

## TITUS

- 1) 1:1 -- Titus was an uncircumcised Greek (Gal 2:3) who had been at the center of the doctrinal dispute between Peter and Paul that was responsible for the Council of Jerusalem in 48 AD (Acts 15:2ff). When Paul landed on Crete (Acts 27:7), he may have left Titus there. Or Paul may have sailed there between his two Roman imprisonments and left Titus at that time.
- 2) 1:10 -- “those of the circumcision” are the Jewish Christians who adhere to the Jewish Torah and other Jewish laws, including circumcision.
- 3) 1:12 -- Probably Epimenides of Knossos, a 7th century BC hermit-prophet who fell asleep in a cave and slept for 57 years and woke up to find himself a wizard, and lived to be 150 or more. Cretans were called liars because they claimed that Zeus was buried on Crete.
- 4) 1:14 -- “Jewish myths” were speculations about legendary figures such as Adam, Abel, Enoch, Abraham, found in the pseudepigrapha. “Commands of humans” were probably Jewish preoccupation with tradition -- (see Matt 15:9, which is a quote from Isa 28:13).
- 5) 2:13 -- Both the NIV and the NRSV translate thus, “our great God and Savior, Jesus Christ.” Implying -- in one of the few places in the NT -- that Jesus is called God. Also see John 1:1, Romans 9:5, 2 Peter 1:1, Hebrews 1:8-9. Dunn: “The resulting tension between recognizing both ‘the man Christ Jesus’ (1 Tim 2:5) and ‘the glory of our great God and Savior’ (Titus 2:13) has been not only an awe-inspiring challenge but also an immensely fruitful dynamic at the heart of Christian theology.
- 6) 3:4-7 -- The implementation of God’s saving act comes through three means: 1) The “bath” (or “washing”) of rebirth -- spiritual cleansing or baptism or both. 2) Renewal -- the gift of the Spirit is fundamental and decisive, a central feature of Paul’s theology of conversion. 3) Jesus Christ as Savior -- justified by his grace, redeemed by his death on the cross. /// “A tight creedal formulation, perhaps from an early hymn.”
- 7) 3:12 -- Nicopolis was on the west coast of Greece near Actium, was the site of the victory of Augustus (later Octavian) over Mark Antony, which began the Pax Romana. (See note #1 in Philippians.)