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Introduction to Titus

Kristy Huntsman

- I. Relationship between Paul and Titus
 - a. Galatians 2:1-10 (Probable parallel passage=Acts 15)
 - i. Jewish-Christians trying to compel the Gentile-Christians to be circumcised
 - ii. Paul did not yield to the pressure and Titus was not circumcised
 - iii. Why would Paul have had Timothy circumcised (Acts 16:3) and not Titus?
 - 1. Timothy had a Greek father and a Jewish mother 2 Timothy 3:15), while Titus was full Greek (Gal 2:3). For Titus the pressure was to become Jewish; Timothy was already Jewish by race and by training. For him to be circumcised would not have had the implication of moving from Gentile status to Jew status.
 - 2. The men Paul resisted in Galatians 2:1-10 were false brothers. The Jews mentioned in Acts 16:3 were not even Christians. The pressure in Galatians was from professing believers upon another believer to perform a work of law in order to be accepted. But no Christians were pushing for Timothy's circumcision. It seems as if Timothy's circumcision was a missionary strategy to win unbelieving Jews.
 - 3. Titus was needed as a "test case" in Jerusalem (Gal 2:1). In his case, there was a clear theological issue at stake. But in Timothy's case, what was at stake was how unbelieving Jews might best be won to Christ.
 - iv. Imagine being used by Paul as this example!
 - b. Corinthian church
 - i. Titus either delivered Paul's 1st letter to the Corinthian church or he was sent by Paul shortly thereafter to help and report back to Paul (2 Cor 7:12-15)
 - ii. 1 Corinthians was not a "warm fuzzy" letter...it held some pretty serious accusations and admonitions for major change.
 - iii. Paul trusted Titus enough to be his liaison between himself and the Corinthian congregation
 - iv. It seems as if Paul had arranged to meet Timothy in Troas to find out about the Corinthian congregation; however, he did not find Titus there and had "no rest in [his] spirit." He then continued to Macedonia. (2 Cor 2:12-13)

- v. Paul was finally comforted and by the coming of Titus who reported of the Corinthians sorrow for the wrong they had done and willingness to change (2 Cor 7:6-7)
- vi. Titus decided to go back to the Corinthian church of his own accord because he cared for them so deeply (2 Cor 8:16-17)

II. Crete

- a. Long, narrow, mountainous island of mainland Greece, running 170 miles east-west, but never more than 35 miles wide



- b. May be the same as “Caphtor” that the Philistines came from (Jer 47:4; Amos 9:7)
- c. Paul quotes ancient writer Epimenides in Titus 1:12 “Cretans are always liars, evil beasts, lazy gluttons.”
- d. Plutarch (late first-early second century AD) uses the expression “cretinize” as a synonym for lying in *Life of Lysander* (20.2)
- e. In the 5th century Aristophanes uses the term “Cretan-ly” to describe acting in a two-faced manner (*Ecclesiazusae*, 1165).
- f. There were many Jewish colonies in Crete and the Cretan Jews were influential enough to secure the patronage of Rome

- g. Cretans were among those listed as present in Jerusalem on the day of Pentecost (Acts 2:11) and the gospel may have first reached the island through them.
- III. Key Verses:
 - a. Problem: *“For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision, who must be silenced because they are upsetting whole families, teaching things they should not teach for the sake of sordid gain.”* -Titus 1:10-11
 - b. Solution: *“This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who have believed God will be careful to engage in good deeds. These things are good and profitable for men.”* -Titus 3:8
 - c. Overarching Reason: *“For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteous and godly in the present age, looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, who gave Himself for us to redeem us from every lawless deed and to purify Himself a people for His own possession, zealous for good deeds.”* -Titus 2:11-14
- IV. Key Words (Greek roots-various translations in NASB):
 - a. LOGOS-word/speak/profess/say/speech/statement/genealogies (opposites: contradict, empty talkers, argumentative)
 - b. PISTEUO-entrusted/faith/faithful/believe/trustworthy (opposite: unbelieving)
 - c. SOZO-savior/salvation/saved (opposite: dissipation)
 - d. PHREN-sensible/encourage/sensibly/careful (opposites: deceivers/disregard)
 - e. TASSO-commandment/directed/subject/authority (opposites: rebellion/rebellious men)
 - f. DIDASKO-teaching/doctrine
- V. Outline
 - a. Salutation (1:1–4)
 - b. Qualifications of the Elders (1:5–9)
 - c. Characteristics of the False Teachers (1:10–16)
 - d. Godly Behavior for Different Groups (2:1–10)
 - i. Older men (2:1–2)
 - ii. Older women (2:3)
 - iii. Younger women (2:4–5)
 - iv. Younger men (2:6–8)
 - v. Slaves (2:9–10)
 - e. Role of Grace in Promoting Godly Behavior (2:11–3:11)
 - i. The educating power of grace (2:11–14)

- ii. The gracious behavior that results from grace (2:15–3:2)
 - iii. Grace as a motivation for godly living (3:3–8)
 - iv. Behavior inconsistent with grace (3:9–11)
- f. Final Instructions and Greetings (3:12–15)¹

¹ Litfin, A. Duane. ["Titus."](#) *The Bible Knowledge Commentary: An Exposition of the Scriptures*. Ed. J. F. Walvoord and R. B. Zuck. Vol. 2. Wheaton, IL: Victor Books, 1985. 761. Print.

Titus 1

Evelyn Apple

1 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,

for...according to

2596 κατα kata *kat-ah'* prep.
down from, through out; according to, toward, along

faith 4102 πιστις pistis pis'-tis noun
conviction of the truth of anything, belief; fidelity, faithfulness

chosen 1588 εκλεκτος eklektos ek-lek-tos' adj.
picked out, chosen

knowledge 1922 επιγνωσις epignosis ep-ig'-no-sis noun
precise and correct knowledge; used in the NT of the knowledge of things ethical and divine

godliness 2150 ευσεβια eusebeia yoo-seb'-i-ah noun
reverence, respect; piety towards God, godliness
[related to 4576 sebomai sebomai, vb: to revere, to worship]

- ❖ How was Paul's role "according to faith of chosen [ones] of God"? (κατα πιστιν εκλεκτων θεου)
- ❖ How is the knowledge of truth "according to godliness"? (κατ ευσεβιαν)
- ❖ "Here κατα expresses the aim of Paul's apostleship, not the standard by which he was chosen as in Php 3:14; a classic idiom, repeated here with επιγνωσιν, ευσεβειαν, επιαγην, "with a view to" in each case." (Robertson)

2 in the hope of eternal life, which God, who cannot lie, promised long ages ago,

hope 1680 ελπις elpis el-pece' noun
from a primary elpw elpo (to anticipate, usually with pleasure);
expectation of good, hope; the author of hope, or he who is its foundation; the thing hoped for

❖ This symbol indicates my comments, my quotes of various commentators, and my suggested cross-references. All quotations are from the NASB (New American Standard Version) unless otherwise noted. EA = Evelyn Apple.

cannot lie	893 απευδης apseudes aps-yoo-dace' adj. without lie, truthful
	ο απευδης θεος [the no-lie God—EA]
promised	1861 επαγγελω epaggello ep-ang-el'-lo to announce that one is about to do or furnish something; to promise (of one's own accord) to engage voluntarily; to profess
long ages ago:	
time	5550 χρονος chronos khron'-os noun time either long or short
eternal	166 αιωνιος aionios ahee-o'-nee-os without beginning and end, that which always has been and always will be; without beginning; without end, never to cease, everlasting (KJV: eternal 42, everlasting 25)

❖ προ χρονων αιωνιων, before eternal times

❖ BARNES: “Before the world began. That is, the purpose was then formed, and the promise may be considered as in fact then made;— for a purpose in the mind of God, though it is not as yet made known, is equivalent to a promise. Comp. Mt 25:34, 2Ti 1:9.”

❖ Cf. 2 Timothy 1:9—“who has saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity,”

3 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;

proper	2398 ιδιος idios id'-ee-os adj. pertaining to one's self, one's own, belonging to one's self
time	2540 καιρος kairos kahee-ros' noun due measure; a measure of time, a larger or smaller portion of time, hence: a fixed and definite time, the decisive epoch waited for, opportune or seasonable time, the right time, a limited period of time

- ❖(καιροις ιδιοις, lit. “his own times” —EA)
- ❖Cf. 1 Tim 6:15: (ASV) which in its own times he shall show...
- ❖(NKJV) which He will manifest in His own time...

proclamation 2782 κηρυγμα kerugma kay'-roog-mah noun
that which is proclaimed by a herald or public crier, a proclamation
by herald; in the NT the message or proclamation of the heralds of
God or Christ

- ❖Cf. 1 Corinthians 1:21—For since in the wisdom of God the world through its wisdom did not come to know God, God was well-pleased through the foolishness of the message preached to save those who believe. (κηρυγμα)
- ❖Cf. 1 Corinthians 2:4—And my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, (λογος and κηρυγμα)

entrusted 4100 πιστευω pisteuo pist-yoo'-o verb
to think to be true, to be persuaded of, to credit, place confidence
in;
to entrust a thing to one, i.e. his fidelity; to be intrusted with a thing

- ❖God entrusted Paul with the “kerugma.” Can God entrust us with things/work/opportunities?

commandment 2003 επιταγη ep-ee-tag-ay' noun
an injunction, mandate, command

4 to Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior.

common 2839 κοινος koinos koy-nos' adj.
common

- ❖Not “common” as in unhallowed. Cf. Jude 3 “our common salvation” and 2 Peter 1:1 “a faith of the same kind as ours”
- ❖Paul, a Jew and former Pharisee, and Titus, a Greek, share a common faith.

savior 4990 σωτηρ soter so-tare' noun
saviour, deliverer, preserver

- ❖“απο θεου πατρος και κυριu ιησου χριστου του σωτηρος ημεν” from God Father and Lord Jesus Christ the Savior of us”—EA

- ❖ ROBERTSON: “Of God our Saviour (του σωτηρος ημων θεου). In verse 4 he applies the words ‘του σωτηρος ημεν’ to Christ. In 2:13 he applies both θεου and σωτηρος to Christ.” (Robertson)
- ❖ Cf. Titus 2:13—“looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus”

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,

- ❖ This occurs 30-some years post-Pentecost. Certainly Titus (and the congregations) could identify mature, qualified men.
- ❖ Cf. Acts 2:5,11— 5 “Now there were Jews living in Jerusalem, devout men, from every nation under heaven”.....11 “Cretans and Arabs—we hear them in our own tongues speaking of the mighty deeds of God.”

for...reason 5484 χαριν charin khar'-in accusative case of [5485](#) (charis: favor, grace)
 as preposition
 in favour of, for the pleasure of; for, for the sake of;
 on this account, for this cause

- ❖ Τουτου χαριν “in favor of this” (EA)

remains 3007 λειπω leipo li'-po verb
 to leave, leave behind, forsake, to be left behind; to be wanting, to fail

set in order 1930 επιδιορθωω epidiorthoo ep-ee-dee-or-tho'-o [first aor mid subjunctive]
 to set in order besides or further

appoint 2525 καθιστημι kathistemi kath-is'-tay-mee
 to set, place, put; to set one over a thing (in charge of it); to appoint one to administer an office

- ❖ How far did Titus’ authority extend? Did the church have a say?

❖ ROBERTSON: “The word does not preclude the choice by the churches (in every city, κατα πολιν, distributive use of κατα). This is a chief point in the επιδορθωσις (White).”

directed	1299 διατασσω diatasso dee-at-as'-so verb to arrange, appoint, ordain, prescribe, give order
elders	4245 πρεσβυτερος presbuteros pres-boo'-ter-os adj. comparative of presbuv presbus (elderly) elder, of age: the elder of two people, advanced in life, an elder, a senior; a term of rank or office

❖ Presbuteros: lit., elders, older ones.

in every	2596 κατα kata kat-ah' prep. down from, through out; according to, toward, along
every	4172 πολις polis pol'-is noun a city

6 namely, if any man be above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion.

if any man	1536 ει τις ei tis i tis pronoun whoever, whatever
above reproach	410 αωεγκλητος anegkletos an-eng'-klay-tos adj. <i>from 1 (as a negative particle) and a derivative of 1458</i> that cannot be called into account, unproveable, unaccused, blameless 1458 εγκαλεω egkaleo eng-kal-eh'-o to come forward as accuser against, bring charge against; to be accused

❖ Cf. 1Timothy 3:10—“And let these also first be tested; then let them serve as deacons if they are beyond reproach.”

❖ All Christians should be beyond reproach.

❖ 1 Corinthians 1:8—“who shall also confirm you to the end, blameless in the day of our Lord Jesus Christ.”

- ❖ Colossians 1:22—“yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach—)

faithful/believing

4103 πιστος pistos pis-tos' adj.

from 3982

trusty, faithful; that can be relied on; easily persuaded; believing, trusting

3982 πειθω peitho pi'-tho verb

persuade, i.e. to induce one by words to believe; to be persuaded; to suffer one's self to be persuaded; to be induced to believe: to believe; to listen to, obey, yield to, comply with; to trust, have confidence, be confident persuade, i.e. to induce one by words to believe; be persuaded

- ❖ Τεκνα εχων πιστα: lit., “having faithful children.” Does this require children to be baptized believers? Or does “faithful” mean faithfully obeying their parents? This would echo the thought of 1 Timothy 3:4, 5— “He must be one who manages his own household well, keeping his children under control with all dignity (but if a man does not know how to manage his own household, how will he take care of the church of God?”

not accused

2724 κατηγορια kategoria kat-ay-gor-ee'-ah noun
accusation, charge

- ❖ Μη εν κατηγορια “not in accusation” (EA)

- ❖ Cf. YLT: “not under accusation”

riot

810 ασωτια as-o-tee'-ah noun
an abandoned, dissolute life; profligacy, prodigality

rebellion

506 ανυποτακτος anupotaktos an-oo-pot'-ak-tos adj.
not made subject, unsubjected; that cannot be subjected to control, disobedient, unruly, refractory

- ❖ The word should be translated with an adjective: unruly, rebellious.

- ❖ Cf. Titus 1:10—“For there are many rebellious men...”

- ❖ Lit., “having faithful children, not in accusation of dissipation, or rebellious” (EA)

7 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,

overseer 1985 επισκοπος episkopos ep-is'-kop-os noun
 overseer; a man charged with the duty of seeing that things to be done by others are done rightly

above reproach 410 αωεγκλητος anegkletos adj. [same as in verse 6]

steward 3623 οικονομος oikonomos oy-kon-om'-os noun
 the manager of household or of household affairs; metaph. the apostles and other Christian teachers and bishops and overseers

❖ Cf. 1 Corinthians 3:21–4:1. Paul, Apollos, Cephas were “stewards of the mysteries of God.”

self-willed 829 αυθαδης authades ow-thad'-ace adj.
 self-pleasing, self-willed, arrogant

2237 ηδονη hedone hay-don-ay'
 pleasure; desires for pleasure

quick-tempered 3711 οργιλος orgilos org-ee'-los adj.
 prone to anger, irascible

addicted to wine 3943 παροινος paroinos par'-oy-nos adj.
 given to wine, drunken

pugnacious 4131 πλπκτης plektes plake'-tace noun
 bruisher, ready for a blow; a pugnacious, contentious, quarrelsome person

fond of sordid gain 146 αισχροκερδης aischrokerdes ahee-skhrok-er-dace' adj.
 eager for base gain, greedy for money

❖ See comments on verse 11 below.

8 but hospitable, loving what is good, sensible, just, devout, self-controlled,

hospitable φιλξενος philoxenos fil-ox'-en-os adj.
 hospitable, generous to guests

loving what is good	5358 φιλαγαθος πηλαγατησ φιλ-αγ'-ατη-οσ adj. loving goodness
sensible/sober	4998 σωφρων sophron so'-frone adj. of a sound mind, sane, in one's senses; curbing one's desires and impulses, self-controlled, temperate
just	1342 δικaios dikaios dik'-ah-yos adj. righteous, observing divine laws; in a wide sense, upright, righteous, virtuous, keeping the commands of God
devout/holy	3741 οσιος hosios hos'-ee-os adj. undefiled by sin, free from wickedness, religiously observing every moral obligation, pure holy, pious
self-controlled	1468 εγκρατης egkrates eng-krat-ace' adj. strong, robust; having power over, possessed of (a thing); mastering, controlling, curbing, restraining; controlling one's self, temperate, continent
	904 κρατος kratos krat'-os noun force, strength; power, might: mighty with great power; a mighty deed, a work of power; dominion

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.

holding fast	472 αντεχομαι antechomai an-tekh'-om-ahee verb to keep one's self directly opposite to any one, hold to him firmly, cleave to, paying heed to him
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❖ More than merely knowing the word; indicates willingness to faithfully teach and defend truth.

word	3056 λογος logos log'-os noun word; sayings of God; speech; decree, mandate or order; doctrine, teaching; reason, cause, ground.....
faithful	4103 πιστος pistos pis-tos' adj. (see v. 6 above) trusty, faithful; that can be relied on

- ❖ Cf. 1 Timothy 6:3 “If anyone advocates a different doctrine, and does not agree with sound words, those of our Lord Jesus Christ, and with the doctrine conforming to godliness,”
- ❖ Cf. Romans 16:17 “Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them.”

in accordance with

2596 κατά kata kat-ah' prep.
down from, through out; according to, toward, along

teaching

1322 διδαχή didache did-akh-ay' noun
teaching; that which is taught ; doctrine, teaching, concerning something; the act of teaching, instruction; in religious assemblies of the Christians, to speak in the way of teaching, in distinction from other modes of speaking in public

may be

5600 ὦ verb; the subjunctive of [1510](#) εἰμι eimi, to be [η] be, ma be, etc.

- ❖ Note the subjunctive. Not “may” as in “Once he is an overseer, maybe he will be have these abilities.” Rather, “...so that he be able to do these things.”

able

1415 δυνατός dunatos doo-nat-os' adj.
able, powerful, mighty, strong; to be able (to do something); having power for something

exhort

3870 παρακαλέω parakaleo par-ak-al-eh'-o verb
to call to one's side, call for, summon; to admonish, exhort; to instruct, teach

sound

5198 υγιαινώ hugiaino hoog-ee-ah'-ee-no verb
to be sound, to be well, to be in good health; metaph. of Christians whose opinions are free from any mixture of error; of one who keeps the graces and is strong

doctrine

1319 διδασκαλία didaskalia did-as-kal-ee'-ah noun
teaching, instruction; that which is taught, doctrine

refute

1651 ἐλέγχω elegcho el-eng'-kho verb
to convict, refute, confute

those who contradict

483 αντιλεγω antilego an-til'-eg-o verb
to speak against, gainsay, contradict; to oppose one's self to one,
decline to obey him, declare one's self against him, refuse to have
anything to do with him

**10 For there are many rebellious men, empty talkers and deceivers,
especially those of the circumcision,**

rebellious

506 ανυποτακτος anupotaktos an-oo-pot'-ak-tos adj
from 1 (as a negative particle) and a presumed derivative of 5293
not made subject, unsubjected; that cannot be subjected to control,
disobedient, unruly, refractory

5293 υποτασσω hupotasso hoop-ot-as'-so verb
to arrange under, to subordinate; to subject, put in subjection;
to subject one's self, obey; to submit to one's control; to yield to
one's admonition or advice; to obey, be subject

❖ THAYER: "A Greek military term meaning 'to arrange [troop divisions] in a military fashion under the command of a leader'. In non-military use, it was 'a voluntary attitude of giving in, cooperating, assuming responsibility, and carrying a burden'."

❖ Cf. 2:5, 2:9, 3:1 and Ephesians 5:21, 22, 24 re/ submitting to husbands, masters, rulers, authorities, one another, and Christ.

empty talkers

3151 ματαιολογος mataiologos mat-ah-yol-og'-os noun
an idle talker, one who utters empty senseless things

deceiver

5423 φρεναπατης phrenapates fren-ap-at'-ace noun
a mind deceiver, a seducer

❖ Cf. Galatians 6:3—"For if anyone thinks he is something when he is nothing, he deceives himself." (5422 φρεναπαταω phrenapatao, verb)

especially

3122 μαλιστα malista mal'-is-tah adv.
especially, chiefly, most of all, above all

circumcision

4061 περιτομη peritome per-it-om-ay' noun
circumcised; the act or rite of circumcision, "they of the
circumcision" is a term used of the Jews; the state of circumcision;
.....

❖ οἱ ἐκ περιτομῆς: lit., “the(pl.)/they/the ones of [the] circumcision.” Probably Jewish Christians who insisted circumcision was required of Gentile Christians (WH: οἱ ἐκ περιτομῆς)

❖ Cf. Acts 11:2—“And when Peter came up to Jerusalem, those who were circumcised took issue with him” [lit., “of circumcision”]

❖ Cf. Galatians 2:12—“...the party of the circumcision.”

❖ Colossians 4:11—“...the only fellow workers for the kingdom of God who are from the circumcision...”

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

silenced 1993 ἐπιστομίζω epistomizo ep-ee-stom-id'-zo verb
to bridle or stop up the mouth; metaph. to stop the mouth, reduce to silence

upsetting 396 ἀνατρέπω anatrepo an-at-rep'-o verb
to overthrow, overturn, destroy; to subvert

❖ Cf. 2 Timothy 2:18—“men who have gone astray from the truth saying that the resurrection has already taken place, and thus they upset the faith of some.”

families 3624 οἶκος oikos oy'-kos noun
house, home, family

for the sake 5484 χάριν charin khar'-in accusative case of 5485 as preposition;
prep
in favour of, for the pleasure of; for, for the sake of; on this account, for this cause

5485 χάρις charis khar'-ece noun
grace, favour, benefit, thanks.....

sordid 150 αἰσχος aischros ahee-skhros' adj.
filthy, baseness, dishonour

gain 2771 κέρδος kerdos ker'-dos noun
gain, advantage

❖ ROBERTSON: “The Cretans are given a bad reputation for itinerating prophets for profit by Polybius, Livy, Plutarch.”

- ❖ Paul gave another young preacher a similar warning in 1 Timothy 6:5: “and constant friction between men of depraved mind and deprived of the truth, who suppose that godliness is a means of gain.” Note the association between these ungodly qualities: contentiousness, corruption, lack of truth, and greed.
- ❖ Leadership roles can present opportunities for unethical financial gain. Note how the Holy Spirit warned that elders and deacons must be men who do not have an inordinate desire for money:
 - (Re/overseers) 1 Timothy 3:3—“not addicted to wine or pugnacious, but gentle, uncontentious, free from the love of money.”
 - (Re/deacons) 1 Timothy 3:8—“Deacons likewise must be men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain”

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

prophet 4396 προφητης prophetes prof-ay'-tace noun
 in Greek writings, an interpreter of oracles or of other hidden things; a poet (because poets were believed to sing under divine inspiration).....

Epimenides

A prophet of their own (ιδιος αυτων προφητης). "Their own prophet." Self-styled "prophet" (or poet), and so accepted by the Cretans and by Cicero and Apuleius, that is Epimenides who was born in Crete at Cnossos. It is a hexameter line and Callimachus quoted the first part of it in a Hymn to Zeus. It is said that Epimenides suggested to the Athenians the erection of statues to "unknown gods" (Ac 17:23). Liars (ψεσται). See 1Ti 1:10 for the word. The Cretans had a bad reputation on this line, partly due to their claim to having the tomb of Zeus. Evil beasts (κατα θηρια). "Wicked wild beasts." Lock asks if the Minotaur was partly responsible. Idle gluttons (γαστερες αργαι). "Idle bellies." Blunt and forceful. See Php 3:19 "whose god is the belly" (η κοιλια). Both words give the picture of the sensual gormandizer. (Robertson)

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ENCYCLOPEDIA BRITANNICA: Epimenides, (flourished 6th century bce?), Cretan seer, reputed author of religious and poetical writings, including a Theogony, Cretica, and other mystical works. Religious theories of an Orphic character were attributed to him as well. He conducted purificatory rites at Athens about 500 bce, according to Plato (about 600 according to Aristotle). Stories of his advanced age (157 or 299 years), his miraculous sleep of 57 years, his dealings with oracles, and his wanderings outside the body have led some scholars to regard him as a legendary figure of a shamanistic type. For his reputed claim—cited by St. Paul the Apostle (Titus 1:12)—that all Cretans are liars, Epimenides, a Cretan, is credited with invention of the paradox of the liar, in which a sentence says of itself that it is false, thus being true if it is false and false if it is true. (<https://www.britannica.com/biography/Epimenides>)

always 104 αἰ αἰ ah-eye' adv.
perpetually, incessantly; invariably, at any and every time: when according to the circumstances something is or ought to be done again

liars 5583 ψευστής pseustes psyoos-tace' noun
a liar; one who breaks faith; a false and faithless man

❖ ROBERTSON: “The Cretans had a bad reputation on this line, partly due to their claim to having the tomb of Zeus.”

evil 2556 κακός kakos kak-os' adj.
of a bad nature; not such as it ought to be
2) of a mode of thinking, feeling, acting; base, wrong, wicked;
troublesome, injurious, pernicious, destructive, baneful

beasts 2342 θηρίον therion thay-ree'-on noun
an animal; a wild animal, wild beast, beast; metaph. a brutal, bestial man, savage, ferocious

lazy 692 ἄργος argos ar-gos' adj.
free from labour, at leisure; lazy, shunning the labour which one ought to perform

gluttons 1064 γαστήρ gaster gas-tare' noun
the belly; the womb; the stomach; a glutton, gormandiser, a man who is as it were all stomach

13 This testimony is true. For this cause reprove them severely that they may be sound in the faith,

testimony	3141 μαρτυρία marturia mar-too-ree'-ah noun a testifying; what one testifies, testimony, i.e. before a judge
true	227 αληθης alethes al-ay-thace' adj true; loving the truth, speaking the truth, truthful
reprove	1651 ελεγχω elegcho el-eng'-kho verb [imperative] to convict, refute, confute, generally with a suggestion of shame of the person convicted; by conviction to bring to the light, to expose; to find fault with, correct; to chasten, to punish.....

❖ Cf. John 16:8 “And He, when He comes, will convict the world concerning sin, and righteousness, and judgment” [convict: 1651 ελεγχω elegcho]

❖ Cf. Jude 15 “to execute judgment upon all, and to convict all the ungodly of all their ungodly deeds which they have done in an ungodly way, and of all the harsh things which ungodly sinners have spoken against Him.” [convict: 1827 εξελεγχω exelegcho ex-el-eng'-kho: to prove to be in the wrong, convict]

severely	664 αποτομως apotomos ap-ot-om'-oce adv. abruptly, precipitously; sharply, severely, curtly
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❖ “Severely”—perhaps because the behaviors and habits described in v. 10–12 reveal a profoundly rebellious attitude. Compare 2 Corinthians 13:10 (ASV)—“For this cause I write these things while absent, that I may not when present deal sharply [adverb], according to the authority which the Lord gave me for building up, and not for casting down.”

❖ Cf. Proverbs 27:5 Better is open rebuke than love that is concealed.

❖ Cf. 1 Timothy 5:20 Those who continue in sin, rebuke in the presence of all, so that the rest also may be fearful of sinning.

❖ Cf. 2 Corinthians 7:8–10 8 For though I caused you sorrow by my letter, I do not regret it... 9 I now rejoice, not that you were made sorrowful, but that you were made sorrowful to the point of repentance...10 For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation; but the sorrow of the world produces death.

may be sound	5198 υγιαινω hugiaino hoog-ee-ah'-ee-no [pres. act. subjunctive,—EA] verb to be sound, to be well, to be in good health; metaph. of Christians whose opinions are free from any mixture of error
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faith	4102 πιστις pistis pis'-tis noun conviction of the truth of anything, belief; in the NT of a conviction or belief respecting man's relationship to God and divine things, generally with the included idea of trust and holy fervor born of faith and joined with it; fidelity, faithfulness.....
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14 not paying attention to Jewish myths and commandments of men who turn away from the truth.

paying attention	4337 προσεχω prosecho pros-ekh'-o verb to turn the mind to, attend to be attentive; give attention to, take heed.....
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Jewish	2451 Ιουδαϊκος Ioudaikos ee-oo-dah-ee-kos' adj. Jewish
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myths	3454 μυθος muthos moo'-thos noun a speech, word, saying; a narrative, story, a true narrative, a fiction, a fable; an invention, a falsehood
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❖ Cf. 1Timothy 1:4 nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than furthering the administration of God which is by faith.

❖ Cf. Colossians 2:16-23 "...decrees, such as, "Do not handle, do not taste, do not touch!" (which all refer to things destined to perish with the using)—in accordance with the commandments and teachings of men?..."

commandments	1785 εντολη entole en-tol-ay' noun an order, command, charge, precept, injunction that which is prescribed to one by reason of his office; a commandment.....
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men	444 ανθρωπος anthropos anth'-ro-pos noun a human being, whether male or female.....
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turn away from	654 αποστρεφος apostrepho ap-os-tref'-o verb [pres mid participle, "turning themselves away from" —So, lit: "turning-away-from-the-truth men/people"—EA] to turn away, to remove anything from anyone, to turn him away from allegiance to any one. tempt to defect; to turn back, return, bring back; to turn one's self away, turn back, return; to turn one's self away from, deserting
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- ❖ Turning away can also be positive: Acts 3:26—“For you first, God raised up His Servant, and sent Him to bless you by turning every one of you from your wicked ways.”
-

15 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.

pure,...pure 2513 καθαρος katharos kath-ar-os' adj.
clean, pure; free from corrupt desire, from sin and guilt; free from every admixture of what is false, sincere genuine; blameless, innocent; unstained with the guilt of anything

all things 3956 πας pas pas adj.
individually—each, every, any, all, the whole, everyone, all things, everything; collectively—some of all types

- ❖ This does not give us (“the pure”) the right to declare sinful activities “pure.” Such a gnostic-style attempt to justify ungodliness calls into question the very pureness of our hearts.
- ❖ Context determines meaning. Verse 15 follows Paul’s warning against those who promote “Jewish myths and commandments of men.” Perhaps this included illegitimate food prohibitions.
- ❖ Cf. 1 Corinthians 6:12 “All things are lawful for me, but not all things are profitable. All things are lawful for me, but I will not be mastered by anything.”
- ❖ Cf. Romans 14:2, 3—“One man has faith that he may eat all things, but he who is weak eats vegetables only. Let not him who eats regard with contempt him who does not eat, and let not him who does not eat judge him who eats, for God has accepted him.”

[are] 3303 μὲν men men particle
Truly, certainly, surely, indeed

defiled 3392 μαινω miaino me-ah'-ee-no verb
to dye with another colour, to stain; to defile, pollute, sully, contaminate, soil; to defile with sins

- ❖ Cf. Jude 8—“Yet in the same manner these men, also by dreaming, defile the flesh, and reject authority, and revile angelic majesties.”
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❖ Cf. Hebrews 12:15—“See to it that no one comes short of the grace of God; that no root of bitterness springing up causes trouble, and by it many be defiled;”

unbelieving 571 απιστος apistos ap'-is-tos adj.
unfaithful, faithless, (not to be trusted, perfidious); unbelieving,
incredulous; without trust (in God)

16 They profess to know God, but by their deeds they deny Him, being detestable and disobedient, and worthless for any good deed.

profess 3670 ομολογεω homologeo hom-ol-og-eh'-o verb
to say the same thing as another, i.e. to agree with, assent; to
concede; to confess, declare; to profess; to profess one's self the
worshipper of one

deeds, deed 2041 εργον ergon er'-gon noun
business, employment, that which any one is occupied; that which
one undertakes to do, enterprise, undertaking; an act, deed, thing
done

detestable 947 βδελυκτος bdeluktos bdel-ook-tos' adj.
abominable, detestable

948 βδελυσσω bdelusso bdel-oos'-so verb
to render foul, to cause to be abhorred; abominable; to turn one's
self away from on account of the stench; metaph. to abhor, detest

disobedient 545 απειθης apeithes ap-i-thace' adj.
from 1 (as a negative particle) and 3982
impersuasive, not compliant, disobedient, contumacious

3982 πειθω peitho pi'-tho verb
persuade, i.e. to induce one by words to believe; to be
persuaded; to suffer one's self to be persuaded; to be induced
to believe: to believe; to listen to, obey, yield to, comply with; to
trust, have confidence, be confident

❖ Cf. Romans 1:30 “slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents”

worthless	96 αδοκιμος adokimos ad-ok'-ee-mos adj. not standing the test, not approved (properly used of metals and coins); that which does not prove itself such as it ought; unfit for, unproved, spurious, reprobate
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Bible Versions

ASV = American Standard Version

KJV = King James Version

NASB = New American Standard Version

NKJV New King James Version

WH = Westcott-Hort 1881 Alexandrian Text Greek New Testament

YLT = Young's Literal Translation

Cretan Character vs. Godliness



Elders/Overseers/Shepherds

Titus 1:6-9	1 Timothy 3:1-7
<u>6</u> namely if any man be above reproach	<u>2</u> An overseer, then, must be above reproach
<u>7</u> For the overseer must be above reproach as God's steward	<u>2</u> respectable [2887 κοσμιος kosmios: well-arranged, seemly, modest] <u>7</u> and he must have a good reputation with those outside the church, so that he may not fall into reproach and the snare of the devil.
<u>6</u> the husband of one wife	<u>6</u> the husband of one wife
<u>6</u> having children who believe, not accused of dissipation or rebellion	<u>4</u> He must be one who manages his own household well, keeping his children under control with all dignity <u>5</u> (but if a man does not know how to manage his own household, how will he take care of the church of God?)
<u>7</u> not self-willed [829 αυθαδης authades, from 2237 ηδωη hedone, pleasure]	<u>2</u> prudent/sober [4998 σωφρων sophron: of sound mind, self-controlled, temperate]* <u>2</u> temperate/vigilant [3524 νηφαλεος nephaleos: sober temperate, abstaining from wine, either entirely or at least from its immoderate use]*
<u>7</u> not quick-tempered	<u>3</u> but gentle...(not) pugnacious
<u>7</u> not addicted to wine	<u>3</u> not addicted to wine
<u>7</u> not pugnacious	<u>3</u> uncontentious
<u>7</u> not fond of sordid gain	<u>3</u> free from the love of money
<u>8</u> but hospitable	<u>2</u> hospitable

Titus 1:6-9	1 Timothy 3:1-7
8 loving what is good	1 it is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do.
8 sensible [4998 σωφρων sophron] 8 self-controlled, [1468 ελκρατης egkrates: strong, having power over, mastering, controlling one's self, temperate]	2 *prudent/sober [4998 σωφρων sophron: of sound mind, self-controlled, temperate] 2 *temperate/vigilant [3524 νηφαλεος nephaleos: sober temperate, abstaining from wine, either entirely or at least from its immoderate use]
8 just [1342 δικaios dikaios: righteous, observing divine laws]	
8 devout/holy [3741 οσιος hosios: undefiled by sin, free from wickedness, religiously observing every moral obligation, pure, holy]	
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	2 able to teach
	6 and not a new convert, lest he become conceited and fall into the condemnation incurred by the devil

TITUS
CHAPTER TWO
Tami Roberts

**PAUL'S CHARGE TO TITUS REGARDING OLDER AND YOUNGER PEOPLE
2:1-7**

Speak the things that are fitting for sound doctrine. 2:1

- I. TEACH OLDER MEN 2:2
 - A. To Be:
 - 1. Temperate
 - 2. Dignified
 - 3. Sensible
 - 4. Sound:
 - a. In faith.
 - b. In love.
 - c. In perseverance.
- II. TEACH OLDER WOMEN 2:3-5
 - A. To Be: 2:3
 - 1. Reverent in their behavior.
 - 2. Not malicious gossips.
 - 3. Nor enslaved to much wine.
 - 4. Teaching what is good.
 - B. That They May Encourage/Train the Young Women To: 2:4-5
 - 1. Love their husbands.
 - 2. Love their children.
 - 3. Be sensible.
 - 4. Be pure.
 - 5. Be “workers at home”.
 - 6. Be kind.
 - 7. Be subject to their own husbands.
 - C. Why Teach the Older Women this? 2:5
 - 1. That the word of God may not be dishonored.
- III. TEACH YOUNG MEN 2:6-7
 - A. To Be Sensible in All Things.

PAUL'S CHARGE TO TITUS 2:7-8

- IV. Show Yourself to Be: 2:7-8
 - A. An Example of Good Deeds. 2:7
 - B. Pure in Doctrine. 2:7
 - C. Dignified. 2:7
 - D. Sound in Speech Which is Beyond Reproach. 2:8
- V. Why? 2:8

- A. In Order that the Opponent May be Put to Shame,
 - 1. Having nothing bad to say about us.

PAUL'S CHARGE TO TITUS REGARDING SLAVES. 2:9-10

- VI. URGE SLAVES TO BE: 2:9-10
 - A. Subject to Their Own Masters in Everything. 2:9
 - B. Well-Pleasing. 2:9
 - C. Not Argumentative. 2:9
 - D. Not Pilfering. 2:10
 - E. Showing All Good Faith, 2:10
 - 1. That they may adorn the doctrine of God our Savior in every respect. 2:10

PAUL'S REMINDER OF GOD'S GRACIOUS LOVE 2:11-14

- VII. GOD'S GRACE
 - A. Appeared Bringing Salvation to all Men. 2:11
 - B. Instructing us to:
 - 1. Deny ungodliness. 2:12
 - 2. Deny worldly desires. 2:12
 - 3. Live sensibly. 2:12
 - 4. Live righteously. 2:12
 - 5. Live godly. 2:12When? In this present age.
 - C. We are to be: 2:13
 - 1. Looking for the blessed hope.
 - 2. Looking for the appearing of Jesus.
 - i. Our great God.
 - ii. Our Savior.
 - iii. Our Messiah.
 - a. Who gave Himself up for us.
 - b. That He might redeem us from every lawless deed.
 - c. That He might purify for Himself a people:
 - 1. For His own possession.
 - 2. Zealous for good deeds.

PAUL ENCOURAGES TITUS 2:15

- VIII. DO THESE THINGS WITH ALL AUTHORITY.
 - A. Speak
 - B. Exhort
 - C. Reprove
 - D. Let No One Disregard You!

TITUS CHAPTER 2

Tami Roberts

INTRODUCTION: Paul has started out his letter telling Titus that he wants him to set things in order. That the people in Crete need instruction. They are not behaving as those walking in truth but are behaving like the Cretans. So now in chapter 2 Paul will give Titus clear instructions on how to teach the people. He even breaks it down for Titus according to “peer” groups. Plus he gives Titus instruction about his own behavior.

KEY WORDS: sound, doctrine, speak/speech (teach also), sensible/discreet, deeds/good deeds

If you look at the key words you can see that Paul is going to focus on the “actions” of the people. Remember, they are behaving as Cretans and Cretans are “always liars, evil beasts, lazy gluttons”. (1:12)

Paul gives solid teaching towards adjusting their behavior.

1. 2:5 – “that the word of God may not be dishonored.”
2. 2:8 – “that the opponent may be put to shame, having nothing bad to say about us.”
3. 2:10 – “that they may adorn the doctrine of God our Savior in every respect.”
4. 2:14 – “that He might redeem us from every lawless deed and purify for Himself a people for His own possession, zealous for good deeds.”

Paul gives instruction to 5 different groups of people and to Titus himself.

PAUL’S CHARGE TO TITUS REGARDING OLDER AND YOUNGER PEOPLE 2:1-7

Verse 1 – But as for you, speak the things which are fitting for sound doctrine.

False teachers behavior. 1:10-16

“But you” – You, Titus, will not behave that way. (1:10-14) Here is how to set them straight.

“Speak” – teach, preach, lecture, COMMUNICATE with your mouth.

Strong's #2980

Realizing that people cannot change until they hear “the knowledge of truth”(1:1).

“Fitting” – proper or a right fit

“Sound” – It means to be sound or free from error, correct, uncorrupt, have sound health, whole. Strong's #5198

“Doctrine” - teaching

False teachers have corrupted the gospel and people are following their bad behavior. By their teaching and behavior they were leading people astray. They weren't following the pattern so Paul tells Titus to speak the true pattern.

Verse 2

I. TEACH OLDER MEN 2:2

“Older men” – an old man, an ambassador Strong's #4246

A. To Be:

1. “Temperate” – Sound in mind, self control Strong's #4998
Not given to excess in anything: restrained in conduct.
Usually applied to alcohol but isn't restricted to JUST that.

This is a man that has learned to control his “fleshly” urges.

2. “Dignified” – Sensible, grave, honest. Worthy of respect or honor.
Strong's #4586
Again, behavior that suggests self-control.

A man respected by others because he is honest, makes good choices and is self-controlled.

3. “Sensible” – Discreet; being in control of oneself. Strong’s #4998
Refraining from everything that can be harmful.

Same word used for “temperate” so he’s giving it a deeper meaning here. Control in all things, not just alcohol.

See how all of these words overlap? Paul is hitting home that these men have learned to control themselves and because of that they are well respected unlike the Cretans.

4. “Sound” – Strong’s #5198 – see verse 1
- a. “In faith” – A man that knows and follows the word, possessing a confident trust in God.
 - b. “In love” – agape. Strong's #0026 – A man that has a genuine love for God and for others.
 - c. “In perseverance” – endurance. Strong’s #5281 – A man that has gotten through the difficulties of life without wavering in his faith.

Do you see the importance of older men setting a proper example in their behavior? They have pushed aside “self” thinking and have leaned on the Lord to take them through life.

II. TEACH OLDER WOMEN 2:3-5

Verse 3

“Likewise” – The older men need to be taught, so do the older women.

If you ask the leadership in ANY congregation which group is the most difficult to deal with, to teach, they will tell you it is the older women. Yikes!!!!

Why do you think that is?

Are we “too smart” to learn?

Are we “entitled” to certain behavior?

Are we willing to lay aside our pride?

A. To Be:

1. “Reverent in their behavior” – Strong’s #2412 – A woman that is living a holy life. A respectful life.
2. “Not malicious gossips” – The word is “slanderers”. Strong’s #1223. We NEVER use our words to tear someone down or make them appear lower than you or anyone else.
3. “Nor enslaved to much wine” –
“enslaved” – bring into or under bondage. Strong’s #1402
Paul gives a warning about being enslaved by fleshly desires. Lack of self-control.
2 Peter 2:18-22 – Peter gives a warning about this kind of behavior.
4. “Teaching what is good” – This is “speaking” and by example.

Verse 4

B. That They May Encourage/Train the Young Women To: 2:4-5

“That they may” – Suggests that if the women behave as Paul has instructed then they will be able to encourage or train the younger women. What if they choose not to follow those instructions?

“Encourage/Train” – Admonish, make sober-minded. Transforming someone to be “radically-balanced” according to the Lord’s will. Strong’s #4994

What are the older women to do? Encourage the young women to be transformed.

How will they do that? By what they say and by their example.

1. “Love their husbands” – philandros – Strong’s #5362

We MUST be teaching and showing the younger women what loving our husbands looks like! The world is telling them that commitment isn't important. We MUST be giving the young women hope in their marriages! We CANNOT take this lightly!! We are fighting a battle with Satan where marriage is concerned.....DON'T LET HIM WIN!!

2. "Love their children" – philoteknos Strong's #5388
No, loving your children in a godly way does not come natural to every woman.
Notice that this is listed AFTER "love their husbands". Our relationship with our husband comes first.
Not everyone had a good example of what godly parenting looks like. We MUST be willing to set a good example and then to be open and honest with the young parents about our own parenting. Share with them what worked for you in raising faithful children AND what you did wrong. Help them! Not spank them, but encourage them!

Verse 5

3. "Be sensible" – discreet Strong's #4998 – Same word as older men in verse 2.
Showing them and teaching them to have self-control and make wise decisions, not following their fleshly desires. (And that's not just sex! I'm talking about....."but I like to", "but I want to", "but I need to". Self centered kind of thinking.
4. "Be pure" – Innocent and holy. Strong's #0053
Be holy for I am holy. 1 Peter 1:16 (Lev. 11:44)
Show them and teach them HOW TO be pure! HOW TO be holy! Don't just assume they know how.
5. "Be workers at home" – oikouros – oikos = home – ouros = guard
A guard of the home. A keeper of the home. Strong's #3626
Show them and teach them how to make their home a godly, place of refuge for their family.
It will look different in every home.

What makes your home a place of peace? A place that your family truly wants to spend time?

What will that require of you? Depends on what it takes in your house to make your home a place of refuge.

You are the guard at the door that keeps unChristlike behavior from your home.

You are the keeper of your home. Does it need to be clean for your family to be comfortable there? Does it need to be clean for you to be hospitable? Do you have a schedule that gives your family a sense of peace?

Older women need to stop being so judgmental and encourage these young women to communicate with their husband and see what needs to happen in their home for their home to be a refuge.

6. “Be kind” – morally good and upright. Strong's #18
The Greek would allow “kind” to go with “workers at home” but it stands better as a separate quality.
This indicates your behavior towards others.

7. “Be subject to their own husbands” –
“subject” – subordinate; in a position of less power or authority than someone else. Strong's #5293
This is talking about “regarding someone as more important than yourself”. (Phil. 2:3)
It is the self-sacrificing attitude talked about in Ephesians 5. (21-24)
It is a voluntary yielding to your husband as the head of your home.
Again, Eph. 5:21-24
Does this behavior come “naturally” for all women? No, or we wouldn't have to help the younger women with this.

C. Why Teach the Older Women This? 2:5

1. “That the word of God may not be dishonored.” –
“dishonored” – blasphemeo- blasphemed. Strong's #987

Our behavior should naturally pull others towards us. I should encourage them, lift them up, give them hope.

Otherwise, “If that's how a Christian behaves, why would I want to be one?” – The word of God is dishonored.

III. TEACH YOUNG MEN 2:6-7

Verses 6-7

“Likewise” – Now the young men need to be taught too.

“Urge” – a strong, continual plea. Strong's #3870

A. “To Be Sensible in All Things” –

“sensible” – Strong's #4993 – Same word in 2:2, 5

“Think before you act” kind of thinking.

“In all things” – taken from the beginning of verse 7. The Greek puts this phrase with “to be sensible”.

Paul is telling them not to be carried along with the wild behavior in Crete.

PAUL'S CHARGE TO TITUS 2:7-8

IV. SHOW YOURSELF TO BE: 7-8

Verse 7

“Show yourself” – To hold near; to present. Strong's #3930

Titus is to be and do these things.

A. “An Example of Good Deeds”

“example” – Pattern, a die or shape. Strong's #5179 – Worthy of imitating.
Don't just tell them, live it! Show yourself!

“Good deeds” – Valuable/Virtuous Strong's #2570

This is doing good for others. Help others.

The Cretans were not kind people.

- B. “Pure in doctrine” – soundness; uncorrupted teaching. Strong's #90
Don't take the purity of the word and mix it with the opinion/teaching of men.

How about when we bind “tradition”?

- C. “Dignified” – sensibleness, seriousness, holiness. Strong's #4587

Verse 8

- D. “Sound in Speech Which is Beyond Reproach”

“Sound” – healthy, whole. Strong's #5199

“Beyond reproach” – That cannot be condemned. Strong's #176

Not that people won't criticize, but grounded in the word. Wholesome.
Controlled.

V. WHY SHOULD TITUS BEHAVE THIS WAY?

- A. “In Order that the Opponent May be Put to Shame”

1. “Having nothing bad to say about us.”

If Titus watches his behavior and his speech, he proves himself to be a Christian. He also verifies the teaching of the apostles as well.

Is our goal to bring them shame? No, it is their own behavior that brings them shame. Paul has just painted a pretty clear picture of what our behavior should look like.

PAUL'S CHARGE TO TITUS REGARDING SLAVES 2:9-10

Verse 9

VI. URGE SLAVES TO BE:

“Urge” – strong, continual plea. Strong's #3870 (2:6)

“Bondslaves” – slaves. Strong's #1401

A. “Subject to Their Own Masters in Everything.”

“Subject” – subordinate; to obey; voluntary yielding. Strong's #5293

“In everything” – EVERYTHING! As long as it's not contrary to God.

B. “Well-Pleasing” – fully agreeable. Strong's #2101
Indicates obeying cheerfully, willingly.

C. “Not Argumentative” – contradicting. Strong's #483
Just doing what you're asked to do.

Verse 10

D. “Not Pilfering” – sequester for oneself. Strong's #3557
You take nothing not first given to you.

E. “Showing All Good Faith” –

1. “That they may adorn the doctrine of God our Savior in every respect.”
“adorn” – put in proper order. Strong's #2885

Christians NEVER want to act in a way that does not bring God glory!
Slaves could influence others by their behavior.

PAUL'S REMINDER OF GOD'S GRACIOUS LOVE 2:11-14**Verse 11**

VII. GOD'S GRACE

A description of God's grace in our lives.

"For" – We behave in the way described in the previous verses BECAUSE OF the grace of God.

"Grace" – gracious love. Strong's #5485

A. "Appeared Bringing Salvation to All Men"

"Has appeared" – shines forth.

"Salvation" - Strong's #4992

God's grace or His gracious love for us has given everyone who will access it, salvation.

Verse 12

B. "Instructing Us To:

"Instructing" – Like a parent would train or teach a child.

Strong's #3811

1. "Deny ungodliness"

"Deny" – total rejection. Strong's #720

"Ungodliness" – all things unspiritual and fleshly. Strong's #763

Get that? Since God loves us so much and brought us salvation we must TOTALLY REJECT all things unspiritual and fleshly. Hard stuff.

2. "Deny worldly desires" – longings. Strong's #1939

Chasing after the things that please the flesh or pull at the flesh.

"Me/Self" thinking.

3. "Live sensibly" – discreetly, moderately, self-controlled.

Strong's #4996

4. "Live righteously" – Living right (God glorifying) with all men.

5. “Live godly” – Strong’s #2153
Doing good. 3 Jn. 1:11
Imitating Christ. 1 Cor. 11:1

When behave this way? “in the present age” – in this place; at this time.
Strong's #3568

Verse 13

Why pay attention to the grace of God?

C. We are to be:

1. “Looking for the blessed hope”
“Looking for” – expecting. Strong's #4325
“Blessed” – Strong's #3107 – When God extends His benefits.
“Hope” = desire + expectation. A complete belief and confidence.

We KNOW that our God is going to save us.

2. “Looking for the appearing of Jesus” – We KNOW that our Jesus is coming back for us!
Paul describes the completeness of Jesus.
* “Our great God.”
“great” – magnificent, glorious
“God” – Jesus is God!
 - “Our Savior” – the Redeemer
 - “Christ Jesus” – Our Messiah.

Verse 14

3. Jesus “gave Himself up for us”.
“up for us” – for the sake of. Strong's #5228
He laid down His life for us.
We can and MUST lay down our life for Him.

4. “That He might redeem us from every lawless deed”
“redeem” – ransom. Strong's #3084
“Lawless deed” – any violation of law. Strong's #458
Jesus paid a ransom for us with His blood to save us from our sin. 1
Cor. 6:20

5. “That He might purify for Himself a people”
“Purify” – to be free from ceremonial defilement. Strong's #2511
The blood of Jesus cleanses us from all sin. 1 Jn. 1:7
 - A. “For His own possession” – We belong to Him. 1 Peter 2:9-10
We have been bought with blood.

 - B. “Zealous for good deeds” –
“zealous” – One who is earnestly committed to a side or cause.
Show yourself an example of good deeds. 2:7; 3:8, 14
We are pursuing good deeds!!!

Verse 15

PAUL ENCOURAGES TITUS

VIII. DO THESE THINGS WITH ALL AUTHORITY.

- A. “Speak” – verbalize; communicate Strong's #2980

- B. “Exhort” – encourage; beseech; call near; invite Strong's #3870

- C. “Reprove” – convict; convince; reprove. Strong's 1651
This means to correct someone usually in a gentle way.

“with all authority” – From God. Paul tells Titus that he has the “right” to speak this way with the people because he will be guiding them through God’s word. Through God’s power.

D. “Let No One Disregard You.”

1. “Disregard” – consider insignificant; ignore. Strong's #4065

Paul is lifting Titus up!! He’s boosting his confidence! Basically, “you be who you are supposed to be and TEACH the truth!”.

Isn’t this what we want in our own lives? We want to live in a way:

1. 2:5 – “that the word of God may not be dishonored.”
2. 2:8 – “that the opponent may be put to shame, having nothing bad to say about us.”
3. 2:10 – “that they may adorn the doctrine of God our Savior in every respect.”
4. 2:14 – “that He might redeem us from every lawless deed and purify for Himself a people for His own possession, zealous for good deeds.”

We are given the instruction here how, can you just ignore that?

Let me encourage you to be women, young or old, that bring the word of God honor. Women that put their opponents to shame, not with admonition, but by their very behavior. Women that show in every respect that they are women that love the word of God. Women that realize that we belong to Him and because of all that He has done for us we PURSUE good deeds. Not because we have to, but because we can’t help but show our gratefulness for what has been done for us. Because we truly LOVE the Lord!!

Titus 3

Erynn Sprouse

2:15 These things speake and exhort and reprove with all authority. Let no one disregard you.

- speak— general word for speech
- exhort— PARAKALEO— “guard rail word”— encourage when doing right, rebuke when doing wrong.
- reprove— showing someone their wrong and summoning him to repent, set right, intensified sense or rebuke, discipline, punish
- authority— here means impressively, convincingly. This word is usually translated “command.” Ex. Rms 16:26, 1 Tim 1:1, Titus 1:3.
- disregard— PERIPHRONEO— to think around— depreciate, despise, ignore

3:1 Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed, 2 to malign no one, to be peaceable, gentle, showing every consideration for all men.

We’re catching Paul in the middle of a thought here. He has just told Timothy that he needs to speak and exhort and reprove the church there in Crete, and here he says more about what he is to remind them about. He had been giving specific instructions to specific groups, and now he shifts to giving instructions to all.

- remind— call to mind again
- subject— HYPOTASSO— to place under in an orderly fashion
- rulers/ authorities— those who have charge over you in any capacity— elders, bosses, police officers, government officials, etc. Living in society with others means that there are those who, at various times, and in various ways have authority over us. We are to be subject to all of them when it is appropriate.
- obedient— PEITHARCHEO— from “persuade”— comply willingly
- ready— prepared; this requires forethought & even planning.
- good deed— AGATHOS ERGON— “good deeds” occurs six times in the book, three in this chapter.

- AGATHOS— good, benevolent, profitable, useful
- ERGON— work, labor, business, employment. Work was even part of life in the garden of Eden, and work is certainly part of the life designed for the Christian by God Himself.
- The command to be ready for every good deed implies that they will come up unannounced. The Boy Scout who strives to fulfill his motto (“always be prepared”) does so in order that he can meet any unforeseen challenge head on when it comes. Likewise, the Christian is to be ready to do whatever good deed there is to be done. This is not to say, though, that we cannot and should not create opportunity for doing good deeds.
- malign—BLASPHEMEO—
 - translated “blaspheme” when in relation to God. “To hurt the reputation or smite with reports or words, speak evil of, slander, rail.”²
 - note that this can include saying things that are true— the idea that it isn’t gossip if it’s true doesn’t hold water!
- no one— none, nobody— no one inside the church, no one outside the church, no one.
- peaceable—AMACHOS— A (without) + MACHE (battle, controversy).
 - also accurately translated “to avoid quarreling” in ESV
 - Qualification of elders in 1 Tim 3:3.
 - Just FYI, our word “macho” does not come from this word... but avoiding being someone who is macho (manly in an overly aggressive way) fits!
- gentle— EPIEIKES
 - yielding, kind, courteous, forbearing, reasonable
 - another qualification for elders in 1 Tim 3:3
- consideration— PRAUTES— “the quality of not being overly impressed by a sense of one’s self-importance, *gentleness, humility, courtesy, considerateness, meekness*³” We appreciate it when someone is “down to earth.” We apply this term to those who might have reason, in our estimation, to think much of themselves, to think that they

² Zodhiates, Spiros. The complete word study dictionary : New Testament 2000 : n. pag. Print.

³ Arndt, William, Frederick W. Danker, and Walter Bauer. A Greek-English lexicon of the New Testament and other early Christian literature 2000 : 861. Print.

are high above us, yet they do not act so. Consider that none of us have cause to think we are above or better than any other. Without God, we are all lost and our own righteous deeds are as filthy rags (Isaiah 64:6).

- all men— Since all that is good about us is really God’s doing, we should show courtesy to ALL men (generic, genderless term).

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.

This verses calls to mind our former state, which ought to provoke pity and compassion— foolish, disobedient, deceived, enslaved, always in malice and envy, hating everything and everyone. When is it that we feel discourteous, impatient, most like fighting? Isn’t it when we see foolishness, disobedience, etc. in others? Rather than being provoked to ungodliness and bad deeds, we must call on our compassion and be moved to godly behavior and good deeds.

- foolish—
 - unintelligent, dull-witted
 - Romans 1:21ff, describes those who have exchanged what can be known about God in creation for worship of the creature. In doing so, their foolish hearts are darkened, and a spiral into further degradation commences. If knowledge begins with fear of God (Prov 1:7), of course those who do not know God are fools.
 - Serves as an antonym of sensible (SOPHRONOS—1:8; 2:2, 4, 5, 6, 12— “being prudent, soberly, moderately, showing self-control”⁴)
- disobedient—opposite of 3:1
- deceived—PLANAO—lead astray, cause to wander, mislead
- enslaved— be in service to another, cf Rom 6:6
- spending our life— we “spend” things that are not infinite. We spend money, spend time, become spent when our energy runs out. What we choose to spend our time on matters. Time is the stuff life is made of. As Christians, we have the liberty to get away from spending our life on sinful things which do not help in eternity. We would never say, “I spent the whole day angry, and it was the best day of my life!”
- malice—KAKIA— evil, wickedness, depravity— “the opposite of [character worthy of praise] and all virtue and therefore lacking in social value⁵”

⁴ Ibid, 987

⁵ Ibid, 500

- envy—PHTHONOS— “a state of ill will toward someone because of some real or presumed advantage experienced by such a person⁶”
- hateful/ hating—
 - The ESV translates this “hated by others and hating one another”
 - “They detested others, and were themselves wholly unlikeable” (Petrillo, 45)

4 But when the kindness of God our Savior and His love for mankind appeared, 5 He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, 6 whom He poured out upon us richly through Jesus Christ our Savior, 7 so that being justified by His grace we would be made heirs according to *the hope* of eternal life.

It was God’s kindness that redeemed us from our former ways, and thus it may well be our kindness that may help to bring another to redemption. After all, he did not save us because we had earned it, it was not because of who we are, but because of who He is. We are who we are because we have been washed in the blood, renewed by the Holy Spirit, and now we stand in His grace as heirs to hope. What a far cry from where and who we were!

- but— God’s actions contrasted with man’s
- kindness—CHRESTOTES—
 - quality of being helpful or beneficial; uprightness, goodness, generosity
 - cf Gal 5:22, Eph 2:7
- his love for mankind—PHILANTHROPIA— loving kindness
- appeared— EPIPHAINO—
 - this is where we get our word “epiphany” (a manifestation of a divine or supernatural being)
 - The manifestation of God’s kindness and love for mankind was Jesus Christ.
- mercy—compassion, show pity for
- washing of regeneration—though many have denied it, this is most certainly referring to baptism, cf Acts 22:16.

⁶ Louw, Johannes P., and Eugene Albert Nida. Greek-English lexicon of the New Testament: based on semantic domains 1996 : 759. Print.

- regeneration— “experience of a complete change of life, *rebirth* of a redeemed person”⁷ One is “born again” or regenerated at baptism.
- renewing—of a person’s spiritual rebirth
- renewing by the Holy Spirit—cf Acts 2:38; this is another way of describing the results of baptism.
- richly—abundantly, greatly
- justified—DIKAIÖÖ
 - has its root in punishment, penalty, justice; another related word is translated righteousness— if you’re dealing with the “justice system” you’re probably in the process of having a proper, or just penalty (if any) determined.
 - By being justified, we are granted righteousness and avoid the punishment which is due us.
- hope—ELPIS— “the looking forward to [something] with some reason for confidence respecting fulfillment, *hope, expectation*⁸”

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

Paul’s “trustworthy statements” are included in each of the pastoral epistles (1, and 2 Timothy, and Titus). It may be that he is quoting something of his day— a song or saying— but in any case, it serves to emphasize his point that what he is saying is good and should be heeded. Those who have put their faith in God must take care to do that which God planned from the beginning for them to do (Eph 2:10) and make doing good a way of life. These things— referring possibly to the kinds of deeds, or to the deeds’ effects on others— are good and profitable for people.

- speak confidently—insist
- Believed—PISTEÜÖ
 - also translated “faithful”— those who have faith.

⁷Arndt, William, Frederick W. Danker, and Walter Bauer. A Greek-English lexicon of the New Testament and other early Christian literature 2000 : 752. Print.

⁸ Ibid, 319

- One who has believed God must be engaged in good deeds; it is part of being faithful.
- careful— PHRONTIZO—to keep on giving serious consideration to something—‘to ponder, to let one’s mind dwell on, to keep thinking about, to fix one’s attention on.’⁹”
- engage—
 - be at the head of, have an interest in
 - a good “getting to know you” question is to ask what someone is into, what they’re *interested* in, what their hobby is— scrapbooking, knitting, wellness, etc. As Christians, we need to have an *interest* in good deeds.
- good—
 - KALOS— beautiful, handsome, fine, good, useful, commendable.
 - This is describing what kind of deeds should be engaged in rather than what happens by being engaged in good deeds.
 - Think of the song “A Beautiful Life”... “Each day I’ll do a golden deed...”
- profitable—
 - useful, beneficial, advantageous.
 - Also describing the deeds.
 - cf 1 Tim 4:8, 2 Tim 3:16

9 But avoid foolish controversies and genealogies and strife and disputes about the Law, for they are unprofitable and worthless.

In contrast to good deeds, arguing over inconsequential matters, physical lineages, things which divide, and points of the Law is unprofitable and fruitless. 1:10, 11 notes that “there are many rebellious men, empty talkers and deceivers, especially those of the circumcision,” and Paul commands that they be silenced. Based on 3:9 we see that Titus has, instead, been engaging in debates with these people.

- avoid— shun, keep oneself from doing— the tense of this verb tells us that Titus is engaged in these things, and Paul commands that he stop.
- foolish controversies—

⁹ Louw, Johannes P., and Eugene Albert Nida. Greek-English lexicon of the New Testament: based on semantic domains 1996 : 351. Print.

- These are foolish in their lack of importance, and possibly in their lack of direct answer from God or His word.
- Timothy was commanded by Paul regarding similar matters (cf 1 Tim 1:4, 6:4; 2 Tim 2:23).
- genealogies— the only point in these, now that the Old Testament Law is done away with, is to one-up another over something that is ultimately, eternally unimportant. Under the New Testament, one's lineage doesn't matter at all.
- strife— discord, contention, with reference to taking a position on a matter.
- disputes— MACHAS— cf 3:2, AMACHOS— fight, quarrel. This is more than a casual disagreement.
- about the Law—
 - again, since the OT had passed, arguing over its finer points is ultimately pointless. Aside from eternally important matters, there is nothing worth arguing over.
- unprofitable—
 - without advantage, of no special benefit
 - this is the opposite of the good deeds we are to do (3:8). Good which has already been done could be undone by these controversies, strivings and disputes.
- worthless—
 - idle, empty, fruitless, useless, powerless, lacking truth
 - Seems to have a shade of contempt with it— cf. Acts 14:15, “vain;” 1 Cor 3:20, “useless;” 1 Cor 15:17, “worthless;” James 1:26, “worthless;” 1 Peter 1:18, “futile.”

10 Reject a factionous man after a first and second warning, 11 knowing that such a man is perverted and is sinning, being self-condemned.

Instead of engaging in fruitless debate, those who cause divisions should be warned, warned again, and then rejected.

- reject— “decline, refuse, avoid”¹⁰

¹⁰ Arndt, William, Frederick W. Danker, and Walter Bauer. A Greek-English lexicon of the New Testament and other early Christian literature 2000 : 764. Print.

- “Titus has a clear course laid out for him. The ‘shunning’ mentioned in v. 9 is the beginning. Titus simply walks away, no longer being party to those worthless discussions. But this act alone may not suffice. Men who fail to ‘get the point’ might persist in their teaching, even though it is creating ‘strife and disputes’ (v. 9)” (Petrillo 48)
- This term is not equivalent to disfellowshipping; that may be the end result, but that is not for Titus to determine alone.
- factious—HAIRETIKOS— “[this] is the word we get ‘heretic’ from. It means one who causes division through following false teaching and in promoting that teaching” (Petrillo 48).
- warning— “to provide instruction as to correct behavior and belief—‘to instruct, to teach, instruction, teaching.’”¹¹
- perverted— turn aside from what is true or morally proper, cf Prov 4:27
- sinning— HAMARTANO— miss the mark
- self-condemned— “Self-condemned, condemned by one’s own decision (Titus 3:11), meaning passing sentence upon oneself. This is either voluntarily cutting oneself off from the church in open revolt, or, by renouncing his faith, rendering himself incapable of receiving the privileges and blessings to which he has been entitled.”¹²

12 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. 13 Diligently help Zenas the lawyer and Apollos on their way so that nothing is lacking for them.

Considering vs 14, these two verses must be considered specific examples and opportunities for Titus to do the good, profitable, fruitful deeds Paul is commanding be done by those who believe in God. Twice he uses a word whose root means to hurry, hasten (translated “make every effort” and “diligently”). Titus needs to take these chances to do good— go to Paul, and help brothers in Christ.

- Artemas— mentioned only here.
- Tychicus—

¹¹ Louw, Johannes P., and Eugene Albert Nida. Greek-English lexicon of the New Testament: based on semantic domains 1996 : 414. Print.

¹² Zodhiates, Spiros. The complete word study dictionary: New Testament 2000 : n. pag. Print.

- traveled with Paul (Acts 20:4), delivered letter to Ephesians (Eph 6:21, 2 Tim 4:12), delivered letter to Colossians (Col 4:7).
- The Ephesian letter was written about the same time as this letter to Titus (around 62 AD), so it seems likely that Artemas, rather than Tychicus, was sent to replace Titus in Crete.
- make every effort—“to be especially conscientious in discharging an obligation, be zealous/eager, take pains, make every effort, be conscientious”¹³
- Nicopolis—city on the west coast of Greece. This is the only mention of the town in the NT.
- to spend the winter there— “The language Paul uses... indicates that he is not there now, but intends to be there by wintertime” (Petrillo 49)
- diligently— repeat of the command given regarding Titus coming to Paul at Nicopolis (make every effort)
- Zenas— only mentioned here, probably an expert in Roman law.
- Apollos— Acts 18:4; 19:1; 1 Cor 1:12, 3:4, 5, 6, 22; 4:6; 16:12
- nothing is lacking for them— Titus is to be sure that Zenas and Apollos have everything they need for the ministry they are performing. It is assumed that these men brought the letter to Titus.

14 Our people must also learn to engage in good deeds to meet pressing needs, so that they will not be unfruitful.

- learn
 - in the imperative sense (this is a command!)
 - We do not automatically know how to do good deeds, and there is no shame in that, but we are not excused by lack of knowledge— we must *learn* to be engaged in good deeds!
- engage—
 - same word as 3:8.

¹³ Arndt, William, Frederick W. Danker, and Walter Bauer. A Greek-English lexicon of the New Testament and other early Christian literature 2000 : 939. Print.

- the tense of this word tells us that this is to be a continual action, not a one time or infrequent occurrence.
- pressing needs— we need to be on the lookout for needs to be met. This speaks of urgent and basic needs, such as Zenas and Apollos would have on their travels.
- unfruitful— failure to learn how to engage in good deeds will render us unfruitful.

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

Grace be with you all.

- greet— “to engage in hospitable recognition of another”¹⁴
- love us in the faith— Paul had enemies because of the faith he preached and held, but there were also those who loved him because of it. It is likewise for us, and we should strive to develop those relationships— to engage in hospitable recognition of each other.
- y’all— Didn’t know Paul was a Texan, didja? ;o) This is plural, so it was for the whole church, not just Titus.

Titus a book about deeds speaking loudly
either *for* or *against* the church
and her reputation with the community around.

Ponder this:

- What can you do to be prepared for every good deed (v 1)?
- What can you do to help your fellow Christians be prepared for every good deed?
- What talents do you have (remember that we are all given gifts by God! Don’t be tempted into the world’s version of modesty!)? How can you use your talents to engage in good deeds?
- What are three good deeds you can prepare for, schedule and carry out within the next month?
- Who around you might have a pressing need that you can help meet?

¹⁴Arndt, William, Frederick W. Danker, and Walter Bauer. A Greek-English lexicon of the New Testament and other early Christian literature 2000 : 144. Print.