faith: Grace and peace from God the Father and Christ Jesus our Saviour. (ASV)

2 Tim 4:10 for Demas forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia. (ASV) *(probably Paul's last letter, and thus the last reference to Titus)*

Titus

Chapter 1

1-4, greeting and salutation from the apostle to his fellow worker.

Describe Paul's relationship to God and to Jesus Christ.
What was his service and apostleship for or in reference to?
What specifically was committed to Paul?
What relationship did Paul claim with Titus and what does it imply?

1:5-11, the main purpose of Titus' current assignment.

Describe the two basic jobs Titus was to do in Crete, how they relate to each other and how they are distinct.
What is the progression of things to look at in a potential elder in verse 6, and how does it compare to other lists of priorities for Christian maturity?
What is the goal of his steadiness and faithfulness in verse 9?
When is self-improvement an end in itself?
What situation existed in Crete (or perhaps Bakersfield or any group) that mandated a role for elders?
What does it mean, to teach things they "ought not"? Is this necessarily the teaching of lies?

1:12-16, the Cretan/American cultural stumbling block.

What was the cultural deficiency that plagued Cretans and is it relevant in contemporary America?
What can we learn from Paul referring to the poet/philosopher Epimenides as a Cretan prophet (as also in Acts 17:28)?
How did Paul reference the words of Epimenides?
Because of the circumstances, how was Titus to deal with the tendencies in Crete?
What difference does a state of mind make?
What combination is necessary to demonstrate a relationship with God?

Follow up on specific portions of Titus 1
v. 6,10, "insubordinate", *anupotaktoi*, I Tim. 1:9, Heb. 2:8 "not put under", not subject to rule.

v. 12, "prophet", one who speaks forth or openly, a proclaimer of a divine message, denoted among the Greeks an interpreter of the oracles of the gods.

v.3, "preaching", *kerugma*, the proclamation, as by a herald.

Chapter 2, various "exhortations".

2:1-6, old men, old women, young men.

Verse 1 literally begins, "But you, speak..." Who does the "but" place Titus (the evangelist, the church leader) in contrast to? (Recall 1:16)
What was Titus to speak of to older men, for "sound

doctrine"?

What challenges might confront the man who must so speak to older men?

What was Titus to speak of to older women?

What challenges might confront the man who must so speak to older women?

What are older women to be taught to do and be?

Who is to teach younger women and what is to be taught?

Why were older women to teach younger instead of Titus doing it himself?

What was the main emphasis of what Titus was to speak of to younger men, and why is the list so short?

2:7-8, Titus' own living testimony.

Besides verbally teaching, what was Titus to do for reinforcement?

What do good works have to do with a church leader's "job"?

What is a goal of a preacher's speech patterns?

What are some important things about our speech that will help accomplish this goal?

2:9-10, A final group to exhort.

What attitudes and characteristics are to be taught to Christian "servants" or perhaps employees?

What will be the outcome of a Christian worker's fidelity, with reference to the gospel?

Is it a worthwhile goal to "adorn" or "dress-up" the doctrine of God's salvation, and if so how can we do it?

2:11-15, The big "why" for Paul, and for Titus.

What has come and what has it done?

How does God's grace teach us to behave?

What is the attention of one motivated like Paul and Titus fixed on?

What exactly did Jesus do and what is that contrasted with?

What kind of people does Jesus produce?

What final role does Paul challenge Titus with in this chapter?

How can a man of God prevent someone else from despising them?

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- v.10, Follow up on specific portions of Titus 2
fidelity, *pistis*, see also Gal. 5:22, I Tim. 5:12,
faithfulness.
- v.11ff, grace...teaching, *Charis*, "that which bestows or
occasions pleasure, delight, causes favorable regard."
See also I Pet. 4:10, Eph. 3:7-8.
- v.10, pilfering, *nosphizo*, "to set apart, remove, to
set apart for oneself, to purloin." See also
Acts 5:2,3.

Chapter 3, Final instructions and rationales.

3:1-3, "them" and "us".

- Who is "them" and what should they be reminded of?
- What do believers need to be ready for?
- What qualities are to be seen (and heard) in believers?
- What great categories of people are lumped together in verse 3?

3:4-8, the great affirmation.

- What brought the change to Jew Paul and gentile Titus?
- What elements come to mind in the process of transformation pictured here?
- Again in verse 8, what is the purpose of this affirmation?
- Why do you think Paul emphasized good works so heavily in the teaching Titus was responsible for? (1:16, 2:7,, 2:14, 3:1, 3:8, 3:14)

3:9-11, things to stay away from.

- What is the list of things Paul says to stay away from?
- What do all these have in common?
- How is the action of verse 10 to be carried out and by whose judgment?

3:12-15, future plans.

- How long was Titus to stay in Crete?
- What does this tell us about Paul's expectation of the Cretan situation?
- Who was to be passing through and what can we learn about the interaction of evangelists from this?
- What concern of Paul's again comes to the fore in verse 14?
- What select group was Titus to greet in Paul's behalf?

Follow up on specific portions of Titus 3

- v.8, A faithful saying, see also 1 Tim. 1:15, 4:9, 2 Tim. 2:11. These "sayings" may constitute the recorded remains of early church hymns or oral statements memorized and circulated in the churches prior to the composing of the written record.
- v.12-13, Apollos, see Acts 18:24ff, I Cor. 16:12. We know from this that Titus must have been written later than the events of Acts 19. Mention of Tychicus (Acts 20:4) adds to this certainty. Thus the letter must have been written either during an interval of travel unmentioned by Luke in Acts (Titus is never mentioned by Luke) between Acts 19 and Acts 20, or else written after the close of Acts, that is after a period of imprisonment for Paul, which is most likely.