Titus*

Titus 1:1-9 (1) Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;
(2) In hope of eternal life, which God, that cannot lie, promised before the world began;
(3) But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;
(4) To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.
(5) For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:
(6) If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.
(7) For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;
(8) But a lover of hospitality, a lover of good men, sober, just, holy, temperate;
(9) Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.
In several of his epistles, Paul styles himself the servant of Jesus Christ, but this is the only place where he calls himself the servant of God. Some think he did this to vindicate himself against the Jews, who supposed that he had renounced God when he admitted the Gentiles into the Church of Christ. However it is the Lord, not Paul, who adds to the Church. The Christians added, were now chosen in place of the unbelieving Jews, who, for their obstinate rejection of the Messiah were reprobate; they were cast out of the Divine

favor.
The epistle of Paul to Titus is one of his three pastoral epistles, the others being I and II Timothy. It was written about the same time as I Timothy, sometime after Paul was released from his first imprisonment, about A.D. 64. It is also quite similar to I Timothy, each being written to a young friend and disciple for guidance in organizing and leading a church—Timothy at Ephesus, and Titus on the island of Crete. Titus is not mentioned at all in Acts, although he was one of Paul's own converts (note Titus 1:4). Titus was a Gentile and had been taken by Paul to the Jerusalem council, probably as living proof that God was saving Gentiles as well as Jews. This account is recorded in;
Galatians 2:1-5 (1) Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me also.
(2) And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.
(3) But neither Titus, who was with me, being a Greek, was compelled to be circumcised:
(4) And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage:
(5) To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.
Titus was of great help to Paul in the work at Corinth as well, and in fact, he is mentioned nine times in II Corinthians, and he carried the letter for Paul from Macedonia to Corinth, Let's turn to;
2Corinthians 8:16-23 (16) But thanks be to God, which put the same earnest care into the heart of Titus for you.
(17) For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.
(18) And we have sent with him the brother, whose praise is in

the gospel throughout all the churches;
(19) And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind:
(20) Avoiding this, that no man should blame us in this abundance which is administered by us:
(21) Providing for honest things, not only in the sight of the Lord, but also in the sight of men.
(22) And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you.
(23) Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.
When Paul visited Crete sometime after his release from prison, he took Titus, and left him to help organize and supervise the new churches there (Titus 1:5). *This was a very challenging assignment, for the Cretians were notoriously difficult to deal with, turn your Bibles to;*
Titus 1:12-14 (12) One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies.
(13) This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;
(14) Not giving heed to Jewish fables, and commandments of men, that turn from the truth.
One of themselves, even a prophet of their own, most likely Epimenides, for it is in his poem that stand the words Paul cited; the apostle rightly calls him "one of themselves", since Epimenides was a Cretian by birth, of the city of Gnossus. Lying is a sin common to human nature, and appears in men as early, or earlier than any other; and all men are guilty of it at one time or another; but all are not habitual liars, as it seems these Cretians were: lying was a governing vice among them;

they were not only guilty of it in some particular instances, but always. By evil beasts are meant beasts of prey, savage and mischievous ones and are so called, to distinguish them from other beasts. They were cruel persecutors compared to beasts, and the false teachers, which the apostle has respect to in citing this passage. They were cruel to the souls of men, whom they poisoned and destroyed. And the Cretians are called, by the poet, slow bellies partly for their intemperance, their gluttony and drunkenness: which suited with the false teachers, whose god was their belly, which they served, and not the Lord Jesus; and partly for their sloth and idleness in eating the bread of others without working. [The Oxford Dictionary of Phrase and Fable says Epimenides was a semi-legendary Cretan poet and prophet supposedly living between the 7th and 6th centuries bc, and credited with the creation of the liar paradox. He is said to be the person referred to as having made the assertion that all Cretans were liars in Titus 1:12.] [From Epimenides and his paradox, it is stated he was a Greek philosopher and prophet who lived around the 6th century BC on the island Knossos (now known as Crete). He apparently prophesied on military matters to Spartans. One of his poems, Cretica , is cited in the New Testament. In this poem Minos addresses Zeus;
{They fashioned a tomb for you, holy and high one,
Cretans, always liars, evil beasts, idle bellies.
But you are not dead: you live and abide forever,
For in you we live and move and have our being.}
Divine faith rests not on fallible reasonings or opinions voiced in poem, but on the infallible word, the truth itself, which is after Godliness, of a Godly nature and tendency, pure, in purifying the heart of the believer and transforming the heart of the unbeliever. Paul coined a line from a poem dedicated to a mythical god, intending to purify the heart of the believer, by rebuking them sharply that they may be sound in the faith. By this mark be judge of doctrines and of

spirits--whether they be of God or not. What is prejudice toward true Christian religion, cannot be of divine origin. All gospel truth is after godliness, teaching and nourishing reverence and fear of God, and obedience to Him, it is truth not only to be known, but acknowledged, it must be held forth in word and deed and practice. Turn your Bibles to;
Titus 3:1-8 (1) Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,
(2) To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.
(3) For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.
(4) But after that the kindness and love of God our Saviour toward man appeared,
(5) Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;
(6) Which he shed on us abundantly through Jesus Christ our Saviour;
(7) That being justified by his grace, we should be made heirs according to the hope of eternal life.
(8) This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.
Meekness and gentleness are two of the ornaments of the Christians faith. We are to speak evil of no man, not even Mohammad, however by no means is the Christian to bid Mohammedans God-speed or allow him into your house (2John 10). *The Christian must be willing to suffer wrongfully, and to bear it in patience; he is never to be one who renders evil for evil, or railing for railing. There are always plenty of thorns about, and there are certain professors who spend half*

their lives in fighting about nothing at all. They contend; the Bible does not say we cannot, so their teaching is based on nothing at all. But Jesus says, If ye love me, keep my commandments. *His commandments are stated in the Bible. Some will go through the world as if they had found out a great secret, they judge everybody by their new-found fad, and so spread a spirit that is contrary to the Spirit of Christ. Put them in mind to be subject to principalities, this doctrine of obedience to the civil powers was highly necessary for the Cretans, who were reputed a people exceedingly jealous of their civil privileges, and ready to run into a state of insurrection when they suspected any attempt on the part of their rulers to infringe upon their liberties. To be jealous of our civil rights and privileges, and most strenuously to preserve them, is highly praiseworthy; but to raise a public tumult to avoid merited chastisement, under pretense that our civil privileges are in danger, is not the part of patriots but insurgents. For such Mohammedans are known, and the ACLU, having the character of the Cretans is a sufficient reason: "They were ever liars, ferocious wild beasts, and sluggish gluttons." Such persons would feel little disposition to submit to the wholesome restraints of God given law. But delight in LGBT rhetoric, taking the life of the innocent, bidding God-speed to antichrist and limiting the very Christian values of religion and morality the Nation was founded upon. By the washing of regeneration, undoubtedly the apostle here means baptism, the rite by which persons were admitted into the Church, and the visible sign of the cleansing, purifying influences of the Holy Spirit, which the Apostle immediately subjoins. Baptism is a rite commanded by God himself and set into policy by His only begotten Son, therefore the grace signified should never be expected without it. Baptism can no more be omitted than faith that is the effect of belief, repentance by faith, or confession by faith. Please turn to;*
John 3:1-5 (1) There was a man of the Pharisees, named

Nicodemus, a ruler of the Jews:
(2) The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.
(3) Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.
(4) Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?
(5) Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.
Here was Nicodemus, a judicious, sensible, inquisitive man, one that had all the reason and opportunity imaginable to examine them, he was so fully satisfied that they were real miracles that he accepted them, tho contrary to his interest, and to the stream of those of his own rank, who were prejudiced against Christ. Concerning the necessity and nature of regeneration or the new birth; now we must consider this. The matter is settled irreversibly, that except a man be born again he cannot see the kingdom of God. We must not think to patch up the old building, but begin anew from the foundation. Though Nicodemus understood not the mystery of regeneration, yet Christ asserts the necessity of it as positively as life itself. This regeneration Paul supports and actively encourages Titus to do the same. To be born of water and of the spirit is this; Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead (Colossians 2:12). *There can be no doubt that Christ had an eye to the ordinance of baptism. You must be born again of the Spirit, which regeneration by the Spirit should be signified by baptism in water, as the visible sign of that spiritual grace. Without that new birth which is wrought by the Spirit, and sealed by*

baptism, none shall be looked upon as the protected privileged subjects of the kingdom of heaven. Turn with me to;
Titus 2:11-15 (11) For the grace of God that bringeth salvation hath appeared to all men,
(12) Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;
(13) Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;
(14) Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.
(15) These things speak, and exhort, and rebuke with all authority. Let no man despise thee.
This gospel grace brings salvation; reveals and offers it to sinners and ensures it to believers,—salvation from sin and wrath, from death and hell. Hence it is called the word of life; it brings to faith, and so to life, the life of holiness now and of happiness hereafter. The law is the ministration of death, but the gospel the ministration of life and peace. It's rules must be minded, its commands obeyed, that the end of it may be obtained, the salvation of the soul.
Inexcusable will be the neglecter's of this grace of God that brings forth salvation. It hath appeared, or shone out more clearly and illustriously than ever before. The old dispensation was comparatively dark and shadowy; the gospel is a clear and shining light; and, as it is now more bright, for it hath appeared to all men; not to the Jews only, as the glory of God appeared at mount Sinai to that particular people, and out of the view of all others; but gospel grace is open to all, and all are invited to come and partake of the benefit of it, Gentiles as well as Jews. Turn to;
Hebrews 2:1-4 (1) Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

(2) For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward;
(3) How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;
(4) God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?
The exhortation is taken from the dignity and excellency of the person by whom the gospel began to be spoken. It began at first to be spoken by the Lord Jesus Christ, the Lord of Life and glory, Lord of all, and as such possessed unerring and infallible wisdom, infinite and inexhaustible goodness, unquestionable and unchangeable veracity and faithfulness, absolute sovereignty and authority, and irresistible power. This great Lord of all was the first who began to speak it plainly and clearly, without types and shadows as it was before he came. Turn your Bibles to;
Titus 1:1-4 (1) Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;
(2) In hope of eternal life, which God, that cannot lie, promised before the world began;
(3) But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;
(4) To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.
About AD 46, Paul and Titus were together, probably at Antioch in Syria. Paul and Barnabas went from Antioch to Jerusalem. They took with them money to help the Jerusalem church (Acts 11: 27-30). *It is believed Titus went as well, which shows that Paul already trusted him and thought*

well of him. 2 Corinthians tells us about some of the work that Titus did with Paul. This was about AD 56, turn to;
2Corinthians 8:16-17, 23 (16) But thanks be to God, which put the same earnest care into the heart of Titus for you.
(17) For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.
(23) Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be enquired of, they are the messengers of the churches, and the glory of Christ.
Paul wrote the letter to Titus about AD 64. This letter shows that Paul had been in Crete with Titus and that Paul had left Titus behind in Crete. Last of all he goes to Dalmatia; For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia (2 Timothy 4:10). *No one knows what happened to Titus after he left Paul to go to Dalmatia. While not much is known about Titus, one thing is sure, he was a worker for the Lord. Titus overcame Tribulation: will Paul be able to say, you are my partners and fellow-helpers, are you messengers of the Churches. Are you going about telling the story of Jesus, that while He was on earth He established the ordinance of baptism, which is in the image of His death, burial and resurrection. Faith in Christ is the effect of belief in the gospel, and baptism is the effect of faith; only those who have first believed the testimony of God, and by faith repented of their sins, and by faith have confessed Jesus is the Son of God, and by faith have been baptized into His death, have the full and explicit testimony of pardon. This is the gospel. It's invitation is open now, also prayer requests for other reasons, in either case come while we persuade with song.*

I approve this message
Jack Warford
a Minister for Christ

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Ref. Matthew Henry's Complete Commentary on the Bible
Epimenides - Wikipedia, the free encyclopedia
Epimenides and his paradox; www.mathsisgoodforyou.com
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Epimenides' Paradox: A Logical Discrepancy in Titus 1:12?
by AP Staff

Paul was a well-educated man. He was trained by the highly respected Jewish teacher, Gamaliel (Acts 22:3; 5:34), and was knowledgeable not only in Jewish Scripture and literature, but also in classical Greek literature. While lecturing a group of Epicurean and Stoic philosophers in Acts 17:22-34, Paul, in verse 28, quoted from Epimenides' Cretica ("For in him we live and move and have our being") and Aratus' Phaenomena ("For we are also his offspring"), using these two pagan poets to make a point. In 1 Corinthians 15:33, Paul quoted from Menander's comedy Thais ("Evil company corrupts good habits"). However, when Paul spoke to Titus concerning his mission on the island of Crete, some critics have suggested that the apostle committed a logical fallacy by quoting the Cretan poet Epimenides: "One of them, a prophet of their own, said, 'Cretans are always liars, evil beasts, lazy gluttons.' This testimony is true" (Titus 1:12-13a).

This is a form of the logical paradox commonly known as Epimenides' Paradox: "A Cretan said, 'All Cretans are liars.' " If, as Paul affirms, this statement is true, then the statement is false because a Cretan, who is a liar, made it. These affirmations—that the statement is true and the statement is false—contradict each other and violate the Law of Non-Contradiction, because a statement cannot be both true and false at the same time. The Islamic apologist M.S.M. Saifullah stated concerning Titus 1:12, "The writer Paul at least on this occasion, was without Divine Guidance for he did not discern the subtlety" (Saifullah, 1999). What is a Christian's response to this attack upon the infallibility of the inspired Word?

The first step in understanding this alleged contradiction is to realize that Epimenides was a poet. Poets, playwrights, and other writers sometimes use a literary technique known as hyperbole, which is a deliberate exaggeration used to make a point. To say that "Cretans are always liars, evil beasts, lazy gluttons," is to say that the Cretan society as a whole was immoral and decadent, not

necessarily that every single individual in that society was a liar, evil beast, or lazy glutton. When viewed in the light of hyperbole, there is no logical paradox found in Titus 1:12. Epimenides had made a hyperbolic statement regarding the conduct of the people of Crete, and Paul was agreeing with him in order to point out to Titus the difficulty facing the Cretan elders. Paul was not affirming a contradiction, but following a common literary convention. Once again, our Bible shines through as an inerrant book that allowed the authors' writing styles to remain intact while maintaining the integrity of the inspired Word.

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