

The Salutation:

➤ *This salutation is one of the more lengthy in the apostle Paul's writings:*

- 1) Romans (93 words in the original)
- 2) Galatians (75 words in the original)
- 3) Titus (65 words in the original)

➤ *This salutation has affinities to Romans:*

- 1) Servant-hood:
- 2) Salvific plan and promise:

(Romans 1:1) Paul, a bond-servant (**δοῦλος**) of Christ Jesus, called as an apostle (**ἀπόστολος**), set apart for the gospel of God,

- 2) which He promised (**ἠγορευθέντων**) beforehand through His prophets in the holy Scriptures,
- 3) concerning His Son, who was born of a descendant of David according to the flesh,
- 4) who was declared the Son of God with power by the resurrection from the dead, according to the Spirit of holiness, Jesus Christ our Lord,
- 5) through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles for His name's sake,
- 6) among whom you also are called of Jesus Christ;
- 7) to all who are beloved of God in Rome, called as saints: Grace to you and peace from God our Father and the Lord Jesus Christ. (NASB)

The Salutation:

➤ *This salutation is one of the more lengthy in the apostle Paul's writings:*

➤ *This salutation has affinities to Romans:*

➤ *This salutation follows the form of the day but Christianized:*

- 1) The Christian standing and authority with which he writes:
- 2) The Christian character of those to whom he writes:
- 3) The Christian graces of which they experience:
- 4) The Christian gospel concentrated resting ultimately upon divine authority (God mentioned 5x):

(Titus 1:1) Paul, a bond-servant of **θεοῦ** and an apostle of Jesus Christ, for the faith of those chosen of **θεοῦ** and the knowledge of the truth which is according to godliness,

- 2) in the hope of eternal life, which **θεός** who cannot lie, promised long ages ago,
- 3) but at the proper time manifested, *even* His word, in the proclamation with which I was entrusted according to the commandment of **θεοῦ** our Savior,
- 4) To Titus, my true child in a common faith: Grace and peace from **θεοῦ** the Father and Christ Jesus our Savior.

The Salutation:

➤ *This salutation is one of the more lengthy in the apostle Paul's writings:*

➤ *This salutation has affinities to Romans:*

➤ *This salutation follows the form of the day but Christianized:*

➤ *This salutation is introducing themes that will reappear in the epistle:*

- 1) "Faith" (πίστις) (1:1, 4, 13; 2:2, 10; 3:15)
- 2) "Godliness" (εὐσεβεία) (1:1; 2:12)
- 3) "Hope" (ἐλπίς) (1:2; 2:13; 3:7)
- 4) "Life eternal" (ζωὴ αἰώνιος) (1:2; 3:7)
- 5) "Savior, salvation, save" (σωτήρ, σωτήριος, σώζω) (1:3, 4; 2:10, 11, 13; 3:4, 5, 6)
- 6) "Divine disclosure" (φανέρω, ἐπιφαίνω) (1:3; 2:11; 3:4)

✓ *The salutation then lays the foundation for the teaching:*

Adorning the Doctrine of God

ἈΔΟΡΝΗΘΗΝΤΕ ΤΗΝ ΔΟΚΤΡΙΝΗΝ ΤΟΥ ΘΕΟΥ

Christian Behavior Consistent with Christian Doctrine

I. The Setting (1:5a; 3:12)

A. The Title (**ΠΡΟΣ ΤΙΤΟΝ**):

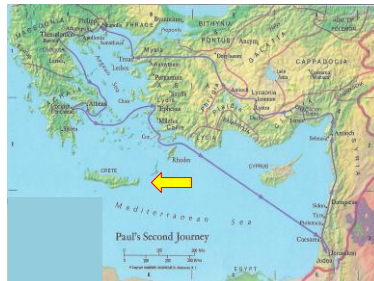
B. The Traditional Title – "The Pastoral Epistles" (1726 by Paul Anton):

1. Guard the Gospel (1 Timothy 6:20)
2. Preach the Gospel (2 Timothy 4:2)
3. Live the Gospel (Titus 3:8)

- Christian Living in the Church:
- Christian Living in the Home:
- Christian Living in the World:

C. The Territory (**ἐν Κρήτῃ**) (1:5a; cf. also 12b)

- Crete one of the largest islands in the Mediterranean Sea, measuring 160 mi long and 35 mi wide, lying S of the Aegean Sea:



I. The Setting (1:5a; 3:12)

A. The Title (**ΠΡΟΣ ΤΙΤΟΝ**):

B. The Traditional Title – "The Pastoral Epistles" (1726 by Paul Anton):

C. The Territory (**ἐν Κρήτῃ**) (1:5a; cf. also 12b)

D. The Timetable (**ἀπέλιπόν σε** "I left you") (1:5a; cf. 3:12)

1. The Apostle Paul had Been Released from Prison:
2. The Apostle Paul had Been in Crete (1:5a)
3. The Apostle Paul is on the Move with Companions (3:12, 15)
4. The Apostle Paul Commends Two Passing Through (3:13)

- This letter serving as a συστατικὴ ἐπιστολὴ "introductory, commendatory letter"

- I. The Setting (1:5a; 3:12)
 A. **The Title (ΤΙΤΟΣ ΤΙΤΩΝ):**
 B. **The Traditional Title** – “The Pastoral Epistles” (1726 by Paul Anton):
 C. **The Territory (ἐν Κρήτῃ)** (1:5a; cf. also 12b)
 D. **The Timetable (ἀπέλειπὸν σε “I left you”)** (1:5a; cf. 3:12)
 1. The Apostle Paul had Been Released from Prison:
 2. The Apostle Paul had Been in Crete (1:5a)
 3. The Apostle Paul is on the Move with Companions (3:12, 15)
 4. The Apostle Paul Commends Two Passing Through (3:13)
 5. The Apostle Paul is Moving onto Nicopolis (“victory-town”) (3:12)

- I. The Setting (1:5a; 3:12)
 II. The Situation (1:5-16)
 A. **Disobedient Individuals (1:10)**
 1. **Rebellious (ἀνομήτατοι):**
 2. **Empty Talkers (ματαιολόγοι):**
 3. **Deceivers (φρενασπίται):**
 4. **Teachers for Sordid Gain (1:11b)**
 5. **Many (Εἰσὶν πολλοί):**
 > **The Wrong Words (1:10, 11a)**
 > **The Wrong Motives (1:11b-15)**
 > **The Wrong Actions (1:16)**

- I. The Setting (1:5a; 3:12)
 II. The Situation (1:5-16)
 A. **Disobedient Individuals (1:10)**
 B. **Deceived Members – Whole Households (δαῖους οἴκους)** (1:11a)

- I. The Setting (1:5a; 3:12)
 II. The Situation (1:5-16)
 III. The Solution (1:4, 5-9, chaps 2, 3)
 A. **Reliable Minister (1:4)**
 1. He was the Apostle Paul’s representation in Jerusalem (Gal 2:1-4)
 2. He was the Apostle Paul’s representative in Corinth:
 a) **Alleviated tension (2Cor 7:6, 13-14)**
 b) **Collected money for the poor (2Cor 8:6, 16, 23)**
 3. He was the Apostle Paul’s representative here in Crete (1:4-5)
 4. He had a ministry in Dalmatia (2Tim 4:10)
 > **“He knew how to handle the quarrelsome Corinthians, the mendacious Cretans, and the pugnacious Dalmatians.” (Merrill C. Tenney)**

- I. The Setting (1:5a; 3:12)
 II. The Situation (1:5-16)
 III. The Solution (1:4, 5-9, chaps 2, 3)
 A. **Reliable Minister (1:4)**
 B. **Reliable Leadership (1:5-9)**
 1. **The Godly Character of Leaders (1:6-8)**
 a) **Blameless in Relationships (1:6b, c)**
 b) **Blameless in Conduct (1:7, 8)**
 2. **The Gospel Witness of Leaders (1:9)**
 a) **Encouragement of Others (1:9b)**
 b) **Refutation of Opposers (1:9c)**

- I. The Setting (1:5a; 3:12)
 II. The Situation (1:5-16)
 III. The Solution (1:4, 5-9, chaps 2, 3)
 A. **Reliable Minister (1:4)**
 B. **Reliable Leadership (1:5-9)**
 C. **Refocused Family Life (2:1-15)**
 1. **Gospel Power in Family Life (2:2-10, cf. vv. 11-14)**
 2. **Gospel Hope in Family Life (2:11-14, cf. v. 13)**
 - *The duties within our homes are to be enforced by confidence in the 1st and 2nd comings of Christ:*

- I. The Setting (1:5a; 3:12)
 II. The Situation (1:5-16)
 III. The Solution (1:4, 5-9, chaps 2, 3)
 A. **Reliable Minister (1:4)**
 B. **Reliable Leadership (1:5-9)**
 C. **Refocused Family Life (2:1-15)**
 D. **Refocused Public Life (3:1-11)**
 1. **Preparation for Good Deeds (3:1-7)**
 3:1a **“to be ready for every good deed”**
 2. **Carefulness in Good Deeds (3:8-11)**
 3:8b **“be careful to engage in good deeds”**
 3. **Regularity of Good Deeds (3:12-15)**
 3:14b **“so that they will not be unfruitful”**

- > A Church that is Orderly (1:5)
 > A Church that is Sound (2:1)
 > A Church that is Practicing (3:1)
 > Christian Elders, in Contrast to False Teachers (chap 1)
 > Christian Homes, and the Need of Relating Duty to Doctrine within the Home (chap 2)
 > Christian Relationships in Public Life, the Fruits of Salvation (chap 3)