

9/2/01

Titus 1

We want to begin our study of Titus which is one of the three letters called “Pastoral Epistles” that deal with church order and discipline.

First Timothy and Titus were written after Paul's release from his first imprisonment at Rome.

Paul had gone into Macedonia but the event recorded in Acts is not the one. Acts 20:4; 1Tim. 1:3

That is the reason why there is no record in the book of Acts about Paul leaving Titus at Crete. Titus 1:5

Paul was writing to Titus from Necopolis. Titus 3:12

As for which epistle was written first, First Timothy or Titus, we don't know but we know that Second Timothy was Paul's last letter. 2Tim. 4:6

A very simple outline will help us remember the epistle to Titus.

1. The order for church life. Tit. 1
2. The order for home life. Tit. 2
3. The order for social life. Tit. 3

1:1-4 The salutation and greeting.

1:1-3 The salutation.

1:1 *The identity of the writer.*

- 1) Paul identifies himself as the author of the letter.
 - a) The name Paul means little.
 - b) Perhaps due to his stature.
 - c) Prior to his conversion, his name was Saul of Tarsus but was changed in the first missionary journey. Acts 9, 13
- 2) Paul identifies himself by the term servant of God.
 - a) This is the only time it appears in the New Testament.
 - b) Usually he identifies himself as the servant of Christ.
 - c) The word for servant “doulos” means a servant of God by choice and for life.
- 3) Paul identifies himself as an apostle of Jesus Christ.
 - a) One sent out is the meaning of apostle.
 - b) The One who sent Paul out was the Lord Jesus as a chosen vessel to the Gentiles and the Jews. Acts 9:15
- 4) Paul's credentials are in accord to certain things.

- a) The word according “kata” means down, with the idea of being dependent on, dominated by and in line with.
- b) The faith of God's elect, Christian doctrine, revelation, it is not inferior nor superior to other believers.
- c) The acknowledgement of the truth having full understanding of salvation truth, results in godliness in a person's life, in other words, transformation.

1:2 *The inherent hope of the writer.*

- 1) In hope of eternal life.
 - a) The hope of the believer is a certain hope, he “knows so” in contrast to the unbeliever “I hope so”.
 - b) Eternal life is the free gift of God to all who call on His name for salvation and realized at the rapture of the church, so it is present and yet to come in it's completion. Jn. 5:24; Tit. 2:13; 3:7
 - c) The blessed hope of His coming is the greatest incentive for holy living, godliness. 1Jn. 3:3
 - d) This hope of eternal life is the promise of God based on truth and time.
 - 1)) His perfection of character guarantees the promise to be true,

He can not lie. Num. 23:19; 1Sam. 15:29; Heb. 6:18

* Let God be true, but...Rom. 3:4

- 2)) His promise was made before time as we know it began, in the eternal time domain of God. Jn. 17:24; Eph. 1:4; 2Tim. 1:9; Gen. 3:15
* Literally, eternity before time began to be reckoned by aeons. Rev. 13:8

1.3*The inescapable call of the writer.*

- 1) To make this promise of eternal hope, that was made in the past, made known now in the present through preaching.
 - a) In due time “kairois” means God's own particular, private, unique and strategic season, the age of grace.
 - b) The word manifested simply means He made known or revealed.
- 2) To this call he was to be faithful and true like His God.
 - a) The word preaching “kerugma” refers to the substance, content of the proclamation, the righteousness of Christ.
 - b) The charge was personal, committed to me by the commandment of God our Savior”. 1Cor. 15:9; Gal. 1:10-12; Eph. 3:8; 1Tim. 1:11-13; 2:7
 - 1)) The word committed “episteuthen” means to be

- entrusted with. Gal. 1:1, 27; 1Tim. 1:11; 2Tim. 1:11
- 2)) The phrase “God our Savior” is found three times in Titus. Tit. 1:3; 2:10; 3:4
- 3)) The Father is ascribed deity. Tit. 1:3, 2:10, 3:4
- 3)) The Son is also ascribed deity. Tit. 1:4; 2:13; 3:6
- 4)) Savior opposed to Ceasar worship, Paul only uses this phrase in the Pastoral Epistles.
- c) Life that will never end, Peter calls it a living hope. 1Pet. 1:3

1:4 The greeting.

- 1) Titus is the recipient of the greeting for the simple reason that the letter is written to him.
- a) Titus is described as “a true son” one who a genuine “genesios” a legitimate son expressing affection.
- b) The genuiness of Titus’ sonship is in common faith of God’s elect in verse one that is based on the gospel message.
- * Jude describes it as the common salvation. Jude 1:3
- c) Titus was very instrumental in the ministry of Corinth. 2Cor. 2:13; 7:13; 8:16; 12:18

- d) Titus was a Greek who probably came to know the Lord through the ministry of Paul and therefore Paul refused to circumcise. Gal. 2:3
- 2) The greeting is three-fold.
- a) Grace “charis” is the common Greek greeting of the day communicating beauty and good benefit and means unmeritted favor, the source of all the believer receives from God.
- b) Mercy “eleos” means pity to one who is unable to help himself or I misery and the act of kindness to him and God’s mercy is always less than we deserve.
- c) Peace “eirene” means tranquility with the idea of being joined implying something previously broken or separated, it is the benefit of oneness and fellowship we have with God through His Son to keep our hearts and mind in testings and trials. Phil. 4:6-7
- d) The normal greeting of Paul is “Grace and peace” except in the Pastoral Epistles.
- e) The source of these three is God therefore they are ascribed to both the Son and the Father without any contradiction.

- 1)) The Father is the source. Tit. 1:3; 2:10; 3:4
- 2)) The Son is the channel. Tit. 1:4; 2:13; 3:6

1:5-9 The charge to Titus for the ministry at Crete.

1:5 The purpose for Titus being in Crete.

- 1) Paul left Titus at Crete that he should set in order things lacking.
 - a) Paul was present at Crete and left “apelipon” Titus deliberately, perhaps temporarily until he returned as Timothy. 1Tim. 3:14-15; Tit. 3:12
* Both A.T.Robertson and Wuest take this position.
 - b) The phrase to “set order” is a medical term that means to set a crooked limb.
 - c) The things lacking will be laid out in the epistle, leadership, confronting false teachers and instruction in doctrine, to mention a few. Tit. 1:5; 10-11; 2:1-10; 3:1-2, 10-11
- 2) To appoint elders in every city.
 - a) The word appoint means to designate or choose certain men as the leading and older men to oversee the life of the church.

- 1)) The word “I” is emphatic focusing on the authority for the work.
- 2)) This was the pattern from the first missionary journey. Acts 14:23 1st journey
 - b) In every city, some say refers to 10 0 cities, if so the ministry at Crete was no small matter but neither is that of 100 people.
 - c) Crete was the biggest Island in Mediterranean Sea.
 - d) The command “epitagee” means a charged the same as Paul had received from God being obedient to his call. 1Tim. 1:1; Tit. 1:3

1:6-9 The qualification for Elders at Crete.

- * Similar ones are found in First Timothy, including those for deacons. 1Tim. 3:1-13; 5:17-18

1:6 The measure of his home.

- 1) This first on the list “if a man be blameless” is considered to be the heading for all that follows, first being the husband of one wife.
 - a) The word does not means sinless or perfect but one who can not be called in question or presented with physical, verifiable and tangible

evidence to discredit his service and the home is the starting point. 1Tim. 3:2

* An irreproachable reputation in the community!

- b) A one woman man, one at a time, a man who is faithful and loyal in his devotion, loving his wife as Christ the church.
 - c) Previous divorces as a pagan did not disqualify him nor a divorce that came by way of adultery on the wife's part. Matt. 5:32; 19:9
 - d) Remarriage is clearly Scriptural under the guidelines of the Word. Rom. 7:2; 1Cor. 7:39; 1Tim. 5:14
- 2) Having faithful children refers to being believers in Jesus.
- a) Not accuses of dissipation meaning debauchery, literally incorrigibility or unruly. Eph. 5:18; 1Per. 4:3-4
 - * The cognate adverb is used for the life-style of the Prodigal son. Lk. 15:13
 - b) Not insubordinate or disorderly, unable to be under control rebelling against parental authority.
 - * Paul used this word for those for whom the Law was intended and to describe the Cretans. 1Tim. 1:9; Tit. 1:10

1:7a-b The measure of stewardship.

1) The bishop must be blameless.

a) The word bishop "episkopos" means an overseer, describing the function of the Elders function.

* The title "Elder" refers to the man's age and church office but they are used interchangeably.

b) Like in his home, he must be blameless, in other words without physical evidence to accuse him, of a good reputation once again.

• The word "must" leave no other option, it is an obligation!

c) The reason for this irreproachable condition of an elder to be blameless is due to the fact that he is a steward of God, one who is to be a good household manager or superintendent.

* Increase and handling the things of God, knowing nothing belongs to him yet he is responsible for everything.

1:7c-g The measure of character by discipline.

* The negative qualifications, vices.

1) Not self-willed "authade" means self-seeking to gratify oneself pleasing regardless of others.

- 2) Not quick-tempered “orgilon” one to lose his composure quickly and show anger.
- 3) Not given to wine “paraoinon”, a drunkard, literally alongside of wine.
- 4) Not violent “plekten”, one who is ready to fight or brawler striking people.
- 5) Not greedy for money “aischrokerde”, one who covets and lives for money with the idea of underhanded and shameful means. 1Tim. 6:5-10; Tim. 1:11

1:8 The measure of character by love.

- * The Positive qualifications, virtues.
- 9) But hospitable “philoxenon” the word is made lovers of strangers, travelers.
 - * The word “but” marks the sharp contrast between these that follow and those that preceded.
- 10) Lover of what is good “philagaton”, be it things or people, appearing only this time in the New Testament.
- 11) Sober-minded “sophrona”, serious, earnest and prudent not being led to passions and emotions but having mastery in word or deed.
- 12) Just “dikaion”, ethical being righteous towards man.
- 13) Holy “hosios”, personal piety living to please God, being set apart from the world.

- 14) Self-controlled “enkrte”, disciplined not enslaved or compulsive but being in full control as an athlete by the Holy Spirit not the flesh.

1:9 The measure of spirituality.

- 15) Holding fast the faithful or trustworthy word as he has been taught, means he is being steadfast, growing and living out the word or gospel. 1Tim. 4:3, 6
 - * The reason being two-fold.
 - a) That he may be able, by sound doctrine, literally teaching, to exhort or encourage those who contradict, literally to beg.
 - b) That he may be able, by sound healthy doctrine, opposed to sick and morbid cravings of the false teachers, in order to convict or refute those who contradict and bring about their confession of faith. 1Tim. 3:2; 4:11-16; 2Tim 3:16-17
 - * The word convict is translated rebuke, a strong. Tit. 1:13; 2:15
 - c) Restoration and repentance is the goal, not just victory! How ? Sound doctrine.
 - * Sound doctrine appears eight times in the Pastoral epistles.

1:10 The description of the false teachers.

- 1) For there are many insubordinate.
 - a) They are unable to submit to authority and in particular to the gospels authority.
 - b) The word insubordinate “anypotakoi” simply means rebellious, refusing to submit or agree.
- 2) Idle talkers “mataiologoi” means of vain and foolish speech that attempt to impress people with no results.
- 3) Deceivers “phrenapatai”, they are gifted in the ability to fascinate the minds of people to blind and lead people astray, appearing only this time in the New Testament.
- 4) Especially those of the circumcision, those of the Jewish persuasion.

1:11 The reason they must be stopped.

- 1) Their mouths must be stopped “epistomizein”, literally bridled, muzzled or gagged like animals.
- 2) They subvert whole households, referring to overthrowing and destroying entire families and house churches.
- 3) They were teaching things they were not suppose to being contrary to the gospel.

a) Twice it is stated to be necessary to stop them by the word “must” and “ought not”.

b) It was necessary to stop their mouths for they were teaching thing that were not necessary!

4) They were doing it for the sake of dishonest gain, money.

* The love of money is a root of all kinds of evil... 1Tim. 5:10

1:12 The confirmation of the charter of the Cretans.

1) One of their prophets declared the sinful conduct of the Cretans.

a) His name was Epimenedes 659 B.C.

b) It is thought that he suggested the altar to the unknown god in Athens. Acts 17:23

2) He said Cretans were always liars, being in contrast to God. vs. 2

3) He said Cretans were always evil beast, cruel savages contrary to the divine nature.

4) He said Cretans were lazy gluttons or slow bellies, sensual.

1:13 The apostle Paul affirms this to be true information.

1) Paul witnessed it first-hand.

- 2) Paul concluded the right thing to do is to rebuke sharply.
- a) The word rebuke “elegche” means to convict. Tit. 1:9
 - b) The measure is sharply “apotomos” which means to cut with the idea of severely. 2Cor. 13:10
* The Word of God is a sharp two-edged sword. Heb. 4:12
- 3) The reason is to correct their error and they may be sound or healthy in the faith, the gospel.
- a) This is called repentance according to “the faith” the article points to the body of doctrine.
 - b) To acknowledge ones error or sin.
 - c) To confess one’s sin.
 - d) To abandon one’s sins.
 - e) To make restitution if possible.
 - f) The goal is always restitution not mere castigation!

1:14 The hopeful outcome of the rebuke.

- 1) That they not give heed to Jewish fables or myths speculative inventions of the Old Testament. 1Tim. 1:4; Tit. 3:9
- 2) That they not give heed to commandment of men who turn from the truth of the gospel alluding to Isaiah. Is. 29:13
 - a) Jesus quoted Isaiah regarding the Pharisees coming with their mouth to

honor Him but their hearts were far from Him honoring the traditions of ceremony and ritual over God’s word. Matt. 15:8; Mk. 7:6-7; Is. 29:13

* The middle voice in the word “turn” points to the false teachers and the one being deceived and consciously turning from the truth.

- b) The philosophies of men are many base on the wisdom of men and traditions, spoiling or robbing man of the truth of God. Col. 2: 8, 21-22

1:15 The concluding diagnosis of the false teachers.

- 1) Paul says that to the pure of believing all things are pure “katharoi”.
- a) Paul is not speaking about moral pureness, but ascetic and dietary pureness being taught by these Jews as the preceding verse alluded to Jesus quoting Isaiah.
- b) It is not what goes into a man's mouth that defiles him but what comes out of the heart... Matt. 15:11; Col. 2; Rom. 14
- 2) Paul says to the defiled and unbelieving nothing is pure.
 - a) Paul is dealing with legalism under the law.

- b) Paul says it is because their minds and conscience are defiled.

1:16 The condemnation of the false teachers character.

- 1) They profess “homologeo” claimed to know God, being deceivers.
- 2) They in works deny Him, being hypocrites.
- 3) They are in an ongoing condition of being abominable “bdeluktoi”, meaning detestable, disgusting.
- 4) They are in an ongoing condition of disobedience “apietheis”, being rebels but not rivals to God.
- 5) They are in an ongoing condition of disqualification “adokimoi” for every good work, doing it out of a wrong motive. Ps. 51:16-17

* The word disqualified means not able to pass the test, to be cast away. 1Cor. 9:27