



# Titus

*A COMMENTARY OUTLINE*

TEACHING THE CRETANS

## TABLE OF CONTENTS

Outline - A Bird's Eye View of Titus .....	<i>i</i>
Leadership in the Church - Titus 1:1-16.....	1
Demanded Demeanor - Titus 2:1-10.....	10
Summary of God's Grace - Titus 2:11-15 .....	13
Our Conduct in Society - Titus 3:1-15 .....	17
Observations on Submission.....	23
Observations on Church Organization.....	25

# Outline

## or “A Bird’s Eye View of Titus”

---

### LEADERSHIP IN THE CHURCH or “Elders in Every City” 1:1-16

- A. The Salutation 1:1
  - 1. The Writer 1:1-3
    - a. His Relationship to God
    - b. His Relationship to Jesus Christ
    - c. His Relationship to Believers
    - d. His Relationship to Truth
  - 2. The Recipient 1:4a
  - 3. The Greeting 1:4b
- B. The Elders 1:5-9
  - 1. Their Necessity 1:5
    - a. The Special Place of Timothy and Titus
    - b. The Appointed Position of Elders
  - 2. Their Qualifications 1:6-9
    - a. General Qualification 1:6a
    - b. Specific Qualifications 1:6-9
      - (1) Domestically 1:6b
      - (2) Personally 1:7-8
      - (3) Doctrinally 1:9
- C. The Opponents 1:10-16
  - 1. The Presence of the Rebels 1:10-12
    - a. Their Identity 1:10
      - (1) They Reject Authority
      - (2) They Speak Vanity
      - (3) They Practice Deception

- b. Their Damage 1:11
  - (1) The Urgency of the Issue Stated 1:11a
  - (2) The Urgency of the Issue Supported 1:11b
- c. Their Character 1:12
- 1. The Responsibility of Titus 1:13-16
  - a. The Action of Titus 1:13-14
  - b. The Condemnation of the Teachers 1:15-16
    - (1) They Are Condemned by Their Character 1:15
    - (2) They Are Condemned by Their Conduct 1:16

#### DEMANDED DEMEANOR

or “*Things Fitting for Sound Doctrine*” 2:1-10

- A. The Theme Introduced 2:1
- B. The Conduct Expected 2:2-20
  - 1. The Conduct of the Older Men 2:1-2
  - 2. The Conduct of the Older Women 2:3
  - 3. The Conduct of the Younger Women 2:4-5
  - 4. The Conduct of the Younger Men 2:6
  - 5. The Conduct of Titus 2:7-8
  - 6. The Conduct of Servants 2:9-10
    - a. The Responsibility of the Slave 2:9a
      - (1) The Slave Is to Submit to His Master
      - (2) The Slave Is to Please His Master
    - b. The Faults of the Slave 2:9b-10a
      - (1) The Fault of Argumentativeness
      - (2) The Fault of Pilfering
    - c. The Characteristic of the Slave 2:10b
    - d. The Goal of the Slave 2:10c

#### SUMMARY OF GOD’S GRACE

or “*Instructed by Grace*” 2:11-15

- A. God’s Grace: Its Past Provision of Salvation 2:11
- B. God’s Grace: Its Present Provision of Instruction 2:12
  - 1. The Pedagogy of Grace 2:12a
  - 2. The Curriculum of Grace 2:12b
    - a. What to Reject
    - b. What to Embrace
- C. God’s Grace: Its Future Provision of Hope 2:13-14
- D. Titus’s Duty Restated 2:15

## OUR CONDUCT IN SOCIETY

*or "Leaving Our Past Behind Us" 3:1-15*

- A. The Reminder of Our Responsibility 3:1-2
  - 1. Our Responsibility to Authorities 3:1
  - 2. Our Responsibility to Others 3:2
- B. The Reason for Our Responsibility 3:3-7
  - 1. Motivation Emanating from the Past 3:3
  - 2. Motivation Emanating from Our Present 3:4-7
    - a. The Manifestation of Salvation 3:4
    - b. The Basis of Salvation 3:5a
      - (1) Stated Negatively
      - (2) Stated Positively
    - c. The Means of Salvation 3:5b-6
    - d. The Results of Salvation 3:7
- C. The Restatement of Our Responsibility 3:8-11
  - 1. Concerning Christian Living 3:8-9
    - a. That Is Profitable 3:8
    - b. That Is Unprofitable 3:9
  - 2. Concerning Factious Men 3:10-11
- D. The Conclusion 3:12-15
  - 1. Concluding Instructions 3:12-14
  - 2. Concluding Greetings 3:15a
  - 3. Concluding Benediction 3:15b

# Leadership in the Church

or “Elders in Every City”

---

Titus 1:1-16

## THE SALUTATION 1:1

### THE WRITER 1:1-3

“Paul, a bond-servant of God, and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness,<sup>2</sup> in the hope of eternal life, which God, who cannot lie, promised long ages ago,<sup>3</sup> but at the proper time manifested, even His word, in the proclamation with which I was entrusted according to the commandment of God our Savior.”

### His Relationship to God

*Bond-servant* is the Greek word *doulos*. In English the word *servant* makes us think of a worker. The Greek word involves more, however, because it implies the surrender of one’s will to another—in this context, to God. The designation of men as servants of God in the Old Testament was applied to Moses (Joshua 1:1-2) and all the prophets (Jeremiah 7:25). To be a servant of God is to carry out His will; and to carry out His will, it must be known. Amos 3:7 recognizes this fact, saying, “Surely the LORD God does nothing unless He reveals His secret counsel to His servants the prophets.”

These four introductory verses emphasize the one whom Paul served; notice that the name *God* appears five times. The issue was not what Paul did, but whom he served.

### His Relationship to Jesus Christ

Paul is the *apostle of Jesus Christ*. First, the word *apostle* is a transliteration, not a translation. This means the letters of the Greek word, not the meaning of the Greek word, are given. The word has an official tone to it. To be an apostle one had to be called and had to possess credentials proving that calling—calling and credentials are the operative words. Paul reminds the Corinthians that “the

signs of a true apostle were performed among you with all perseverance, by signs and wonders and miracles (II Corinthians 12:12).”

### His Relationship to Believers

The Greek preposition *kata* occurs four times in the salutation. It is translated *for* and *according to* in verse 1, *according to* in verse 3, and *in* in verse 4. Two ideas are present in the preposition as used here. First, it means *in harmony with* and marks a standard of measurement. Second, it may indicate a purpose or aim. In verse 1, Paul is seen as an apostle *with a view to* or *for the purpose of* the faith of those chosen of God. This means Paul’s calling was to develop the faith of believers. But this was not all; he was also an apostle *with a view to* the knowledge of the truth. Developing believers’ faith and knowledge was the aim of Paul’s apostleship. Verse 1 ends by saying this is all *according to* (in harmony with) godliness. A chain is forged: Faith and knowledge are to be developed, resulting in godliness. Good doctrine is to manifest itself in good conduct.

The word translated *chosen* is *eklektos* (English *elect*) and reminds the believer that salvation from beginning to end is all of God.

### His Relationship to Truth

Verse 2 begins with the preposition *epi*, which means *upon* and is used to introduce the basis on which something rests. The verse could well be translated “resting on the hope of eternal life...”

The noun *hope* must be understood in its biblical context. We use the word *hope* to express doubt—as in “I hope I will see you soon.” Hope in the biblical sense does not express doubt, but futurity. Titus 2:13 illustrates this meaning clearly, speaking of the return of Christ as a *blessed hope*. The second coming is an assured fact, but it is also a hope in that it lies in the future. Our hope is assured because it is linked to the trustworthiness of God who *cannot lie*. The single word *apseudas* denotes freedom from deceit or one who is trustworthy; it is used in the New Testament only of God. This creates a contrast to the Cretan condition described in 1:12 saying, “Cretans are always liars...”

The hope of eternal life is not an empty promise for it is manifested in *His word*. God’s promises are verbal and written. Paul plays a special role in the communication of this truth in that it was entrusted to him *according to* (in harmony with) *the commandment of God our Savior*. The order of words in the Greek New Testament is significant. It is *our Savior God*. This places stress, not on His person, but on His work. We know a God who saves men and women.

### THE RECIPIENT 1:4A

“...to Titus, my true child in a common faith...”

Paul’s words show that true Christian fellowship is rooted in a common faith. Titus and Paul sustained a father-son relationship

for two reasons. First, Paul was the instrument used by God to bring the gospel to Titus, making him his spiritual father. Second, their close relationship rested in their common doctrinal belief.

### THE GREETING 1:4B

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

Every one of Paul’s letters begins and ends with a reference to grace. This is demonstrated by examination of the following references:

Romans 1:7, 16:20	I Thessalonians 1:1, 5:28
I Corinthians 1:3, 16:23	II Thessalonians 1:2, 3:18
II Corinthians 1:2, 13:14	I Timothy 1:2, 6:21
Galatians 1:3, 6:18	II Timothy 1:2, 4:22
Ephesians 1:2, 6:24	Titus 1:4, 3:15
Philippians 1:2, 4:23	Philemon 3, 25
Colossians 1:2, 4:18	

## THE ELDERS 1:5-9

### THEIR NECESSITY 1:5

“For this reason I left you in Crete, that you might set in order what remains, and appoint elders in every city as I directed you...”

### The Special Place of Timothy and Titus

Their position lay somewhere between apostle and elder. They were below Paul because they carried out his instructions; they were over elders in that they appointed them. They were special envoys of Paul that completed areas of ministry assigned to them by him, both orally and in writing.

### The Appointed Position of Elders

There are two synonymous designations of church leadership: *elder* and *bishop*. The first is the Greek word *presbuteros*, and the second is the word *episkopos*. They are not two separate offices; both are applied to the same person. Comparison of Titus 1:5, 7 and Acts 20:17, 28 shows the two words are used interchangeably. The ones to be appointed by Titus are called *presbuteros* in verse 5, and the same ones are called *episkopos* in verse 7. The same observation may be made in Acts 20:17 and 28.

Why are two designations given? *Presbuteros* underscores age and maturity; *Episkopos* emphasizes supervision and authority. Titus is not to appoint these men arbitrarily but is to look for four categories of ability. First, they must be men of a certain character (Titus 1:6-9a). Second, they must have tenacious convictions (Titus 1:9). Third, they must have family control (I Timothy 3:4). Fourth,



they must possess superior communication skills (I Timothy 3:2, Titus 1:9b).

The designation *bishop* is applied to Christ in I Peter 2:25 and to men in Acts 20:28. In both passages the word is associated with the *shepherd*, who we understand to be a pastor.

The term *what remains* denotes a lack or deficiency. There were three things that needed attention in the churches of Crete. First, they needed leaders (Titus 1:5). Second, false teaching was going unchecked (Titus 1:10-11, 3:10-11). Third, their conduct was not appropriate for good doctrine (Titus 2:1, 3:1-2).

The words *in every city* point to the autonomy of each local church. To be autonomous means to be self-directing. Each city was to have its own elder or elders; there was no central authority directing all of them.

## THEIR QUALIFICATIONS 1:6-9

### General Qualification 1:6a

“...namely, if any man be above reproach...”

A quick look at a concordance shows that many of the elder/deacon qualifications are expected of all believers. Does the listing of qualifications mean that an elder must have these things in greater abundance than others? If so, who is to be the judge? Or is Paul simply saying that whoever is appointed as an elder must possess these qualities in a reasonable degree?

The word *above reproach* is *anegklatos*, which literally means *not called in*. It refers to one against whom no valid charge of misconduct can be lodged. This quality must be understood in a relative sense. Proof of this is found in the use of this word to describe the believer’s glorified state as found in I Corinthians 1:8 and Colossians 1:22 where it is translated *blameless* and *beyond reproach* respectively.

### Specific Qualifications 1:6-9

#### *Domestically 1:6b*

“...the husband of one wife, having children who believe, not accused of dissipation or rebellion.”

Does this require that an elder be married? This question may be answered negatively for two reasons. First, if he must be married, it follows that he also must have children, which hardly seems reasonable. Second, Paul called himself an elder; and yet, he was unmarried. Does the *husband of one wife* qualification prohibit polygamy? It obviously does, but it must mean more than that because polygamy was forbidden to all believers and was not legal by Roman law. The grammar of these words is important. The

Greek does not have the definite article *the*. When this is the case, the emphasis lies on the quality of the noun. We could paraphrase “one woman kind of man.” Marital fidelity is the requirement.

If the elder has children, three things must be true of them. First, they must be believers. Second, they must not be guilty of *dissipation*, a word meaning *incorrigible*. It is found in I Peter 4:4 where it describes activities characteristic of a gentile lifestyle. Ephesians 5:18 uses it to describe drunkenness. Third, they must not be rebellious. Some of the synonyms of this word are: not made subject, independent, disobedient. The same word is used to describe the rebellion of false teachers in verse 10.

### **Personally 1:7-8**

*“For the overseer must be above reproach as God’s steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain, <sup>8</sup>but hospitable, loving what is good, sensible, just, devout, self-controlled...”*

The verb *must* expresses absolute necessity and was used by Jesus when he said to Nicodemus in John 3:7, “You must be born again.” *Above reproach* is the same word as found in 1:6. In designating the overseer as *God’s steward*, he is showing to whom he is answerable—to God, not the congregation.

#### FIVE NEGATIVE QUALITIES

First, he must not be *self-willed*. This compound word is composed of the word for *self* and a word meaning *to take pleasure in*. Our word *arrogant* comes very close to the meaning, as does *stubborn*. It is used to describe false prophets in II Peter 2:10.

Second, he must not be *quick-tempered*. The word points to a typical inclination—his temper outbursts are an expected part of his conduct. It refers to one who is inclined to anger.

Third, he must not be *addicted to wine*. Wine was a common beverage in Paul’s day. This word was used of a person who became belligerent and quarrelsome through wine. It is also found in the elder qualification list in I Timothy 3:3.

Fourth, he must not be *pugnacious*. Literally, this means *to use one’s fists*. Metaphorically, it referred to a bully.

Fifth, he must not be *fond of sordid gain*. The Greek word refers to money gained dishonestly.

#### SIX POSITIVE QUALITIES

First, he must be *hospitable*. Roman persecution had caused believers to be scattered; and thus, when they traveled, they were dependent upon fellow Christians for food and shelter. Hospitality was so important that it was even extended to one’s enemies as Paul commanded, “If your enemy is hungry, feed him (Romans 12:20).” The Jews believed that God sometimes sent angels in disguise to

see whether people were hospitable. This had happened to Abraham (Genesis 18:2-13) and Gideon (Judges 6:17-22), and they believed it might happen to them (Hebrews 13:2).

Second, he must be characterized as *loving what is good*. He must have an affinity for things that are worthwhile.

Third, he must be *sensible*. Self-control lies at the heart of the word *sophron*. It is given more emphasis than any other quality. It is required of the elder (I Timothy 3:2 translated *prudent*), of the older men (Titus 2:2 *sensible*), of the younger women (Titus 2:5 *sensible*), of the younger men (Titus 2:6 *sensible*), and is used to describe the ministry of older women to the younger (Titus 2:4 *encourage*).

Fourth, he is to be *just*. This word was used of one who conformed to the laws of God and man. The expression “law-abiding” would be appropriate.

Fifth, he is to be *devout*. The word *hosios* refers to one who is pleasing to God.

Sixth, he is to be *self-controlled*. This word is used in Galatians 5:22 to designate a fruit of the Spirit. These last three characteristics describe his relationship manward (*just*), Godward (*devout*), and selfward (*self-controlled*).

### ***Doctrinally 1:9***

“...holding fast the faithful word which is in accordance with the teaching, that he may be able both to exhort in sound doctrine and to refute those who contradict.”

The participle *holding fast* teaches that he must be devoted and tenacious toward doctrine. The words *in accordance with the teaching* show that he is not to be an innovator of doctrine but is to hold strictly to that which he has been taught. This equips him to exhort and refute.

## **THE OPPONENTS 1:10-16**

### **THE PRESENCE OF THE REBELS 1:10-12**

#### **Their Identity 1:10**

“For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision...”

#### ***They Reject Authority***

Paul reminds Titus that these men are not rare and isolated cases; there are *many* of them. The word *rebellious men* is *anupotaktos* and means *not in subjection*. Paul used it to describe rebellious children in verse 6. It is translated *not subject* in Hebrews 2:8.

***They Speak Vanity***

The word *empty talkers* refers to talk that is devoid of truth and thus vain and useless. One who is not subject to God can have nothing worthwhile to say about God. Their empty talk is the fruit of their rebellion. The New Testament always evaluates the message by the truthfulness of its content.

***They Practice Deception***

One may deceive himself, as in Galatians 6:3, or deceive others, as here in Titus 1:10.

**Their Damage 1:11**

*“...who must be silenced because, they are upsetting whole families, teaching things they should not teach, for the sake of sordid gain.”*

***The Urgency of the Issue Stated 1:11a***

The verb *must be* is the same verb used by Jesus in telling Nicodemus that he “must be born again.” The infinitive *silenced* is colorful and expressive. It is a compound word made up of *epi*, meaning *upon*, and *stoma*, which means *mouth*. Literally, it means *to put something over the mouth*, i.e. *gag*. The ability to refute spoken of in verse 9 is now to be put into practice.

***The Urgency of the Issue Supported 1:11b***

The verb translated *upsetting* is a bit weak. The lexical meaning for it is *to cause to fall, to destroy*. It is used in II Timothy 2:18 for the disastrous results of false teaching concerning the resurrection. The word *teaching* should be interpreted as a participle of means. They are destroying households “by means of teaching things they should not teach.” Their success shows they were skillful as teachers. False teachers are often talented teachers, and therein lies the reason why they must be silenced.

Paul is not hesitant to state the motive of the false teachers. NASB has translated *sordid gain*. The Greek word means *dishonest gain*. Most English readers will not understand *sordid* to mean *dishonest*. *Webster’s Unabridged Dictionary* gives word meanings in order of most common usage. For *sordid*, the first meaning given is *filthy, foul, dirty*; the second is *vile, base, mean*; the third is *squalid*; and the fourth is *mercenary*. So *sordid* is supportable but does not reflect the Greek word best.

**Their Character 1:12**

*“One of themselves, a prophet of their own, said, ‘Cretans are always liars, evil beasts, lazy gluttons.’ ”*

This verse shows why the false teachers are so dangerous—the known nature of the people on whom they preyed. Paul quotes a line from Epimenides (5th century B.C.). The truthfulness of this

statement can be supported from other non-biblical sources also. Their lying disposition was so known to the Greeks that they had a verb, *kratzo* (to Crete-ize), that meant to lie. The Cretans are characterized as false, fierce, and fat.

## THE RESPONSIBILITY OF TITUS 1:13-16

### The Action of Titus 1:13-14

*“This testimony is true. For this cause reprove them severely that they may be sound in the faith, <sup>14</sup>not paying attention to Jewish myths and commandments of men who turn away from the truth.”*

There is a verbal correspondence of the word *refute* found in verse 9 and the word *reprove* in verse 13. Both translate the same Greek word. The ability required in verse 9 becomes action in verse 13.

What is the reference of the pronoun *them*? Does it refer to the false teachers or to those who would be receptive to them? Because of the intended results, i.e., *that they may be sound in the faith*, it is best to refer the pronoun to the potential audience of the false teachers. This positive aim will involve a negative achievement—drawing attention away from *myths and commandments of men*. The Jewish myths were fanciful, speculative stories built on the Old Testament. They are found in the pseudepigrapha in such books as “Bel and the Dragon,” “The Rest of Esther,” etc. A sample of some of man’s commandments may be found in I Timothy 4:3-4.

### The Condemnation of the Teachers 1:15-16

*“To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled. <sup>16</sup>They profess to know God, but by their deeds they deny Him, being detestable and disobedient, and worthless for any good deed.”*

#### *They Are Condemned by Their Character 1:15*

This axiom was used by Jesus in dealing with Jewish food laws. It condemns externalism, and asserts that true purity is of the heart. Peter learned this lesson in Acts 10:10-16 when a sheet was lowered, and he was commanded to eat foods normally forbidden to a Jew. Due to the bad character and unbelieving nature of the false teachers, nothing good could come from them.

#### *They Are Condemned by Their Conduct 1:16*

God’s word does not mince words in identifying and describing false teachers. They are truly detestable, disobedient, and worthless.

# **D**emanded Demeanor

or “*Things Fitting for Sound Doctrine*”

---

Titus 2:1-10

## THE THEME INTRODUCED 2:1

*“But as for you, speak the things which are fitting for sound doctrine.”*

The pronoun *you* is the first word of the sentence, which makes it emphatic. It points to a contrast between what the false teachers are doing and what Titus is to do. The following verses are part of the sharp reproof that Titus is to deliver to the churches of Crete.

The verb *fitting* teaches that there is certain conduct that is appropriate to right doctrine. When Jesus came to John to be baptized in Matthew 3:13-15, John hesitated because it did not seem appropriate that he should baptize one as great as Jesus. Jesus replied saying, “Permit it at this time; for in this way it is fitting for us to fulfill all righteousness.” The word *fitting* is the same as used by Paul here in Titus 2:1.

## THE CONDUCT EXPECTED 2:2-10

### THE CONDUCT OF THE OLDER MEN 2:1-2

*“Older men are to be temperate, dignified, sensible, sound in faith, in love, in perseverance.”*

The first quality that should be present in the older men is temperance. While the Greek word in its narrow sense means *to be temperate in the use of wine*, it has a wider meaning of *clear-headed or well-balanced*. To be *dignified* does not mean to be stuffy but denotes one who possesses qualities that deserve respect. It refers to one who manifests seriousness of purpose. The word *sensible* refers to one who has mastered self-control. This quality is given greater importance than the others because it is expected of all believers. The elder must have it (I Timothy 3:2 translated *prudent*); it is to be learned by the younger women (Titus 2:5) as well as the young

men (Titus 2:6); and its verb form expresses the ministry of older women toward the younger (Titus 2:4 translated *encourage*).

The nouns *faith*, *love*, and *perseverance* each have the definite article in front of them. Faith is particularized as *the faith*, which would be a reference to a body of truth or Christian beliefs and doctrine. *Love* with the article refers to that which is produced by the Holy Spirit. *Perseverance* is the familiar *hupomona*, which is *loadcarrying ability*.

There is to be a genuine correspondence between what we believe and how we live. While the qualities listed for older men are by no means confined to them, they should certainly be more refined in them. Physical health may decline with age, but spiritual health is to abound more and more as one grows older. These four qualities are mentioned because the older men are to be leaders, and these particular qualities must be present in a leader.

### THE CONDUCT OF THE OLDER WOMEN 2:3

“Older women likewise are to be reverent in their behavior, not malicious gossips, nor enslaved to much wine, teaching what is good...”

The word *behavior* looks at one’s general demeanor, and *reverent* points to one who is worthy of respect. The word *malicious gossips* is *diabolos*. This word is usually translated *devil* but is here found in feminine gender and literally is *she devils*. The word means *to slander*.

The next two qualities are preceded by the word *not*. Two negatives placed side-by-side suggest a connection; perhaps the wine and the loose tongue indicate cause and effect. The words *teaching what is good* are a single word in Greek. In the book of Titus, Paul gives many single word qualities. This may be a teaching device to aid memory.

### THE CONDUCT OF THE YOUNGER WOMEN 2:4-5

“...that they may encourage the young women to love their husbands, to love their children,<sup>5</sup> to be sensible, pure, workers at home, kind, being subject to their own husbands, that the word of God may not be dishonored.”

While the older men and the younger men are treated separately, the older women are linked to the younger women in a special way by the word *encourage* that starts verse 4. It is the word *sophronizo* that literally means *to bring one to their senses*. It mellows out to *advise* or even *urge*.

The world of the younger women is to be domestic. While these qualities are not meant to confine the younger women to the home, they most certainly set her priorities. See “Observations on Submission” at the end of this commentary.

## THE CONDUCT OF THE YOUNGER MEN 2:6

*“Likewise urge the young men to be sensible...”*

The instruction to young men is obviously very brief, but no better word than that meaning *self-control and mastery* could be chosen.

Since Paul anticipates maturity on the part of the younger men, we can learn that there is nothing inherent in youth to block maturity. In fact, these words teach that maturity is expected of Christian youth. One is mature when his actions are determined by the will of God rather than the pressure of one’s peers.

## THE CONDUCT OF TITUS 2:7-8

*“...in all things show yourself to be an example of good deeds, with purity in doctrine, dignified, <sup>8</sup>sound in speech which is beyond reproach, in order that the opponent may be put to shame, having nothing bad to say about us.”*

Titus is to be exemplary in three areas. First, he is to be an example in his works. The word *example* is *tuπος* (English *type*) and means *an imprint left by a blow* and thus a pattern. Good behavior is the most powerful influence a young man can wield. Second, he is to be exemplary in his beliefs. His doctrine is to be unmixed with human viewpoint and error. Third, his speech is to be *beyond reproach*, a word that means *not condemned*.

## THE CONDUCT OF SERVANTS 2:9-10

*“Urge bondslaves to be subject to their own masters in everything, to be well-pleasing, not argumentative, <sup>10</sup>not pilfering, but showing all good faith that they may adorn the doctrine of God our Savior in every respect.”*

The New Testament does not spend one line commanding, suggesting, or even discussing the abolition of slavery. The believer’s responsibility is not in reformation of society, but rather in personal conduct that pleases Christ. Purity of the church, not purity of society, is the aim of Paul. This does not mean that believers do not have a salutary effect in the culture in which they live, however.

There are four passages in the New Testament that discuss the conduct of the slave. Though we are not slaves today, the majority of us are officially employed in someone’s service. The faithfulness of the slave to his master would parallel the faithfulness of the Christian employee to his employer.

## The Responsibility of the Slave 2:9a

*The Slave Is to Submit to His Master*

The infinitive *submit* is middle voice. This means he is to submit himself. He is to be subject, not because he is forced, but because he



chooses to submit. The word *masters* is *despostas* (English *despot*) and refers to an absolute master.

#### ***The Slave Is to Please His Master***

The present infinitive *to be* refers to the daily pleasure that he is to bring to the one he serves.

### **The Faults of the Slave 2:9b-10a**

#### ***The Fault of Argumentativeness***

The word *argumentative* is *antilego*, a compound verb made up of *lego*, meaning *to speak*, and the preposition *anti*, meaning *against*. This is the same characteristic spoken of in Titus 1:9 translated *contradict*.

#### ***The Fault of Pilfering***

The participle *pilfering* is a word that means *to misappropriate*. It was the word the Greeks used for petty theft.

### **The Characteristic of the Slave 2:10b**

The words *showing all good faith* mean the slave is to be dependable. Faithfulness, both to the work and to his master, is the primary quality that he should display.

### **The Goal of the Slave 2:10c**

The verb *adorn* is the word from which our word *cosmetics* comes. His conduct is to enhance the doctrine he believes. As a general rule, the world does not judge Christianity by the doctrines it teaches but by the effects produced in the lives of its adherents.

# Summary of God's Grace

or "Instructed by Grace"

---

Titus 2:11-15

## GOD'S GRACE: ITS PAST PROVISION OF SALVATION 2:11

*"For the grace of God has appeared, bringing salvation to all men..."*

Paul begins by placing the verb first, giving it particular emphasis. The aorist tense focuses on a definite historical event—the incarnation of Jesus Christ. The word *epiphaino* means *to become visible*. While God's grace has always existed, its visible manifestation was with the coming of Christ. John 1:17 asserts the truth saying, "For the Law was given through Moses; grace and truth were realized through Jesus Christ." Jesus Christ is the grace of God coming in the flesh, embodied in a man.

The coming of Jesus Christ is presented here in three connections. First, it is linked to grace. His appearance was in no sense of the word due to human merit. Second, it is linked to salvation. There is no counterpart in the Greek New Testament to the word *bringing*. The only verb in this verse is *has appeared*. The sense may be grasped by translating "For the grace of God has appeared—salvation to all men." Third, the coming of Christ is linked to humanity. The words *salvation to all men* do not teach a universalism, i.e., all men are or will be saved. God is Savior of all men in the sense of I Timothy 4: 10 which says God is "the Savior of all men, especially of believers." We often call God's goodness extended to the unbeliever "common grace." This is best expressed in Jesus' words noting that God causes the rain to fall on the just and the unjust.

## GOD'S GRACE: ITS PRESENT PROVISION OF INSTRUCTION 2:12

### THE PEDAGOGY OF GRACE 2:12A

“...instructing us...”

The word *instructing* is first in the sentence and therefore is emphatic. The participle is *paideuo*, which means *to train a child*. It incorporates all of the methods that are used to train a child. It is translated *educated* in Acts 7:22, *correcting* in II Timothy 2:25, and *disciplined* in I Corinthians 11:32.

### THE CURRICULUM OF GRACE 2:12B

#### What to Reject

“...to deny ungodliness and worldly desires...”

The participle *deny* shows that God wants His children to make a definite and decisive choice of a negative nature. It is the desire of God that we learn to say no. The word *ungodliness* refers to any thought or act that disregards God—it is the opposite of God-consciousness. *Worldly desires* refers to all of the aims, purposes, and values that do not issue from God's word.

#### What to Embrace

“...and to live sensibly, righteously and godly in the present age...”

The verb *to live* is modified by three adverbs. First, *sensibly* looks inward to one's self-control. Second, the word *righteously* looks outward toward one's treatment of other men. Third, *godly* looks upward to our relationship to the Lord.

## GOD'S GRACE: ITS FUTURE PROVISION OF HOPE 2:13-14

“...looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus; <sup>14</sup>who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people for His own possession, zealous for good deeds.”

The basic idea in the word *looking for* is eager anticipation. The present tense marks this anticipation as the characteristic attitude of the believer. The words *glorious appearing* and *blessed hope* are in apposition. The NIV indicates this by punctuating with a dash. It has “while we wait for the blessed hope—the glorious appearing.” There are two *appearances*, or *epiphanies*, in these verses—the past epiphany in grace in verse 11 and the future epiphany in glory in verse 13. The words *great God and Savior* are preceded by one arti-

cle. This serves to tie them together referring to the same person, Christ.

Paul concludes by elaborating on the historical work of Christ as Savior. He explains in the most simple terms the significance of the cross. The words *who gave* indicate that the cross was voluntary; *Himself* shows it was adequate and complete; *for us* shows that it was substitutionary. Paul never complicates the gospel, but rather states it in the most simple terms.

From the meaning of the cross, Paul explains the purpose of the cross. First, its purpose was to *redeem us*. The aorist tense shows that redemption was a definite and decisive event. The middle voice shows that He redeemed us for Himself. The word for *redeem* is *lutroo* and means *to free by paying a ransom*. The words *every lawless deed* are literally *all lawlessness*. The word *lawlessness* refers to self-will that stands in defiance of God and, according to I John 3:4, is the essence of what sin is. Second, it is God's purpose to *purify us*. In so doing, He wishes to make us *His own possession*, which denotes ownership and connotes value.

Zeal may be misguided or ignorant as in Acts 21:20, 22:3, and Galatians 1:14; or it may be imbalanced as in I Corinthians 14:12. Here in Titus, it is a good and desired quality when it moves a believer to pursue good works.

## TITUS'S DUTY RESTATED 2:15

*"These things speak and exhort and reprove with all authority. Let no one disregard you."*

The three imperative verbs grow in intensity. The command to *speak* involves simple communication; and the command to *exhort* adds the element of urgency. The command to *reprove* is the last level of intensity involving correction of those who do not respond to exhortation. The closing command tells where Titus's authority lies—in his message.

NOTES

# O<sup>ur</sup> Conduct in Society

or “Leaving Our Past Behind Us”

---

Titus 3:1-15

## THE REMINDER OF OUR RESPONSIBILITY 3:1-2

“Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed, <sup>2</sup>to malign no one, to be uncontentious, gentle, showing every consideration for all men.”

### OUR RESPONSIBILITY TO AUTHORITIES 3:1

This is a reminder because the words do not contain new truth, but rather speak of things they already know. Why, then, do they need a reminder? Because we all tend to isolate our beliefs from our conduct and therefore need constant encouragement through reminders to link the two together.

The concept of authority is expressed by the two nouns *rulers* and *authorities*. The duties of the believer relative to civil authority are found in Titus 3:1-2, Romans 13:1-7, and I Peter 2:13-17. Submission to these authorities would be difficult for Christians because they were often great enemies of Christianity. Caligula believed he was a god and actively sought worship. He sat up an image in the temple at Jerusalem. Nero was probably the worst of all. Citizens so hated him that he shifted the responsibility of his acts to Christians. He illuminated his gardens with the flames of burning Christians. Domitian started a severe persecution that sent John to the island of Patmos.

The idea of responsibility is seen in the three infinitives—*to be subject*, *to be obedient*, and *to be ready*. The first infinitive that commands subjection is in the middle voice. This means *subject yourselves* and shows that this is a willing, volitional act, not a forced one. The last shows that the subjection is not to be sullen but full of eager enthusiasm to participate in any worthwhile cause.

## OUR RESPONSIBILITY TO OTHERS 3:2

The word *malign* is *blasphemeo*, transliterated in our Bibles as *blasphemy*. It means *to speak against* or *to injure one's reputation*. The meaning of the word *gentle* carries with it the idea of *reasonableness*. The word *consideration* often means *courtesy*.

## THE REASON FOR OUR RESPONSIBILITY 3:3-7

### MOTIVATION EMANATING FROM THE PAST 3:3

*“For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another.”*

The verb *we were* stands emphatically at the beginning of the sentence. This implies that what was once true of them was still true of the unbelievers on Crete. The words *we also* show that this was the condition of Paul and Titus in their past.

The features of their pre-salvation life were as follows. They were once *foolish*. Literally, the word means *without understanding*. By usage, the word refers to lack of spiritual perception. In Luke 24:25 Jesus says to the disciples, “‘O foolish men and slow of heart to believe in all that the prophets have spoken!’” According to Galatians 3:1, it describes the condition of the Christian enmeshed in legalism. I Timothy 6:9 indicates that it is true of the believer whose overwhelming desire is to gain material wealth.

Their past life is further described by the word *disobedient*. This is the fruit of foolishness—the foolish mind engages in disobedience. This refers to the willful disregard of divine authority. The word *deceived* means *to stray from a true course because one follows false guides*.

The *various lusts and pleasures* are the false guides once followed. *Malice and envy* describe the typical attitude of a self-centered life, and *hatred* flows from a life of disappointed hopes. There is no bitterness worse than that of disappointed expectations.

### MOTIVATION EMANATING FROM OUR PRESENT 3:4-7

#### The Manifestation of Salvation 3:4

*“But when the kindness of God our Savior and His love for mankind appeared...”*

The word *but* introduces the Pauline contrast between what we once were and what we now are. The same contrast is made in passages such as Romans 6:17-23, I Corinthians 6:9-11, Ephesians 2:2-13, 5:7-12, Colossians 1:21-22, and 3:7-10.

The incarnation of Jesus manifested two aspects of the nature of God—His *kindness* and His *love for mankind*. His kindness carries the idea of generosity and points to God’s desire to forgive sin. The word *love for mankind* is *philanthropia* and occurs only here in the New Testament. It appears in English as *philanthropist*.

### The Basis of Salvation 3:5a

“*He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy...*”

#### *Stated Negatively*

In the Greek New Testament, the verb *He saved us* follows the negative and positive statements. This order shows Paul’s emphasis is on the basis of our salvation, not the fact of our salvation. The negative clause repeats Paul’s well-known denial of salvation by works as stated in Romans 4:4-5, Galatians 2:16-17, and Ephesians 2:8-9.

#### *Stated Positively*

In our wretchedness, God graciously withheld deserved punishment and freely saved us. The pronouns *we* and *His* stand in forceful contrast.

### The Means of Salvation 3:5b-6

“*...by the washing of regeneration and renewing by the Holy Spirit, whom He poured out upon us richly through Jesus Christ our Savior...*”

Regeneration is the act of God wherein He imparts eternal life to man on the single condition of faith in Christ. While the word occurs only one other place in the New Testament, the concept is conveyed many ways. It is being *born again* as in John 3:7; *made alive* as in Ephesians 2:5; *made a new creature* as in II Corinthians 5:17; or *made the children of God* as in I John 3:2.

There are several aspects to regeneration. The need for it is determined by our condition at birth (Ephesians 2:1) and our connection to Adam (Romans 5:12). The source of it is stated in John 1:12-13, saying we are born “of God.” I Peter 1:23 shows the agent of regeneration, saying we are “born again not of seed which is perishable but imperishable, that is through the living and abiding word of God.” The condition of regeneration is stated in Galatians 3:26 as “through faith in Christ Jesus.” The power needed to regenerate us is stated in I Peter 1:3, saying we are “born again to a living hope through the resurrection of Jesus Christ from the dead.”

### The Results of Salvation 3:7

“*...that being justified by His grace we might be made heirs according to the hope of eternal life.*”



The word *justified* in reference to man is always in the passive voice. This means it is always an action taken by God upon man.

## THE RESTATEMENT OF OUR RESPONSIBILITY 3:8-11

### CONCERNING CHRISTIAN LIVING 3:8-9

#### That Is Profitable 3:8

*“This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who have believed God may be careful to engage in good deeds. These things are good and profitable for men.”*

It is the will of God that we speak the word of God with great confidence. Titus must not only proclaim truth, but he must proclaim it in a certain manner. If he does this, it will have forceful impact on his hearers.

#### That Is Unprofitable 3:9

*“But shun foolish controversies and genealogies and strife and disputes about the Law; for they are unprofitable and worthless.”*

Unprofitable Christian living gets involved in trivial and non-biblical matters. The Jews built elaborate embellishments of genealogies, none of which rested in fact. The believer is to involve himself in the solid truth of Scripture.

### CONCERNING FACTIOUS MEN 3:10-11

*“Reject a factious man after a first and second warning, <sup>11</sup>knowing that such a man is perverted and is sinning, being self-condemned.”*

The men referred to here are probably those who are advocates of the *foolish controversies*. Titus should try to correct them twice; and if this is ineffective, he should *reject* them. The verb means *to have nothing to do with*.

## THE CONCLUSION 3:12-15

### CONCLUDING INSTRUCTIONS 3:12-14

*“When I send Artemas or Tychicus to you, make every effort to come to me at Nicopolis, for I have decided to spend the winter there. <sup>13</sup>Diligently help Zenas the lawyer and Apollos on their way so that nothing is lacking for them. <sup>14</sup>And let our people also learn to engage in good deeds to meet pressing needs, that they may not be unfruitful.”*

With the words of verse 12, Paul announces future plans concerning himself and Titus. Apparently Artemas or Tychicus would be

Titus's replacement in Crete when he comes to Paul. Nothing is known of Artemas, but Tychicus was a co-worker who on occasion traveled with Paul (Acts 20:4, Ephesians 6:21-22, Colossians 4:7-8, II Timothy 4:12).

Zenas and Apollos were probably the bearers of this letter to Titus. The designation of Zenas as a *lawyer* could mean one of two things. If he was Jewish, then it means he was proficient in the Mosaic Law; if a Gentile, then he was a Roman jurist. Apollos is most associated with the Corinthian church.

In verse 14 Paul makes a short appeal for funds. Appeals of this type are for good works expressed in the giving of material things. Paul always reminds those petitioned that giving is their opportunity for good works and will thus bring blessing to them.

### CONCLUDING GREETINGS 3:15A

*"All who are with me greet you. Greet those who love us in the faith."*

This conclusion points to the cordiality that existed among those with whom Paul was associated. This goes far beyond a social relationship, however, because it is a bond shared within the body of Christian doctrine. True unity is a unity of belief resulting in love toward those of like faith.

### CONCLUDING BENEDICTION 3:15B

*"Grace be with you all."*

All of Paul's letters begin and end with a reference to grace. See page 3 of these notes for a listing of them.

NOTES

# Observations on Submission

---

Having been a pastor for over thirty-five years, I believe I have been able to make some observations concerning things referred to in the word of God that hopefully reflect good wisdom. Since each point is not supported by a passage of unmistakable clarity, the following observations are meant to be “good sense” comments, not dogmatic assertions.

## COMMON SENSE ADVICE FOR THOSE IN A POSITION TO REQUIRE SUBMISSION

*Where submission is required, input should be sought.* Any wise manager seeks the input of those he manages. A husband who seeks the input of his wife is not weak; he is wise.

*Where submission is required, the right of appeal should be granted.* Having a divinely given right and responsibility of leadership does not mean one always makes the right demands. A husband should not regard his wife or children unsubmitive just because they make an appeal concerning the wisdom of his decision.

*When the input or the appeal is correct and legitimate, one's request should be modified.*

*The requirement of submission is not a license for a husband to have his own way all of the time—submission is not slavery.*

## COMMON SENSE ADVICE FOR SINGLE WOMEN

*Do not marry an unbeliever.*

*Do not marry an immature believer.* Remember, the marriage of two believers can end up in divorce as well as those of unbelievers.

*Do not marry a man who must have his own way.* There are certain men who cannot sustain a relationship unless they can control every aspect of it. They operate on the “sit, fetch” principle. We all can get along quite well with others when we get our own way; but a woman should always ask, What does he do when he does

not get his own way? Or, How does he act under unpleasant circumstances?

*Do not marry a man who is threatened by your accomplishments or who does not desire and work for your success as a person.*

# Observations on Church Organization

---

Having been a pastor for over thirty-five years, I believe I have been able to make some observations concerning things referred to in the word of God that hopefully reflect good wisdom. Since each point is not supported by a passage of unmistakable clarity, the following observations are meant to be “good sense” comments, not dogmatic assertions.

*One is an elder by virtue of his character, his control of his family, and his ability to communicate truth, not by church vote.*

*The word of God speaks clearly of elders, but it says nothing of their organization into what we call a board.* This is not to say that a board is contrary to Scripture, but it is not mandated by Scripture. Each local church must determine the most effective way to organize for evangelism and edification of its members.

*The power of the church does not lie in its organization but in its proclamation of the word of God.*

*Church organization is a response to particular needs and thus varies from one local church to another.* Acts 6 illustrates this point well. First, a need arose among the widows (Acts 6:1). Second, upon the realization of the need, the first response was to restate priorities. The twelve summoned the congregation and said, “It is not desirable for us to neglect the word of God in order to serve tables....” Having done this, they then recommended the selection of seven men of spiritual qualifications to do the job. Need was the occasion of organization.

*The privileges given to the church in America are nice but not necessary or biblically supported.* A tax deduction for contributions is not the God-given right of the church; and the church should not lose its effectiveness if such privileges are denied, as some day they may well be. We should remember that the gifts of government are always accompanied by the regulations of government.

*When the need that required organization is met, the organization should be abandoned.* I Timothy 5 is a help here. For some reason, there were many widows in the early church. In I Timothy 5:9 those who met stringent qualifications were to be “put on the list.” How many churches today have a “widow list”? Why not? Because once the need was met, the organization to meet it was no longer needed.