

JOIN THE JOURNEY™

A one-year journey with the early church



Introduction to Dr. Tom Constable and His Bible Study (Expository) Notes

Dr. Constable is one of the most respected and beloved teachers of God's Word at Dallas Theological Seminary, and he has served as a Bible teacher and elder at Plano Bible Chapel for many years. Learn more about him at: www.soniclight.com/constable/index.htm. You can explore the rest of the Sonic Light website by left-clicking in the top lighthouse graphic to return to Sonic Light's homepage, or click on one of the tabs to see other pages:

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NOTES ON

TITUS

2007 EDITION

DR. THOMAS L. CONSTABLE

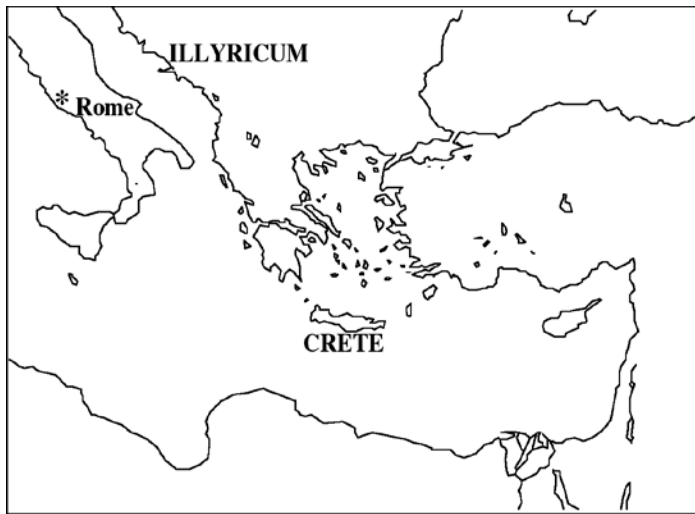
INTRODUCTION

HISTORICAL BACKGROUND

Paul may have visited Crete more than once. It seems unlikely that he would have had time to plant a church in Crete on his way to Rome as a prisoner (Acts 27:7-13, 21). One may have already been in existence then (cf. Acts 2:11). Perhaps Paul returned to Crete following his release from his first Roman imprisonment. In any case, he had been there and had instructed Titus to remain there when he departed (Titus 1:5).

Evidently Paul wrote Titus after he wrote 1 Timothy. Titus 3:12 seems to indicate that his plans were more settled than when he wrote 1 Timothy 3:14.¹

Titus was a Greek Gentile (Gal. 2:3). He had probably become a Christian under the influence of Paul and had become one of the apostle's protégés (Titus 1:4). Titus had been with Paul since the apostle's early ministry. He accompanied Paul and Barnabas on their mission of mercy to the Jerusalem church when Paul was laboring in Antioch of Syria, Titus' home. This happened before Paul's first missionary journey (Gal. 2:1; Acts 11:27-30). Titus was also Paul's special representative to the Corinthian church



“Nowhere else does Paul more forcefully urge the essential connection between evangelical truth and the purest morality than in this brief letter.”⁴

“The dominant theme in Titus, therefore, is good works (1:8, 16; 2:7, 14; 3:1, 8, 14), that is, exemplary Christian behavior and that for the sake of outsiders (2:5, 7, 8, 10, 11; 3:1, 8).”⁵

OUTLINE

- I. Salutation 1:1-4
- II. Instructions for setting the church in order 1:5—3:11
 - A. The appointment of elders 1:5-9
 - B. The correction of false teachers 1:10-16
 - C. The conduct of the saints 2:1—3:11
 1. The behavior of various groups in the church 2:1-15
 2. The behavior of all in the church 3:1-11
- III. Conclusion 3:12-15

FOOTNOTES

- 1 Philip H. Towner, *1-2 Timothy & Titus*, p. 19.
- 2 Philip E. Hughes, *Paul's Second Epistle to the Corinthians*, p. 76.
- 3 See also Eusebius, *The Ecclesiastical History of Eusebius Pamphilus*, 3.4.
- 4 D. Edmond Hiebert, “Titus,” in *Ephesians-Philemon*, vol. 11 of *The Expositor's Bible Commentary*, p. 424.
- 5 Gordon D. Fee, *1 and 2 Timothy, Titus*, p. 12.

during Paul's third missionary journey. He carried the “severe letter” from Ephesus (2 Cor. 12:18; cf. 2 Cor. 2:3-4; 7:8-12) and, returning to Ephesus through Macedonia, met Paul in Macedonia (2 Cor. 7:6-16). He was, in addition, the leader of the group of men Paul sent to the churches in Macedonia and Achaia to pick up the collection for the poor saints in Jerusalem (2 Cor. 8:6, 16, 23).

“Tradition has it that Titus, having become first bishop of Crete, died there in advanced years. His successor, Andreas Cretensis, eulogized him in the following terms: “The first foundation-stone of the Cretan church; the pillar of the truth; the stay of the faith; the never silent trumpet of the evangelical message; the exalted echo of Paul's own voice.”²

Paul left Titus in Crete to set the church there in order (Titus 1:5).³ However, he planned to send Artemas or Tychicus to relieve Titus so Titus could join Paul in Nicapolis for the winter (3:12). There were several towns with the name “Nicapolis” in Paul's arena of ministry. This one was probably the one in Illyricum (parts of modern Yugoslavia, Bosnia-Herzegovina, and northern Albania) that lay east of northern Italy across the Adriatic Sea. When Paul wrote 2 Timothy, Titus was with him (2 Tim. 4:10, Dalmatia being another name for Illyricum). Perhaps Paul also wrote this letter from Nicapolis or maybe from Macedonia (1 Tim. 1:3) or some other place. A date between A.D. 62 and 66 seems a safe estimate for the time of its composition. Zenas and Apollos may have delivered this letter to Titus on Crete (Titus 3:13).

The churches on the island of Crete were unorganized, though there appear to have been Christians in many of its cities (1:5). Titus' task of setting the churches in order included dealing with false teachers (1:10-11). The Cretans had a reputation for being idle and somewhat corrupt (1:12). These traits apparently characterized some of the Christians as well as the false teachers (3:14). Part of Titus' task consisted of motivating them to change.