

INTRODUCTION TO THE LETTER TO TITUS

This letter was written by Paul after his first imprisonment at Rome and before his second. It was written before Paul's Second Letter to Timothy, but after First Timothy. The summer or fall of 66 or 67 A.D. is probably the time of writing.

Titus was a Greek, a Gentile. He was with Paul at the Jerusalem Meeting (*Acts 15*), although not mentioned by name. Unlike the case of Timothy,

Paul refused to permit Titus to be circumcised (*Gal. 2:1-5*). Titus is often mentioned in Paul's Letters, and took the First Letter to the Corinthians. Chrysostom identifies him with the Titus Justus of *Acts 18:7*, although there is not much evidence. In this Letter, he is left at Crete to *put things in order*. Crete is a large island, 150 miles long and about 35 miles wide. *2 Tim. 4:10* later places him at Dalmatia when Paul was imprisoned at Rome the second time. In this Letter, we have Paul asking him to come to Nicopolis, which is on the coast of Dalmatia (which is part of Illyricum).

Andreas Cretensis, who lived on Crete in the seventh century, wrote this about Titus. "Titus is related to the proconsul of the island: among his ancestors are Minos and Rhadamanthus. Early in life he obtained a copy of the Jewish Scriptures, and learned Hebrew in a short time. He went to Judea and was present at the Meeting mentioned in *Acts 15*. He became a Christian before Paul did, but afterward became his constant companion." [I have paraphrased this.]

There were Jews from Crete at Jerusalem on Pentecost (*Acts 2:11*), and some of these brought Christianity back to the island. So the church on

Crete would have a Jewish flavor (*compare Acts 21:20*). When Paul came there and won large numbers of Gentiles to Christ, problems developed with the *circumcision party*, as it had everywhere else, because they wanted to circumcise the Gentiles and force them to keep the Law. To make the Law more attractive, they went so far as to teach that you could continue to sin without fear of punishment, just so long as you kept up the sacrifices of the Law. This, of course, was just what the weak Christians wanted to hear! Paul tells Titus not to be timid, but to sharply correct these matters, and to put a stop to the false teaching of the *circumcision party*.

THE LETTER OF PAUL TO TITUS

1 From Paul, a servant of God and an apostle of Jesus Christ.

I was chosen and sent to help the faith of God's chosen people and lead them to the truth taught by our religion, ²which is based on the hope for eternal life. God, who does not lie, promised us this life before the beginning of time, ³and at the right time he revealed it in his message. This was entrusted to me, and I proclaim it by order of God our Savior.

⁴I write to Titus, my true son in the faith that we share:

May God the Father and Christ Jesus our Savior give you grace and peace.

Titus' Work in Crete

⁵I left you in Crete for you to put in order the things that still needed doing, and to appoint church elders in every town. Remember my

1 Paul, a servant of God and an apostle of Jesus Christ for the faith of God's elect and the knowledge of the truth that leads to godliness—a faith and knowledge resting on the hope of eternal life, which God, who does not lie, promised before the beginning of time, and at his appointed season he brought his word to light through the preaching entrusted to me by the command of God our Savior,

To Titus, my true son in our common faith:

Grace and peace from God the Father and Christ Jesus our Savior.

Titus' Task on Crete

The reason I left you in Crete was that you might straighten out what was left unfinished and appoint elders in every town, as I di-

1. **From Paul, a servant of God.** Paul often calls himself a *servant of Christ*. Compare *1 Cor. 3:5* and note. **I was chosen.** This is his authority from God. **God's chosen people.** It was always God's plan to save the Gentiles (see *Acts 15:14-18*). **Lead them to the truth.** Compare *1 Tim. 2:4*.

2. **Which is based.** The hope for eternal life is the basis for faith and truth. Compare *1 Tim. 1:16*. **Before the beginning of time.** *2 Tim. 1:9*. God's ACT in Christ to save us and bless us was decided even before Creation!

3. **And at the right time.** For centuries, only the Jew had the promise. But the FACT is revealed in Christ! Compare *1 Cor. 2:7-10*. **This was entrusted to me.** Paul's *gospel* was no second-hand thing! God gave it to him!!!

4. **I write to Titus.** This is to show that Titus has Paul's AUTHORIZATION. Titus was one of the *evangelists* (see note on *Eph. 4:11*) whom Paul trained and sent out. Others were: Timothy, Trophemus, John Mark, etc.

5. **To put in order.** Some things required *time* to complete. **To appoint church elders.** These were spiritual leaders in the local congregation, and there were always more than one. Compare *1 Tim. 3:1-7*. Note that the church at Ephesus had church elders in less than three years time (*Acts 20:17*). **In every town.** Each congregation had its own church elders and church helpers.

instructions: ⁶an elder must be without fault; he must have only one wife, and his children must be believers and not have the reputation of being wild or disobedient. ⁷For since he is in charge of God's work, the church leader should be without fault. He must not be arrogant or quick-tempered, or a drunkard, or violent, or greedy. ⁸He must be hospitable and love what is good. He must be self-controlled, upright, holy, and disciplined. ⁹He must hold firmly to the message which can be trusted and which agrees with the doctrine. In this way he will be able to encourage others with the true teaching, and also show the error of those who are opposed to it.

¹⁰For there are many who rebel and deceive others with their nonsense, especially the converts from Judaism. ¹¹It is necessary to stop their talking, because they are upsetting whole families by teaching what they should not, for the shameful purpose of making money. ¹²It was a Cretan himself, one of their own prophets, who said, "Cretans are always liars, wicked beasts, and

6 rector you. An elder must be blameless, the husband of but one wife, a man whose children believe and are not open to the charge of being wild and disobedient. Since an overseer is entrusted with God's work, he must be blameless—not overbearing, not quick-tempered, not given to much wine, not violent, not pursuing dishonest gain. Rather he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined. He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it.

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10 For there are many rebellious people, mere talkers and deceivers, especially those of the circumcision group. They must be silenced, because they are ruining whole households by teaching things they ought not to teach—and that for the sake of dishonest gain. Even one of their own prophets has said, "Cretans are always liars, evil brutes, lazy

6. **Must be without fault.** This means he must be one of the outstanding men of the group. **Only one wife.** A married man. These qualifications are examined in the notes on *1 Tim. 3:1-7*.

7. **For since he is in charge.** In the early church, *bishop, overseer, elder, pastor* all described the same "church board" who were *in charge* of the local church. See notes on *1 Tim. 3:2-3*.

8. **He must be hospitable.** This was especially important in these violent times, when a Christian might have to *run for his life!* In general, every Christian is to develop these good qualities!!!

9. **He must hold firmly.** Strong in the TRUTH, able to teach the doctrine and show the error of opponents.

10. **Who rebel and deceive others.** In a sense, only a *Christian* can rebel or be a hypocrite. Paul points to Christian Jews (the circumcision party) as being the most guilty of things like this. Compare Paul's Letter to the Galatians.

11. **It is necessary.** These people must be stopped, not by persecution or force, but using Truth to expose their error! This is the only safe way to handle such a matter, *but it must be done in love!* **Of making money.** Neither money itself, nor the making of money, is a sin! But God did not intend religion to be used as a money-making scheme (*1 Tim. 6:3-10*). These false teachers taught that the *rites* of the Law would forgive the sins of those who *continued to sin!*

12. **It was a Cretan himself.** Epimenides, writing about 500 B. C. This implies the false teachers said they were *prophets*. Paul quotes one of their own prophets who "tells it like it is" about the character of the people of Crete.

lazy gluttons." ¹³And what he said is true. For this reason you must rebuke them sharply, so that they may have a healthy faith, ¹⁴and no longer hold on to Jewish legends and to human commandments which come from men who have rejected the truth. ¹⁵Everything is pure to those who are themselves pure; but nothing is pure to those who are defiled and unbelieving, because their minds and consciences have been defiled. ¹⁶They claim that they know God, but their actions deny it. They are hateful and disobedient, not fit to do anything good.

gluttons." This testimony is 13 true. Therefore, rebuke them sharply, so that they will be sound in the faith and will 14 pay no attention to Jewish myths or to the commands of those who reject the truth. To the pure, all things are 15 pure, but to those who are corrupted and do not believe, nothing is pure. In fact, both their minds and consciences are corrupted. They claim to 16 know God, but by their actions they deny him. They are detestable, disobedient and unfit for doing anything good.

Sound Doctrine

2 But you must teach what is required by sound doctrine. ²Tell the older men to be sober, sensible, and self-controlled; to be sound in their

What Must Be Taught to Various Groups

2 You must teach what is 2 in accord with sound doctrine. Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance.

13. **For this reason.** A healthy faith grows out of a holy life! Titus is to sharply rebuke their rebellion and false teaching (IN LOVE) so that they will have a healthy faith!

14. **And no longer hold on to.** Many Jewish traditions were harmless (see *Acts 21:20* and note). But these Jewish legends and human commandments fooled people into rejecting God's Truth! Compare *1 Tim. 1:4; Mark 7:4, 8; Col. 2:16-23* and notes.

15. **Everything is pure.** Compare Peter's vision (*Acts 10:9-16*), and what Paul says in *1 Cor. 6:12*. The meaning is: "The fulfilling of bodily desires is, when lawful, a *pure thing* in the case of those who are themselves *pure*; but this is *impure*, even when lawful, to those who are themselves *impure, defiled and unbelieving*." Paul is talking about Christians who make themselves *impure* by their attitude and unholy life. *MacKnight* writes: "As the Jews believed themselves the only holy people on the earth, it must have been extremely displeasing to the false teachers of that nation to find themselves represented as *polluted* like the Gentiles." *Lipscomb* writes (*on Rom. 14:1*): "A man's faith is weak when it is troubled over untaught and doubtful questions. . . . It was the duty of Christians to receive these persons of weak and morbid consciences, but not to the discussion of doubtful questions. It is sinful to disturb the peace and harmony of Christians over these untaught questions. The continual discussion of questions of this character will destroy the harmony and zeal of any congregation, and Paul instructs the church not to permit it." The churches should not give such false teachers a platform from which to speak. "Woe to those, who call the bad good and the good bad, who make the light darkness and the darkness light, who make the sweet bitter and the bitter sweet" (*Isa. 5:20* Zamenhof).

16. **But their actions deny it.** They boasted about God (compare *Rom. 2:17*), but their unholy lives proved they did not know Him! See also *2 Tim. 3:1-9*.

1. **But you must teach.** One of the "jobs" of the evangelist was to teach. See *1 Tim. 6:11; 2 Tim. 2:2*. **Sound doctrine.** The *truth in love* which produces a healthy faith.

2. **Tell the older men.** Turning to God meant a drastic change in their way of life. See note on *1 Thess. 1:9*. Remember these were recently living in the sins of paganism.

faith, love, and endurance. ³In the same way tell the older women to behave as women who live a holy life should. They must not be slanderers, or slaves to wine. They must teach what is good, ⁴in order to train the younger women to love their husbands and children, ⁵to be self-controlled and pure, and to be good housewives, who obey their husbands, so that no one will speak evil of the message from God.

⁶In the same way urge the young men to be self-controlled. ⁷You yourself, in all things, must be an example in good works. Be sincere and serious in your teaching. ⁸Use sound words that cannot be criticized, so that your enemies may be put to shame by not having anything bad to say about us.

⁹Slaves are to obey their masters and please them in all things. They must not talk back to

Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. Then they can train the younger women to love their husbands and children, to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God.

Similarly, encourage the young men to be self-controlled. In everything set them an example by doing what is good. In your teaching show integrity, seriousness and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us.

Teach slaves to be subject to their masters in everything, to try to please them, not to talk back to them,

3. **Tell the older women.** Holy living is the general rule for all **Not be slanderers.** Not sharp-tongued gossips and busybodies. **Or slaves to wine.** Compare *1 Cor. 6:12-13; 1 Tim. 3:8*. This is a general Christian doctrine. **They must teach.** Every Christian is a teacher in a general sense, but the older women have a special responsibility to the younger women.

4. **To love their husbands.** Some think this points to newly married women. These might be more in danger of despising the physical side of marriage (see notes on *1 Cor. 7:2-5*). Men and women are not meant to compete! They work together to make a life for themselves and their children. "In three things I was beautified, and stood up beautiful both before God and men: the unity of brethren, the love of neighbors, a man and a wife that agree together" (*Ecclus. 25:1*). See also *Eph. 5:24-25*.

5. **So that no one will speak evil.** *Chrysostom* writes: "For the Greeks judge not of the doctrines by the doctrine itself, but they make the life and conduct the test of the doctrines." See also *1 Pet. 3:1-2*.

6. **Urge the young men.** That they may act sensibly in the giddy age of youth. Compare *verse 12*.

7. **You yourself.** Some think this implies that Titus was himself a young man. But whatever age, the spiritual age is to set the example by their own holy living.

8. **Use sound words.** "Rebuke error sharply, but do it in a spirit of love, and be careful about making rash statements. Your purpose is to produce a healthy faith in those whom you teach." **Not having anything bad.** That is, *so that they will not have anything bad to report about us.* See *verse 10; 1 Pet. 2:12*.

9. **Slaves.** Half the world were slaves in that period of time, therefore many early Christians were slaves. There was a danger they would think their coming to Christ would free them from *civil law*. Compare *Rom. 13:1-8*. Paul's Letter to Philemon tells us something about a slave who becomes a Christian. **They must not talk back to them.** Not being arrogant or insulting to their masters; not opposing their plans and trying to sabotage their business. See *1 Pet. 2:18*.

them, ¹⁰or steal from them. Instead, they must show that they are always good and faithful, so as to bring credit to the teaching about God our Savior in all they do.

¹¹For God has revealed his grace for the salvation of all men. ¹²That grace instructs us to give up ungodly living and worldly passions, and to live self-controlled, upright, and godly lives in this world, ¹³as we wait for the blessed Day we hope for, when the glory of our great God and Savior Jesus Christ will appear. ¹⁴He gave himself for us, to rescue us from all wickedness and make us a pure people who belong to him alone and are eager to do good.

¹⁵Teach these things, and use your full authority as you encourage and rebuke your hearers. Let none of them look down on you.

and not to steal from them, ¹⁰ but to show that they can be fully trusted, so that in every way they will make the teaching about God our Savior attractive.

For the grace of God that ¹¹ brings salvation has appeared to all men. It teaches ¹² us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, while we ¹³ wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ, who gave himself for ¹⁴ us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.

These, then, are the things ¹⁵ you should teach. Encourage and rebuke with all authority. Do not let anyone despise you.

10. **Or steal from them.** Slaves have always felt tempted to steal from their owners, excusing this by saying it is owed to them for their work. **Instead, they must show.** A good slave would *advertize* his Christianity to his master by his dependability. We either give God glory, or disgrace Him, by the lives that we live!

11. **For the salvation of all men.** God's grace is the Good News of Christ! It teaches us to live holy, useful lives. Paul proves the universal need for doing right, by showing that no rank or class or race or type of man is excluded from the saving power of God's grace.

12. **That grace instructs us.** The Good News teaches us to give up ungodly living, especially atheism and idolatry, and worldly passions (1 Pet. 4:2-4). **And to live.** The Christian life is a well-behaved life. **Self-controlled.** Not a slave to bodily needs and desires (1 Cor. 6:12). **Upright.** One who does good to others (Matt. 7:12; 1 John 4:20). **Godly.** See 1 Pet. ch 2.

13. **As we wait.** [EPIPHANEIAN = appearance, coming = the blessed Day.] As *citizens of heaven*, our **BLESSED HOPE** is the Coming of Christ and our **CHANGE**, in which He will take us **HOMEL!** See Phil. 3:20. Compare 1 Cor. 1:7; 1 Thess. 1:10.

14. **He gave himself for us.** Compare John 10:17-18; 1 Tim. 2:6. He gave himself as the *price* to buy us from the power and punishment of sin (see 1 Cor. 6:20; Col. 1:20). **Who belong to him alone.** This *symbolism* comes from Exod. 19:5; Deut. 7:6. Like the Jews of old, Christians are a *pure people who belong to Him alone!* They show this by being **EAGER** to do good!

15. **Teach these things.** God's Plan for saving men; Christ-on-the-cross; the blessed Day when Christ will Come; the need for holy living and good works; etc. **Use your full authority.** As an *evangelist*, he had the necessary *authority* to put in order the things that still needed doing (Titus 1:5). See note on 2 Tim. 4:5. **Let none of them.** Titus was probably older than Timothy, but he was a Gentile. The *circumcision party* in the church might be expected to *look down* on him for this reason. He is not to *let them get away with this!* He is God's servant (evangelist) and it is important both that he is respected and that he lives in such a way to command respect.

Christian Conduct

3 Remind your people to submit to rulers and authorities, to obey them, to be ready to do every good thing. ²Tell them not to speak evil of anyone, but to be peaceful and friendly, and always show a gentle attitude toward all men. ³For we ourselves were once foolish, disobedient, and wrong. We were slaves to passions and pleasures of all kinds. We spent our lives in malice and envy; others hated us and we hated them. ⁴But when the kindness and love of God our Savior appeared, ⁵he saved us. it was not because of any good works that we ourselves had done, but because of his own mercy that he saved us through the washing by which the Holy Spirit

Doing What Is Good

3 Remind the people to be subject to rulers and authorities, to be obedient, to be ready to do whatever is good, to slander no one, to be peaceable and considerate, and to show true humility toward all men. **2**

At one time we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures. We lived in malice and envy, being hated and hating one another. But when the kindness and love of God our Savior appeared, he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the **3**

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1. **Remind your people.** Crete had been under Roman control for about 100 years at this time, but the people were restive! The *circumcision party* said no believer in the True God had any responsibility to the civil government and its laws, because these things were purely human. Paul had to fight against this kind of thinking everywhere he went!!! Compare *Rom. ch 13*. Christians are to be *good citizens!* Every good thing that the civil government might require them to do.

2. **Not to speak evil** of anyone because of his race or religion. **Peaceful and friendly.** A Christian is not to be *contentious*, but to keep his temper, be ready to forgive others, avoid prejudice, be honest and fair, and try to live at peace with everyone. See *James 3:17-18*.

3. **For we ourselves.** Paul speaks of "we Christians" in general, not himself. **Foolish, disobedient, and wrong.** "Even we Jews can't talk about others, because we were once foolish in our thinking about religion and the traditions handed down to us. So the very same thing is true of both Jews and Gentiles." **We were slaves.** See *1 Pet. 4:3-4*. **We spent our lives.** Remembering our own faults ought to make us more tolerant about *judging* others and keep us from severely scolding them when they fall into sin through their weakness. See *Gal. 6:1-10*.

4. **But when.** "The only reason any of us are different now, is that God our Savior acted in Christ to set us free!"

5. **He saved us.** "We could not save ourselves, so He acted to give us a way out of our doom!" See *Rom. 8:1-4* and notes. **It was not because.** We could not place an obligation on Him! **But because.** His own mercy, based on his love (*1 John 4:8-10*), is the reason why he saved us! **Through.** God requires us to reach out through faith to seize the sacrifice of Christ! Salvation is not *achieved*, but *seized!!!* God saves those who respond to his act in Christ. **The washing.** *Eph. 5:26* points this to the birth of "water and the Spirit" (*John 3:5-7 and notes*). **By which.** This is the point of contact. **The Holy Spirit.** He is the proximate contiguous source of our life. See *John 3:6* and note. **Gives us.** *Gal. 3:27; 2 Cor. 5:17*. *The Expositor's Greek Testament* says: "The verse may be paraphrased as a statement of fact thus: - God saved us by Baptism, which involves two complementary processes, (a) the ceremony itself which marks the actual moment in time of the new birth, and (b) the daily, hourly, momentarily renewing of the Holy Spirit, by which the spiritual life is supported and fostered and increased. And the moving cause of this exceeding kindness of God was not any merits of our own, but His mercy." [On (b), see note on *1 Cor. 6:11*.]

gives us new birth and new life. ⁶God poured out the Holy Spirit abundantly on us, through Jesus Christ our Savior, ⁷so that by his grace we might be put right with God and come into possession of the eternal life we hope for. ⁸This is a true saying.

I want you to give special emphasis to these matters, so that those who believe in God may be concerned with giving their time to doing good works. These are good and useful for men. ⁹But avoid stupid arguments, long lists of names of ancestors, quarrels, and fights about the Law. They are useless and worthless. ¹⁰Give at least two warnings to the man who causes divisions, and then have nothing more to do with him. ¹¹You know that such a person is corrupt, and his sins prove that he is wrong.

Final Instructions

¹²When I send Artemas or Tychicus to you, do

Holy Spirit, whom he poured out on us generously through Jesus Christ our Savior, so that, having been justified by his grace, we might become heirs having the hope of eternal life. This is a trustworthy saying. And I want you to stress these things, so that those who have trusted in God may be careful to devote themselves to doing what is good. These things are excellent and profitable for everyone.

But avoid foolish controversies and genealogies and arguments and quarrels about the law, because these are unprofitable and useless. Warn a divisive person once, and then warn him a second time. After that, have nothing to do with him. You may be sure that such a man is warped and sinful; he is self-condemned.

Final Remarks

As soon as I send Artemas or Tychicus to you, do your

6. **God poured out.** God showed that he would accept the Gentiles, by pouring out the Holy Spirit on them (*Acts 10:44 and note*). Joel had predicted this (*Acts 2:16-21*). Every Christian has the Holy Spirit as a gift (*Acts 5:32 and note*).

7. **We might be put right with God.** God's act in Christ makes it possible for us to change! [Justify = pronounce *not guilty*.] Compare *Rom. 2:13; 8:4* and notes. **And come into possession.** As adopted children of God, everything He has belongs to us as well!!!

8. **This is a true saying.** What he has just pointed out in *verses 4-7*. **Special emphasis.** "Belief in God is not just some idea to argue about; it is a whole new way of life! Good works help others, and they make the one who does them happy both in this world and in the next!"

9. **But avoid stupid arguments.** See note on *Titus 1:15*. The *circumcision party* were very proud of their family records, and tried to use such things to make slaves of the Gentile Christians. See *1 Tim. 1:3-4* and notes.

10. **Give at least two warnings.** Stupid arguments are dangerous things to the life of the congregation. Those who start trouble about such things must be dealt with firmly. **Then have nothing more.** This is what Jesus said to do with such a person (*Matt. 18:15-17*). But notice this is the *final* action, and you only do this after all other means have failed to get the person to respond.

11. **His sins prove that he is wrong.** It is a waste of time to argue with such a person. He is self-condemned, because his separation from the church is due to his own act. Paul would say this one is condemned by his former spiritual self. *But notice Jude 22-23*.

12. **When I send.** It was important that someone be there on Crete to replace Titus. Titus was not "bishop of Crete" in the modern sense, but a *teaching evangelist* (see note on *Eph. 4:11*), and so were

your best to come to me in Nicopolis, because I have decided to spend the winter there. ¹³Do your best to help Zenas the lawyer and Apollos to get started on their travels, and see to it that they have everything they need. ¹⁴Have our people learn to give their time in doing good works, to provide for real needs; they should not live useless lives.

¹⁵All who are with me send you greetings. Give our greetings to our friends in the faith.

God's grace be with you all.

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devote themselves to doing what is good, in order that they may provide for daily necessities and not live un-
productive lives.

Everyone with me sends 15
you greetings. Greet those who love us in the faith.
Grace be with all of you.

Artemas (who is only mentioned here) and Tychicus. **Nicopolis.** A town in the edge of Dalmatia (Illyricum) on the west coast of Greece. It was named for the victory of Actium by the armies of Emperor Augustus. Traditional history says Paul did spend the winter there, that he was again arrested and taken to Rome where he was later executed.

13. Zenas the lawyer and Apollos. "Teachers of the Law" were often called *lawyers*. Zenas is mentioned only here. We met Apollos in *Acts 18:24*, etc. It was standard practice for congregations to help the evangelists on their travels, with money and supplies.

14. To provide for real needs. Such as mentioned in *verse 13*. Christianity teaches a "work-ethic" (see *Eph. 4:28; 2 Thess. 3:6-13*). The *gospel* does have a *social side!*

15. All who are with me. As an apostle, Paul was always a center of religious activity. It is probable that he taught a "school of preaching," in which he trained evangelists to send out. The apostle John did this. **With you all.** The form of Paul's final greeting implies he intended all the Christians on Crete to share in this Letter.