

St. Paul's Letter to Titus

Session One: Introduction, Set Up and Verses 1-4

I. Listen to the Letter—A Reading of Titus Aloud (5:52)

What did you hear? What was emphasized?

II. Who Is This Guy?

Who is Titus? What do we know of him?

- ❖ *2 Corinthians* 2:13; 7:6ff; 8:6; 12:18
- ❖ *Galatians* 2:1-5 (but also consider *Acts* 16:1-3!)
- ❖ And of course...the letter to *Titus* (as we will discuss)

III. The Occasion and Provenance of the Letter

Two Possible Options—

1. Paul sent the letter to friend Titus while he passed the west coast of Asia on his way to Jerusalem (Spring of 58 AD) *Preferred*.
2. After the period of Paul's imprisonment in Rome, after 62 AD.

We will deal more next time with the themes in the opening section (1:5-16), but this letter is a “pastoral”—a letter from Paul to a pastor, to give instruction, exhort and encourage in the task of being a pastor and establishing the congregational churches.

IV. The Opening—Verses 1-4

So, what does Paul tell us in the salutation?

- Paul announces that he is both a “slave” of God and an apostle of Jesus Christ (see *Romans* 1:1 for a comparison). He is **bound** to his task, *as well as possessing the authority of one full commissioned and sent by our Lord*.
- The greeting to Titus is quite unique. The language used reflects what you see in *1* and *2 Timothy*, **using some new “vocabulary” words**. Paul will call both God and Jesus “our Savior” (verses 3 and 4). He will carry this word through the letter (six times). The only other time Paul uses this title for Jesus is *2 Timothy* 1:10.
- If we compare the greetings to all three pastorals (*1, 2 Timothy*), we see some similar themes that are *different from his other letters*. One is the theme of “being entrusted” with the preaching of Christ. This is used in a specific way, carrying the apostolic authority. This will be developed throughout *Titus*. But with the pastorals, **Paul speaks to the Church in a unique way through the pastor**.
- The phrase “child” as reference to Titus—Paul also calls Timothy his child, as well as Onesimus in *Philemon*. *This is a common way to refer to someone who one personally brought to the faith*. The phrase “common faith” is unique to *Titus*.

In summary, the writing of the opening has the most in common with the writing of *Romans*. It is likely that the writing of *Titus* followed closely the writing of that letter.