

Titus – Chapter One

According to chronological order, this book of the pastoral epistles was written before II Timothy. It is addressed to Titus, whom Paul, just as he does with Timothy, addresses as his own son, which means my legitimate son. Either Titus was Paul's convert (highly likely), or he was being mentored by Paul. Although he is not mentioned at all in the book of Acts, and we don't see his name mentioned until Paul's third missionary journey, we know that Titus was with Paul before then, according to Galatians 2:1, when he accompanies Paul and Barnabas to Jerusalem. He was a Greek and had no exposure to the teachings of the law of Moses, thus he was considered a heathen, and yet he became one of Paul's very faithful followers until the end. I Timothy 4:10 indicates that he was with Paul in Rome, during his final imprisonment, and left from there to go to Dalmatia (Yugoslavia). Unlike Timothy, Titus was not made to get circumcised. He had a special relationship with the church in Corinth, and eventually was left in Crete to oversee the organization of the church there. Tradition says that, after having left from there, he went back to Crete until his death, and there is notation at the end of some manuscripts that say he was the first bishop of Crete. (Titus mentioned: II Cor. 2:13/7:6,13,14/8:6,16,23/12:18/Gal. 2:1,3/II Tim. 4:10/Titus 1:4)

v.1-4 – Salutation from Paul mentioning (and encouraging) the faith of God's people and increased understanding of the truth which is after godliness; in hope of eternal life which God, who cannot lie, promised before the world began. And in God's own time, "God Our Savior" gave me (Paul) the message to preach. To Titus my own son (legitimate) who shares faith in common with me: Grace, Mercy and Peace (unique to the pastoral epistles) from God our Father and the Lord Jesus Christ our savior.

v.5 – sometime after Paul's first imprisonment in Rome, he visited Crete along with Titus and left him there to complete the organization of the churches in each town, ordain elders, and instruct in church "polity" (government).

v.6 – The qualifications for elders (bishop) are the same as in I Timothy, although much more brief: Must be blameless, husband of one wife, having well behaved children, 7) not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre (not greedy for money) 8) lover of hospitality, lover of good men, sober, just, holy, temperate, 9) Holding on faithfully to the word that has been taught, so that by sound doctrine they will exhort (urge by good arguments) and convince the gainsayers (those who speak in opposition).

v.10 – they disrespect authority, fooling others with nonsensical talk, especially some of the Jews. Put a sock in their mouths. They upset whole families with incorrect teaching just to get some money. 12) Epimenides (Cretian poet, 600 bc) called them liars, unruly, gluttons. So be tough on them. Turn away from all untruths, Jewish fables, man's tradition.

15) To the pure all things are pure 16) They say they know God, but their works deny Him.
(Ezek. 33:31)†