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**Floral Heights
Church of Christ
1814 Buchanan
Wichita Falls, Texas
76309
(940) 322 - 1650**

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Deacons:

Joe Cronin

Jim Hall

David Witherspoon

Elders:

**Mike Chancellor
(322 – 6374)**

**Tom Witherspoon
(766 – 5368)**

Preacher:

John C. Robertson

The Book of Titus

Titus

We do not find any particulars about the life of Titus in the book of Acts. What we know of Titus is recorded by the hand of Paul in his epistles. Paul records five facts about Titus. Titus was a Greek of unrecorded homeland (Gal. 2:3). Paul apparently baptized Titus and he became a traveling companion (Titus 1:4). Titus had accompanied Paul and Barnabas to Jerusalem from Antioch to ascertain the elders and apostles about the question of circumcision (Acts 15:2 compared to Galatians 2:1ff). Later, Paul would use Titus to deliver I Corinthians, admonish them to give to the needy saints in Jerusalem, and report back regarding the welfare of the erring brethren in Corinth (cf. II Cor. 7:13-16; 8:5-24). The last we know of Titus was that Paul left him in charge of “*setting in order the things that were wanting, and appoint elders in every city*” on the island of Crete (Titus 1:5).

Date of Epistle

Dating the book of Titus takes into consideration a fifth tour by the apostle Paul. At the end of Paul’s fourth tour to Rome he was left a prisoner for two years (AD 62 – 63) (Acts 28:30). After writing the book of Hebrews from his Roman imprisonment, the apostle Paul, Timothy, and Titus travel to Judea to visit the Hebrew Christians (Heb. 13:23-24) (not recorded but rather speculated / jcr). These brethren were suffering persecution for the cause of Christ and it was Paul’s intention to comfort them (Heb. 10:32-36). While traveling through the Mediterranean Sea (on their way to Judea), they stop at the island of Crete. A church **may** have already been established through the work of Paul when traveling as a prisoner to Rome Italy (cf. Acts 27:9ff). Paul leaves Titus on the island to help the new converts in their spiritual growth and to establish an eldership (Titus 1:5). Leaving Crete, Paul and Timothy come to Judea, comfort the Christians and travel back into Asia where they visit the churches in Ephesus and Colossi. Upon arrival in Ephesus, Paul finds false teachers spreading false doctrine. Paul leaves Timothy in Ephesus to fight the false teaching (I Tim. 1:3) and travels through the Aegean Sea to revisit the churches in Macedonia as he had promised while in his first

Local News:

Welcome to all our visitors. We pray that you will be edified by our service and that you will ask questions if things are not as you are accustomed to seeing. Please come back at your every opportunity.

Tom Witherspoon will be taking a stress test tomorrow to check the progress of his rehabilitation.

Remember the brothers of Tolene Witherspoon (Clifford and Jim) in your prayers.

Please Keep **Thomas and April Greshem** in your prayers. Thomas left for another tour in Iraq this past Thursday and will be there for 15 months.

Keep **Nina Gray** in your prayers too. Nina continues to take medication for her heart and rehabilitate her knee.

Continue to pray for our shut-ins:

Stella Davidson
696-1030 (Home)

Calvin York
692-0489 (Home).

Bessie Murphy
4600 Taft Blvd, Apt. 538

imprisonment in Rome (Phil. 2:24). Leaving the area of Macedonia, Paul travels to Nicopolis where he had planned to spend the winter (Titus 3:12). “The city at which Paul instructed Titus to meet him (Tit. 3:12) was most likely Nicopolis in Epirus, sometimes rather generally referred to as Nicopolis in Achaia.”¹ Paul writes the first epistle to Timothy from Nicopolis (65 AD) (I Tim. 1:3). Paul sends Artemas or Tychicus to relieve Titus in Crete and likely sends the epistle under consideration to him then (i.e., 65 AD) (Titus 3:12). Having heard of the troubles in Crete, Paul traveled back to the island with Titus, Erastus and Trophimus (II Tim. 4:20) before going to Rome. Crete had a city named Miletus, as did Asia.

Content / Occasion of writing / Theme of Titus

The theme of Titus appears to be found at chapter 1:2-3, “*in hope of eternal life, which God, who cannot lie, promised before times eternal.*” Eternal life is supplied by God’s grace. Paul writes, “*For the grace of God hath appeared, bringing salvation to all men*” (Titus 2:11). God’s grace appeared in the form of Jesus Christ who redeemed us from the bondage of our sin through his blood sacrifice on the cross (Titus 2:13-14). Jesus taught the gospel of the kingdom while among the living (Matt. 4:23 etc.). Jesus promised his disciples that the Holy Spirit (the comforter) would come to “*convict the world in respect of sin, and of righteousness, and of judgment.*” (Jn. 16:8). Said words of instruction would come to be known as the faith, truth, or the gospel message (compare Titus 1:1 and Eph. 1:13).

There were things “*wanting*” on the island of Crete. The church had men “*teaching things which they ought not*” (Titus 1:11) such as “*Jewish fables and commandments of men*” (Titus 1:14). There were heretics who had departed from the established standard of truth (Titus 3:10). The Christians on the island of Crete were being infected not only with society’s spiritual disease of “*lying, lack of self control, and laziness*” (Titus 1:12) but from within by erring brethren. To keep the Christians pure and undefiled from such evil influences and false teachers that surrounded them the apostle leaves Titus at Crete to establish an eldership in each of the churches (Titus 1:5). Secondly, Titus was to instruct the aged men, aged women, young men, young women and slaves to live according to “*sound doctrine*” (Titus 2:1-10). The salvation of men’s souls was dependant upon the success of the work of Titus at Crete. Thereby Paul connects God’s grace (Titus 2:11) to man’s redemption (2:14), purification (2:14), obedience (3:1), baptism (3:5), justification (3:7), and eternal life (3:8). These facts equate to the distinctive gospel message (cf. Titus 2:1). Christians today are to learn the gospel message of salvation and thereby maintain good works unto salvation (Titus 3:14).

John C. Robertson

¹ Borchert, G. L. The International Standard Bible Encyclopedia; Vol. 3, pg. 534

