

## Titus

- 1. Who was the author?** The writer was the apostle Paul. He wrote this letter at about the same time he wrote 1 Timothy (around AD 63).
- 2. Who was the original recipient? What else does the New Testament record about him?** This letter was directly written to Titus. Through the years, Paul developed a very close relationship with Titus, calling him his true child (Titus 1:4), his brother (2 Corinthians 2:13), and his partner and fellow worker (2 Corinthians 8:23). Titus is first mentioned in reference to the events recorded in the book of Galatians. The setting was the Jerusalem conference of Acts 15, where leading men had gathered together to discuss the requirements of Gentile Christians. Apparently Titus was a Gentile convert of the apostle Paul's (Galatians 2:3) who accompanied Paul and Barnabas to that meeting in Jerusalem. Although there was tremendous pressure for Titus to be circumcised, Paul firmly rejected this as a matter of principle -- Christians are justified by faith, not by works of the Law. Titus remained as Paul's traveling companion -- delivering correspondence to and from various congregations, particularly that of Corinth -- 2 Corinthians 7:6 ff. It appears that Titus initially got the church at Corinth to commit to set aside a collection for the saints in Jerusalem (2 Corinthians 8:6). Titus then followed up, coming along with a famous brother (? maybe Luke or Timothy ?) to collect their savings and transport it to Jerusalem -- 2 Corinthians 8:17-24. Obviously Titus had a good reputation, and was known to be trustworthy to carry out this task. Sometime following Paul's first imprisonment in Rome (AD 62), he left Titus at Crete to set the congregation there in order -- Titus 1:5. Near the end of Paul's life, Titus had moved on from Crete and was working in Dalmatia -- 2 Timothy 4:10.
- 3. Why did Paul want Titus to appoint elders?** Paul said that he left Titus in Crete so that he might "set in order what remains, and appoint elders in every city as [Paul] directed [him]." Titus was to set things in order on the island of Crete -- this included the appointing of elders in the local congregations that were there. It is clear from the fourth chapter of Ephesians that church leadership has the responsibility of equipping the saints to do the Lord's work. The church is to grow both in numbers as well as in maturity. For the church to function at its optimum, there must be evangelists, pastors (elders), and teachers in addition to the foundation of the apostles and prophets resident in our completed New Testament -- see Ephesians 4:11-13. It is difficult for a congregation to mature properly without elders to shepherd the flock. (Another way to look at this would be to say that if a congregation is properly maturing, then at some point there should be men who meet the Scriptural qualifications of elder). The duties of an evangelist include the appointment of Scriptural elders so that the congregation can continue to grow in number and strength.

**4. What is the list of qualifications for elders given in Titus?** The list of qualifications or character qualities in Titus is very similar to that given in 1 Timothy. These are the specifics mentioned in Titus:

- Above reproach
- Husband of one wife
- Children who believe
- Not accused of dissipation or rebellion
- Above reproach as God's steward
- Not self-willed
- Not quick-tempered
- Not addicted to wine
- Not pugnacious
- Not fond of sordid gain
- Hospitable
- Loving what is good
- Sensible
- Just
- Devout
- Self-controlled
- Holding fast the faithful word
- Able to exhort in sound doctrine
- Able to refute those who contradict

**5. What sermon topics did Paul recommend for Titus?** Paul wanted Titus to speak the things fitting for sound doctrine. These topics include:

- Teaching the responsibilities of older men, women, and young men within the congregation
- Teaching bondslaves how to act as Christians toward their earthly masters
- Teaching about the purpose of the grace of God
  - 1) it brings salvation to all men
  - 2) it instructs us to deny ungodliness and worldly desires
  - 3) grace instructs us to live sensibly, righteously and godly now
  - 4) grace teaches us to look for the Christ's return
  - 5) grace shows us that Jesus gave Himself to redeem us from every lawless deed
  - 6) it teaches that Jesus purifies for Himself a people for His own possession, zealous for good deeds
- To be subject to rulers and authorities
- To be obedient
- To be ready for every good deed
- To malign no one
- To be peaceable
- To be gentle
- To show consideration for all men

**6. How are older men to conduct themselves? How about older women?** Older men and women are the examples within the church. They set the tone; they are the veteran

leadership that new Christians naturally look to and follow. The older brethren truly have the opportunity to have the greatest impact on the environment within the local congregation. Hence, it is essential that they get it right.

Older men:

- temperate
- dignified
- sensible
- sound in faith
- sound in love
- sound in perseverance

Older women:

- reverent in their behavior
- not malicious gossips
- not enslaved to much wine
- teaching what is good
- encouraging the younger women to love their husbands, to be sensible, pure, workers at home, kind, being subject to their own husbands

7. **What characterized bad teaching?** Bad teaching is first mentioned in chapter 1. This bad teaching is done by rebellious men, empty talkers, and deceivers. They teach things they should not teach for the sake of sordid gain. In other words, they are users of people. This teaching could be manipulative, could be laden with guilt, or could just be telling people what they want to hear. Whatever the case may be, it is not sound doctrine, but errs from the truth. Bad teaching is again brought up in chapter 3. There it is described as foolish controversies, genealogies, strife, and disputes about the Law. Bad teaching is unprofitable and worthless, whereas sound doctrine teaches us to engage in good deeds, which are profitable for all men.
8. **What can the modern Christian learn from this letter?** This whole letter is applicable to the modern Christian. In addition to what has already been mentioned, here are a few more key points:
  - 1) To the pure, all things are pure.
  - 2) God saved us, not on the basis of our deeds, but according to His mercy. This merciful salvation is extended upon the washing of regeneration (immersion), and through the renewal of the Holy Spirit.
  - 3) We are heirs according to the hope of eternal life.