

NEW TESTAMENT SYNTHESIS NOTES

by Dr. Fred Wittman

THE EPISTLE TO TÉETOHS (TITUS) BY PAUL THE APOSTLE

INTRODUCTION:

What would you do if you came to realize that The Godhead has fruit for you to bear and work for you to do as a bondsman in union with The Lord Jesus Christ, especially persistently training as a disciple and in turn persistently train others as disciples that The Lord God is counting on you to do in obedience to His commands?

Review:

1. The Theme of The Bible: **The Coming of The Messiah, The King and His Kingdom of Righteousness and Peace.**
2. The Purpose of The Bible: **To Present The Lord Jesus Christ as The Redeemer or To Teach The God's Plan of Redemption.**

PRESENTATION:

I. Facts to Be Noted

Author: Paul, the Apostle (Tit. 1:1) Date Written: late Summer A. D. 65 between Paul's two imprisonments
Written to: **Téeto**hs (Titus) in Crete Provenance: Macedonia (1:3) Key Verse: 1:5
Key word: work (7x) and sound (5x) Content: The Christian Teacher Theme: Church order
Thrust of The Book: Complete the work that The God gave us, the ones belonging to one another to do, including persistently training as disciples so that they be not unfruitful (1:5; 3:14 APT, it quoted below).

A. Authorship

1. Internal Evidence to Paul's authorship is clear both by the accepted title, that bears his name, and the text. He identifies himself in his opening greeting (1:1), again in his identification as the one who begot **Téeto**hs (Titus), calling him "legitimately-born child according to common Faith" (1:4 APT). To deny his authorship is to deny inerrant, infallible, plenary, verbal inspiration.
 2. External Evidence to Paul's authorship comes from the writings of the "Church fathers" (patristic tradition of the early Church). The Muratorian Canon (A.D. 160- 200): "For the Epistles of Paul . . . he wrote to not more than seven churches, . . . He wrote besides these . . . one to Titus (**Téeto**hs). These were written in personal affection; but they have been hallowed by being held in honor by the Catholic Church for the regulation of church discipline." There is no contradictory evidence found in Early Church writings, but Paul's authorship was an accepted fact and never doubted until the nineteenth century.
- B. The Recipient of **Téeto**hs (Titus) is Paul's "legitimate child according to common faith" (1:4). He was a Greek from Antioch (?) of Syria (Gal 2:1-3) and likely brother to Luke (2 Cor. 8:16-19 cf. 12:18). He became a valued companion and partner of Paul. And he walked in the same spirit and steps of Paul (2 Cor. 8:23; 12:18). He performed difficult tasks at Corinth (2 Cor. 6:11-7:15) and Crete (1:5; 2:15; 3:10,11). He was a dear one to and a trusted friend of Paul, very capable, practical, and tactful in dealing with tense situations and a dependable worker with marked gift and grace; not a novice.
- C. Dating of **Téeto**hs (Titus) is determined by the fact that Paul had been in prison at Rome from A.D. 61-63 during which time the Prison Epistles were written, (cf. Notes on Philippians, page 518 and on 1 Timothy on page 554). After Paul's release in Spring A.D. 63), Paul and Timothy went to **Mahkehdohnéeah**, then on to Asia Minor as intended. Paul left Timothy at **Éhfehso**hs (Ephesus) (1 Tim. 1:3). On his way back to **Mahkehdohnéeah** via Crete, **Téeto**hs accompanied him. After leaving **Téeto**hs in Crete, Paul journeyed on to **Mahkehdohnéeah**, where he wrote 1 Timothy in summer A.D. 65 intending to spend the winter in **Neekóhpohlees** (Nicomopolis) (Tit. 3:12). He wrote to **Téeto**hs in late summer A.D. 65.
- D. Characteristics are personal, exhortative, and practical.
- E. The Purpose of Paul is to urge **Téeto**hs to complete the work on Crete which he was left to do and to join Paul at **Neekóhpohlees** (Nicomopolis)(3:12) as soon as he was replaced by **Ahrtehmá**hs or **Tukh-ee**kóhs (Tych-icus) and that he should join Paul at **Neekóhpohlees**. He wrote to **Téeto**hs in late summer A.D. 65.
- F. This Epistle contains a Summary of New Testament Truth (2:1-14).
- G. The Contrast between Two Workmen in The Church.
1. Timothy was sent to guard doctrine in the local church at **Éhfehso**hs (Ephesus) (1 Tim. 1:3), while **Téeto**hs (**Titus**) was sent to set in order the local churches (Tit. 1:5).
 2. Timothy was given instructions and qualifications for appointment of additional elders and deacons at **Éhfehso**hs (Ephesus) which was more developed (1 Tim. 3:1-13), while **Téeto**hs was instructed with qualifications only for the appointment of elders (1: 5-9), but ordered Titus to entreat aged men (2:2), aged women (2:3-5), the

younger men (2:6-8) and bondslaves (2:9,11).

I. Facts to Be Noted

H. Scenes: only one--Crete (1:5). B. Scenes: only one--the church at Ephesus (1:3).

I. Characters: **Paul**, **Téetoḥs** (Titus), **Ahrtehmáhs** (Artemas), **Tukh-eekóhs** (Tych-icus), **Zaynáhs** (Zenas) the Lawyer, and **Ahpohllóhs** (Apollos).

J. Special Emphasis on The Saving Grace of The God Is to Be Made by **Téetoḥs** (1:5-b-2:1, 11-14).

After instructing **Téetoḥs** in the qualifications for those he is exhorted to appoint as elders (1:5-9a) and their responsibilities (5:9b-2:1), Paul entreated **Téetoḥs** to teach the responsibilities for each category of: aged men, aged women, younger men, and the bondslaves. Then Paul indicated the reason why he gave this list of responsibilities. The use of **γάρ** (gar) translated 'for' indicated the reason why. The reason is that every age group is to display 'the saving grace of The God' through their example. This was to be demonstrated 'through us,' the saints, who are educated-by discipline. We are to demonstrate this grace to all humans by denying the ungodliness and the worldly passionate lusts we absolutely live solemnly and justly and piously godly in the now age, and demonstrate that we are continually expectantly awaiting the blessed hope and the glorious splendid appearance of The Great God and Savior of ours, Jesus Christ (2:11-14).

¹¹For the saving /grace of The-God splendidly-appeared to all humans ^[generic], ¹²by-educating-us -by discipline, so-that ^[participle of means] by-denying the ungodliness and the worldly passionate-lusts we-absolutely- live solemnly and justly and piously-godly in the now age, ¹³while continually-expectantly awaiting the blessed ^[favored and joyful, beneficent, gift of The God] hope and the glorious splendid appearance of The Great God and Savior of ours, Jesus Christ, ¹⁴Who gave Himself in-behalf-of us in-order-that He-by-Himself-ransom ^[pay the price for release] us from all lawlessness and cleanse for-Himself an-exclusive ^[Ex. 19:5, special possession] chosen people ^[same race and language], boilingly-zealous of-intrinsically-good-works" (Tit. 2:11-14 APT).

The Greek verb translated "by-educated-by-discipline" is **παιδεύουσα** (paideh-úousah). It is a present active participle of means derived from the verb **παιδεύω** (paideh-úō) which means "to-instruct-or-educate-children-by-discipline." Just as there are five stages of physical growth: babes, children, youth, young adults and mature adult; so there are four stages of spiritual growth: babes (1 Pet. 2:2); educable children, young men, and fathers or mature ones (1 Jn. 2:13,14,18). However, all stages together are called "the dear children of The God" and are educable-children of His. This is the principle of Spiritual growth. This is The God's plan to insure growth to maturity. Failure or delay for any one(s) of us to persistently participate and obey His command commuted to His disciple-Saints by the Lord Jesus Christ (Mt. 28:10,20) hinders some regenerated saint(s) from maturing. Therefore Paul urgently stated this in His last paragraph before the salutation and benediction to **Téetoḥs** (Tit. 3:14).

¹⁴But also the-ones-belonging-to-us ^[present infinitive indirect discourse] are-persistently-to-train-as-disciples in-order-to-diligently-practice intrinsically-good-works for the essential needs! in-order-that they- not -be-unfruitful-ones" (Tit. 3:14 (APT)).

Paul concluded his exhortation by using **μανθανέτωσαν** (mahnthan-éhtohsahn), the third person plural imperative of **μανθάνω** (mahn-thanō), which means "to train as disciples [to learn by practice]". This is the practice of discipleship, while being educated-by-discipline is the principle. After being educated-by discipline and having come to a knowledge (**γινώσκω** (ginóskō) - 'knowing-by-experience' (and not just being aware) of The Christ, we are commanded to put all into practice and communicate and nurture (make disciples of) other children of His into maturity.

K. Special Emphasis on Dealing with Human Heretics (3:10, 11)

1. Paul observed the serious result of accepting, fellowshiping with human heretics (3:10,11).

2. First he commanded that human heretics be persistently refused after the first and second admonition (3:10).

3. Then he gave three reasons for avoiding human heretics, because we are to beware that (3:11):

A. The such like ones stand being diverted [turned out of the way] (deceived and derailed);

B. The such like one is continually sinning;

C. The such like one is being self -condemned to punishment.

L. Outlines of The Epistle to Téetoḥs (Titus).

I. An Orderly Church (1:1-16).

II. A Sound Church (2:1-15).

III. A Practical Church (3:1-15).

Alternate outline with "works" as the theme:

Introduction: Salutation and Greeting (1:1-4).

I. The Work of Titus in Crete (1:5-9).

II. The Works of the Cretians (1:10-16).

I. Facts to Be Noted(Cont.)

L. Outlines of The Epistle to Tétéohs (cont.).

Alternate outline with “works” as the theme (cont.):

III. The Work of Exhortations to Good Behavior (2:1-10).

IV. The Work of Christ (2:11-14).

V. The Work of Exhortations to Good Works (3:1-15).

II. The Theme of The Bible: The Coming of The Messiah and His Coming Kingdom of Righteousness and Peace:

The initial coming of the Messiah has taken place and His Return was imminently expected, and since Paul discussed the doctrine of The Coming-Presence of The Lord Jesus Christ rather extensively in both of The Epistles to Thessalonians and in 1 Corinthians, and in Romans. Paul only succinctly referred five times to The Coming-Presence of The Lord Jesus Christ. Then He reminded his readers that we all must present ourselves before the **Báymah** (Judgment Seat on steps) in anticipation of the coming-again of The Messiah to Earth to set up His Kingdom. However in Ehféhseeous (Ephesians), Paul does not mention The Coming-Presence of The Lord Jesus Christ directly, but alludes to His coming when referring to The Lord Jesus Christ loving The Church. He “delivered Himself over in Her behalf of Her . . . so that He present Her to Himself, The Church Glorious, not having spot or wrinkle or any such things.” Likewise The Kingdom of The God is not mentioned positively, but rather from the negative standpoint by reminding his readers of those who are sexually immoral or unclean or covetous or idolaters continually are not having inheritance in The Kingdom of The Christ and of God. Then in Kohlohs-sah-eh-ées (Colossians), The Kingdom is called “The Kingdom of The Son of His Love” (1:13 APT) as well as “The Kingdom of The God” (4:11). Firstly, Paul reminded his readers that in This Kingdom we are recipients of Redemption through His Blood and forgiveness of Sins and then he cited only the ones of the circumcision (Jewish heritage) whom he deemed as fellow-workers in The Kingdom of The God. Then in Feeláymohn (Philemon), since Paul was dealing with a personal matter between himself and two brothers (**Ohnáyseemohs** and **Feeláymohn**) in union with The Lord Jesus Christ in The Kingdom of The God, The Kingdom is not specifically mentioned.

In Hebrews in chapter one (vs. 8,9), the sceptre of The Lord Jesus Christ’s Kingdom (also previously referred to as ‘The Kingdom of God’ is declared to be Righteousness (AV) [rightness (APT)]. The Son is addressed as ‘The God’ and The Kingdom is referred to as ‘Your Kingdom,’ but in the same quotation The Father addressed Himself as ‘The God of Yours’ Who has significantly anointed ‘You’ and also as The One who wields ‘the scepter of rightness’ (Heb. 1:8,9) and Who ‘laid the foundation to The Earth’ at its ‘beginning’ (1:10). Then in Hebrews twelve it is recorded that the saints receive “an immovable Kingdom alongside with Christ, let us have grace by means of which we sacredly serve The God well-pleasingly with modesty and reverence” (Heb, 12:28 APT). In 1 Timothy there is only one mention of the coming King of kings, the Blessed and a only Potentate and the appointed times of His coming splendid appearance (6:14-16 APT).

Now in this short Epistle to Tétéohs (Titus) there is no mention to The Coming Kingdom but the emphasis is upon The Church and the disciple-saints in building His Church by means of discipleship.

III. The Purpose of The Bible: To Teach The God’s Plan of Redemption: So far, with regard to The Plan of Redemption, The Word of The God has revealed these Truths: in James the problem of faith demonstrated by works was clarified. In Galatians it is revealed that Faith is the means whereby we live in union with The Son of God, receive The Promise of The Spirit, become the sons of The God, and are in the sphere of Spirit. Also in Galatians a new dimension to Redemption is added, Justification by means of The Lord Jesus Christ’s Faith [note: it is our personal faith in The Lord Jesus Christ’s Faith that results in Salvation]. To be justified is to be declared righteous freed of: blame, guilt, and / or penalty of Sin as a result of The Lord Jesus Christ taking Sin upon Himself and becoming: a curse in behalf of us and the propitiation of our sins in order to provide Redemption which includes complete freedom from bondage to Sin and Satan. In Thessalonians we are taught that the exchange of bond-slavery of which Jesus spoke takes place at Redemption. Paul referred to the redeemed disciple-saints as “Salvation’s purchased possession.” Then Paul presented The God’s determined will as a result of Redemption and emphasized sanctification (separation unto a holy relationship with The God and the consequences of rejecting it. Thus far (up to early winter of A.D. 58), the contents of the plan of Redemption contain these practical doctrines emphasized in Romans: Salvation, Sin, exchange of Masters in bond-service, Redemption, Reconciliation and Justification (3:26-30; 4:25-5:18; 8:30-34), Sanctification, and Eschatology {the doctrine of last things} (8:19). In Ehféhseeous (Ephesians) Redemption was referred to in three instances. In the first instance (1:7), ‘Redemption’ referred to the initial occurrence of Redemption of every disciple-saint, when the sinner is identified in union with The Lord Jesus Christ through totally committed faith unto Him and His shed-blood results in forgiveness of gross stupid errors (sins). In the second instance (1:14), Paul referred to the occasion of the completion of Redemption of every disciple-saint, when the whole person in the glorified body united with the soul and spirit appears in the presence of The Lord Jesus Christ. Then in 1 Timothy God reveals the one mediator between God and man, the place of the women in the church, the means of fulfilling her desire, the qualifications for selection and operation for governing officers of the local church and behavior toward and financial care of them, behavior in The Church both worldwide and local, disciplinary action toward those openly and obviously sinning and toward anyone teaching a different doctrine, and the care of widows and behavior of bondslaves and their masters. The church is God’s instrument for expounding Truth.

Now in Tétéohs (Titus) there is one mention of ‘Redemption.’ It is found on the verb ‘ransom’ meaning ‘to pay the price for release.’ The word ‘Redemption’ includes three aspects of Salvation: **ἀγοράζω** (ahgohrádzō) meaning ‘to buy a slave in the marketplace’; **ἐξahgohrádzō** (eksahgohrádzō) meaning ‘to buy a slave in the marketplace out of the marketplace not to be sold into bondage again’; and the verb form of the noun translated ‘redemption’, **λυτρόω** (lutrōō) meaning ‘to pay the ransom price for release from bondage.’ Here in Tétéohs, Paul uses the third term which calls for the completed process of redemption. He then stated that bondage from which we were redeemed, which is all lawlessness and included the resulting condition, completely cleansed from all Sin and sins to become The God’s special chosen people with boiling zeal for intrinsically- good works. Please note the difference between intrinsic and beneficial. These works are not human works benefitting humans but rather intrinsic coming from within our new nature and the Saving Grace implanted and motivated by The Lord Jesus Christ Himself relating to communicating the Gospel to all humans. Because that is The God’s intention according to the reference by Paul to Tétéohs to “The Saving Grace of The God,” which ‘splendidly appeared to all humans.’ This Saving Grace is that by which all saints are being-educated-by-discipline” in order to be able to communicate This Grace to all humans.

IV. The Progressive Revelation of The God: Previously it was noted that in Romans foundation Truths of The Christian Faith were revealed, especially explaining The Righteousness of The God, Sin, condemnation and Judgment, Justification by Faith, Salvation including

Sin, Exchange of Masters, sphere of the flesh. It was revealed that Israel's fall resulted in her being set aside, which resulted in blessing for the Gentiles for the

IV. The Progressive Revelation of The God (cont.):

duration of the age of Grace and The Church Age until The Christ raptures The Church, followed by Israel's suffering in Tribulation for seven years "until the fullness of The Gentiles enter." This will take place before The Messiah King returns to Earth to set up The Promised Kingdom. Israel's fullness in restoration will bring greater blessing for the world. Practical, reasonable, sacred service to The God is to be performed by a public presentation of the body as an Absolutely-Living sacrifice in return for the dying Sacrifice by The New Master, The Lord Jesus Christ. After this occasion transpires, each one is to be renewed in the mind so as to utilize the grace-gifts, serving as bondslaves to The Lord in love. The Truth concerning the future judgment for all saints, who shall present themselves at The Christ's **Báymah** Seat was disclosed.

Then in **Ehféhseeos** (Ephesians) at least sixty-three (63) doctrines, many of which were previously expressed, were mentioned or given, one of which is enlightenment, another dealing with the gifted leaders of The Church with their selected realm of ministry for the purpose of building-up The Church as The Body of The Christ to grow unto maturity by means of discipleship with each one having a part in adding to The Body increase of members and nurturing them to maturity in The Christ. Paul especially dealt with three doctrines specifically, on the one hand with unity (oneness) and union with The Lord Jesus Christ; on another hand The God's determined will for a persistently, godly, daily walk and on another hand with the necessary armor with which the disciple-saints are to clothe themselves to be able to stand-fast strongly against the wiles of the Devil and his evil forces of various sorts of fallen spirit-beings. In addition to these two important doctrines, the following were further expanded or introduced throughout this Epistle: the determined will of The God; the sealing ministry of The Holy Spirit; the completion of Redemption when the glorified body shall acclaim His glory; the dead condition of all sons of the disobedience {unregenerated people under The God's wrath and citizens of Earth}; three dispensations {periods of time under The God's administration}: Dispensation of The Fullness of Times of The Gentiles,

IV. The Progressive Revelation of The God (cont.):

The Dispensation of The Grace of The God, and The Dispensation of The Mystery; and four more Mysteries to that which was previously noted: The Mystery of His Determined Will, The Mystery of The Christ, The Great Mystery of Christ and The Church, and The Mystery of The Gospel, also The God's purpose and plan in providing redemption; and method of revealing His mysteries to the world, angels, and all created beings; and The God's determined will for every saint is a persistently, godly, daily walk, and the persistent stand and withstanding in warfare by every disciple-saint of The God. **Finally**, Paul made it very clear that the warfare of the true child of The God, who is a summoned disciple-saint is on the spiritual level and not on a flesh and blood level, nor on a social level, nor on a moral level, nor on a legal level, and not a political level, nor even on a religious level. But on the contrary, our warfare is spiritual. So often those claiming to be Christian, succumb to the trap and wile of the Devil, which is to get involved in battle on one or more of these other levels: religious, social, moral, legal, or political, all of which are aspects of flesh and blood warfare. A warfare on these other levels shall result to the detriment of our intricate relationship with our Blessed Savior and Lord, Jesus Christ as well as hindering the effect of The Gospel in the Salvation of souls.

In **Kohlóh-sah-eh-ées** Paul emphatically stated that the spread of The Gospel extended to bearing fruit in the whole world (1:6), but more it was proclaimed to every creature under heaven (1:23). This was accomplished by late mid A.D. 62, the time when this Epistle was written. This could only be accomplished by the precise obedience to The Lord Jesus Christ's third and fourth commandments (Mk 16:15; Mt. 28:16-20) by every regenerated disciple's enthusiastic participation in discipleship by training as disciples, and in turn, training others to become disciples and then disciple others. Next Paul reemphasized Christology: The Lord Jesus Christ is The Glorified Head of The Church, which is His Body: He also is The Preeminent One, absolutely preeminent in the sphere of all things (1:18). Paul's aim should be the aim of every disciple saint, that is to present every human perfectly complete in union with The Lord Jesus Christ at The **Báymah** Seat judgment immediately after The Rapture of His Church (1:28). Then Paul exhorted this local church to deal positively with seven heresies that threatened to destroy the union with The Lord Jesus Christ that the saints had initially experienced. These were: Jewish festivals, new moon and Sabbath observance (2:16); angelology, gnosticism, asceticism, will-worship, prohibition of normal body ingestion and abuse thereof, elements of the world: spirits, philosophy, vain deceit, and dogmas according to the commands and teachings of humans, and exclusivism. Then in light of the fact of the glorification of the saints at Christ's coming again is displayed (3:4), the readers are commanded to persistently mind the things above and not on things upon Earth and to put to death their body members, which were previously serving in union with sins as sons of disobedience, by stripping off the old human with his practices and clothe themselves at once with The New Human (3:2-12). Finally, the fact that there were two other churches established and existing in southeast Asia in addition to this one in **Kohlóhssái** (Colossæ) being ministered to by **Ahr-khéepohs** (Archippus), one in **Lah-ohdee-keh-éeah** (Laodicea) meeting in the house of **Numfáhs** (Nymphas) and the other in **Hee-ehráhpohlees** (Hierapolis). While in **Feeláymohn** (Philemon), it is disclosed that the saints at **Kohlóhssái** (Colossæ) met in the house of **Feeláymohn** (vs. 1,2) and that **Ohnýseemohs** belonged to **Feeláymohn** as a runaway bonds slave. For some reason he was imprisoned in Rome and converted under Paul's prison ministry and began to serve Paul domestically in the bonds of The Gospel in union with The Lord Jesus Christ (10-16). **Ohnýseemohs** was sent back to **Feeláymohn** by means of **Tukh-eekóhs** (Tychicus) with this epistle (Col. 4:7-9). This Epistle exemplifies and applies the doctrine of imputation to the lives of the regenerated-disciple saints both in Paul's life and throughout the remaining time until The Second Coming of The Lord Jesus Christ.

Then in **Filippáysios** (Philippians) The God revealed Himself as gracious, loving, righteous, and forgiving so that anywhere with Him is joy unspeakable, even in prison. Three of the seven means of Fellowship (**κοινωνία** (koinōnéah) in Scripture are emphasized: Fellowship in Spirit (2:1-3), Fellowship with His Sufferings (3:10), and Fellowship in The Gospel (1:5; 4:14-19). Paul explained and exemplified Fellowship in The Gospel. He referred to the local church's on-going relationship with her missionary in both giving and receiving both financially and in prayer and communication as God's method of provision for His bondslaves serving as Pastors, qualified teachers, and commissioned missionaries involved in evangelizing, discipling and then baptizing those who are disciplined, and congregating them into local churches, while trusting and looking to The Lord God alone to meet all needs was revealed and explained. He also referred to this Fellowship as "the public-ministry {**λειτουργίας** (leh-eetour-géeahs) of the local church" (2:29,30). Then how the race of Faith is to be run: with eyes upon the goal persistently pursue the prize of our vocation by concentrating the mind upon The Lord Jesus Christ and persistently mind the same thing as others who are more mature are continually walking orderly in file with the same rule of conduct (3:13-17).

