

TITUS

Author :

Paul an apostle of the Lord Jesus Christ.

Date :

Sometime about 65 AD.

Themes :

As in his first letter to Timothy, Paul teaches how believers should behave and serve in the church of God, and toward one another. In all his letters Paul emphasizes the grace of God and he does so in this one in two great passages – 2:11-14; 3:3-7.

Contents :

Introduction	1:1-4
Qualifications for church elders	1:5-9
Empty talkers and deceivers	1:10-16
Instruction for various kinds of people	2:1-10
What God's grace teaches	2:11-15
The way believers should live	3:1,2
The way believers lived before they believed	3:3
Salvation is by God's grace and mercy	3:4-7
Those who are saved should do good deeds	3:8
Things and people to avoid	3:9-11
Closing remarks	3:12-15

1 Paul, a servant of God and an apostle of Jesus Christ, according to the faith of God's chosen and the knowledge of the truth that is in accordance with godliness, 2 in hope of eternal life, which God, who cannot lie, promised before the world began, 3 and at the proper time has revealed his word through preaching, which has been committed to me according to the commandment of God our Saviour,

4 To Titus, *my* own son in the common faith: Grace, mercy *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this reason I left you in Crete, that you should set in order what was lacking, and ordain

elders in every city, as I had instructed you, 6 if there is anyone who is blameless, the husband of *only* one wife, having faithful children not accused of wildness or unruliness. 7 For an overseer *in the church*, as God's steward, must be blameless, not self-pleasing, not soon angry, not given to wine, not quarrelsome, not greedy for sordid gain, 8 but a lover of hospitality, a lover of *what is* good, able to think soundly, upright, holy, temperate, 9 holding firmly the faithful word as he has been taught, so that by sound doctrine he will be able both to exhort and to convince opponents.

10 For there are many unrestrained *people*, empty talkers and deceivers, especially from the

1:1 Rom 1:1; Gal 1:1; 1 Tim 1:1. Paul's great work was to bring people to faith in Christ, and to encourage and strengthen their faith by giving them the truth of God. Compare Rom 1:5,11,12. The truth Paul proclaimed as "in accordance with godliness" – to real devotion to the Lord Jesus Christ, to holiness of life (2:12). Any religious teaching that does not do this is false.

"God's chosen" – Rom 8:33; Col 3:12; John 6:37; 15:16; 17:6.

1:2 "In hope of eternal life" – faith and knowledge of the truth do not rest on our hope of eternal life, but Paul's work as a servant of God and the faith and knowledge of God's people are all related to the expectation of eternal life.

"Hope" – or "Expectation" – note at Rom 5:2; 8:24,25; 1 Pet 1:3.

"Eternal life" – note at John 3:16. Sometimes eternal life is said to be a present possession of believers (John 3:36; 5:24). But the full manifestation and enjoyment of it is still in the future. Therefore the New Testament sometimes speaks of it as something believers enter into later on (3:7; Rom 2:7. Compare Rom 13:11; Heb 6:12; 1 Pet 1:5).

"Cannot lie" – Heb 6:18; Num 23:19; 1 Sam 15:29; Ps 31:5.

"Before the world began" – 2 Tim 1:9; Eph 1:4. How could God promise something to men even before He created mankind? He could make the promise to His Son and later reveal it to men.

1:3 "At the proper time" – Gal 4:4; John 7:30; 1 Tim 6:15.

"Preaching. . . committed to me" – Eph 3:2-9; 1 Tim 1:11; Gal 1:11-12.

1:4 1 Tim 1:2.

1:5 Crete is a large island in the Mediterranean Sea, south of Greece.

"Elders" – the same as overseers. See 1 Tim 3:1. Doubtless appointing elders in new churches was done in a way similar to the way we see in Acts 6:3-6.

1:6-9 See the list of qualities for an overseer in 1 Tim 3:2-7. Some qualities in this list are not found there; some in that list are not here. For the complete picture of what an elder or overseer (this is the same

position – Acts 20:17,28) should be both these lists are necessary.

"Faithful children" – or "children who believe" – not only must the children of elders be obedient (1 Tim 3:4,5) they should be believers, faithful to the Lord.

"Not self-pleasing" – the Greek word means to be taken up with self and inconsiderate of others, to proudly assert one's own will.

"Not soon angry" – a church leader who gets angry easily and quickly can offend people and do much harm.

"Not greedy for sordid gain" – 1 Tim 3:8; 6:5-11.

"Lover of good" – compare Phil 4:8,9. If we do not love what is good, it means we love what is not good, and so are not fit for God's service (Matt 12:35). "Good" may also mean "good men."

"Able to think soundly" – 2:2,6; 2 Tim 1:7. A church leader must not be a victim of his desires and impulses.

"Upright" – 2:12. A crooked, unjust, unrighteous leader is a curse to a church, not a blessing.

"Holy" – if an elder is not holy, he is unholy and can never properly lead God's church in the way of holiness.

1:9 An elder must not only hold firmly to the Word of God, he must know it well enough to teach others the truth and be able to refute error.

"Sound doctrine" – see note at 1 Tim 1:3.

1:10 "Unrestrained people" – or "rebellious" or "disobedient" – literally "not subjected to rule." Such people rebel against God and the authority of the church – 2 Tim 2:3,4; Heb 3:8,12; Deut 9:7,24; 31:27; Josh 22:18; 1 Sam 15:23; Ps 78:40,56; Isa 1:2,20.

"Empty talkers" – 1 Tim 1:6. Many like to talk about Christianity but have nothing meaningful to say and they do not put the truth into practice.

"Deceivers" – Matt 24:24; Rom 3:13; 16:18; 2 Cor 11:13; Eph 4:14; 1 Pet 3:10; Rev 21:27; Ps 50:19; 51:6; 101:7; Jer 14:14; etc.

"Circumcised group" – probably Paul means those Jews who professed to be

circumcised *ones*, 11 whose mouths must be stopped, who destroy whole households, teaching things they ought not, for the sake of sordid gain. 12 One of them, a prophet of their own, has said, "The Cretans *are* always liars, evil beasts, lazy gluttons." 13 This witness is true. Therefore rebuke them sharply, that they may be sound in the faith, 14 *and* not pay attention to Jewish fables, and the commandments of men who turn away from the truth. 15 To the pure all things *are* pure, but to those who are unclean and unbelieving nothing *is* pure. Even their mind and conscience are unclean. 16 They profess to know God, but in works they deny *him*, being abominable and disobedient and unfit for any good work.

2 But *as for* you, speak the things that are appropriate to sound doctrine: 2 that the older men be sober, honourable, able to think soundly,

Christ's followers (Gal 2:12; Acts 15:1,5).

1:11 "Stopped" - church leaders should not let such people preach and teach. They must refute their teaching (v 9), and rebuke them sharply (v 13).

"Households" - false teachers often go from house to house trying to find a foothold for their teaching (2 Tim 3:6).

"Sordid gain" - v 7; 1 Tim 6:5,9,10.

1:12,13 "Cretans" - v 5. These words are attributed to a poet of Crete. Paul from his own experience with Cretans had learned the truth of the poet's words. People of each nation have certain general characteristics which have been formed by their social and religious background. These traits of character are clear to those who know the people well.

"Sound in the faith" - those who rebuke others should have a good purpose in mind. Compare 2 Tim 2:24-26.

1:14 "Fables" - 1 Tim 1:4.

"Commandments" - Col 2:21,22. Some people try to exercise authority over Christians even though they have no right whatever to do so.

1:15 "Pure" - Luke 11:41; Mark 7:15,19; Rom 14:20; 1 Tim 4:3-5; Matt 5:8; 6:22,23.

"Unclean" - many religious people (including some Christians) who are corrupt in heart are very careful about outward rules and ceremonies and "clean" and "unclean" foods, etc. See Matt 23:25-28. Paul says that in fact nothing is clean or pure to such people. They are sinners who refuse to believe God's Son and so they defile everything they touch.

"Conscience" - Acts 23:1; 24:16; 1 Cor 8:7; 1 Tim 1:5,19; 4:2; Heb 9:14.

1:16 Many people who do not know God claim that they do - John 8:41; Rom 2:17.

"Deny him" - what they do reveals that they do not know God and have no regard for Him (Rom 2:24; 1 John 2:4-6; 3:10; Matt 7:17-20). Their words are in sharp contrast with their deeds.

sound in faith, in love, in patient endurance. 3 *Teach* the older women also *to be* reverent in behaviour, not slanderers, not addicted to much wine, *but* teachers of good things, 4 so that they can teach the young women to think soundly, to love their husbands, to love their children, 5 *to be* discreet, pure, homemakers, good, and obedient to their husbands, so that the word of God may not be blasphemed.

6 Likewise exhort *the* young men likewise exhort to think soundly. 7 In all things make yourself an example in good works. In doctrine *show* integrity, seriousness, sincerity, 8 *and* sound speech that cannot be condemned, so that your opponents may be ashamed, having nothing bad to say about you.

9 *Instruct* slaves to obey their own masters *and* to please *them* well in everything, not to talk back, 10 not to steal, but to show complete

2:1 Verse 15; 1:9; 1 Tim 1:3. Teaching the truth is the best defense against false teachings.

2:2-10 Good teaching will be suited to the particular needs or weaknesses of different classes of people. Teachers in the church should minister to every kind of person.

2:2 "Love" - the love that comes from God (1 Cor 13:1).

"Patient endurance" - Rom 5:3,4; 15:4,5; 2 Cor 1:6; Col 1:11; 1 Thess 1:3; Rev 1:9.

2:3-5 "Teach" - compare 1 Cor 14:3,4; 1 Tim 2:11,12. Christian women can have a valuable teaching ministry. "Good things" - Paul is probably speaking of practical matters of the Christian life, not doctrine.

"Blasphemed" - if Christian women rebel against their husbands, are unkind, impure, etc, they will bring a bad name not only to themselves but to the Word of God they profess to believe and follow. This was always an important concern to Paul - 1 Tim 6:1.

2:6 "Think soundly" - it is all too easy for the young to be frivolous or unrestrained in thought and behavior, and no doubt many of them need this exhortation - not to say that older ones do not sometimes need it too.

2:7,8 Teaching others the truth is not enough. Teachers must be examples of what they teach - 1 Tim 4:12, etc.

"Opponents may be ashamed" - 1 Pet 3:16. There will always be some who oppose true teachers of God's word and search for some reason to speak ill of them. So much the more careful Christ's servants should be in both words and actions.

2:9,10 Eph 6:5-8; 1 Tim 6:1,2.

"Complete trustworthiness" - Eph 4:28; Luke 16:10.

"Adorn the teaching" - every believer should make the gospel of Christ appear to others to be the beautiful thing it is. This is the way to make others want to believe it. Compare 1 Pet 2:9; Matt 5:16.

trustworthiness, so that they may adorn the teaching of God our Saviour in every way.

11 For the grace of God that brings salvation has appeared for all men, 12 *and* teaches us to reject ungodliness and worldly desires, and to live soberly, righteously and godly in this present world, 13 *as we* look for the blessed hope and the glorious appearing of our great God and Saviour Jesus Christ, 14 who gave himself for us that he might redeem us from all wickedness and purify for himself a special people, eager *to do* good deeds.

2:11 3:4-6; Eph 2:8,9; Rom 6:23.

"Grace" – notes at John 1:14,16; Rom 1:7; 2 Cor 8:9; etc.

"The grace of God that brings salvation has appeared for all men" – or this may be translated "The grace of God has appeared, bringing salvation for all men." This does not mean that all men will be saved but that salvation is for all kinds of men wherever they are – for slaves and masters, young and old, women and men, Jews and Gentiles.

"Salvation" – notes at Matt 1:21; Rom 1:16.

2:12 God's grace is like a wise teacher, teaching believers both how to live and how not to live. It does not say to us "Because I have given you the gift of salvation you may live as you please." See Rom 6:1,15-18; Eph 4:22-24. It teaches us to say "no" to sin, self, and Satan, and "yes" to goodness, godliness and God. If we have not learned these things we might well ask, Is grace our teacher at all? Has grace saved us? Learning by grace how to live is the true evidence that we have spiritual life in Christ.

"Reject. . .worldly desires" – because of what the world is. See 1 John 2:15-17; 5:19; also notes at Rom 12:1,2.

"Soberly" – the Greek word means "with sound mind", "in control of one's thoughts."

2:13 "The blessed hope" – notes on hope at Rom 5:2; 8:24,25. Christ Himself is our hope (Col 1:27; 1 Tim 1:1) and will be the fulfillment of all we as believers desire. His coming will be a blessed time, a happy time for those who are saved by grace.

"Glorious appearing" – this could also be translated "appearing of the glory." See Matt 16:27; 24:30; 25:31. Observe closely that Paul says that he and other believers looked for the appearance of Christ in glory. This does not suggest a secret rapture.

"Our great God and Saviour Jesus Christ" – this translation is in accordance with the Greek here and with the teaching of the whole New Testament concerning Christ. See references at Phil 2:6. In the Old Testament the LORD (Jehovah God) is the Saviour (Isa 49:26; 60:16). In the New Testament the Lord Jesus is the Saviour. In other words, Jesus is the incarnation of Jehovah. See note at Luke 2:11.

2:14 "Gave himself for us" – Rom 5:8; 2 Cor 5:21; Gal 2:20; Heb 9:28; 1 Pet 2:24; 3:8.

15 Speak these things, and exhort and rebuke with all authority. Do not let anyone despise you.

3 Remind them to be subject to rulers and those in authority, to be obedient and ready for any good work, 2 not to speak evil of anyone, not to be quarrelsome, *but* gentle, showing complete humility toward everyone.

3 For in time past we too were foolish, disobedient, deceived, serving various desires and plea-

"Redeem" – Ps 78:35; 130:8; Matt 20:28; Rom 3:24; Eph 1:7; Col 1:14; Heb 9:12,15; 1 Pet 1:18.

"All wickedness" – Matt 1:21; Gal 1:4; Heb 13:12.

"Purify" – Eph 5:25-27; John 15:3; Heb 9:14; 1 John 1:7,9; 2 Cor 7:1. Compare Ezek 37:23. Notes on holiness at John 17:17-19; Lev 20:7.

"For himself" – John 6:37; 17:6; 1 Cor 6:19,20; 1 Pet 2:9,10. Compare Ex 19:5.

"Eager to do good deeds" – Matt 5:16; Rom 12:11; Heb 13:6; 1 Tim 6:18. This is a good description of the kind of people the Lord Jesus wants us to be. It is the opposite of what the sinful nature in men is like. That is eager to do evil. Believers have a new spiritual nature and it should not be necessary to compel us to do good. We should have no reluctance. Enthusiasm and zeal to do good should flow up out of our hearts. This too is evidence that we have been saved by grace and are being taught by grace – Matt 7:17-20; 12:33-35; Heb 6:9-11.

2:15 "Speak these things" – vs 11-14. Paul has set forth many of the basic truths of salvation – the grace of God, self-denial and devotion to God, the second coming of Christ, the deity of Christ, redemption through Christ, Christ's purification of His people, and the spiritual life believers are to live. These are things every Christian teacher and preacher should emphasize. If any teach contrary to these things it is because there is no truth in them (1 Tim 6:3-5).

"Authority" – 1 Tim 4:11-13; 1 Pet 4:11.

3:1 Rom 13:1-7.

3:2 Rom 12:16-18; Gal 5:22,23; Eph 4:31,32; Phil 2:3; Col 3:12; Jam 3:13.

3:3 "We too" – Rom 3:9-19; Eph 2:1-3. Observe the words which describe those who do not know and serve the Lord Jesus Christ.

"Foolish" – Ps 14:1; Jer 5:21,22; 10:8; Matt 7:26; Rom 1:21,22.

"Disobedient" – Rom 5:19; 10:21; 11:30-32; Eph 2:2; 5:12; Isa 1:2; Jer 5:23.

"Deceived" – Gen 3:13; Jer 17:9; 1 Cor 12:2; 2 Tim 3:13; Heb 3:13; Rev 12:9.

"Serving. . .desires and pleasures" – John 8:34; Rom 6:16,17; 7:14; Gal 4:3; Heb 2:15.

And what is the result of life lived under these four powers of foolishness, disobedience, deception and enslavement? Some of the worst passions possible to men or to

sure, living in malice and envy, being hated *and* hating one another. 4 But when the kindness and love of God our Saviour toward man appeared, 5 he saved us, not by righteous deeds that we had done, but according to his mercy, through the washing of new birth and renewing by the Holy Spirit, 6 whom he poured on us abundantly through Jesus Christ our Saviour, 7 so that being justified by his grace, we would become heirs in accordance with the hope of eternal life.

8 *This is* a trustworthy saying, and I want you to declare these things constantly, that those who have believed in God might be careful to maintain good works. These things are good and profitable for men.

9 But avoid foolish debates and genealogies

demons – malice (Ps 28:3), envy (Matt 27:18), and hatred (Lev 19:17).

3:4 “But” – compare Rom 3:21; Eph 2:4.

“Kindness and love” – John 3:16; Rom 2:4; 5:8; Gal 2:20; Eph 2:7; 1 John 3:16; 4:8-10.

“God our Saviour” – note at 1 Tim 1:1.

3:5 “Mercy” – Eph 2:4; 1 Pet 1:3; 2:10. This means God saw us in our spiritual need and helplessness, had compassion on us, and saved us though we did not deserve any good thing from His hand. Compare Luke 18:13,14; Rom 6:23; 9:16,18; 11:32; Eph 2:8,9; 2 Tim 1:9.

“Washing of new birth” – compare Eph 5:26. This new birth has nothing to do with the teaching that men are born on earth physically again and again (Job 11:12; John 3:3; 9:3). “Washing” here has nothing to do with water baptism. The new birth itself is the washing and this is an inner spiritual work of God, not an outward ceremony. This work of God gives us a new, holy nature. See John 1:12,13; 3:3-8; 2 Cor 5:17; Eph 2:5; Jam 1:18; 1 Pet 1:3. Compare Ezek 36:26,27.

“Renewing” – Col 3:10; Eph 4:23,24; 2 Cor 4:16.

“Holy Spirit” – notes at John 14:16,17; Acts 1:5. The Holy Spirit both gives us new birth and continues to work in us making us new people.

3:6 “Poured out” – Acts 1:5,8; 2:4,33; 10:44; Rom 8:9,15.

“Through Jesus” – God gives His Spirit only through Christ, and only to those who trust in Christ (Gal 3:1,2,14; etc).

“Saviour” – v 4; 1 Tim 1:1.

3:7 “Justified by His grace” – note at Rom 3:21-26.

“Heirs” – Rom 8:17; 1 Cor 6:9; 15:50; Eph 1:14; Heb 9:15; 1 Pet 1:3-5.

“Hope of eternal life” – 1:2.

3:8 “These things” – 2:15.

“Good” – 2:14; Jam 2:14.

3:9 See 1:13,14; 1 Tim 1:4,7; 6:4; 2 Tim 2:14-16,23,24. Paul is saying that preachers

and controversies and quarrels about the Law, for they are unprofitable and useless. 10 Reject a person who chooses *to follow* heresy, after a first and second warning. 11 Know that such a person is twisted and sinning, and stands self-condemned.

12 After I have sent Artemas or Tychicus to you, make every effort to come to me at Nicopolis, for I have decided to spend the winter there. 13 Make every effort to help Zenas the lawyer and Apollos for their journey, so that they will lack nothing. 14 Our *people* must learn also to maintain good deeds, to *provide* for pressing needs, so that they will not be unfruitful.

15 Everyone with me greets you. Greet them who love us in the faith.

Grace *be* with you all. Amen.

and teachers should not be diverted from their main task of declaring the important truths God has revealed. They should stick to the heart of the gospel and emphasize those things which are useful and build people up in the faith. Observe in vs 8,9 what is spiritually profitable and what is not.

3:10 “Heresy” – a belief or opinion or teaching contrary to the teaching of the Bible. The Greek word here may also be translated “a divisive person”, because that is what such belief does. Compare Rom 16:17. Paul means those who try to divide the church by teaching false doctrines. He found them in churches everywhere and warned believers about them – Acts 20:29,30; Gal 1:7; 1 Tim 1:3,4. Such people must be warned, but if they will not repent in the face of two warnings there is no use giving them further warnings. All that is left is to reject them and have nothing further to do with them – Rom 16:17, etc.

3:11 By rejecting the solemn warnings of God’s servants he proves he is sinful and has a twisted mind which does not want the truth. And by doing so he condemns himself.

3:12 “Tychicus” – Acts 20:4; Eph 6:21; Col 4:7; 2 Tim 4:12. There was a small band of preachers and teachers under Paul’s leadership and guidance whom he sent from place to place as the need arose.

“Nicopolis” – there were several towns of this name in the Roman Empire and we cannot be sure which one Paul means here.

3:13 “Apollos” – Acts 18:24-28.

3:14 See the great emphasis in this letter on doing good – vs 1,8; 1:16; 2:7,14. God wants us to devote ourselves to doing good to others – give ourselves completely to it. By “pressing needs” he probably means the needs of others as well as one’s own – Acts 20:35; Rom 12:13; Eph 4:28.

“Unfruitful” – compare John 15:8,16.

3:15 “Who love us in the faith” – who love us because both they and we are believers in Christ.