



The Lighthouse

NEW TESTAMENT NOTES

Titus

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Introduction to the Letter to Titus

Theme: Proper order and role models for the congregations (Tit. 1:5). This begins with properly qualified leadership (Tit. 1:5-9) to provide the proper role model and deal with disorderly persons coming from without and within the congregations (Tit. 1:10-16). He proceeds to describe the characteristics of proper role models for each gender and age among the membership (Tit. 2:2-10) in keeping with apostolic doctrine (Tit. 2:1) and our heavenly expectation (Tit. 2:11-15). He then proceeds to give practical instructions for dealing with disorderly persons (Tit. 3:1-11). He concludes with personal matters and salutations (Tit. 3:12-15).

Date: There is no recorded ministry in Crete by Paul during the time covered by the book of Acts. Yet Paul says that he “*left*” Titus behind in Crete (Tit. 1:4). This means that his missionary trip to Crete occurred after his first imprisonment in Rome, but before his death in A.D. 67. If his first imprisonment occurred between A.D. 61-63, then his missionary journeys between his first and second imprisonment occurred during A.D. 64-65. The footnote of the Received Text under the last verse says this epistle was written from Nicopolis in Macedonia. Therefore, this epistle had to be written prior to his second imprisonment in Rome. This would place the time of its writing probably in the year A.D. 65. He requests Titus to send Apollos unto him (Tit. 3:13). Apollos became Paul’s penman for the book of Hebrews which was written just prior to his death from Rome, of which Peter makes reference to (2 Pet. 3:15).

Writer: The epistle claims to be from Paul. There are no valid reasons to doubt this claim.

Audience: This letter is written to Titus according to verse 4 who was left on the isle of Crete (v. 5) for making sure the congregations were grounded in the apostolic faith and order under qualified leadership. The Lord established certain safe guards to maintain the institutional New Testament congregation as a metaphorical “*chaste virgin*” (2 Cor. 11:2) and prevent it from becoming “*corrupted*” (2 Cor. 11:3) into a metaphorical “*harlot*” (Rev. 17:5; 18:4) through false doctrine and practice (2 Cor. 11:4). These preventive measures included (1) apostolic faith and order established through the writing of the New Testament. (2) Qualified public leaders; (3) Qualified membership maintained through the proper administration of the ordinances; (4) church discipline. Any congregation that neglects or abuses any of these four protective measures is in danger of apostasy.

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Outline

Greetings – 1:1-4

A. Qualified Role Models over the congregation – 1:5-16

1. What is qualified leadership – vv. 6-9
2. Why qualified leadership – vv. 10-15

B. Qualified Role Models within the Congregation – 2:1-15

1. Who are to be the role Models – vv. 1-10
2. What motivates us to be role Models – vv. 12-15

C. Instructions concerning the disorderly – 3:1-11

1. Remind them to be obedient – vv. 1-2
2. Remember but for the grace of God – vv. 3-7
3. Reject heretics – vv. 8-11

Traveling instructions and Salutations – 3:12-14



The Letter to Titus

Chapter 1

Paul, a servant of God,¹ and an apostle of Jesus Christ, according to the faith² 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:³ Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee⁴ in Crete,⁵ that thou shouldest set in order the things that are wanting,⁶ and ordain elders in every city,⁷ as I had appointed thee:

¹ **“Servant of God”** – The humility of Paul is seen in setting forth first himself as a “servant.” However, he also sets forth his God appointed office. He was an apostle “of Jesus Christ” and in addition he was an apostle or church appointed missionary (Acts 13:1-4) as was Barnabas (Acts 14:4, 14). If Peter had been set apart by God to be the Pope over the congregations he would have asserted it equally as Paul asserted his God appointed office. He did not, because God did not appoint him to such an office. Indeed, Paul claimed authority over the congregation at Rome as a gentile congregation (Rom. 15:15-16).

² **“According to the faith”** – There were already false apostles (2 Cor. 11:13) who preached “*another gospel*” and “*another Jesus*” and who were empowered by “*another spirit*” (2 Cor. 11:4). Paul’s apostleship is “*according to*” or in keeping with “*the faith*” once delivered (Jd. 3), the apostolic doctrine handed down from Christ (Mt. 28:19-20; Gal. 1:12, 23). The Greek text has the words translated “*acknowledging*” and “*the truth*” in the anarthous construct (without the definite article) in order to stress characterization. Paul is saying “*the faith*” which he taught and preached characterized the knowledge of truth. Furthermore, it was in keeping with (Gr. kath) godliness. Additionally, “*the faith*” is consistent with the hope of eternal life that was promised “before the world began” and therefore consistent with the same gospel preached from the Garden of Eden (Gen. 3:15; Acts 10:43; Heb. 4:2).

³ **“Mine own Son after the common faith”** – The apostolic faith was established in all the congregations in the first century and therefore it was shared in “common” with all New Testament congregations. New Testament congregations were all like faith and order. The contextual “*we...us...you...ye*” of the epistles of the New Testament are people and congregations of like faith and order. Hence, it is pure eisegesis (to read into) to read into the New Testament post-apostolic Christianity divided by denominations and doctrine. Titus was not Paul’s biological Son according to the flesh, but his spiritual son according to the gospel, as he was the instrumental means used by God to bring Titus into the family of God.

⁴ **“Left I thee”** – The book of Acts furnishes no account of any ministry by Paul in Crete. Hence, this ministry must have occurred between Paul’s first and second imprisonment in Rome. This would make the writing of this epistle about A.D. 65 prior to his second imprisonment in A.D. 66 and his reported death in A.D. 67 during the reign of Nero.

⁵ **“Crete”** – Crete is a large island located in the Mediterranean Sea just south east of Greece and south west of modern Turkey. The Aegean Sea is located directly north of Crete which lies between Greece and Turkey. See map on page

⁶ **“Things that are wanting”** – Paul’s ministry in Crete must have been very brief, as he did not even have the time to establish the congregations with qualified leadership. They had the truth of the gospel and baptism, as both of these were necessary to be acknowledged as congregations. However, there were other fundamentals of “the faith”

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6 If any be blameless, the husband of one wife,⁸ having faithful children⁹ not accused of riot or unruly.

7 For a bishop¹⁰ must be blameless,¹¹ as the steward of God;¹² not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

they had not been grounded in. Hence, Titus would have to take the time to teach them the fundamentals in order that there would be some among them qualified to take the leadership as one of the qualifications to be ordained to leadership was to be *“holding faith the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and convince”* (Tit. 1:9) and therefore, he must be *“sound in the faith”* (Tit. 1:13). The job of Titus was to impart such instruction to the congregations and equip such members that believed God was calling them to that ministry, who would be first confirmed by the majority of the congregation (Acts 6:4-5).

⁷ **“Ordain elders in every city”** – *“In every city”* probably only refers to those cities where a congregation had been constituted rather than a declaration that “every city” on Crete had such a congregation. The term “elders” translates the Greek term *presbuteros* and is used in the sense of spiritual age or spiritual maturity. Timothy was a young man, but he was not young spiritually, but was an “elder” or spiritually mature believer. The very same office is described also by the word “Bishop” (v. 7) or the Greek term *episcopos* which is also translated in the KJV as “overseers” (Acts 20:28). Not only the qualified man must be spiritually mature (“elders”) but they must take the oversight of the flock, or position watch care and leadership. The spiritually mature man (elder) who takes oversight (Bishop) must also feed the flock or Pastor it. All of these terms are used to describe the very same persons in Acts 20:17, 28.

⁸ **“Husband of one wife”** – The purpose of qualifications to attain this office was to set before the congregation a role model or *“pattern”* (Tit. 2:7) for others to follow. Marriage was instituted by God to provide a picture of the faithfulness of Jesus Christ to his bride and faithfulness of His bride to him (Eph. 5:30-31). Hence, the proper example of marriage would be one man and one woman faithful to each other until death. Nothing less, would be a proper pattern for the congregation to follow. Neither polygamy nor divorce provides such a role model or pattern to follow.

⁹ **“Having faithful children”** – Some interpret *pistos* to mean *“believing children.”* Some think that no man is qualified until after his children have grown to the age where they can believe the gospel and do so. However, these congregations were composed of all new Christians and no such long period of time was possible to secure that kind of qualification. Moreover, children do not come into the world as saved. A Pastor can have three children of age and then comes along a new infant. Do new unsaved infants disqualify him? Hardly! Others believe that a man is not qualified if he does not have plural children. If that were so, then Timothy, Titus, Paul and Apollos were unqualified, as there is absolutely no mention of a wife or children. The KJV translates it *“faithful”* and further defines it as not *“accused of riot or unruly.”* So the idea is that if he has children, they must respect his authority, as the head of his home, and are kept in check by discipline. If he cannot deal with the unruly within his own immediate family, how much less, is he qualified to deal with the unruly within the congregation?

¹⁰ **“Bishop”** – See note #7.

¹¹ **“Must be blameless”** – The Greek term translated *“blameless”* is derived from the sports world in the day of Paul. It referred to an opponent in a wrestling match who was able to obtain a hold on you that could pin you to the mat. There must be no skeletons in your closet of life that opponents could rightly demonstrate you are not fit for the ministry.

¹² **“Steward of God”** – In addition to the descriptive terms *“elder...Bishop...Pastor”* he is also the *“steward”* over *“the house of God.”* The master of the house had a steward placed in charge of distribution and the orderly transactions of his house. The qualified leader was a steward or minister of God’s Word and the gifts provided by God to minister that word in the congregation. He will be held accountable above all other members for his special stewardship. However, all Christians are stewards of those things entrusted by Christ to them. Such gifted men are Christ’s gifts to them (Eph. 4:10-11) for their spiritual growth and maturity and they will be held accountable in how they deal with such gifts (Heb. 12:7, 12).

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8 But a lover of hospitality¹³, a lover of good men,¹⁴ sober, just,¹⁵ holy,¹⁶ temperate;

9 Holding fast the faithful word¹⁷ as he hath been taught, that he may be able by sound doctrine¹⁸ both to exhort and to convince¹⁹ the gainsayers.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped,²⁰ who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.²¹

12 One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies.

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

¹³ **“Lover of hospitality”** – This person must enjoy fellowshiping with God’s people and serving others.

¹⁴ **“Lover of good men”** – His close friends or those he enjoys hanging with are “good” (Gr. agathos – intrinsically righteous). A man is known by the company he chooses to keep or hang with.

¹⁵ **“Just”** – The qualified man treats other fairly and right just as he wants to be treated by others.

¹⁶ **“Holy”** – The Greek term translated “holy” has no moral connotation. It simply means to set apart. It is what a thing or person is set apart unto that determines the moral nature. For example, the prostitutes at Corinth were called “saints” or were “holy” or set apart unto immorality. God has set his people apart to righteousness and therefore in the context of Christianity the term “holy” means set apart unto that which is good, righteous and virtuous.

¹⁷ **“Holding fast the faithful word”** – The qualified man must cleave, cling to, desperately grasp, hold fast to what he has been taught which has its basis in the faithful word of God. God’s Word must be his final authority for faith and practice. Not his feelings, not sensations, not his experiences, but the Word of God alone.

¹⁸ **“Sound doctrine”** - This is another synonym of *“the faith”* or *“the truth”* or *“the tradition”* or *“the apostle’s doctrine”* or *“the doctrine”* or *“the doctrine of Christ.”* Those who depart from (1 Tim. 4:1), or walk disorderly (2 Thes. 3:6) to apostolic faith and practice are to be confronted, corrected and if necessary removed from the membership (1 Cor. 5:11-13). Remember, “doctrine” is merely the “teachings” of God’s Word. Those who oppose *“doctrine”* are opposing the Word of God and claiming they do not need to be taught God’s Word.

¹⁹ **“Exhort and convince”** –. The qualified man is capable of the positive (exhort) and negative (convince) defense of sound doctrine. To *“exhort”* is the positive encouragement to embrace and practice sound doctrine. It involves the ability to understand and convey the truth in such a way that promotes others to receive the truth. To “convince” is the negative response to those who oppose the truth. It involves the capability of understanding the truth in such a way that you can confront and convict wrong thinking in regard to the truth.

²⁰ **“Mouths must be stopped”** – One cannot stop a person from speaking, but one can present the truth so clearly and effectively that those who oppose it look foolish before others, and are silenced due to shame in opposing what they cannot reasonably refute.

²¹ **“For filthy lucre’s sake”** – Money should never be the determining factor in serving God. If it’s God’s will for a man to pastor a little congregation who cannot support his family, then be sure that God will provide some other way, if not by his own labor. No congregation should use this to restrict a Pastor from meeting the needs of his family, if they cannot meet those needs. However, much of the ministry today is in it for the money, prestige and power. The New Testament ministry was committed to the sacrificial giving ministry rather than calling on others to sacrificially give to them.

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14 Not giving heed to Jewish fables, and commandments of men,²² that turn from the truth.

15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

16 They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.²³

Chapter 2

But speak thou the things which become sound doctrine:²⁴

2 That the aged men²⁵ be sober, grave, temperate, sound in faith, in charity, in patience.

3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;²⁶

4 That they may teach the young women to be sober, to love their husbands, to love their children,

5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober minded.²⁷

7 In all things shewing thyself a pattern²⁸ of good works: in doctrine shewing²⁹ uncorruptness, gravity, sincerity,

²² “**Commandments of men**” – Commandments of men are doctrines which are not clearly taught by the Scriptures or necessarily inferred by the Scriptures. They have their ultimate source in “*men*” rather than in God’s Word. Such doctrines may have the appearance of having their basis in God’s word due to eisegesis (to read something into the scriptures that is not there) or mishandling of the Biblical context.

²³ “**Reprobate**” – God never elected anyone to damnation. God does not need to elect anyone to damnation as free will has made that choice and all mankind is justly condemned already. Election is always “to” salvation and is a matter of “mercy” not justice (Rom. 9:16, 18; 11:5). The reprobate are those whose lives and doctrine manifest their lost condition that they are not of God’s elect.

²⁴ “**Sound doctrine**” – This is another synonym for “*the faith*” or “*the apostle’s doctrine*” or “*the truth*” or “*the tradition*” or “*the doctrine*” or “*the doctrine of Christ*.” It refers to the “*common faith*” that made apostolic congregations like faith and order with each other. Those walk contrary to this standard are to be withdrawn from (2 Thes. 3:6).

²⁵ “**The aged men**” – Here Paul begins to separate and identify those in the congregation who are to be role models under the leadership of the ordained ministers. He begins with “*aged men*” and then proceeds to “*aged women*” and under these two primary role models falls “*young women*” and “*young men*.” The qualifications for eldership are just the pattern that all members should strive to be like. Those members who should take the lead in following that pattern are those who are the oldest in the faith. It is a shame that many older believers are still spiritual infants rather than spiritual role models.

²⁷ “**Sober minded**” – “*sober minded*” translates the Greek term *sophreneo* and refers to being right minded, balanced, self-controlled, self-restrained, or proper conduct.

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8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;

10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour³⁰ in all things.

11 For the grace of God³¹ that bringeth salvation hath appeared to all men.³²

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, ³³ and the glorious appearing of the great God and our Saviour Jesus Christ;

The Grandville Sharpe Rule – Tit. 2:13

A well known conservative Pretrib Greek scholar says of this passage: “**The use of the article *ten* with ‘blessed hope’ and its absence from the term ‘appearing’ (which is in the same case as ‘hope’ and is joined to it by *kai*, and) indicates that the blessed hope and appearing in glory are one event.**” – Homer A. Kent, *The Pastoral Epistles*, (Chicago, Moody Press, 1982), p. 228. The very same Greek construction is found in the latter part of the verse. The same writer goes on to say, “**However, following the same principle regarding the Greek definite article, as in the case of ‘blessed hope and appearing,’ it is seen that only one Person is in view. Jesus Christ is our great God and Savior.**” – Ibid. p. 228. Hence, the idea expressed by the Greek text would be translated as follows, “*Looking for that blessed hope which is the glorious appearance of the Great God and Saviour which is Jesus Christ.*” The English term “and” can mean “even” or expressing the idea of another following description of what has already been described. The Greek grammar demands this is true. The blessed hope of the congregational body of Christ is the posttrib glorious appearing of Christ as “*the great God.*” This is the appearing that the congregations in Asia were “looking” for (Rev. 1:7).

²⁸ “**Shewing thyself a pattern**” – Here is the key to understanding the ultimate design for eldership qualifications. The ordained must have a life that can be placed before the congregation as the proper pattern to follow for aged men, aged women, young women and young men. Polygamy, divorce, unruly household, or characteristic flaws in character or poor witness before the public are not the kind of pattern for others to follow.

²⁹ “**In doctrine shewing**” – Doctrine is simply teaching, and teaching forms the foundation of all true Biblical daily practice. So our doctrine is manifested in our life choices and actions.

³⁰ “**May adorn the doctrine of God our Saviour**” –. Your daily life should exemplify your doctrine. Here is a direct assertion that Jesus Christ our Savior is God (v. 13 “our Savior Jesus Christ”).

³¹ “**The grace of God....has appeared**” – Noah “found grace in the eyes of the Lord.” Grace has been the basis of the gospel since Genesis (Acts 10:43; Heb. 4:2; Rom. 4:16). However, it first “*appeared*” in the Person of Jesus Christ at His first advent as promised by all the prophets (1 Pet. 1:10).

³² “**All men**” – “*all men*” - Greek *pasin anthropoid* - this is called by grammarians the “anarthous construction (no definite article) and is designed to stress kinds or classes and thus “all kinds or classes of men.”

³³ “**That blessed hope**” – See comment above under “The Grandville Shape Rule – Titus. 2:13.”

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14 Who gave himself for us³⁴ 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.

Chapter 3

Put them in mind³⁵ 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.³⁶

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,³⁷ 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,³⁸ that they which have believed in God might be careful to maintain good works.³⁹ These things are good and profitable unto men.

³⁴ **“Gave himself for us”** – Christ died for his sheep (Jn. 10:10), for his elect (Rom. 8:32) and to redeem creation from the corruption of sin (Rom. 8:20-25). Christ died for all men without distinction of race, gender or class. Salvation was expanded from primarily Jewish elect before the cross to the “whole world” of nations after the cross (Rom. 12:12-13).

³⁵ **“Put them in mind”** – He now addresses disorderly practices by disorderly members and how to deal with them in verses 1-11. Sin is rebellion against established authority. The ultimate authority behind all established authorities is God. To rebel against established authorities (governments, church leaders, parents, etc.) is to rebel against God.

³⁶ **“Shewing all meekness unto all men”** – If you understand anything it is because of grace. God freely chooses to give some understanding that he does not others. If he has given you better understanding of the truth or a more fuller understanding it is not due to what you deserve, as Paul reminds Titus of our former selves (v. 3) in contrast to the difference made in us by the grace of God (vv. 4-7). Paul tells Timothy to approach those who have been led astray in gentleness and meekness (2 Tim. 2:24-26).

³⁷ **“Washing of regeneration, and renewing of the Holy Ghost”** – Paul is referring to the negative and positive work of the Holy Spirit in the interior man that restores fallen man to God. Fallen man is sinful by nature thus lacking the righteousness of God. The *“washing of regeneration”* refers to the cleansing of sin from the separated spirit of man where the faculty of conscience exists (Heb. 9:14), through the truth of the gospel, thus removing the presence and power of Satan from within the spirit of man (Eph. 2:2-3) by an act of creation (Eph. 2:10a), whereby the spirit of man is renewed in the image of God or the righteousness and true holiness of God (Eph. 2:24; Col. 3:10).

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9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretick after the first and second admonition reject;⁴⁰

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

12 When I shall send Artemas⁴¹ unto thee, or Tychicus,⁴² be diligent to come unto me to Nicopolis:⁴³ for I have determined there to winter.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen. « *It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.* »[See map on next page]

³⁸ **“I will that thou Affirm constantly affirm”** – *“I will”* Paul is commanding Titus in the most emphatic manner to keep on doing this (present tense – continuing action). We need constant reminding that we exist on earth for no other purpose but to glorify God in our words and actions.

³⁹ **“Careful to maintain good works”** – Good works are the product of salvation (Eph. 2:10) rather than its cause (Rom. 4:5-6). Those who profess justification by faith without works but then produce no works but bad works offer no justification before men they are truly saved (James 2:14-18). However, we are saved to serve, and the character of our service represents the God whom we profess. Christ calls us to let our lights shine so that our Father in heaven will be glorified (Mt. 5:16).

⁴⁰ **“Reject”** – *“Reject”* translates the Greek imperative and is a command. There is an allusion in this text to the threefold process in dealing with erring members in the congregation who will not hear rebuke in Matthew 18:15-18. The term *“heretic”* translates a Greek term which alludes to people who makes a choice and will not change their minds, or to strongly opinionated and self-willed people. Such are the root cause of schisms in the congregational body. It is the ordained leadership that initiates action toward such a person. Any member attempting to teach the congregation contrary to its leadership is suspect of being this kind of person and should be confronted and rebuked by the ordained leadership because they have no authority to take on that position before or within the congregation.

⁴² **“Tychicus”** – *“(tik'i-kus; "fortuitous")*. One of Paul's fellow laborers. He is first mentioned as a companion of the apostle during a portion of Paul's return journey from the third missionary tour (Acts 20:4). He is there expressly called (with Trophimus) a native of Asia Minor; but while Trophimus went with Paul to Jerusalem (Acts 21:29), Tychicus was left behind in Asia, probably at Miletus (Acts 20:15, 38). In Paul's first imprisonment he was with the apostle again (Col. 4:7-8; Eph. 6:21-22). The next reference to him is in Titus 3:12. Here Paul (writing possibly from Ephesus) says that it is probable he may send Tychicus to Crete, about the time when he himself goes to Nicopolis. In 2 Tim. 4:12 (written at Rome during the second imprisonment), he writes, "Tychicus I have sent to Ephesus." There is much probability in the conjecture that Tychicus was one of the two "brethren" (Trophimus being the other) who were associated with Titus (2 Cor. 8:16-24) in conducting the business of the collection for the poor Christians in Judea (from New Unger's Bible Dictionary)." – Larry Killion, **The Landmark Edition of the King James Study Bible**, Titus

⁴³ **“Nicopolis”** – The footnote found in the Received Text identifies this city as the place where Paul penned this letter and sent it to Crete. The mail carrier was either Artemas or Tychicus. Therefore, this occurred on his way to Rome just prior to his second imprisonment at Rome.

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