

## *Titus*

**Purpose:** “To give Titus personal authorization and guidance in meeting opposition, instructions about faith and conduct, and warnings about false teachers” (edited from NIV Study Bible).

**Outline:** 1:1-9 – Greeting and Instructions for Church Leaders

1:10-16 – Dealing with False Teachers

2:1-15 – Instructions for Different Groups in the Church

3:1-7 – Instructions for Doing What is Good

3:8-15 – Paul’s Charge to Titus

**Author:** Paul

**Date:** 62-64 AD after Paul’s imprisonment in Rome (Acts 28), while in Macedonia

### **Highlights:**

Titus, along with, 1 & 2 Timothy are known as Paul’s “Pastoral Epistles” or the “Pastoral Letters” because they give instruction to Titus and Timothy concerning the pastoral care of churches.

It is presumed that Titus, who is not referred to in Acts (but is mentioned 13 times in the rest of the NT), worked with Paul at Ephesus during the third missionary journey. From there, Paul sent Titus to help the church in Corinth. Following Paul’s release from his first Roman imprisonment (Acts 28), he and Titus worked together in Crete, after which he left Titus behind to continue the work. In this letter, Paul wrote to Titus to encourage him to bring his ministry on the island to a close. When replacements arrive, Titus was to meet Paul in Nicopolis. The last thing we hear about Titus is in 2 Timothy 4:10, regarding his mission to Dalmatia (Yugoslavia).

Though this letter comes after 2 Timothy in biblical order, it should be placed after 1 Timothy and before 2 Timothy chronologically.

This short letter has many commonalities with Paul’s letters to Timothy. Virtually everything Paul says to Titus about false teaching on Crete has parallels in 1 & 2 Timothy regarding Ephesus. There is no reason to believe that there was some sort of direct link between the two false teachings. The two areas may have been similar manifestations of a more general syncretistic movement in the Roman Empire at this time.

Chapter One begins, after Paul’s customary greeting, with Paul telling Titus very similar remarks concerning the qualifications for Church leaders. Notice how the words elder and overseer (sometimes translated bishop) are used interchangeably. The word “elder” (*presbuteros in Greek from which we get the word Presbyterian*) refers to the title of the office, while “overseer” (*episcopos in Greek from which we get the word Episcopal*) refers to a function of the office; along with the vital function of pastor/shepherd/overseer (*poimaino in Greek*).

Just as he did with Timothy, Paul goes on to tell Titus what must be taught to the various groups in the church – in Chapter Two. The groups listed are older men, older women, younger men, and slaves.

Chapter Three begins with a balance to what Paul has talked about in the first two chapters. The first two-thirds of the letter are mostly concerning sound doctrine, this third chapter focuses on proper Christian living. Our doctrine/theology must be solid, AND we must live a life that demonstrates the true faith existing within us. Orthodoxy (right doctrine) must result in orthopraxy (right practice).

Notice how 3:1-3 flow together with 3:4-8 and then back into 3:9-11, with the middle portion discussing what we believe bracketed by the way in which we live out what we believe.