

# THE MESSAGE OF TITUS

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### Chapter 1 – Doctrine and Duty in the Church

Titus is one of Paul's Pastoral Epistles written towards the end of his life approx. 64 – 66 AD.

It contains at least three major themes:

- 1. Christian elders, in contrast to the false teachers (chapter 1).**
- 2. Christian homes, our duties to each other being enforced by confidence in the first and second comings of Christ (chapter 2).**
- 3. And Christian relationships in public life, which are the direct fruits of salvation (chapter 3).**

In our study of Titus we will adopt the following analysis:

- 1). Doctrine and duty in the church (1:5-16).**
- 2). Doctrine and duty in the home (2:1-15).**
- 3). Doctrine and duty in the world (3:1-11).**

#### Chapter 1:1

- ◆ 'Servant' is 'slave' and is a title of great humility as one bought, owned and directed by God.
- ◆ 'Apostle of Jesus Christ' was a title of great authority, designating the Twelve and Paul, who had received a unique personal call, commission, authorisation and equipment from Jesus Christ himself, to be his inspired messengers.
- ◆ Paul's purpose is to serve their faith, possibly to bring it into being, but more probably to foster or nurture the faith of God's elect and the knowledge of the truth that leads to godliness.
- ◆ Two fundamental characteristics of the people of God: Faith and Knowledge. (Ps 9:10; Gal 6:10; 2 Thess 1:3)

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### V2-3

- ◆ A third characteristic of the people of God is resting on the hope of eternal life. Which we can do because:
  1. **God...promised it before the beginning of time, it is part of his eternal purpose for his people**
  2. **The God who made this promise does not lie. We human beings lie, and the Cretans were notorious liars (V 12), but God never lies. Indeed he cannot.**
  3. **This same trustworthy God who made the promise has at his appointed season...brought his word of promise to light through the preaching entrusted to Paul by the command of God our Saviour.**
- ◆ Trio of Christian graces - faith, hope and knowledge.

### V4

- ◆ Titus a Greek by birth became one of Paul's converts. Paul could address his letter to Titus, my true son or my genuine child in our common faith - That is, 'common...to you a Gentile as much as to me a Jew'
- ◆ Customary greeting: "Grace" (the unmerited, unsolicited favour of God) and "Peace" (the reconciliation with God and with the people of God, which only grace can effect).
- ◆ Although the Father and the Son have different saving roles, both are engaged in the work of salvation and both together constitute the single source from which grace and peace flow forth.

### V 5

- ◆ Paul gives two reasons why he had left Titus in Crete:
  1. **That he might straighten out what was left unfinished**
  2. **To appoint elders in every town.**

### V 6 – 9 (Compare with 1 Tim 3:1-13).

- ◆ Four statements relating to the pastoral oversight of the church:
  1. **The elder (V 6) and the Overseer or bishop (V 7) were the same person.**
  2. **God intended each church to have a team of overseers.**
  3. **The main function of presbyter-bishops was to care for God's people by teaching them.**
  4. **The selection of presbyter-bishops was an appointment.**
- ◆ Eligibility for the Pastorate:
  1. **Elders must be blameless in their marriage and family life.**
  2. **Elders must be blameless in their character and conduct.**

Paul employs eleven terms, five negative and six positive, all of which in Greek are single words.

#### Negative:

**Pride**  
**Temper**  
**Drink**  
**Power**  
**Money**

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### Positive:

**Hospitable**  
**One who loves what is good.**  
**Self-controlled**  
**Upright**  
**Holy**  
**Disciplined**

### 3. Elders must be blameless in their doctrinal orthodoxy.

- ◆ The message from God is characterised in two ways:
  - a) **It is reliable**
  - b) **It is according to the teaching of the apostles (Rom 6:17; 16:17)**
- ◆ This reliable, apostolic teaching is what candidates for the pastorate are to hold firmly and never let go, because they will need it in their teaching ministry. And it will have two complementary aspects:
  - a) **To encourage others by sound doctrine and**
  - b) **Refute those who oppose it**

### V 10 – 16

Paul alerts Titus to the identity, influence, character and errors of the false teachers

#### a). Their identity

- ◆ **Rebellious people**
- ◆ **They are mere talkers**
- ◆ **Deceivers**

These false teachers were a Jewish group obsessed with 'Jewish myths' (V14).

#### b). Their influence.

It is not only individuals who are being deceived; they are ruining whole households (house churches?) by teaching things they ought not to teach.

#### c). Their character.

Even one of their own prophets (Epimenides 6 BC) has said, 'Cretans are always liars, evil brutes, lazy gluttons'. Paul applied this to the false teachers, and not to all Cretans indiscriminately.

#### d). Their errors:

- ◆ **They pay attention to 'commands of men' (V14 RSV).**
- ◆ **They have a false understanding of purity.**
- ◆ **They claim to know God**

### Tests

These three phenomena regarding the false teachers provide us with three valid tests to apply to any and every system:

- ◆ **First, is its origin divine or human, revelation or tradition?**
- ◆ **Second, is its essence inward or outward, spiritual or ritual?**
- ◆ **Third, is its result a transformed life or a merely formal creed?**

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These false teachers are:

- ◆ **Detestable for their tenets provoke disgust in the people of God.**
- ◆ **Disobedient because they are dismissive of God's word and**
- ◆ **They are unfit for doing anything good**

Looking back over this chapter within the context of the contemporary church, there are two major lessons we need to learn:

### **1. Let us copy Paul's strategy.**

When false teachers increase we must multiply the number of true teachers.

### **2. Let us maintain Paul's standards.**

When there is a shortage of pastors, the temptation is to lower the standards of eligibility, and accept and appoint everybody who applies, even if they are not blameless in home life, behaviour and doctrine.

But apostolic standards must be maintained. The church would be in a far healthier condition if we copied Paul's strategy and maintained his standards.

## Chapter 2 – Doctrine and duty in the home

### Chapter 2:1

- ◆ In Titus there was to be no dichotomy in his teaching between belief and behaviour.
- ◆ There is 'the sound doctrine'. The wording implies that an identifiable body of teaching is in mind. And the word 'sound' means 'to be healthy', or 'fit'.
- ◆ There are 'the things which fit it'. So in addition to 'the sound doctrine', Titus is to teach 'the things which fit it', or are 'in accord with' it, that is, the practical duties which arise from it.
- ◆ For there is an unbreakable connection between Christian doctrine and Christian duty, between theology and ethics.

### V2

- ◆ The older men receive two main exhortations, which may be summed up in the words 'dignity' and 'maturity'.
- ◆ They are to be temperate and “sound” in every aspect of their character, not least in the three key Christian virtues, namely: In faith (trusting God), In love (serving others), and in endurance (waiting patiently for the fulfilment of their Christian hope).

### V3-4

- ◆ The older women are to be reverent in the way they live 'like a priestess'.
- ◆ They are “not to be slanderers” (back-biters or scandal-mongers) or to be “addicted to much wine”.
- ◆ And positively, instead of using their mouths for slander, they are to use them “to teach what is good”.
- ◆ They to teach their own family, but also and specially “they can train the younger women”.
- ◆ This policy makes special sense when the presbyter-bishop is a bachelor, but may also be wise if he is married.

### V4-5

- ◆ The younger women are to be trained by the older women “to love their husbands and children”. Love is the first and foremost basis of marriage, not so much the love of emotion and romance, still less of eroticism, but rather of sacrifice and service.
- ◆ To be busy at home, meaning ‘working at home’. It would not be legitimate to base on this phrase either a stay-at-home stereotype for all women, or a prohibition of wives being also professional women.
- ◆ What is affirmed is that if a woman accepts the vocation of marriage, and has a husband and children, she will love and not neglect them.
- ◆ Younger women are “to be kind” ('hospitable')
- ◆ They are “to be subject to their husbands”. This 'subjection' contains no notion of inferiority and no demand for obedience, but rather a recognition that, within the equal value of the sexes, God has established a created order which includes a masculine 'headship', not of authority, still less of autocracy, but of responsibility and loving care.

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- ◆ And one of the reasons the younger women are to be encouraged to comply with this teaching is “so that no-one will malign the word of God”.

### V6

- ◆ The young men are to be urged to develop one quality only, that of self-mastery.
- ◆ Some valuable lessons can be learned from this verse:
  1. First, self-mastery is possible, even in young men. since there would be no point in exhorting them to an impossibility,
  2. Second encouragement is an appropriate means to secure such self-control, especially if it is the sympathetic, supportive exhortation of one young man to another within the solidarity of the Christian brotherhood.
  3. Third, such an encouragement must be accompanied by a consistent example, which is exactly what Paul comes to next, namely the example that Titus must set.

### V7-8

- ◆ The word he used was “typos”, meaning a prototype or pattern. God has not provided us with dead models only (whether patriarchs in the Old Testament or apostles in the New); he wants us to have living models as well. And chief among these should be the presbyter-bishops of the local church.
- ◆ Titus was to influence the young men of Crete not only by his example, but also by his teaching.
- ◆ Teaching and example, the verbal and the visual, always form a powerful combination. And his teaching was to have three characteristics:
  1. Integrity.
  2. Seriousness.
  3. And soundness of speech that cannot be condemned.

### V9-10

- ◆ The instructions Titus was to pass on to household slaves concern their work and their character. As for their work, they must “try to please” their masters by their conscientious service, and “not to talk back to them”, but to be polite and respectful.
- ◆ As for their character, slaves were to be honest, “and not to steal from” their masters. Instead they were to be dependable, “to show that they can be fully trusted”.
- ◆ The reason slaves were to be honest and reliable in both work and character was “so that in every way they will make the teaching about God our Saviour attractive, or 'adorn' it (RSV).
- ◆ Forced labour is demeaning to human beings, voluntary service - even by slaves - is noble. So Paul chooses slaves as his example of how good behaviour can actually adorn the gospel.
- ◆ Our lives can bring either adornment or discredit to the gospel.

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### V11-14

- ◆ Paul now moves on from duty to doctrine.
- ◆ The particular doctrine in Titus 2, on which Paul grounds his ethical appeal, is that of the two comings of Christ, which he here calls his two 'epiphanies' or appearances.
- ◆ Here at the end of Titus 2 the word "epiphaneia" is used of both Christ's comings (11, 14):
  1. The epiphany of grace (2:11-12). Grace appeared visibly in Jesus Christ. Paul personifies this grace of God. Grace the saviour becomes grace the teacher. "It teaches us" (V12), or disciples us. Grace teaches two main lessons: to say 'No' to ungodliness and worldly passions. and to live self-controlled, upright and godly lives in this present age".
  2. The Epiphany of glory (2:13-14). He who appeared briefly on the stage of history, and disappeared, will one day reappear. He appeared in grace; he will reappear in glory.
- ◆ There has been a long and lively debate whether the future epiphany is of two persons, namely 'our great God (the Father)' and 'our Saviour Jesus Christ', in which case Jesus is designated only 'our Saviour'. Or of one person, whose full title is spelled out as 'our great God and Saviour', in which case this is perhaps the most unambiguous declaration in the New Testament of the deity of Jesus. There are five main arguments in favour of this latter, longer version:
  1. There is no definite article before the noun 'Saviour', which suggests that the one article covers both nouns. In Greek 'nouns linked together by one article designate the same subject'.
  2. The majority of the ancient Greek fathers understood the phrase in this way, 'and they must have been able to appraise a Greek idiom'.
  3. The argument adds theology to grammar. All the ten New Testament references to the two epiphanies are to Christ; nowhere is there any reference to an epiphany of 'God'.
  4. The context most naturally requires the reference to be to Christ, since it goes on at once from his glory to his sufferings and death.
  5. The expression 'God and Saviour' was 'a stereotyped formula common in first-century religious terminology', normally referring to a single deity, and sometimes to the Roman Emperor.
- ◆ It should be added, however, that the question is not one of doctrinal importance. For if the reference is to two persons, Jesus Christ is still placed on a level with the great God, manifesting his glory, and as having effected the Fathers work of salvation.
- ◆ Already at his first coming it could be said that 'we have seen his glory' (Jn.1:14), for he 'revealed his glory' in his signs (Jn.2:11), and supremely in his death (E.g. Jn.12:23-24; 17:1).
- ◆ Nevertheless, his glory was veiled, and many did not perceive it, or even suspect it. So one day the veil will be lifted, his glory will make an epiphany, and 'we shall see him as he is' (1 Jn.3:2).
- ◆ Since this will be the epiphany of the glory of 'our great God and Saviour', who at his coming will perfect our salvation, Paul reverts naturally to his first epiphany when our salvation was begun. He "gave himself for us" on the cross.

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- ◆ Not just to secure our forgiveness, but also “to redeem us from all wickedness”, liberating us from its bondage, “and to purify for himself a people that are his very own, eager to do what is good” (V14).
- ◆ Paul is deliberately choosing Old Testament words and images from the beginnings of Israel as a nation, so as to portray Christ's salvation as the fulfilment of these foreshadowings.
- ◆ Thus 'gave himself for us' or 'sacrificed himself for us' recalls the Passover sacrifice; 'to redeem us' recalls the exodus redemption from Egyptian bondage; and 'a people that are his very own' the Sinaitic covenant by which Israel became Yahweh's 'treasured possession'.
- ◆ Thus we see a direct continuity with the Old Testament people of God, for we are his redeemed people and treasured possession and he is our Passover, and exodus.
- ◆ This special people of God, whom Christ died to purchase for himself, is described as “eager to do what is good”, literally 'enthusiastic for good works'.
- ◆ Thus the apostle, in this short paragraph of only four verses (V11-14) brings together the two critical junctures of the Christian era:
  1. The first coming of Christ which inaugurated it and
  2. The second coming of Christ which will terminate it.
- ◆ He bids us look back to the one and on to the other. For we live 'in between times', suspended rather uncomfortably between the 'already' and the 'not yet'. For the Christian there is no past but the cross and no future but the coming.
- ◆ Critics of Christianity claim. 'All you Christians do is preoccupy yourselves with the distant past and the remote future. Why can't you live in the present, in the realities of the contemporary world?' But that is exactly what the apostle Paul is summoning Titus, and through him us, to do:
  1. Older men are to be dignified and mature.
  2. Older women are to be reverent and teachers of the young.
  3. Younger women are to be good wives and mothers.
  4. Young men are to control themselves.
  5. Titus is to be a good teacher and model.
  6. Slaves are to be conscientious and honest.
  7. All of us are to renounce evil and to live godly, righteous and disciplined lives “in this present age” (V12).
- ◆ Paul bases his appeal that in Jesus Christ there has been an epiphany of God's grace, and there is going to be an epiphany of his glory.
- ◆ We need to say to ourselves regularly the great acclamation, 'Christ has died; Christ is risen; Christ will come again.' For then our present duties in the home will be inspired by the past and future epiphanies of Christ.

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### V15

- ◆ Titus is not to communicate these things diffidently in some lack lustre way as if they were mere cold facts. Paul tells him to encourage the Church with this teaching and rebuke the false teachers with all authority.
- ◆ And in so doing he was not to let anyone despise him for being a loyal overseer and a faithful preacher of the word.

## Chapter Three – Doctrine And Duty In The World

- The pattern in this chapter is the same as that of chapter 2.
- Paul begins with ethical instruction, in this case the need for submission to the authorities and for consideration to everybody.
- He then immediately grounds Christian duty in Christian doctrine, giving us a full account of salvation.
- And finally he reserves some more personal messages for his conclusion.

### 1). Christians in public life

#### Verses 1 - 2

- There are many warnings in Scripture of the dangers of forgetfulness, and many promises to those who remember. (Ps.106: 7,13; Matt16:9).
- Paul, Peter and John in their letters all stress the importance of their reminding ministry: (E.g. Phil.3:1; 2 Pet.1:12-13; 3:11-12; 1 Jn.2:21, 24).
- All Christian teachers must make old truths new and stale truths fresh.
- What Titus is to remind the people about concerns their social relationships in the world: To the authorities and to everybody.

#### a). Christian relationships with rulers

- Paul tells them to be submissive to their rulers.
- Not that Christian citizens can ever give the State an unconditional allegiance.
- Nevertheless, Christian duty in principle is to submit to the State(Rom13), as its authority has been delegated to it by God.
- Our first loyalty is to Jesus, and if our duty to Him comes into collision with our duty to the State, then our duty to Jesus takes precedence. (Acts 5:29).
- Christians are not to be law-abiding only we are to be public-spirited as well, eager, to do whatever is good whenever we have the opportunity.
- The state has the double duty to punish evil and to promote good (Rom.13:4; 1 Pet.2:14).
- The emphasis on 'whatever is good' not only clarifies our responsibility but limits it. We cannot co-operate with the state if it reverses its God-given duty, promoting evil instead of punishing it, and opposing good instead of rewarding and furthering it.

#### b). Christian relationships with everybody.

- Paul's begins with a reference to 'no-one' and ends with a reference to 'all men' meaning everybody.
- Negatively we are 'to slander no-one' and 'to be peaceable', which in Greek is also negative, 'to avoid quarrels' (REB).
- Positively, we are 'to be...considerate, and to show true humility towards all men'.
- These were characteristics of Jesus.
- Literally 'all' gentleness to 'all' men' - There is to be no limit either to our humble courtesy or to the people to whom we are to show it.
- In relation to the authorities we are to be conscientious citizens (submissive, obedient and co-operative) and in relation to everybody, irrespective of their race or religion, we are to be conciliatory, courteous, humble and gentle.

### 2). Ingredients of salvation

#### V 3 – 8

- The only reason we dare instruct others in social ethics is that we know what we were once like ourselves, that God nevertheless saved us, and that he can therefore transform other people too.
- It is not enough to affirm that the grace of God that brings salvation has appeared to all men (2:11); we must be able to say that he saved 'us' (3:5), even he saved 'me'.
- Paul gives a condensed but comprehensive account of salvation.
- Verses 4-7 are a single long sentence, which he may have taken from an early Christian creed, hinging on the main verb "he saved us".
- It is perhaps the fullest statement of salvation in the New Testament. (Jn 4:14 ; Lk 19:10).
- Paul isolates six ingredients of salvation:

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### a). The need of salvation.

- "at one time we too were foolish, disobedient".
- we were "deceived and enslaved by all kinds of passions and pleasures".
- "we lived in malice and envy",
- we were "being hated and hating one another".

### b). The source of salvation.

- We cannot save ourselves.
- Only God our Saviour can save us
- God's 'kindness' is shown even to 'the ungrateful and wicked'
- His 'love' is his concern for the whole human race
- His 'mercy' is extended to the helpless who cannot save themselves
- And his 'grace' reaches out to the guilty and undeserving.
- Salvation originated in the heart of God.
- It is because of His kindness, love, mercy and grace that He intervened on our behalf, He took the initiative, He came after us, and He rescued us from our hopeless predicament.

### c). The ground of salvation.

- Not because of righteous things we had done, but because of his mercy.
- However God does not save us because of his mercy alone, but because of what his mercy led him to do in the sending of his Son.

### d). The means of salvation.

- "He saved us through the washing of rebirth and renewal by the Holy Spirit"
- Washing is almost certainly a reference to water baptism.
- 'Rebirth' refers to the new birth of the individual - The 'new creation' of 2 Cor 5:17
- 'Renewal', may be synonymous with 'rebirth', the repetition being used for rhetorical effect. Or it may refer to the process of moral renovation or transformation which follows the new birth.
- The Holy Spirit is the agent through whom we are reborn and renewed, and whom God "poured out on us generously through Jesus Christ our Saviour".
- 'God saved us through a rebirth and renewal which were outwardly dramatized in our baptism but inwardly effected by the Holy Spirit'.
- These two works of God, **REGENERATION** and **JUSTIFICATION** are parallel and concurrent. Salvation includes both.
- Justification means that God declares us righteous through the sin-bearing death of his Son.
- Regeneration means that he makes us righteous through the indwelling power of his Spirit.
- The work of Christ in justification and the work of the Spirit in regeneration are simultaneous.

### e). The goal of salvation.

- "God saved us", Paul wrote "... *so that, having been justified by his grace, we might become heirs having the hope of eternal life*".
- We are 'heirs of God and co-heirs with Christ' (Rom.8:17).
- During the present age, although we have received a foretaste of eternal life, the fullness of life is the object of our hope, and we are its 'heirs-in-hope'.
- "This is a trustworthy saying".

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### f). The evidence of salvation.

- The indispensable necessity of good works in those who profess to have been saved.
- Good works of righteousness and love.
- We are not saved us 'because of righteous things we had done', but nevertheless believers must devote themselves to good works.
- Good works are not the ground of salvation, but they are its necessary fruit and evidence.
- The expression 'good works' occurs fourteen times in the Pastoral Epistles, and in doing so Paul seems to emphasise five points:
  1. The purpose of Christ's death was to purify for Himself a people who would be enthusiastic for good works(Tit.2:14).
  2. Although good works can never be the basis for salvation (Tit.2:5; 2 Tim.1:9), they are its essential evidence (Tit.3:8, 14).
  3. It is therefore to be expected that all Christians will be 'equipped' and 'ready' to do good works (2 Tim.2:21; 3:17; Tit.3:1).
  4. Since pastoral oversight is itself a good work (1 Tim.3:1), all Christian leaders should be conspicuous for the good works they do (1 Tim.5:25).
  5. It is above all by good works that the gospel is adorned and so commended to outsiders (Tit.2:9-10).
- **The six essential ingredients of salvation:**
  1. *Its need is our sin, guilt and slavery*
  2. *Its source is God's gracious loving-kindness*
  3. *Its ground is not our merit but God's mercy in the cross*
  4. *Its means is the regenerating and renewing work of the Holy Spirit, signified in baptism*
  5. *Its goal is our final inheritance of eternal life, and*
  6. *Its evidence is our diligent practice of good works.*
- **Here are three persons of the Trinity together engaged in securing our salvation:**
  1. *The love of God the Father who took the initiative*
  2. *The death of God the Son in whom God's grace and mercy appeared*
  3. *And the inward work of God the Holy Spirit by whom we are reborn and renewed.*
- **Here too are the three tenses of salvation:**
  1. *The past is justification and regeneration.*
  2. *The present is the new life of good works in the power of the Spirit.*
  3. *The future is the inheritance of eternal life which will one day be ours.*
- This is the fullness of God's salvation that Paul wants to grasp, explore and to experience for ourselves. And to share with other people.

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### Paul's final personal messages.

#### V 9 - 15.

- All are requests or instructions to Titus to do something.

#### a). Titus is to avoid profitless controversy.

- Four errors that Titus is to avoid:
- The first "Foolish controversies" cannot possibly be taken as a prohibition of all theological controversy – For Jesus himself was a controversialist, in constant debate with the religious leaders of his day, and Paul himself was also drawn into controversy over the gospel, and could not avoid it.
- In addition, he had both urged Timothy to 'fight the good fight of faith' (1 Tim. 1:18-19; 6:12) and told Titus that false teachers must be 'silenced' and 'rebuked' (1:11, 13).
- So then not all controversy is banned, but only 'foolish' controversies.
- The Greek word used here can mean "speculations" and suggests that Paul is contrasting the false teachers' speculative fancies with God's revealed truth (1 Tim.1:4; 6:4; 2 Tim.2:23).
- The other three 'errors' are "genealogies, arguments and quarrels about the law".
- The references to genealogies and to the law show that a Jewish debate is in view (1 Timothy 1:3-11)
- It is evident that Paul regarded their treatment of the Old Testament as frivolous.
- Their speculations also led to 'arguments' and 'quarrels'.

#### b). Titus is to discipline contentious people.

- People who are 'factious' (RSV), 'contentious' (REB) or 'divisive' (NIV).
- Discipline was to be administered to such a person in three stages, beginning with two clear warnings: Only then, if the offender remains unrepentant, and refuses the opportunity of forgiveness and restoration, is he to be rejected.
- Whether this refers to a formal excommunication or to a social ostracism is not made plain.
- Yet to repudiate him is right. (Matt.18)
- Where an offender is to be given successive opportunities to repent; repudiation is to be the very last resort.

#### c). Titus is to join Paul at Nicopolis.

- Paul wants to send someone to Crete, who would be competent to take Titus' place and so free him to join him.
- He may send "Artemas or Tychicus".
- Of Artemas we know nothing; nobody of that name appears elsewhere in the New Testament.
- Tychicus, on the other hand, is mentioned on five other occasions. These references tell us that he came from Asia, perhaps from Ephesus. (Eph.6:21; Col.4:7-8; 2 Tim.4:9, 12, 21).
- As soon as Artemas or Tychicus arrives in Crete, and has been able to take over responsibility for the churches, Titus is to do his best to join Paul at Nicopolis.

#### d). Titus is to send Zenas and Apollos on their way.

- Again we know nothing of Zenas except that Paul calls him "the Lawyer", presumably meaning that he was a professional expert in Roman law.
- "Appolos" may well be the learned and eloquent Alexandrian, who had 'a thorough knowledge of the Scriptures' and who exercised a fruitful ministry in Corinth (Acts 18:24; 1 Cor.1:12; 3:4, 22; 16:12.)
- It seems likely that Paul had entrusted to Zenas and Apollos the task of carrying his letter to Titus on Crete. Once they had fulfilled their commission, they were to be given 'a good send-off'.

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### e). Titus is to ensure that 'our people' are dedicated to good works.

- "Our people must learn", he writes, presumably from Titus their teacher, "to devote themselves to doing what is good".
- 'Our people' must demonstrate that they truly belong to Christ by giving themselves to good works.

### f). Titus is to arrange for an exchange of greetings.

- That is, Titus must first receive the greetings sent to him by Paul and everyone with him – Then he is to convey Paul's greetings to others. "Greet those who love us in the faith".
- For the faith is 'our common faith' (1:4); it binds God's people together in love.
- At the end of his letters it was Paul's custom to take the pen from his scribe and to write a word of personal greeting.
- He seems specially to have written a message which contained the word 'grace' and which so encapsulated his message (E.g. 1 Cor.16:23; Gal.6:11, 18; Eph.4:24; Phil.4:23; Col.4:18; 1Thess.5:28; 2 Thess.3:17-18).
- He is referring to the grace that issues from the Father and the Son (1:4), which made its historical epiphany in Christ (2:11), and by which we have been justified (3:7).
- And as he pronounces his benediction, Paul looks beyond Titus to all members of the Cretan churches, indeed to all who would later read his letter, including us: "Grace be with you all".

## Conclusion

- Having now studied the three chapters which make up this short letter, it is evident that 'Doctrine and duty' has been an appropriate title for it:
- ***For in the church (chapter 1) Christian leaders, in contrast to false teachers, are to pass on the apostolic faith and practise what they preach.***
- ***In the home (chapter 2) members of the household are to go about their different duties in this present age, motivated by the past and future appearances of Christ.***
- ***And in the world (chapter 3) conscientious Christian citizenship is to be a spontaneous overflow of that great salvation which God - Father, Son and Holy Spirit - has won for us.***
- Thus doctrine inspires duty, and duty adorns doctrine.
- And in this letter to Titus, Paul clearly shows us that doctrine and duty are married; they must not ever be divorced.