

Titus

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Translation

Titus 1:1 Paul, a slave of God [obedience and service], and an apostle of Jesus Christ [highest delegated spiritual authority] for the sake of God's elect with special relation to doctrine [as its protector and communicant], especially the full knowledge of the truth [doctrine in the human spirit] according to the standard of godliness [filling of the Spirit],

Titus 1:2 On the basis of confidence with reference to eternal life [eternal security], which the trustworthy God [veracity] promised before the times of the ages [eternity past],

Titus 1:3 And has revealed during His own appointed times [dispensations] His Word [Bible doctrine] through the instrumentality of preaching, which [as an apostle] I myself was entrusted according to the authority [divine command] of God, our Savior.

Titus 1:4 To Titus, a reliable student according to the standard of common doctrine: Grace and prosperity from the ultimate source of God the Father and Christ Jesus our Savior.

Titus 1:5 Because of this grace, I left you behind in Crete, so that you might correct [by daily Bible class] the things which are deficient [in their spiritual life] and appoint command-overseers [presbuteros: pastor-teachers] according to city, as I myself gave you orders,

Titus 1:6 If anyone [prospective man with the gift of pastor-teacher] is above reproach, a one-woman man [no philandering], having trustworthy children, not under the influence or accusation of riotous living [dissipation] or disobedient and rebellious.

Titus 1:7 For it is necessary that a guardian-overseer [episcopos: pastor-teacher] be above reproach as God's administrative manager, not arrogant, not quick-tempered, not a drunk, not a bully, not avaricious,

Titus 1:8 But rather hospitable [grace-oriented toward strangers], a lover of divine good, self-controlled [mentally stable], fair and equitable, devout, disciplined,

Titus 1:9 Constantly clinging to the dependable Word according to the norms and standards of doctrine [by the consistent daily intake, metabolization and application of the same], so that he might be able by means of doctrinal teaching which is sound to keep on exhorting and reproving those [false teachers] who are in verbal opposition.

Titus 1:10 For there are many [false Christian teachers in Crete] who are insubordinate [in revolt against doctrine and overseers], empty talkers [speaking psychological nonsense] and mind deceivers [disoriented to the plan of God], particularly those of the circumcision [Jewish contingent],

Titus 1:11 Whom it is necessary to silence [curb the rebellion], who are of such a character as to disrupt entire families [home groups], teaching things [heresies] which should never be for the sake of dishonest profit [fleecing the sheep],

Titus 1:12 A certain one of them [Epimenides], their very own prophet [poet], said [in a hymn written to Zeus]: Cretans are incessant [pathological] liars, evil beasts [predators], useless [unemployed] gluttons.

Titus 1:13 This testimony [about the Cretans] is true. Because of this accusation [national problem], keep on rebuking them severely, so that they might become sound in doctrine,

Titus 1:14 Not paying attention to Jewish fables [myths] nor the commandments of men [legalists] who are in the process of turning themselves away from the truth [reverse process reversionism].

Titus 1:15 All things [every creature of God] are pure to the pure [those who are filled with the Spirit]. But to those who are defiled [mental attitude sins as excrement in the soul] and faithless [reject Bible doctrine], nothing is pure. Instead, both their mind and conscience are defiled [immersed in excrement].

Titus 1:16 They repeatedly claim to know God [experientially], but their production [dead works] contradicts themselves [disproves their claim], because they are [on the inside] detestable [full of mental attitude sins] and disobedient [negative towards doctrine and overseers], and [on the outside] with regard to all types and categories of good [divine] production, worthless [disqualified: no rewards].

Titus 2:1 But you [Titus], keep on communicating those things which are clearly seen as sound doctrine.

Titus 2:2 Older men should be self-disciplined, dignified, mentally stable, doctrinally sound, relaxed, patient,

Titus 2:3 Likewise, older women should be honorable in behavior [without wide emotional swings], not slanderers, not enslaved to large quantities of alcohol [because of their frustrations and disappointments in life], teaching honorable things [to the younger women],

Titus 2:4 So that they [older women who are spiritually mature] may encourage the younger women to be affectionate towards their husbands, having affection for their children,

Titus 2:5 Self-controlled, chaste [not adulterous], home lovers, kind, obedient to their own husband, so that the Word of God is never maligned [ridiculed by others due to the cosmic behavior of the wife].

Titus 2:6 Likewise, young men should be encouraged to maintain self-control [a sound, serious mind].

Titus 2:7 With respect to all situations, show yourself to be an example of honorable production [filled with the Spirit] by means of doctrine, sound [incorruptible character], dignified [sober & reflective],

Titus 2:8 Sound speech [accurate], above reproach [nothing that can impugn your character], so that those [in subjectivity] from the opposition may be ashamed [turn about and have renewed respect], having nothing underhanded [politically evil] to say about us.

Titus 2:9 Slaves, be obedient to your own masters in everything [authority orientation], giving satisfaction, not speaking against them,

Titus 2:10 Not pilfering, but demonstrating the utmost in good fidelity [trustworthiness], so that the doctrine of God our Saviour is made attractive in all situations.

Titus 2:11 For the educative [delivering, training] grace of God [experiential, practical outworking] has been manifested to all kinds of men,

Titus 2:12 Teaching us [educative grace], so that by repudiating ungodliness [legalism or any system of religiosity by works] and worldly lusts [gates of the cosmic system], we should live [function] with stability of mind [doctrine in the soul] and righteously [divine good produced from doctrine in the soul] and in a godly manner [filled with the Spirit] in this current dispensation [Church Age],

Titus 2:13 Waiting with anticipation for the happy [blessed] expectation, even the magnificent appearance [at the rapture] of our great God and Savior, Jesus Christ,

Titus 2:14 Who gave Himself as a substitute for us so that He might set us free [experiential redemption] from every category of lawlessness [gates of the cosmic system] and cleanse us unto Himself a special [treasured] people, enthusiastic for honorable production [the intake, metabolization and application of Bible doctrine].

Titus 2:15 Keep on communicating [proclaiming to those in fellowship] and admonishing [imploring those in the arrogance complex of sins] and rebuking [those in the hatred complex of sins] these things [all the doctrines in this letter] with full authority. Let no one [in your congregation] look down on you [reject your authority].

Titus 3:1 Keep on reminding them [Cretan Christians] to be under subjection to designated officials, to obey those in authority, to be prepared [by inculcating doctrine] for every kind of honorable [divine] production [good works],

Titus 3:2 To slander no one, to be uncontentious, tolerant, demonstrating [from doctrine resident on the inside] abundant grace orientation face-to-face with all types of men.

Titus 3:3 For once upon a time, we ourselves were also foolish [lacking doctrine in the soul], disobedient [lacking authority orientation], continually led astray [deceived by locked-in cosmic ignorance], enslaved to various kinds of lusts and pleasures [sins of the flesh], constantly spending our lives in the sphere of malice and envy [arrogance complex of sins], hateful [hatred complex of sins], detesting others of the same kind [fellow believers].

Titus 3:4 But when the generosity and benevolence of God our Savior appeared [at the incarnation of Christ],

Titus 3:5 Not out from the source of works by means of righteousness [human good] which we have done, but according to the standard of His mercy [divine good] He saved us, through the spiritual cleansing [from sin], regeneration [new birth], and the renewal [new species] of the Holy Spirit,

Titus 3:6 Whom He [the Father] poured out upon us abundantly [baptism of the Spirit] through Jesus Christ our Savior,

Titus 3:7 In order that having been justified by means of His grace, we should become heirs according to the norm and standard of confidence with reference to eternal life.

Titus 3:8 Trustworthy is the Word [Bible doctrine], and concerning these things [doctrinal principles], I want you [Titus] to keep on communicating with dogmatic insistence, so that those who have believed God [Christians only] might be intent [due diligence] to continually engage in honorable [divine] production. These things [doctrinal principles and divine production] are honorable and beneficial to men.

Titus 3:9 But make it a habit to avoid and shun stupid discussions [controversies] and family pedigrees and contentions and legal battles [disputes], for they are useless and vain [leading to scar tissue of the soul].

Titus 3:10 After one or two warnings, reject [dismiss] a schismatic man [heretic],

Titus 3:11 Understanding [from the application of doctrine] that such a person as this has become subverted [turned aside from true doctrine] and is constantly sinning [perpetual carnality], with the result that he is self-condemned [by his rejection of true Bible doctrine].

Titus 3:12 After I send Artemus [pastor of Lystra] or Tychicus [another capable replacement] to you, make every effort to come face-to-face to me at Nicopolis, for I am determined to spend the winter there.

Titus 3:13 Escort with great haste Zenas the lawyer and Apollos on this journey, so that nothing is lacking for them.

Titus 3:14 And also, let ours [Cretan believers] learn by engaging in honorable [divine] production, so that they are not unfruitful [in their evangelistic ministry].

Titus 3:15 All those who are with me salute you. Greet those who care about me in the sphere of doctrine. Grace be with you all.

Introduction

In approximately A.D. 63-64, some time after they left Timothy behind in Ephesus, Paul and Titus traveled on to Crete. After a brief visit Paul then left Titus behind to help

provide leadership for the Cretan churches. (A Litfin) Paul didn't think too much about the people who lived on this island. He evidently left to go to another place and then wrote this epistle to Titus, giving him instructions about what he was to do. (J. McGee) Titus was to see all the cities furnished with good pastors, to reject and keep out the unmeet and unworthy, to teach sound doctrine, and instruct all sorts in their duties, to set forth the free grace of God in man's salvation by Christ, and withal to show the necessity of maintaining good works by those who have believed in God and hope for eternal life from him. (M. Henry) Titus was a wise and strong man. He was not to be wheedled or bullied. Nothing could make Titus budge from the line of right ... He was magnificent at settling church difficulties. He was Paul's delegate to all troublesome churches. He was much more a man of affairs than Timothy was. He settled many a quarrel, allayed many a trouble, averted many a split. He was a born organizer. (E. Hastings)

Paul regarded Titus as very capable and trustworthy – a genuine son in the faith. The personal bond between them was not, however, so close as that between Paul and Timothy. This letter savors much more of the official than the letters to Timothy. The lack of the personal in Titus is decidedly noticeable in comparison, though the few personal references that do appear are suggestive of high regard and confidence as though Titus were older, more efficient, and a stronger personality than Timothy. One feels that there was less need for personal guidance and advice in his case than with the younger and more timid Timothy. (W. Lowstuter) Paul expressed less concern for Titus' welfare than he did for Timothy's. Titus was probably more mature, and he possessed a virile personality. (J. McGee) Of all the companions who surrounded Paul, Titus seems to have been the most respected for his practical vigour and efficiency, though Luke and Timothy may have been more personally beloved ... Titus was made of sterner stuff than Timothy. Indeed, on three separate occasions Titus had been sent to introduce order and submission into a turbulent church. (G. Barlow)

There is good historical evidence of a strong and long-established Jewish colony on Crete, and so we will not be surprised that there are a good number of Jewish Christians on Crete as well ... We learn that at least some of the troubles for the church in Crete were caused by "those of the circumcision," and this seems to mean Jewish Christians. (B. Witherington, III) They needed to be taught the Christian way of life centered on grace and doctrine. He was not to train them in ritual and legalism, but in the filling of the Spirit and truth. Neither Jewish law, nor a perverted system of "Christian law" was to be foisted on the new churches in Crete by false teachers. Titus was commissioned by Paul to see that this did not happen. (LWB) It is a dangerous thing to put down a series of little rules that are nothing in the world but a ritual whereby you attempt to live the Christian life. (J. McGee) Men are disposed to regard Christianity as a continuance of Judaism and an improvement on it more or less. But the entire system of legal ordinances has come to its end; Christ had effaced it, and taken it out of the way, having nailed it to the cross. (W. Kelly)

The three chapters of Titus relate to the three main contexts of Christian living, namely the church, the home and the world, while all three illustrate the vital nexus between

doctrine and duty. (J. Stott) The ideal church, according to this epistle, (1) has an orderly organization, (2) is sound in doctrine, and (3) is pure in life, ready to every good work. (J. McGee) There were already groups of Christians, whole families, in several cities in the island, but their organization was incomplete ... Paul had begun to organize them and had left Titus to finish his work. He is now authorized to appoint presbyters, to guide the teaching, to reuke with authority, and to deal with those who are factious ... His is dealing with communities in a fairly early stage of Christian life and with less civilization than the churches at Ephesus. (W. Lock) In view of the challenge posed by heresy, the stress is rather on his consequent authority and the indispensable role of the apostolic preaching ministry in the salvation plan of God. He is the authoritative channel of the message, and what he says is to be accepted as God's truth within the churches for which he is responsible. (I. Marshall)

As Paul's crisis intervention specialist (B. Witherington, III), Titus was to "restore law and order," so to speak (LWB), and lead the elect ever deeper into *the faith*. (R. Ward) There were some who, through ambitious motives, wished to be elevated to the rank of pastors, and who, because Titus did not comply with their wicked desires, spoke unfavorably of him to many persons ... It is also possible that complaints about him were in circulation, to the effect that he assumed more authority than belonged to him, when he did not admit pastors till he had made trial and ascertained their fitness ... Paul has no other object in view than to support the cause of Titus, and to stretch out the hand to assist him in performing the work of the Lord. (J. Calvin) If you will pardon my use of a western analogy ... Titus was sent to Crete as the new territorial marshall, to toss out the bad guys and install deputies to keep the peace and teach the sheep in each town. (LWB) The "truth which accords with godliness" must be kept together. (R. Ward) The grouping of these two words makes the emphasis of his work the teaching of experiential sanctification. (LWB) The apostle understandably believes nascent Christian congregations here need instruction in the most basic elements of the human enterprise. (R. Kidd)

CHAPTER 1

LWB **Titus 1:1** Paul, a slave of God [obedience and service] and an apostle of Jesus Christ [highest delegated spiritual authority] for the sake of God's elect with special relation to doctrine [as its protector and communicant], especially the full knowledge of the truth [doctrine in the human spirit] according to the standard of godliness [filling of the Spirit],

^{KW} **Titus 1:1** Paul, God's bonds slave and an ambassador of Jesus Christ in accordance with the Faith [the Christian faith] of God's chosen-out ones and a precise, experiential knowledge of truth which is in accordance with piety towards God,

^{KJV} **Titus 1:1** Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

TRANSLATION HIGHLIGHTS

Paul introduces himself as a slave of God and an apostle of Jesus Christ in this first of a three verse salutation. In the first instance, he has no rank whatsoever. In the second instance, he is a commander-in-chief (highest possible rank) when it comes to delegated divine authority. He is both ready to serve the will of His Master and ready to utilize His authority to teach God's elect. The only reason he was made an apostle was for the purpose of protecting and communicating accurate doctrine for the sake of His sheep. Paul isn't a power-mad individual swallowed up with approbation lust. The advantages of his office and responsibility are not for himself, but for the elect of God. His spiritual authority begins and ends with doctrine, especially (ascensive and emphatic) the full knowledge of the truth according to the filling of the Spirit. Truth is the medium of godliness, i.e., the spiritual life. His service as a slave was geared for this and no other purpose. He wasn't given this authority to be a king, a pope or a Jewish high priest.

Paul's purpose was to teach the "grace apparatus for perception" to Church Age believers. He was to teach them how to be filled with the Spirit, how to listen to Bible teaching as students without portfolio, and how to accumulate this doctrine in the soul and human spirit for application to daily life. The emphasis here is not on evangelism (bringing to faith), but on training believers to grow in the spiritual life (maturing in the faith), i.e., experiential sanctification. The emphasis on "full knowledge" doesn't mean Paul won't preach the gospel or teach the basics, but his ultimate goal is for each believer to know *far more* than the basics. "Epignosis" refers not only to more advanced doctrines, but also the extent those doctrines are understood, metabolized and applied by the believer. "Godliness" is a reference to the spiritual life, which can only be lived in the filling of the Spirit. No filling of the Spirit, no godliness – just a fraudulent facsimile which is usually some form of legalism or asceticism.

RELEVANT OPINIONS

Since faith and truth are brought together here, we take it that the faith spoken of here is not an act of faith exerted by the saints, but the Christian faith, that body of truth which we call the doctrines of the Christian system. (K. Wuest) Here God's elect does not mean those who have been externally selected, and who consequently possess faith. They do not need that it should be generated in them, but that it should be fostered. (W. Nicoll) He not only bore the responsibility of service to God (slave), but also spoke with His master's authority ... Paul writes as an authoritative messenger for Christ. (W. Mounce) Paul is claiming to be in complete accord with the Christian faith as preached and taught by other apostles and ministers of the Word of God. This is significant for Titus in light of the fact that Paul is about to leave the scene of activity and Titus needs to know that other ministers can be consulted if he is unsure of what Christianity teaches on a given issue. (D. Wretlind) Epignosis, when it refers to Christian knowledge, has quite clearly

an intellectual, semi-dogmatic stress ... Knowledge here is of the orthodox tradition ... which must become effective in a corresponding manner of life. (E. Schmitz, TDNT)

Paul usually prefers the term “doulos” to express far more clearly the fact that he belongs wholly and utterly to Christ or to God. (TDNT) The exact meaning of the prepositional phrases which follow is perplexing. The obscurity is due (a) to the wide variety of meanings assumed by Greek prepositions in the colloquial language, and (b) to the fact that verses 1-3 are composed of a series of phrases in liturgical form – compact, condensed, intense. The usual meaning of “kata” with the accusative, “according to” is not illuminating here; it is better taken as “in view of” or “to further.” (F. Gealy) There is ambiguity in the difficult translation of “kata.” (W. Mounce) Not truth in general, but sanctifying truth is the aim of Christianity. (R. Jamieson) There is some uncertainty among commentators about the correct translation of the preposition “kata.” (J. Stott) There is some debate about the force of “kata” in the expression “for the faith of God’s elect.” (D. Guthrie) The phrase “according to” has occasioned some difficulty. It is probably intended to convey the thought “in the interests of” or “to promote” or “to secure.” (A. Nute)

Within the early church, “truth” language was developed in the context of Paul’s missionary ministry. Here the key words “logos, aletheia, euagellion, pistis” come together, along with various words denoting perception and acceptance of God’s message (akouo, pisteuo, dekomai, epiginosko) ... Already in the early Paulines “the truth” had become one of several terms to describe God’s saving revelation. “Knowledge of the truth” does not define the faith of God’s elect simply as the embracing of God’s revelation, but as commitment to it and rejection of all competing messages. Salvation is thus inextricably bound to the apostolic doctrine and a right decision about it ... The qualification here (of godliness) indicates that there is a concern for “right faith,” expressed elsewhere in the concern for sound teaching. This is a development in the usage of the term from Paul necessitated by the growth of heresy. (I. Marshall) “Faith” here refers not to trust nor confidence in God on the part of the elect, but to that body of doctrine which the elect are called to defend. (H. Ironside) The sense of “kata” seems to be best captured by “to further the faith of God’s elect.” (G. Knight, III)

“Eusebeia” (godliness) is a reference to Christian living (Holtzmann), the Christian way of life (Thieme), behavior that is well-pleasing to God and men (Dibelius), a conservative ethic of Christian citizenship characterized by respect for world orders such as marriage, family, and creation (Foerster), religious knowledge and corresponding conduct (Roloff), and the spiritual walk (Chafer). It is a comprehensive term for the Christian life, combining inner and outer dimensions. (I. Marshall) The best sense is to promote and perfect their knowledge. (H. Alford) Here “the elect” is not a futuristic reference to all who will come to faith, but rather, corresponding to biblical usage, a reference to those who have already done so. This is in keeping with the rest of the letter, in which Titus is instructed chiefly about the care of the church. Such language probably infers readers (besides Titus) who are sufficiently familiar with Jewish ideas. (P. Towner) Any doctrine which does not promote godliness is manifestly bogus. (J. Stott) It is assumed that

Christian knowledge carries with it a corresponding manner of life. (TDNT) Godliness must not be defined in terms of any particular set of pet pietisms. (G. Demarest)

Paul's ministry was aimed at both the salvation and sanctification of God's people. (A. Litfin) God has promised eternal life, and this promise will not fail even in the face of physical death. (R. Earle) Godly conduct itself does not lead to a relationship with God. (R. Hughes) I consider the copulative "and" to be here equivalent to "that is," so that the passage might run thus: "according to the faith of the elect of God, that is, the knowledge of that truth which is according to godliness." When "faith" is called "knowledge," it is ... a quality which essentially belongs to faith – to know the truth. (J. Calvin) This meaning of "kata" is about equivalent to "with special reference to" or "destination for." (A Hervey) Titus had to learn that his ministry was connected with a truth that must be *lived*, as well as a truth that must be *taught*. (W. Stratham) Problems such as heresy are to be solved by an appeal to the fixed norm of Pauline doctrine. The church uses doctrine as such to combat the enthusiasm of the Gnostics, and sound doctrine, handed down in its purity, to combat their false doctrine ... A fixed body of received doctrine which can be used as a clear-cut standard to counter heresy. (D. Muller, TDNT)

Sound doctrine goes hand in hand with the life of sanctification and the doing of good works. (W. Hendriksen) In the OT or NT cultural settings, slavery implied servitude, submission, obedience, absence of rights, and the complete authority of the master ... "Apostolos" is used throughout the NT as a Christian term for the authorized representatives of Christ or the churches who are engaged in particular tasks ... Paul as apostle is charged with the task of promoting and furthering the faith of God's people, the elect. It includes evangelism but goes beyond this to developing the faith of Christians through the teaching of correct doctrine. The notion of salvation in the "elect" concept must be taken in the widest sense to include not simply entry into salvation, but also the working out of and maintaining of salvation in the context of membership in God's people. The apostle's ministry is by definition concerned with the entire process of salvation ... The purpose of apostleship is to bring about faith, here probably to strengthen and develop the faith already held by Christian believers. (I. Marshall)

Titus 1:1 Paul (Subj. Nom.), a slave (Nom. Appos.) of God (Poss. Gen.; ready for service) and (connective) an apostle (Nom. Appos.; commander in chief, admiral of the navy) of Jesus Christ (Gen. Poss) for the sake of God's (Poss. Gen.) elect (Gen. Adv.) with special relation to doctrine (Acc. Gen. Ref.; in view of, on the basis of, for this purpose), especially (emphatic, ascensive; could be translated as "i.e." or "even" or "that is") the full knowledge (Adv. Acc.) of the truth (Acc. Gen. Ref.; doctrine circulating in the human spirit) according to the standard of godliness (Acc. Gen. Ref., Adv.; filling of the Spirit),

^{BGT} **Titus 1:1** Παῦλος δοῦλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν

^{VUL} **Titus 1:1** Paulus servus Dei apostolus autem Iesu Christi secundum fidem electorum Dei et agnitionem veritatis quae secundum pietatem est

LWB Titus 1:2 On the basis of confidence with reference to eternal life [eternal security], which the trustworthy God [veracity] promised before the times of the ages [eternity past],

^{KW} **Titus 1:2** Upon the basis of an expectation of life eternal which God who cannot lie promised before eternal times;

^{KJV} **Titus 1:2** In hope of eternal life, which God, that cannot lie, promised before the world began;

TRANSLATION HIGHLIGHTS

Paul taught the positional doctrinal truth known as eternal security, as well as the experiential doctrinal truth that a believer can “have heaven to go to heaven in.” Eternal life can be either positional or experiential, depending on context. The promise of eternal life was an act of God in eternity past; believers may experience the first-fruits of eternal life on earth through the “grace apparatus for perception.” All believers can be confident that they will end up in heaven; maturing Christians who are executing the spiritual life can be confident that they are living a *qualitatively* eternal life as they are headed for life in eternity. Which one is Paul referring to here? God promised this eternal life in eternity past (Constative Aorist tense). If He promised it to all believers, it will happen unconditionally. Unlike the Cretans who were known to be habitual liars, God is completely trustworthy. Veracity is one of His divine attributes.

Eternal security was promised to His elect before the ages or dispensations began. All believers can be completely confident that they are going to heaven (positional eternal life) because God says so. However, there is nothing in this passage that promises that every believer will have a wonderful experiential life on earth, so this is not a promise that every believer will “have heaven to go to heaven in.” Most believers will not use the “grace apparatus for perception” on a consistent, daily basis. Most believers will “nod to God” on Sunday and live out their lives barely knowing He exists. All believers will end up in heaven as a result of this promise, but their lives on earth may be completely miserable due to their own negative volition towards doctrine. There is nothing in this passage about unbelievers. This is not an evangelistic call. The letter to Titus is about conducting affairs within the church, not outside the church.

RELEVANT OPINIONS

“Hope” is the confident anticipation of what the believer knows is to come. (W. Mounce) We human beings lie, and the Cretans were notorious liars, but God never lies. Indeed, He cannot because He cannot disown Himself, that is, contradict His own character. (J. Stott) Whatever God says, must happen, since He designs reality. His spoken word cannot be contradicted in actuality. If it could, He would be dethroned. But that is impossible. (M. Anders) Eternal life was promised, and given, to man in Christ before times eternal; though the revelation of this purpose and grace could not be made until

man was prepared to receive it. (W. Nicoll) The gracious work of God that was actualized in Jesus Christ was already given to us “before eternal times,” while the promise of eternal life that is given before unimaginable times is manifested in the word of apostolic proclamation. (TDNT)

“Elpis” is a firm conviction concerning what will happen in the future based on knowledge or experience of what God has already done or is doing. In this theological context it is thus a much more positive term than secular “hope” which conveys the nuances of longing and uncertainty whether the longing will be fulfilled ... The certainty of the hope is given an impregnable basis in the purpose of God. (I. Marshall) The “times of the ages” are the dispensations, the redemptive ages. (H. Ironside) The hope of eternal life is the basis on which the superstructure of Christian faith and service is built. “Resting on” well renders the original. (F. Gaebelin) This hope is an earnest yearning, confident expectation, and patient waiting for “life everlasting,” salvation in its fullest development. (W. Hendriksen)

Titus 1:2 On the basis of confidence (Dat. Ref.; resting on confident expectation) with reference to eternal (Gen. Extent of Time) life (Adv. Gen. Ref.; eternal security), which (Acc. Gen. Ref.) the trustworthy (Descr. Nom.; non-lying, non-deceitful, unlike the lying Cretans) God (Subj. Nom.; veracity) promised (ἐπαγγέλλομαι, AMI3S, Constativ, Deponent) before the times (Adv. Gen. Time) of the ages (Adv. Gen. Ref.; dispensations, eternity past),

^{BGT} **Titus 1:2** ἐπ’ ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰωνίων,

^{VUL} **Titus 1:2** in spem vitae aeternae quam promisit qui non mentitur Deus ante tempora saecularia

LWB Titus 1:3 And has revealed during His own appointed times [dispensations] His Word [Bible doctrine] through the instrumentality of preaching, which [as an apostle] I myself was entrusted according to the authority [divine command] of God, our Savior.

^{KW} **Titus 1:3** But in His own private, strategic seasons He made known His Word in a proclamation with which I was entrusted in accordance with the commandment of God, our Savior;

^{KJV} **Titus 1:3** But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Savior;

TRANSLATION HIGHLIGHTS

The Word of God has been revealed (Constativ Aorist tense) though the instrument of preaching during every divinely appointed dispensation. There are a number of variations to the dispensational framework, but they all have this fact in common. Bible doctrine

has been there since the beginning. There have been heads of families, patriarchs, priests and high priests, kings, prophets, and in Paul's day apostles, pastors, teachers, and evangelists. All of them preached the Word in one form or another. Communication of the Word is the means of understanding the mind of Christ in all dispensations. Paul was entrusted with the Word (Constative Aorist tense) as the apostle to the Gentiles. He did not seek this office or gift; it was given to him by the authority and command of God, our Savior. He taught it without conferring with any committee. The only time he crossed paths with the hierarchy in Jerusalem was to let them know who he was, what he was commanded to teach, and how wrong they were on many points of doctrine! There is no hint that he ever changed his mind about a doctrine after consulting with others.

RELEVANT OPINIONS

What God first promised and then revealed He commanded Paul – and all who follow after him – to preach ... The preaching of the Word with which the apostolic church is entrusted includes the doctrines of God the creator, God the redeemer, and God the eternal hope. (G. Gealy) The gospel was in the divine mind before the ages began, was then promised to the world in the earliest history of man, was dimly and gradually unfolded to suit the stages of human development, and finally was fully revealed by preaching. (G. Barlow) In order that our curiosity may not exceed proper bounds, he shows that the “times” are placed in the hand, and at the disposal, of God, in such a manner that we ought to think that he does everything in the proper order and at the most seasonable time. (J. Calvin)

The clock of time is set to the order of Divine events. Generations give place to the age, and the age to the day, and the day to the hour. This was the fullness of time. (W. Stratham) Paul now moves from eternity past to the manifestation in time and history of God's promise. (G. Knight, III) God had not only His own plan for human salvation, but also His own timing or sense of appropriate timing for implementing it and His own *modus operandi*. God acted according to the divine plan, according to His own timing, which in turn was exactly the right moment to act. This plan was revealed in God's Word through Paul's preaching. (B. Witherington, III)

Titus 1:3 And (continuative) has revealed (φανερῶ, AAI3S, Constative; manifested) during His own (Dat. Poss.) appointed times (Loc. Time; dispensations) His (Gen. Poss.) Word (Acc. Dir. Obj.; Bible doctrine) through the instrumentality of preaching (Instr. Means; authoritative monologue), which (Acc. Gen. Ref.; as an apostle) I myself (Subj. Nom.) was entrusted (πιστεύω, API1S, Constative) according to the authority (Adv. Acc.; divine command, royal order) of God (Abl. Source), our (Gen. Rel.) Savior (Gen. Appos.).

^{BGT} **Titus 1:3** ἐφανερώσει δὲ καιροῖς ἰδίοις τὸν λόγον αὐτοῦ ἐν κηρύγματι, ὃ ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν θεοῦ,

^{VUL} **Titus 1:3** manifestavit autem temporibus suis verbum suum in praedicatione quae credita est mihi secundum praeceptum salvatoris nostri Dei

LWB Titus 1:4 To Titus, a reliable student according to the standard of common doctrine: Grace and prosperity from the ultimate source of God the Father and Christ Jesus our Savior.

^{KW} **Titus 1:4** To Titus, a genuine child in accordance with the Faith held in common [by us]. [Sanctifying] grace and [tranquilizing] peace from God the Father and Christ Jesus our Savior.

^{KJV} **Titus 1:4** To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Savior.

TRANSLATION HIGHLIGHTS

After a prescript meant to set the stage for the authority of God’s Word and His apostleship, Paul addresses this letter to Titus. He calls Titus a legitimate, reliable student. Titus was the *real thing*. Titus was loyal to Paul and faithful to the truth of God’s Word; therefore he was Paul’s official delegate to the churches in Crete. This is especially important to those who read this epistle because false, unreliable teachers were spreading even to this tiny island. Paul states his *bona fides*, which come directly from God, and then officially passes them on to one of his capable students - Titus. Paul’s use of the word “common” is to remind the Cretans that this is Christian doctrine, not Judaism or pagan philosophy. His introduction then assumes a standard opening, sending grace and peace to Titus from God the Father and Christ Jesus our Savior.

RELEVANT OPINIONS

Titus was a bracing person in whom Paul found moral support in his difficulties. How often when God comforts he uses human channels like Titus to mediate His comfort. (F. Gealy) He didn’t need to mention mercy, because Titus had no problem using his authority to crush rebellion in the church and throw false teachers out the door. Timothy, who had a rather wimpy character, even had problems with unruly women in his churches – an obvious reason why Paul sent him “mercy” and recommended a little wine to give him the intestinal fortitude (guts) to remove those arrogant women from the assembly. (LWB) “Common” to Paul the Jew and Titus the Gentile. (G. Fee)

Unlike the two letters to Timothy, Paul omits any reference to mercy. (W. Mounce) Local churches ought to be “Bible institutes” where the Word of God is taught systematically and in a practical way. (W. Wiersbe) Whoever refuses to heed Titus thereby refuses to heed the apostle himself. (R. Lenski) If a person taught Torah to someone else’s child, it was as if the teacher had begotten that child. The language used refers to the disciple being born into the life to come through this act of discipling. Paul has simply substituted the gospel for Torah as the agent of regeneration. (B. Witherington, III) The term may denote a mentor-protégé relationship. (A. Litfin)

Titus 1:4 To Titus (Dat. Address), a reliable (Instr. Manner; genuine, true, legitimate) student (Dat. Appos.; claimant, convert) according to the standard of common (Compl. Acc.; well known) doctrine (Acc. Gen. Ref.): Grace (Ind. Nom.) and (connective) prosperity (Ind. Nom.; peace, wellbeing) from the ultimate source of God (Abl. Source) the Father (Gen. Appos.) and (connective) Christ Jesus (Abl. Source) our (Gen. Rel.) Savior (Gen. Appos.).

^{BGT} **Titus 1:4** Τίτω γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν, χάρις καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν.

^{VUL} **Titus 1:4** Tito dilecto filio secundum communem fidem gratia et pax a Deo Patre et Christo Iesu salvatore nostro

LWB Titus 1:5 Because of this grace, I left you behind in Crete, so that you might correct [by daily Bible class] the things which are deficient [in their spiritual life] and appoint command-overseers [presbuteros: pastor-teachers] according to city, as I myself gave you orders,

^{KW} **Titus 1:5** On this account I left you behind temporarily in Crete, in order that you should set right the things which remain to be done, and appoint [as overseers] in every city [men who are] elders, as I gave you a charge;

^{KJV} **Titus 1:5** For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

TRANSLATION HIGHLIGHTS

Paul left Titus behind (Culminative Aorist tense) in Crete to take care of a bunch of misfit Christians. Cretans had a reputation of being, well, psycho Christians. But grace could take care of them. And by this grace, Titus was commanded (Constative Aorist tense) to correct the situation by teaching the Word of God on a daily basis. The only thing that would fix the Cretan believers was the filling of the Spirit and large amounts of Bible doctrine. Titus was to do the best he could to set things right (Potential Subjunctive mood). But Crete was an island with a lot of cities. Titus couldn't teach in every assembly in every city on a regular basis; he needed to select and train future pastors or overseers. Paul also commanded him to appoint overseers (Constative Aorist tense) according to the need of each city. This does not mean there is more than one overseer per church. There is no support for that here or in any other passage of Scripture. Each city would need one or more overseers (Gk., Latin: presbuteros) depending on the Christian population and number of house churches. Please note: this means one overseer or pastor-teacher per congregation. Overseers or elders, by the way, are the same as pastor-teachers. Pastors from different congregations or home churches may get together for a pastor's conference, but there is no biblical support for many of them in one church.

Although I'm not a Baptist, their system of church government is the closest thing to biblical truth I have seen. In all the instances where I have observed a "plurality of

elders” in one church, there was either a split or a dismissal of the “head pastor” within a couple of years. If there are several men in one church who are qualified for the office of pastor, they should either be leading their own church or they should be in training. Even in OT days there was a High Priest. A “plurality of elders” in one church tells me there is no true leadership at all; I suspect the “head pastor,” if there is one, is a pathetic wimp. If you can make a committee work, do as you please. But the title merely emphasizes the command authority of one local pastor in one church, something that needed to be understood by the Cretan believers then, and sorely needs to be understood today. They didn’t need a committee to teach the Word of God; they needed one qualified overseer. The Cretans had a reputation for being rebellious and disobedient to legitimate authority. They needed to learn enforced and genuine humility, while in the process of studying other categorical doctrines. There is nothing here, or anywhere else in the NT, that supports the formation of a denomination. The largest organization is always a local church.

RELEVANT OPINIONS

Evidently, on a certain journey by sea, Paul and Titus had been together in Crete. The gospel had been proclaimed, little groups of disciples had been gathered, meeting places had been arranged, but no official organization had been effected, or, if anything worthy of this name had been initiated, it had been left far from finished. (W. Hendriksen) For the author, elders and overseers are two names for the same functionaries ... The impression gained from the letter is of a rather disorganized and immature church ... The geographical reference “in each city” suggests that there were at least several different towns with house churches ... Crete was proverbial for its “hundred” cities. During classical and Hellenistic times about 35 city states are attested ... Each city retained its own administration. They were notorious for their fierce rivalries, and only Roman jurisdiction ended the frequent inter-city wars ... The imagery of the steward may well imply one leader per group. (I. Marshall) “Appoint” is preferable to “ordain,” as it avoids modern ecclesiastical implication. (F. Gaebelein)

That elder and bishop refer to the same person seems evident ... Elder suggest a man of maturity, while bishop emphasizes his office, the word meaning overseer. (H. Ironside) “Set in order” is a medical term applied to the setting of a crooked limb. (W. Wiersbe) In every town does not imply whether there are Christians in it or not. The absence of Christians would call for an evangelist rather than an elder. Paul wanted the Christian community in every town to have at least one elder. (R. Ward) No organization can rise higher than the quality of its leadership. (G. Demarest) Actually, I don’t completely agree with that statement. The multinational corporation I work for is full of incompetent politicians. If it wasn’t for the analysts in the trenches, there wouldn’t be a viable corporation. But I do believe that no congregation can grow spiritually beyond that of their pastor. I don’t include every single individual in a congregation, because there may be an exception where a man is well-trained in the Word and has not been called to a ministry. But I believe the principle holds true. (LWB)

The words “elder,” “bishop,” “pastor,” etc. all refer to the same office, and that office means superintendent or overseer. (D. Thomas) The same church officials were called bishops (episcopi) and elders (presbyteroi). Clement of Rome’s 1st epistle clearly uses bishops and elders interchangeably. (R. Earle) Among the ancients, bishops and presbyters are the same, for the one is a term of dignity, the other of age. (Jerome) It is a fact now generally recognized by theologians of all shades of opinion, that in the language of the NT the same officer in the Church is called indifferently bishop and elder or presbyter. (Lightfoot) The elder and the bishop were the same person. They are not two distinct church officers, but the same people with distinct titles. It is quite correct, therefore (although it sounds odd) to call them presbyter-bishops. (J. Stott) There is no ordination ceremony here, nor any mention of laying-on of hands. So all you ritualistic bloodhounds can take a rest. (LWB)

There is no monarchical episcopate, no singular bishop over a city or the country, in this epistle. (W. Mounce) The churches there were young, fledgling congregations without proper organization, leadership, or strong teaching. Titus was assigned the task of forming these gatherings into balanced, functioning churches ... Without sound leadership, the church would flounder and become susceptible to perverted doctrines. (M. Anders) The new pastor faces problems after the tornado has passed. (A. Robertson) These were to be set where there was any fit number of Christians, as in larger towns and cities was usually the case; though villages, too, might have them where there were Christians enough for it. (M. Henry) A man who holds the office of an elder should have the gift of an elder. There are certain men who are made officers in the church who have no gift for it at all. (J. McGee)

Titus 1:5 Because of this (Gen. Spec.) grace (Abl. Cause), **I left you** (Acc. Dir. Obj.) behind (ἀπολείπω, AAI1S, Culminative) in Crete (Loc. Place; which is full of psycho Christians), so that (purpose) you might correct (ἐπιδιορθώω, AMSubj.2S, Constative, Potential; put in order, straighten out, set right by daily Bible class) the things (Acc. Dir. Obj.) which are deficient (λείπω, PAPtc.ANP, Descriptive, Attributive; lacking, falling short, unfinished) and (continuative) appoint (καθίστημι, AASubj.2S, Constative, Result; put in charge, authorize) command-overseers (Acc. Dir. Obj.; pastor-teachers, elders) according to city (Acc. Place; the number of overseers per city depends on its Christian population), as (subordinating) **I myself** (Subj. Nom., emphatic) gave you (Dat. Ind. Obj.) orders (διατάσσω, AMI1S, Constative; commanded, directed),

^{BGT} **Titus 1:5** Τούτου χάριν ἀπέλιπόν σε ἐν Κρήτη, ἵνα τὰ λείποντα ἐπιδιορθώσῃ καὶ καταστήσῃ κατὰ πόλιν πρεσβυτέρους, ὡς ἐγὼ σοι διεταξάμην,

^{VUL} **Titus 1:5** huius rei gratia reliqui te Cretae ut ea quae desunt corrigas et constituas per civitates presbyteros sicut ego tibi disposui

LWB Titus 1:6 If anyone [prospective man with the gift of pastor-teacher] is above reproach, a one-woman man [no philandering], having trustworthy children, not under the influence or accusation of riotous living [dissipation] or disobedient and rebellious.

^{KW} **Titus 1:6** If a certain man is such that no charge can be brought against him, a one-wife kind of a man, having children who are believers, who are not such as could be charged with dissolute living or cannot be subjected to control;

^{KJV} **Titus 1:6** If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

TRANSLATION HIGHLIGHTS

Titus is to conduct a diligent search for men on Crete with the gift of pastor-teacher. There are qualifications, however, beyond just having the spiritual gift. They must be blameless, irreproachable in their moral and ethical life (Latin: no criminal background). They must not be polygamists. They must not be philanderers, chasing other women or having extramarital affairs. If they are single, they should wait for their right woman. Lack of domestic tranquility due to multiple wives, mistresses, prostitutes - whatever you want to call them - can destroy his ministry. There are some legalists who think divorce disqualifies a man from becoming a pastor-teacher. This opinion totally disregards or expresses ignorance of the principle in 1 Corinthians 7, where remarriage after divorce is allowed for widows. Remarriage is not sinful. How do I communicate my disgust at legalists who want to reject those who have been divorced and remarried? I would have them forcefully ejected from my congregation to keep their verbal poison from spreading.

Let me ask you a question. Did the Lord make a mistake by giving a divorced man a communication gift? Who are you to deny a ministry to a man because of one mistake? Where is the passage in Scripture where a man of God is denied remarriage? Abraham remarried and there is no hint that he lost God's favor. What happened to forgiveness? If a man married an unbeliever or a reversionistic believer who was determined to destroy him, got a divorce, and later remarried – are we to treat him like a leper? If it is obvious to many that he loves the Lord and is completely absorbed in studying and teaching the Word, are we to deny him the expression of God's spiritual gift of evangelist, pastor or teacher? This phrase is not meant to cripple a man's exercise of his spiritual gift because of a past mistake. It is a character qualification. If a man is pursuing another woman while he is married, or if he is a single man engaged in some form of womanizing, he has a character flaw that needs to be addressed before he enters the ministry.

And what about children? If a man has a child who does not become a Christian, should he be denied his ministry? If one of his children turns out to be a misfit, does that mean a father is not a good family man? Was the father of the Prodigal Son a complete failure? Why don't we ask the thousands of people who were saved by the ministry of Dwight Moody, and those who were trained in his Bible Institute to become pastors and teachers what they think of such legalism. Dwight Moody's son never became a believer, in spite

of his father's efforts, yet look at the fruit of his ministry to others. "Faithful children" means his children are respectful of their parents, whether they are believers or not. God chooses those that are His, not us. A father hopes his children will all become Christians, but that power is not in his hands to give. But he is responsible for running his own household. If his children behave like wild animals (spawn of Satan) or are disobedient, how is he able to exercise authority over an entire Christian congregation? A flagrantly rebellious wife or insubordinate child could destroy his ministry.

Obviously a prospective pastor or teacher must not be a party animal, but these qualifications extend to his family as well. He must not give even an appearance of tolerating a degenerate lifestyle in his home. A pastor cannot live a life or have a conflict in his home that makes him a spectacle to the non-Christian world. His life is to be subdued, centered on studying and teaching Bible doctrine. He does not want his message compromised because he, his wife, or his child is front-page news. Neither can his children be disobedient to legitimate authority. They must not have a rebellious nature, nor be an arrogant crusader for any number of frivolous causes. The Word of God does not condone social chaos. They must not be undisciplined. They must not be traitors to their country or speak ill of the military. They must respect policemen, firemen, and teachers. They must understand the principle: Your father cannot exercise authority if you reject legitimate authority.

RELEVANT OPINION

It is striking that we do not have much of a job description here; rather, the focus is on a character description ... What is commanded here is faithfulness within marriage, as we shall see ... This text does not make "married only once" a requirement for being an elder or overseer ... It is far more likely that what the phrase in question is dealing with is behavior *within* marriage, which is to say, being sexually faithful to one's wife, and so not engaging in any sort of extramarital infidelity. In other words, the double standard in regard to sexual ethics that existed for married men and women in the Greco- world is being ruled out. (B. Witherington, III) The limitation to remarriage after divorce is by no means obvious from the wording, and such a prohibition is not supported elsewhere in the NT ... The author is here not concerned with legal rules to be observed but with the quality of conduct displayed by the church leader within the marriage relationship. (I. Marshall) There should be no grounds for an accusation of civic or domestic impropriety against him. (P. Towner) Polygamy was so common among the Jews, that the wicked custom had nearly passed into a law. (J. Calvin)

The word "pistos" can simply mean faithful or trustworthy. (C. Spicq) If an elder cannot keep his family in subjection, how will he care for the church? The implication is that the father has demonstrated in his own family life the qualities which will enable him to lead effectively in the church, but at this point the emphasis is more on the blamelessness of his reputation. (I. Marshall) For the author of the Pastorals the terms elder and overseer indicate the same person, as follows from the fact that essentially the same requirements for an elder as are given here are listed with reference to the overseer in 1 Timothy 3. The hierarchical idea is foreign to the Pastorals. (W. Hendriksen) The precise implications of

“the husband of one wife” have been debated through the centuries. It has been held to prohibit a second marriage, but this seems improbable due to 1 Tim. 5:14, Romans 7:2-3, and 1 Corinthians 7:39. Most natural is the view that he must be the husband of only one living woman. (F. Gaebelin) The elder and supervisor seem to be different aspects of the same office. (A. Knoch) The church of Rome says no wife, but from the beginning it was not so. (M. Henry)

It is recognized that people often fall short of the ideal and that leaders should be chosen from those who come closest to it ... The elder should as far as possible be able to carry out his task without fear of being denounced for misdemeanors. (I. Marshall) This does not mean that an elder must be perfect, but it may be fairly said that each named characteristic marks his life ... Marital and sexual fidelity are required of the potential elder ... What must not characterize the children of an elder is immorality and undisciplined rebelliousness, if the children are still at home and under his authority. Paul is not asking any more of the elder and his children than is expected of every Christian father and his children. (G. Knight, III) The case of the wayward “preacher’s boy” is all too frequently occurring. (H. Kent, Jr.) Too often, new Christians feel a call to the ministry and want to be ordained before they have had a chance to establish their families in the faith. (W. Wiersbe) We are to make an assessment of leadership appropriateness on the basis of overall patterns, not exceptions. (R. Hughes)

“Above reproach” refers to the mature man. He does not strive to produce perfect Christians. He knows that is impossible. But he does labor to produce mature Christians. (J. Dillow) Paul’s precise wording in the Greek is not simply that the elder must be “the husband of one wife” as we translate it in terms familiar to us. The literal statement of the apostle is that an elder must be “a one-woman man.” The literal phrasing seems less concerned with one’s marital history and more focused on whether the man being considered for office is perceived as living in honesty, faithfulness, and devotion to his spouse. Taking these concepts of blamelessness and fidelity together as they are presented in the text, we should understand that they require those in the church to determine if the community perceives that an elder candidate is consistently living in faithful commitment to one woman. Recent or serial infidelity would annul one’s eligibility for office, as would evidence that the man is not extending to his wife the unique obligations, privileges, and regard required in Biblical marriage. (R. Hughes)

Titus 1:6 **If** (protasis, 1st class condition, “and it’s true”) **anyone** (Subj. Nom.; prospective men with the gift of pastor-teacher) **is** (εἶμι, PAI3S, Descriptive) **above reproach** (Pred. Nom.; blameless), **a one** (numeral) **woman** (Poss. Gen.; wife) **man** (Pred. Nom.; no philandering), **having** (ἔχω, PAPtc.NMS, Descriptive, Circumstantial) **trustworthy** (Compl. Acc.; faithful, respectful) **children** (Acc. Dir. Obj.), **not** (neg. particle) **under the influence or accusation of** (Instr. Manner) **riotous living** (Adv. Gen. Ref.; debauchery, dissipation, profligacy) **or** (connective) **disobedient and rebellious** (Noncompl. Acc.; undisciplined).

^{BGT} **Titus 1:6** εἴ τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα.

^{VUL} **Titus 1:6** si quis sine crimine est unius uxoris vir filios habens fideles non in accusatione luxuriae aut non subditos

LWB Titus 1:7 For it is necessary that a guardian-overseer [episcopos: pastor-teacher] be above reproach as God’s administrative manager, not arrogant, not quick-tempered, not a drunk, not a bully, not avaricious,

^{KW} **Titus 1:7** For it is a necessity in the nature of the case that the overseer be such that no charge can be brought against him as God’s superintendent; not self-willed, not irascible, not addicted to wine, not pugnacious, not fond of dishonest gain but fond of showing hospitality,

^{KJV} **Titus 1:7** For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

TRANSLATION HIGHLIGHTS

A guardian-overseer must be above reproach. While *presbuteros* emphasizes the ultimate authority of command in a congregation, *episcopos* emphasizes the guardian function over Bible doctrine and the people in a congregation. These words are not synonyms; each one emphasizes a different function or responsibility of a pastor. But even though the responsibilities are different, the qualifications for exercising the spiritual gift are the same. The episcopos is God’s house manager. It is not enough to possess a spiritual communication gift; you must live a life that is above reproach. Paul lists a set of negative characteristics in this passage, things that are not conducive to being “above approach” as an administrative manager for the Lord. The responsibility of an administrative manager is to keep things running smoothly and on budget if there is money involved. It is God’s money he is taking care of, not his own money. This does not, however, eliminate the need for assistance from believers with the spiritual gift of administration.

A guardian-overseer cannot be a self-willed, stubborn, arrogant man towards others. This shows a lack of grace orientation. A guardian-overseer cannot be quick-tempered, inclined to anger over the slightest provocation. This shows the lack of a relaxed mental attitude. A guardian-overseer cannot be a drunk or drug addict, since both imply a loss of self-control and unwanted rowdiness – the opposite of sobriety. This also shows a lack of inner happiness which the filling of the Spirit and Bible doctrine engenders. Drugs are not needed to produce happiness. A guardian-overseer cannot be a bully or ruffian, one who starts fights and intimidates to get his way. This shows a lack of impersonal love towards others. A guardian-overseer cannot be avaricious, inclined towards dishonest gain or addicted to gambling to obtain money. This shows confused priorities, someone who is not a master of the details of life. All of these negative characteristics point to some malfunction in the spiritual life that might exempt a man from the ministry.

RELEVANT OPINION

It is not a surprise that when the church met in a house, the head of the household played an important role in that house-church meeting, and that especially since his own family was on display at those meetings, he had to demonstrate good household management of his own family. The converts were watching and looking for models in the home of the elder, and so he had to set the example of Christian behavior both for those within the household of God and as a witness to those outside of the church. (B. Witherington, III) The initial allusion to the household institution sets the pattern for the theology of the church and Christian behavior that will shape much of the letter to Titus. (P. Towner) Without question the apostle does not want leaders to portray themselves as perfect or free from all struggle. Nevertheless, the patterns and practices of obvious worldliness should not dominate the life of those who are church leaders. (R. Hughes)

The identity of the elder with the overseer is patent, and the more functional designation indicates the character of his task in broad terms ... The logic of the connection demands the identity of the two offices ... an equivalence of the two designations ... What was happening was that Titus was to set up *one* overseer as leader in each of these local areas. (I. Marshall) The switch in verse 7 to “overseer” shows that “elder” and “overseer” or “bishop” are interchangeable terms, yet with a different connotation. (F. Gaebelien) The wider concern for integrity with money and financially inspired motives on the part of church leaders should be noted. (P. Towner) An overbearing disposition comes from arrogance or insecurity, resulting in a domineering, despotic manner of leadership which crushes the spirit and extinguishes the gifts and abilities of others. (M. Anders)

In our day the term bishop has connotations of hierarchy. It is used mainly in churches with a form of government which calls for an office to oversee a number of churches and their pastors. However, the word is not so regarded in Scripture, where it is used interchangeably with the term pastor. Whereas the word “pastor” refers to the minister’s relationship to his flock, the word “bishop” refers to the work of the pastor. He is to safeguard the church from error’s pathway, or from the incursion of grievous wolves. The 3rd name applied to the office of pastor is presbuteros, elder. This refers to the dignity and rank of his position. It has connotations of spiritual maturity. “Poimen, presbuteros, and episkopos” are terms which describe the same office. (R. Baxter) Seasonable and moderate use of wine is not unlawful. (M. Henry)

Titus 1:7 **For** (explanatory) **it is necessary** (δεῖ, PAI3S, Static) **that a guardian-overseer** (Subj. Acc.; episcopos: bishop) **be** (εἶμι, PAInf., Descriptive, Modifier) **above reproach** (Pred. Acc.; blameless) **as** (subordinating) **God’s administrative manager** (Pred. Nom.; steward), **not** (neg. particle) **arrogant** (Pred. Acc.; stubborn, self-willed, unfair: lack of grace orientation), **not** (neg. particle) **quick-tempered** (Pred. Acc.; explosive anger, without a relaxed mental attitude), **not** (neg. particle) **a drunk** (Pred. Nom.; addict, sublimating due to lack of spiritual happiness), **not** (neg. particle) **a bully** (Pred.

Acc.; pugnacious, fails to use impersonal love), **not** (neg. particle) **avaricious** (Pred. Nom.; greedy, inclined towards dishonest gain),

^{BGT} **Titus 1:7** δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι ὡς θεοῦ οἰκονόμου, μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ,

^{VUL} **Titus 1:7** oportet enim episcopum sine crimine esse sicut Dei dispensatorem non superbum non iracundum non vinolentum non percussorem non turpilucri cupidum

LWB Titus 1:8 But rather hospitable [grace-oriented toward strangers], a lover of divine good, self-controlled [mentally stable], fair and equitable, devout, disciplined,

^{KW} **Titus 1:8** Fond of that which is good, sober-minded, just, holy, self-controlled,

^{KJV} **Titus 1:8** But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

TRANSLATION HIGHLIGHTS

Paul contrasts his list of five vices with a list of virtues. A guardian-overseer should be grace-oriented toward strangers (Latin: hospitable). He should love divine good, which includes spiritual fruit, i.e., activities done in the filling of the Spirit. He should be self-controlled (Latin: sober) and mentally stable. He should be fair and just (Latin: sanctity), a law-abiding citizen. And he should live a disciplined life, not a chaotic existence. God loves order, not waste and wild.

RELEVANT OPINION

In the Roman Empire the dangers of travel, poor conditions or inns, and pressures on Christians who often existed as refugees made hospitality indispensable for the church. (I. Marshall) Continent means one who is master of himself. (J. Bernard) Until one assumes the responsibilities of church leadership, there may be no awareness of how messy are the lives of so many people in our churches for whom God makes us responsible. Beneath their surface courtesies, many people are burdened by dissatisfying marriages, enslaved to lusts and addictions, entangled in patterns of thought and habit that they desperately hope – but can hardly imagine – they can escape. They are ensnared in dead-end pursuits of money and power that control their lives without satisfying their souls. (R. Hughes)

Titus 1:8 **But rather** (contrast) **hospitable** (Pred. Acc.; grace oriented toward strangers), **a lover of divine good** (Pred. Acc.), **self-controlled** (Pred. Acc.; sensible, prudent, mentally stable), **fair and equitable** (Pred. Acc.; just, law abiding), **devout** (Pred. Acc.; pious, holy), **disciplined** (Pred. Acc.),

^{BGT} **Titus 1:8** ἀλλὰ φιλόξενον φιλάγαθον σώφρονα δίκαιον ὄσιον ἐγκρατῆ,

^{VUL} **Titus 1:8** sed hospitem benignum sobrium iustum sanctum continentem

LWB Titus 1:9 Constantly clinging to the dependable Word according to the norms and standards of doctrine [by the consistent daily intake, metabolization and application of the same], so that he might be able by means of doctrinal teaching which is sound to keep on exhorting and reproving those [false teachers] who are in verbal opposition.

^{KW} **Titus 1:9** Holding fast, yes, more than that, paying attention to the trustworthy Word in accordance with the teaching, in order that he may be able both to be exhorting in the teaching which is sound and to be convincing those who are opposing [Christianity].

^{KJV} **Titus 1:9** Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

TRANSLATION HIGHLIGHTS

A candidate for guardian-overseer should be a man who is constantly devoted to the Word of God (Durative Present tense). What does clinging to the Word of God mean? Does that mean he carries a Bible around everywhere he goes? No, that doesn't mean he is devoted to it. The phrase "according to the norms and standards of doctrine" means he is consistent from day-to-day in his studying, metabolism, and application of doctrine to life. There are lots of things he could be legitimately enjoying in life, but doctrine is his #1 priority. If he isn't studying the Word on a regular basis, he is not happy. All of the enjoyments of life are less meaningful without the Word of God ever-present in his thoughts. Bible doctrine is the only true and dependable thing in life.

One of the reasons he is so motivated to study the Word is so that he might be able (Potential Subjunctive mood) to keep on exhorting and reproofing (Iterative Present tense) the false teachers who are opposing the spiritual growth of the new believers in Crete. The only way he can do that is by having an ample supply of doctrine in the frontal lobe, enough to combat the heresies being spread by them. "Exhorting" means he will have the ability to appeal and urge those who are in the arrogance complex of sins to acknowledge their sins and get back with the spiritual program. "Reproofing" means he will have the ability to chew-out those who are in the hatred complex of sins - to acknowledge those sins and re-enter the sphere of God's power.

RELEVANT OPINION

The naïve church member who says, "We don't want doctrine! Just give us helpful devotional thoughts!" does not know what he is saying. Apart from truth, and this means Bible doctrine, there can be no spiritual help or health. (W. Wiersbe) When Paul tells Titus that the Cretan opponents must be muzzled, they are to be muzzled through the proper teaching of the gospel. (W. Mounce) This doesn't mean Titus was to set up a debating society and invite his opponents to an official forensic argument. (LWB) Who wants diseased teaching? Diseased animals are not offered to the public for consumption, they are taken out and buried, but some pulpits today offer such diseased matter. Follow

out the further implications yourself. (R. Lenski) Paul enjoins that those persons shall be chosen who, having cordially embraced the truth of God, and holding it firmly, never allow it to be wrested from them, or can be torn from it. In a pastor is demanded not only learning, but such a zeal for pure doctrine as never to depart from it. (J. Calvin) They must remain unwavering in the commitment to the faithful message of truth. (M. Anders)

What is stressed is that “effectiveness” in the task will depend on the purity of the content that is taught ... Doctrine includes both the activity of teaching and the content to be conveyed. (P. Towner) Where do Christians find balance so as not to get swamped by the cross-currents of those trying to put on the habits of legitimate Christian conduct and those trying to put off the baggage of false Christian codes? Paul explains by reminding us of the place and importance of our conduct. (R. Hughes) The tension between those with trends toward asceticism and those with trends toward antinomianism is a challenge for any pastor. If each group is trying to reform their behavior, there is bound to be a clash of perspectives on how to move forward in the spiritual life. (LWB) The whole clause indicates the function of the episcopos as the guardian of the deposit of faith. (J. Bernard) An elder should not be shaken by conflicting secular theories or by deviations from the truth within the church. Such developments characterize every age and will occur increasingly as the return of Christ draws near. (J. Walvoord)

Titus 1:9 Constantly clinging to (ἀντέχω, PMPTc.AMS, Durative, Modal; devoted to, paying attention to) the dependable (Descr. Gen.) Word (Obj. Gen.) according to the norms and standards of doctrine (Adv. Acc.; consistent, daily intake, metabolization and application of the Truth), so that (purpose) he might be (εἰμί, PASubj.3S, Descriptive, Potential) able (Pred. Nom.) by means of doctrinal teaching (Instr. Means) which is sound (ὕγιαίνω, PAPtc.DFS, Descriptive, Attributive; healthy) to keep on exhorting (παρακαλέω, PAInf., Iterative, Purpose; appealing, urging) and (connective) reproving (ἐλέγχω, PAInf., Iterative, Purpose; chewing out, correcting) those (Dat. Adv.; false teachers) who are in verbal opposition (ἀντιλέγω, PAPtc.AMP, Descriptive, Substantival).

^{BGT} **Titus 1:9** ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾦ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.

^{VUL} **Titus 1:9** amplectentem eum qui secundum doctrinam est fidelem sermonem ut potens sit et exhortari in doctrina sana et eos qui contradicunt arguere

LWB **Titus 1:10** For there are many [false Christian teachers in Crete] who are insubordinate [in revolt against doctrine and overseers], empty talkers [speaking psychological nonsense] and mind deceivers [disoriented to the plan of God], particularly those of the circumcision [Jewish contingent],

^{KW} **Titus 1:10** For there are many who are refractory, futile talkers and deceivers, especially those of the circumcision,

^{KJV} **Titus 1:10** For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

TRANSLATION HIGHLIGHTS

The guardian-overseer is going to need a lot of doctrine in the soul, because in Crete he will have to face many false Christian teachers who are in total rebellion against Bible doctrine - as well as the pastors and teachers who communicate the truth accurately. Similarly today, they refuse to submit to legitimate Bible teaching because everything they believe is filtered through a psychological, philosophical or legalistic framework that is straight from hell. In blind arrogance, they may not know they have a serious problem. But as a guardian-overseer, the reason for their insubordination is irrelevant. They must be ejected from the assembly and their heresies exposed to the rest of the congregation. Some of these false teachers are spokesmen for their organization's gutter nonsense.

The Greek word "matiores" in conjunction with "lego" means they speak all kinds of lunacy, whatever the cosmic vacuum spews out at the moment. There is no limit to the plausible, but ludicrous, concepts in satan's cosmic system. There are also mind deceivers present. Every communicator of false teachings has a lying, deceiving mind behind him (Latin: seducers). These individuals are usually legalistic and are always disoriented to the protocol plan of God. They don't care about God's plan or His Word, because they have their own agenda and philosophical system to spread. In this case, the Jewish contingent in Crete were especially potent. No doubt they saw and rephrased every Christian doctrine through a Judaistic lens.

RELEVANT OPINION

We are dealing with an "in house" matter, not just because it is said that these false teachers are upsetting the Christian "house" but also because they are called rebellious or insubordinate, which refers to those who are bucking a system of order and living that they in fact claim to be a part of. (B. Witherington, III) There are many active rebels in the church spreading human teaching with a Jewish basis; they are upsetting the whole church. (I. Marshall) Excessive speech is always foolish, and is the index to a mind too full of conceit to have any room for wisdom. Churches and families are led into quarrels and divisions by reckless talkers. They indulge in unkind and calumnious words, perverse meanings are given to the sayings of those they dislike, bitter and provoking things are said of our neighbor's characters, and, above all, they utter those evil, corrupt words that do the devil's work, enticing others on to sin. Such vain talkers exult in the confusion and uproar they themselves create. (G. Barlow)

Titus 1:10 **For** (explanatory) **there are** (εἰμί, PAI3P, Static) **many** (Pred. Nom.; false Christian teachers in Crete) **who are** (ellipsis) **insubordinate** (Pred. Nom.; not subject to rule, rebellious, in spiritual revolt against doctrine and authority because of some psychological gimmick), **empty**

talkers (Pred. Nom.; vain, idle chatter, speaking gutter nonsense from the vacuum of the cosmic system) **and** (connective) **mind deceivers** (Pred. Nom.; legalistic, disoriented to the plan of God), **particularly** (adverb; especially) **those** (Nom. Appos.) **of the circumcision** (Adv. Gen. Ref.; Jewish contingent),

^{BGT} **Titus 1:10** Εἰσὶν γὰρ πολλοὶ [καὶ] ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ τῆς περιτομῆς,

^{VUL} **Titus 1:10** sunt enim multi et inoboedientes vaniloqui et seductores maxime qui de circumcissione sunt

LWB Titus 1:11 Whom it is necessary to silence [curb the rebellion], who are of such a character as to disrupt entire families [home groups], teaching things [heresies] which should never be for the sake of dishonest profit [fleecing the sheep],

^{KW} **Titus 1:11** Whom it is a necessity in the nature of the case to be reducing to silence, who are of such a character as to disrupt whole families, teaching things which they ought not for the sake of dishonest gain.

^{KJV} **Titus 1:11** Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

TRANSLATION HIGHLIGHTS

It is absolutely necessary (Static Present tense) for Titus and his newly appointed guardian-overseers to silence the false teachers, to curb the rebellion (Dramatic Present tense) that they have started among the new converts. These false teachers are of such a low character, even though they are Christians, as to upset (Latin: subvert) and eventually destroy (Dramatic Present tense) entire assemblies or home churches. Many of these are formed when a number of new converts come together to learn the Bible and meet other believers. The false teachers slip into the meetings and appoint themselves instructors, even though they are completely ignorant of the Word of God. They teach heresies (Iterative Present tense) to the new believers that should never be uttered (Gnomic Present tense). And their motives are classified among the worst imaginable, because they spread their cosmic psychologies, philosophies and legalistic precepts for the purpose of making a profit. They are deceitful liars and dishonest charlatans who spend their time fleecing young sheep. Paul says they must be stopped.

RELEVANT OPINION

They are acting like wild beasts, and so Paul says they must be “reined in” or “muzzled.” (B. Witherington, III) In telling Titus what should be done with such people, Paul uses a rare verb which has as its primary meaning “to stop the mouth by means of a bridle, muzzle, or gag.” The deceivers, then, must not be tolerated but be silenced ... At first the errorist should be tenderly admonished so that he may be won for the truth. If he refuses, he must be sharply reprimanded and told to desist. The person who desists in his evil

ways must be shunned by the church and disciplined. The supreme measure, excommunication, may have to be employed in order to safeguard the church and in order to bring the sinner to repentance. In the church there is no such thing as “freedom of misleading speech.” Reason: it would be too dangerous. (W. Hendriksen) They talked for a living, and were utterly unscrupulous as to what they said, so long as they got the money. (G. Barlow)

There are many at Crete who are unwilling to submit to any control, teachers of worthless doctrine, clever enough to impose upon the minds of others, and all these must have their mouths stopped. (W. Lock) People today who have Bible study classes in their homes must be careful lest visitors come in with strange doctrines. There are sects and cults that look for these classes and plant their agents just for the purpose of winning converts, so we must be careful ... These false teachers were using religion to fill their own pockets. (W. Wiersbe) Silence them by main force. Paul does not say how this was to be accomplished ... Some elders and some church members might think this too severe a procedure, might want these men to have at least a chance to be heard. Paul here backs the authority of Titus for gagging them completely. (R. Lenski) I like the practice of R.B. Thieme, Jr., in which he uses a police officer or someone in the military to escort the disruptor out of the building. (LWB)

From the perspective of church health, if Christians were not only listening to the nonsense (which was dangerous enough) but also endorsing and embracing it by their practical support of these teachers, then the defection of whole households from the apostolic faith could not have been far behind. (P. Towner) The apostolic gifts and power have been replaced by the completed Word of God. It is, however, within the pastor’s authority and duty during the Church Age to reprove unruly members of the congregation in certain situations – certainly a most unpleasant task and one that most pastors avoid. Yet when he faithfully discharges his obligation to teach doctrine, reproof will be minimal. Should he consistently fail to communicate the Word of God, opposition within the congregation will increase. (R.B. Thieme, Jr.)

Titus 1:11 **Whom** (Acc. Appos.) **it is necessary** (δεῖ, PAI3S, Static) **to silence** (ἐπιστομίζω, PAInf., Dramatic, Inf. As Dir. Obj. of Verb; curb the rebellion), **who are of such a character as** (Nom. Appos.) **to disrupt** (ἀνατρέπω, PAI3P, Dramatic; upset, overturn, destroy) **entire** (Acc. Measure) **families** (Acc. Dir. Obj.; home groups), **teaching** (διδάσκω, PAPtc.NMP, Iterative, Circumstantial) **things** (Acc. Dir. Obj.; heresies) **which should never** (neg. particle) **be** (δεῖ, PAI3S, Gnostic) **for the sake of dishonest** (Descr. Gen.; disgraceful) **profit** (Gen. Disadv.; fleecing the sheep),

^{BGT} **Titus 1:11** οὓς δεῖ ἐπιστομίζειν, οἵτινες ὅλους οἴκους ἀνατρέπουσιν διδάσκοντες ἃ μὴ δεῖ αἰσχροῦ κέρδους χάριν.

^{VUL} **Titus 1:11** quos oportet redargui qui universas domos subvertunt docentes quae non oportet turpis lucri gratia

LWB **Titus 1:12** A certain one of them [Epimenides], their very own prophet [poet], said [in a hymn written to Zeus]: Cretans are incessant [pathological] liars, evil beasts [predators], useless [unemployed] gluttons.

^{KW} **Titus 1:12** A certain one of them, a prophet of their very own, said, Cretans by their very nature are incessant liars, evil beasts, idle gluttons.

^{KJV} **Titus 1:12** One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies.

TRANSLATION HIGHLIGHTS

One of the self-styled, self-appointed prophets of the false teachers actually wrote a poem about the locals. “Cretans,” he said, “are incessant liars, evil beasts, useless gluttons.” They seemed to have a national weakness in that they were pathological liars. Spiritually speaking, this means they committed constant mental attitude and verbal sins. They were never in fellowship. They were the worst kind of reversionistic Christians. They also behaved like evil beasts, wild animals. This means there was no doctrine in the right lobe of their soul. Their minds were completely saturated with demon philosophies and psychologies. They were also unemployed, lazy, useless gluttons. They lived off other people, by deception and dishonesty. This is not a pretty picture of the Cretan people, but as we shall see, Paul thinks this sarcastic poem (perhaps worn as a badge of honor) is a correct assessment. On this matter, their prophet spoke the truth!

RELEVANT OPINION

So much do sordid love of gain and lust for wealth prevail among them, that the Cretans are the only people in the world in whose eyes no gain is disgraceful. (Polybius) Epimenides joked about his own people that the absence of wild beasts on the island was filled by the human inhabitants ... They lie, they are predators, and they are sponges and parasites living off of someone else’s largesse while doing very little themselves other than offering false teaching and certainly doing no good ... Paul affirms that there is truth in the maxim. (B. Worthington, III) They would push everyone out of the way in order to gain an advantage for themselves. Some see in this descriptive epithet an allusion to the mythical Cretan Minotaur, half bull half man. (W. Hendriksen) Indeed, men’s moral principles are so divergent that the Cretans consider highway robbery (brigandage) to be honorable. (Cicero) The Cretans followed Perseus in hope of cash. (Livy) Of his soldiers only the Cretans followed him, not through being favorably disposed toward him, but because they were as devoted to his riches as are bees to their honeycombs. (Plutarch)

The Cretan reputation was a history of inter-city wars, piracy and selfishness. Some religious rites local to Crete which sanctioned homosexuality were despised as coarse. All of this made Crete a place well-known for rough and dangerous behavior. (I. Marshall) These Jewish church-members of the Pharisaic type and tinged with incipient Gnosticism, which led at times to licentiousness and at times to asceticisms, were Cretans. (W. Hendriksen) The ancient Cretans were powerful drinkers, due to certain

archaeological evidence – large numbers of wine cups and beer mugs, the latter filled with filters, were found in the settlements of the Philistines who, as Scripture says in Amos 9:7, came from Caphtor, that is, Crete. (W. Keller) Some people lie for the love of lying, and become almost incapable of speaking the truth. (G. Barlow) Like pestiferous wild beasts they prey on simple Christian souls, like wild boars they uproot whole houses and feed their lazy bellies. (R. Lenski) He has in his mind the belly, as it obtrudes itself on the beholder and is a burden to the possessor, not as a receptacle for food. (W. Nicoll)

Titus 1:12 A certain one (Subj. Nom.) of them (Abl. Source; Epimenides), their (Gen. Rel.) very own (Nom. Spec.; self-styled) prophet (Nom. Appos.; poet), said (λέγω, AAI3S, Constative; in a hymn written to Zeus): Cretans (Subj. Nom.) are (ellipsis) incessant (adverb; pathological) liars (Pred. Nom.; constant mental attitude sins), evil (Descr. Nom.; right lobe is destroyed) beasts (Pred. Nom.; monsters, predators), useless (Descr. Nom.; unemployed, lazy, idle, cheaters) gluttons (Pred. Nom.; unstable, having a “big gut” or stomach).

^{BGT} **Titus 1:12** εἶπεν τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης· Κρήτες ἀεὶ ψεύσται, κακὰ θηρία, γαστέρες ἀργαί.

^{VUL} **Titus 1:12** dixit quidam ex illis proprius ipsorum propheta Cretenses semper mendaces malae bestiae ventres pigri

LWB Titus 1:13 **This testimony [about the Cretans] is true. Because of this accusation [national problem], keep on rebuking them severely, so that they might become sound in doctrine,**

^{KW} **Titus 1:13** This testimony is true, for which cause be rebuking them severely in order that they may be sound in the Faith,

^{KJV} **Titus 1:13** This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

TRANSLATION HIGHLIGHTS

As a self-styled prophet for the false teachers on the island of Crete, Epimenides had at least one doctrine correct: total depravity. Paul agrees with his statement on the nature of Cretan sin. They had national weaknesses which made them unruly and untrustworthy. They even bragged about their depraved traits as if they were noteworthy instead of sinful. Paul command Titus (Imperative mood) to keep on rebuking them (Iterative Present tense), so that they might eventually become (Potential Subjunctive mood) sound in doctrine. He even adds the word “severely” to emphasize that these people need to be shaken to the core. Titus is to take the gloves off. He is to expose them, correct them, and chew them out sharply and vigorously. Whatever it takes to get their attention and make them understand correct doctrine as opposed to false teaching was acceptable.

RELEVANT OPINION

It was the false teachers in particular who were living up to the stereotypes, and the rebuke is intended to help them “in order that they may become healthy in the faith.” The false teachers are viewed as being unwell. (B. Witherington, III) The purpose of Titus’ rebuke will be achieved if the false teachers and those who have gone after them can be restored to an orthodox understanding of doctrine. (I. Marshall) The inveterate talker is not easily cured. Gentle methods are of no avail in dealing with him. His perversity must be boldly attacked and sharply rebuked. (G. Barlow) A text such as this one might be regarded as a study in religious bigotry and narrow-mindedness, or it might be read as an authoritative wake-up call for many of us today. (P. Towner) The faithful pastor must use severity when it is necessary to the spiritual health of the flock, just as the skillful surgeon uses the knife to save the patient’s life. (A. Hervey) Being “in the faith” refers to consistency in the Christian life, not possession of it. (J. Dillow)

Titus 1:13 **This** (Dat. Spec.) **testimony** (Subj. Nom.; statement, poem about the Cretans) **is** (είμί, PAI3S, Descriptive) **true** (Pred. Nom.). **Because of this** (Acc. Spec.) **accusation** (Causal Acc.; national problem), **keep on rebuking** (ἐλέγχω, PAImp.2S, Iterative, Command; exposing, correcting) **them** (Acc. Dir. Obj.) **severely** (adverb; vigorously, sharply, rudely), **so that** (purpose) **they might become sound** (ὕγιαίνω, PASubj.3P, Descriptive, Potential; correct) **in doctrine** (Loc. Sph.),

^{BGT} **Titus 1:13** ἡ μαρτυρία αὕτη ἐστὶν ἀληθής. δι’ ἣν αἰτίαν ἐλεγε αὐτοὺς ἀποτόμως, ἵνα ὕγιαίνωσιν ἐν τῇ πίστει,

^{VUL} **Titus 1:13** testimonium hoc verum est quam ob causam increpa illos dure ut sani sint in fide

LWB Titus 1:14 **Not paying attention to Jewish fables [myths] nor the commandments of men [legalists] who are in the process of turning themselves away from the truth [reverse process reversionism].**

^{KW} **Titus 1:14** Not giving consent to Jewish myths and the commandments of men who are turning themselves away from the truth.

^{KJV} **Titus 1:14** Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

TRANSLATION HIGHLIGHTS

Titus is commanded to rebuke the false teachers (in particular) and the Cretan believers (in general) to keep them from giving allegiance to (Modal Participle) Jewish fables (Gk. Myths) or the legalistic commandments of men. Cretan society was enmeshed in polarized fragmentation. Some of them had sinful tendencies toward antinomianism, while others had sinful tendencies toward legalism. Those who had a sin nature that leaned toward lawlessness embraced all kinds of anthropocentric academic speculation - plausible but false concepts or stories. [In our modern vernacular, the theory of evolution

is a myth, a fable, a completely unsubstantiated view of the world in opposition to the Bible.] Those who had a sin nature that leaned toward asceticism and legalism embraced a set of ever-increasing laws and commandments of men. One group abused grace, the other group ignored grace.

Titus is told to rebuke any and all Cretans who are either involved in teaching these heresies or who are prone to believing them, because they don't have enough sound Bible doctrine in their souls to know better. The false teachers who are spreading their mischief are in fact turning away from Divine truth and are in the process of destroying their own spiritual lives. The progressive present tense points to this as a continual, destructive cycle. They reject one doctrinal truth and replace it with an heresy, and the door opens for yet another rejected truth supplanted by another heresy. Each seemingly innocent heresy leads to another which leads to another. They are in reverse process reversionism, caught in Satan's cosmic trap and apparently unaware of their downward spiral. First, Titus has to rebuke them to get their attention; then he has to teach them the truth.

RELEVANT OPINION

“Mythos” is certainly not a term that Jews would normally use of their own stories, since they saw them not as fables, but rather as based in fact and reality ... The human commands are presumably Jewish halakah, the so-called traditions of the elders. It would appear that the commands have to do with purity rules, since Paul will address the issue of real purity in the next two verses. (B. Witherington, III) Adherence to extreme ascetic practices designed to help them guard their purity reflects ignorance of “the truth” and the apostle's sound teaching of the faith. Life so marked is antithetical to the Christian life. (I. Marshall) To pay undue attention to questions of this kind tends to distract the mind from the contemplation of the great problems of life. (J. Bernard) These teachers are not heathen; they are professing Christians, mainly but not wholly Jewish Christians, who pander in their teaching to curiosity and dwell upon Jewish legends of the patriarchs, and add to the Christian life a number of external duties which can claim no divine authority. (W. Lock)

The Gentiles, being aware that they had been wretchedly deceived during their whole life, more easily renounced their former course of life; while the Jews, having been educated in the true religion, obstinately defended the ceremonies to which they had been accustomed, and could not be convinced that the Law had been abrogated. In this manner they disturbed all the churches, because, as soon as the gospel began to make its appearance anywhere, they did not cease to corrupt its purity by mixing it with their leaven. Accordingly, Paul not only forbids them, in general terms, to degenerate from sound doctrine, but points out, as with the finger, the present evil which needed to be remedied, that they may be on their guard against it. (J. Calvin) Healthy faith requires paying no attention to false doctrine. Healthy faith depends on protection from this contaminant. (P. Towner)

Titus 1:14 **Not** (neg. particle) **paying attention to** (προσέχω, PApTc.NMP, Gnostic, Modal; heeding, giving allegiance to)

Jewish (Dat. Spec.) **fables** (Dat. Disadv.; stories, myths, anthropocentric academic speculation) **nor** (connective) **the commandments** (Dat. Disadv.) **of men** (Abl. Source; legalists) **who are in the process of turning themselves away from** (ἀποστρέφω, PMPTc.GMP, Progressive, Substantial; repudiating, rejecting, reverse process reversionism) **the truth** (Acc. Dir. Obj.).

^{BGT} **Titus 1:14** μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν ἀλήθειαν.

^{VUL} **Titus 1:14** non intendentes iudaicis fabulis et mandatis hominum aversantium se a veritate

LWB Titus 1:15 All things [every creature of God] are pure to the pure [those who are filled with the Spirit]. But to those who are defiled [mental attitude sins as excrement in the soul] and faithless [reject Bible doctrine], nothing is pure. Instead, both their mind and conscience are defiled [immersed in excrement].

^{KW} **Titus 1:15** All things are pure to those who are pure. But to those who are defiled and unbelieving, not even one thing is pure. But both their mind and conscience are defiled.

^{KJV} **Titus 1:15** Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

TRANSLATION HIGHLIGHTS

“All things” is a reference to all creatures given to man by God that can be consumed as food. (1 Tim. 5:5) What does “pure” mean in a spiritual sense? Some of the Jewish commandments no doubt centered on ceremonially clean food. This was part of the ancient Jewish economy which has been replaced by the Christian economy. The false teachers were focusing on inconsequential things from a prior dispensation and completely ignoring the important things in the Church Age dispensation. During the Church age, it is not the food you eat but what you feed your soul that makes you “pure.” Being pure means you are free from mental attitude sins. Being pure means you are filled with the Spirit and Bible doctrine. Being pure means you have a clean conscience and capacity for life. The false teachers were trying to live in a ritual economy that had ceased.

Believers who house mental attitude sins in their soul are defiled (Intensive Perfect tense). The Greek word here is “miaino” which is a reference to human excrement thrown out of the window into the street in the days before modern plumbing was invented to take care of sewage. I don’t believe Paul could provide a more vivid graphic of just how detestable and evil mental attitude sins really are. And in this case, the mental attitude sins are coupled with rejection of Bible doctrine, i.e., being faithless to the Truth. The Cretan legalists who nitpicked over food and drink were so full of mental attitude sins and the rejection of sound doctrine that they were covered in human excrement. Nothing was “pure” to them in this sad state. God hates legalism.

If you are not filled with the Spirit, you are in a state of sin. Your sin can be known or unknown at the time. It might be an overt sin, a verbal sin, or a mental attitude sin. In this case, Paul is referring to mental attitude sins because his emphasis is on the mind and conscience. The mind and conscience of the false teachers and many Cretan believers who followed them were immersed in human excrement. In this case, the excrement is legalism – the doctrines and commandments of men instead of from God. They are not only in reverse process reversionism, but being “defiled” means there is blackout of the soul. They are headed for the worst state of man possible, the sin unto death. And it is embracing ascetic practices and other forms of legalism that is sending them there.

RELEVANT OPINION

Mark the sequence that follows: from mind to conscience to words to deeds. The problem begins with defilement of their minds, which shapes and distorts their moral awareness ... When mental processes are corrupted at the center, then conscience to some degree loses its power to discern good and evil. Conscience itself becomes polluted. Defilement has thereby entered into the very citadel of selfhood, so that this defilement colors everything one sees. It is not merely a matter of ignorance but of morally distorted judgment that in time expresses itself outwardly in corrupt actions. (B. Witherington, III) Actual purity and impurity are matters which depend upon the spiritual condition of the inner person. (I. Marshall) Rather than being based on an eschatological view of the world, the norms for conscience today are developed on the basis of worldly standards. Instead of criticizing the world, it goes along with its standards. (M. Dibelius) The only clean conscience is the conscience which is saturated with Bible doctrine. Also, doctrinal contamination can infect the conscience. (LWB) The first “clean” must refer to ritual purity since not all things are morally pure. The second “clean” must refer to moral purity because ritual purity is inconsequential. (W. Mounce)

The unjust and impious man is in the truest sense unclean. No thought of respect for things human or divine ever enters his mind. He puts everything into chaos and confusion, so inordinate are his passions and so prodigious his vices, and thus every deed to which he sets his hand is reprehensible, changing in conformity with the worthlessness of the doer. (M. Dibelius) Paul is turning the tables on these false teachers in a clever rhetorical move: these teachers who find uncleanness and an “abomination in the sight of the Lord” everywhere are themselves impure and abominable. What makes something impure or pure is what comes out of the heart – the motive, attitude, intention and faith determine whether or not food or something else can be received as good gifts from God. (B. Witherington, III) Present ungodly behavior and resistance to the truth are connected to past decisions to reject the apostolic faith. (I. Marshall) Even the healthy teaching, the truth, the faith, are not clean to them but are treated as unclean, as so much filth in which they root like wild hogs. The holy, lovely garden of the Word and of the church they invade as if these were full of the vile stuff they feed on. So men today still root around in the Bible, tear it up, find their lies and errors in it, befoul everything. (R. Lenski)

For Paul conscience is a neutral, anthropological judge in human beings which assesses their conduct objectively according to given norms and makes them aware of it

correspondingly, whether by criticizing it or affirming it, and human beings stand in a relationship of being answerable to it. (Eckstein) Bible doctrine should provide the norms and standards by which the conscience evaluates these things, but unfortunately believers today understand little doctrine and therefore have twisted consciences. In the U.S. lack of doctrine in the soul is being replaced by all manner of psychological, philosophical and mystical concepts, the vast majority of which originate from demons. (LWB) Their pollution is not merely on the outside, it has entered the very center of their being. (R. Lenski) True purity resides not in the practice of ritual or in devotion to rules and regulations ... Those who refuse the truth are impure. Their minds continue in enslavement to false ideas, self-deceptions, and empty philosophies. In such a condition, their consciences remain damaged and dysfunctional. For such individuals, nothing will ever be pure, right, or righteous because they remain defiled within. (M. Anders)

Titus 1:15 All things (Subj. Nom.; every creature of God is available for consumption as food) are (ellipsis) pure (Pred. Nom.; ceremonially clean) to the pure (Dat. Adv.; freedom from mental attitude sins, capacity for life). But (adversative) to those (Dat. Disadv.) who are defiled (μιαίνω, Perf.PPtc.DMP, Intensive, Substantival; mental attitude sins as excrement in the soul) and (connective) faithless (Dat. Disadv.; reject Bible doctrine), nothing (Subj. Nom.) is (ellipsis) pure (Pred. Nom.). Instead (contrast; of being pure), both (connective) their (Poss. Gen.) mind (Subj. Nom.; left lobe of the soul) and (connective) conscience (Subj. Nom.) are defiled (μιαίνω, Perf.PI3S, Intensive; immersed in excrement).

^{BGT} **Titus 1:15** πάντα καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμιαμμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ μεμιάονται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις.

^{VUL} **Titus 1:15** omnia munda mundis coinquinatis autem et infidelibus nihil mundum sed inquinatae sunt eorum et mens et conscientia

LWB **Titus 1:16** They repeatedly claim to know God [experientially], but their production [dead works] contradicts themselves [disproves their claim], because they are [on the inside] detestable [full of mental attitude sins] and disobedient [negative towards doctrine and overseers], and [on the outside] with regard to all types and categories of good [divine] production, worthless [disqualified: no rewards].

^{KW} **Titus 1:16** God they confess that they know but in their works they deny, being abominable and nonpersuadable, and with reference to every good work, disapproved.

^{KJV} **Titus 1:16** They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

TRANSLATION HIGHLIGHTS

The false teachers talked a big game, but they were completely out of God's protocol plan. They repeatedly claimed (Iterative Present tense) that they had an intimate relationship with (Intensive Perfect tense) God. But their dead works contradicted their claims (paradoxically) to know Him in any manner beyond initial belief at the point of regeneration. They were saved and sanctified positionally, but they were experientially stupefied. Inwardly, they were abominable and detestable – full of mental attitude sins. They were also negative towards sound doctrine and disobedient to the local overseer. They preferred their own plan instead of God's plan. They were constantly out of fellowship and had gone backwards, not forwards, in the spiritual life since becoming Christians (reverse process reversionism). Their latest anthropocentric, academic speculation only propelled them further away from a relationship with God.

On the outside, they have not succeeded in producing anything worthwhile according to divine standards. Since they are never filled with the Spirit, nothing they have “done for God” has passed the divine test for a reward. Everything they do is worthless (Latin: reprobate) in His sight, disapproved in its entirety. You either play by God's rules or you forfeit all of your efforts no matter how good you think they might be. God does not take rejection of His Word lightly, nor does he accept excuses for rejecting the pastors and teachers He has placed in your periphery. If you pray for a good pastor or teacher in the filling of the Spirit, He will provide one. On more than one occasion, I prayed for a Greek and Hebrew professor; and on every occasion a church, seminary or Bible college in the area provided one. And in God's perfect timing, once I obtained what I requested, the teacher often moved on. Mission accomplished. Don't give up!

RELEVANT OPINION

They will not be persuaded, and they are counterfeiting or incapable of really good works. Here is a classic description of people hardening their hearts and committing apostasy. The “comparison” between elders and false teachers now being complete, we can diagram what is said: (B. Witherington, III)

Elder

house manager
blameless
not pursuing dishonest gain
not quick-tempered or intemperate
holding fast to sound doctrine
truthful and refuting error

False Teacher

house wrecker
defiled conscience and works
unscrupulous teaching for gain
acting like a wild beast
embracing myths and human commands
liar, deceiver, embracing and teaching error

Their corrupt behavior is a tacit denial of God amounting to apostasy from the faith. (I. Marshall) Apostasy from the faith means turning away from doctrine as the center of the Christian life, not loss of salvation. (LWB) Corrupted faith produces substandard works. Heresy leads to and is characterized by a non-Christian way of life which is useless. (I. Marshall) The best time to attach false doctrine is at the beginning, before it has a chance to spread. The attitude of some church members is, “It makes no difference what you believe, just as long as you believe something.” Paul would not agree with that foolish

philosophy. It makes all the difference between life and death whether or not you believe the truth of the Word or believe lies. You can choose what you want to believe, but you cannot change the consequences. (W. Wiersbe)

Because false teachers devise their own systems of spirituality and rules of religious practice – because they teach what opposes orthodox belief – they disqualify themselves in all aspects of the Christian life. These people do not just irritate church life; they threaten it. Dangerous men, they divide what God seeks to unify. They destroy grace through laws and commands. They confuse what Christ clarified through the gospel message. While they appear to seek God, following rituals of outward purity, before the Almighty they are disgusting. While they demand strict obedience to rules and regulations, before God they remain defiant. Though they trumpet their actions, Christ declares them unfit and useless. (M. Anders) Ceremonies and rituals cannot change the evil heart of man. Only the Word of God can change the human heart. (J. McGee)

Titus 1:16 They repeatedly claim (ὁμολογέω, PAI3P, Iterative) to know (οἶδα, Perf.AInf., Intensive, Inf. As Dir. Obj. of Verb) God (Acc. Dir. Obj.), but (adversative) their (Dat. Poss.) production (Dat. Ind. Obj.; dead works) contradicts themselves (ἀρνέομαι, PMI3P, Dramatic, Deponent; disproves, denies their profession), because they are (εἰμί, PAPtc.NMP, Descriptive, Causal; on the inside) detestable (Pred. Nom.; despicable, abominable, abhorrent, full of mental attitude sins) and (connective) disobedient (Pred. Nom.; negative towards doctrine and overseers), and (continuative; on the outside) with regard to all types and categories of (Acc. Spec.) good (Compl. Acc.; divine) production (Acc. Gen. Ref.), worthless (Pred. Nom.; disapproved, disqualified, no rewards).

^{BGT} **Titus 1:16** θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

^{VUL} **Titus 1:16** confitentur se nosse Deum factis autem negant cum sunt abominati et incredibiles et ad omne opus bonum reprobī

CHAPTER 2

LWB **Titus 2:1** But you [Titus], keep on communicating those things which are clearly seen as sound doctrine.

^{KW} **Titus 2:1** But as for you, be constantly speaking the things which are fitting to sound teaching:

^{KJV} **Titus 2:1** But speak thou the things which become sound doctrine:

TRANSLATION HIGHLIGHTS

Obviously Paul has something completely different in mind for Titus than what the false teachers were involved in. He commands him (Imperative mood) to keep on communicating accurate Bible doctrine (Iterative Present tense) in spite of the heresies being spread around him. Titus already knows what is sound (healthy, vigorous) doctrine and what is erroneous. Sound (Latin: sane) doctrine is clearly seen by anyone with discernment and is fitting and proper for growth in the spiritual life. Paul ends his warning about the false teachers here and encourages Titus to keep cranking-out the good news.

RELEVANT OPINION

Notice again the connection between good teaching, which produces spiritual life and health, and bad teaching, which makes people spiritually and mentally ill and corrupt ... Titus is the vessel through which the sound teaching is to pass. (B. Witherington, III) Christian doctrine is healthy in the same way as the human body is healthy. For Christian doctrine resembles the human body. It is a coordinated system consisting of different parts which relate to one another and together constitute a harmonious whole. If therefore our theology is maimed (with bits missing) or diseased (with bits distorted), it is not sound or healthy. (J. Stott) The doctrine must be wholesome both in regard to its matter and its work. It is sound in its matter when ... it is agreeable with other texts and places collated, as also with the antecedents and consequents of the same place. It is wholesome doctrine in regard to its work or effect, when it makes the souls of men sound and thriving; for this is a speech borrowed from the food of the body. (T. Taylor)

Christianity is a system of doctrine as well as life. It is a doctrine that it may be a life. (T. Croskery) In this case Titus is to behave in a way that is entirely unlike the false teachers. (J. Stott) Belief cannot be divorced from life. In the long run, faith and life will harmonize. All that is practical is inseparably bound up with what is doctrinal ... It is still the force that keeps many a man a Christian at heart when difficulties of belief are pressing hard upon him. It commends the doctrine; it adorns the doctrine – to see its power in life and character. (J. Hastings) Although Titus might seem to be cried down by the general voice of false and pompous teachers, yet he must not be silent; though he might be troubled and opposed, yet he must not be timorous or sluggish. And though his doctrine were not received or obeyed, yet he must not be weary of teaching it. (T. Taylor)

Titus 2:1 **But** (contrast) **you** (Subj. Nom.; Titus, in contradistinction to the false teachers), **keep on communicating** (λαλέω, PAImp.2S, Iterative, Command) **those things which** (Subj. Nom.) **are clearly seen** (πρέπω, PAI3S, Descriptive; fitting and proper) **as sound** (ὕγιαίνω, PAPtc.DFS, Descriptive, Complementary; correct, healthy, vigorous) **doctrine** (Dat. Adv.; teaching).

^{BGT} **Titus 2:1** Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ.

^{VUL} **Titus 2:1** tu autem loquere quae decet sanam doctrinam

LWB Titus 2:2 Older men should be self-disciplined, dignified, mentally stable, doctrinally sound, relaxed, patient,

^{KW} **Titus 2:2** That aged men be temperate [in the use of wine], venerable, self-controlled, sound in the Faith, in the love, in the patience;

^{KJV} **Titus 2:2** That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

TRANSLATION HIGHLIGHTS

Since the majority of the Cretans were relatively new believers coming from various backgrounds, Paul gives Titus some pointers on how certain categories of Christians should behave in public. Since they had the reputation of being rebellious, there was probably no limit to the extreme behavior exhibited when they gathered for Bible study. There is, however, an acceptable standard of public behavior for men and women, young and old, slave and free. The key to these standards is the right to privacy that each believer possesses to listen to Bible teaching without distraction or interruption. This is only possible if others in the assembly adhere to certain principles of decorum. The characteristics listed here are standards for older men. They should be clear-headed, serious as opposed to frivolous or rowdy in behavior, mentally and doctrinally sound, relaxed as much as possible, and steadfast when things get tough.

RELEVANT OPINION

There are some failings which age has, that youth has not. Some indeed it has in common with youth, but in addition it has a slowness, a timidity, a forgetfulness, an insensibility, and an irritability. (Chrysostom) The grace which especially becomes old men should produce the fruit of ripened experience derived from trials overcome. (R. Jamieson) Aged men should not refuse to receive instruction from another because he is young, if his teaching is sound and wholesome. (G. Barlow) Frivolity in an older man is unbecoming, especially to one who has matured in the Christian life as well. (H. Kent, Jr.) An elderly playboy is not an edifying spectacle, but the laughter of an old man does not in itself detract from the fundamental seriousness of his continuing faith and godliness. (R. Ward)

The old man should be the balance wheel of every congregation. (R. Lenski) The self-controlled or sensible behavior in all things is the opposite of behavior that might be regarded as foolish or “Cretan.” (P. Towner) The term rendered “worthy of respect” suggests dignity and therefore reflects upon the older man’s manner of behaving. He is not to be found frivolous or silly. Because Paul directed that self-controlled, sensible behavior be evident in every believer, he definitely indicated that it is needed and attainable by all Christians. It should be a distinguishing feature of Christian character consistently practiced within the home, the church, and among nonbelievers. (Lea,

Griffin) Patience means to remain under trials and afflictions in a way that honors God.
(K. Wuest)

Titus 2:2 Older men (Subj. Acc.) should be (είμι, PAInf., Descriptive, Command) self-disciplined (Pred. Acc.; sober, vigilant, clear-headed), dignified (Pred. Acc.; serious, honorable), mentally stable (Pred. Acc.; sensible, prudent), doctrinally (Loc. Sph.) sound (Pred. Acc.), relaxed (Loc. Sph.; gracious, respectful), patient (Loc. Sph.; fortitude, endurance),

^{BGT} **Titus 2:2** Πρεσβύτες νηφαλίους είναι, σεμνούς, σώφρονας, υγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ·

^{VUL} **Titus 2:2** senes ut sobrii sint pudici prudentes sani fide dilectione patientia

LWB Titus 2:3 Likewise, older women *should be* honorable in behavior [without wide emotional swings], not slanderers, not enslaved to large quantities of alcohol [because of their frustrations and disappointments in life], teaching honorable things [to the younger women],

^{KW} **Titus 2:3** Aged women likewise, that they be worthy of reverence in their demeanor, not slanderers, not enslaved to much wine, teachers of what is good,

^{KJV} **Titus 2:3** The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

TRANSLATION HIGHLIGHTS

The list of standards in this passage is directed towards older women. They are quite similar to those of older men, with a certain emphasis on controlling wide emotional swings and not maligning others or causing commotion in the assembly. Older women are not to be enslaved to alcohol. That would obviously apply to older men as well, but this list is particularly addressed to the Cretan women. Quite possibly they had a tendency to be unhappy about their lot in life and abused alcohol in order to calm their frustrations and disappointments. This, of course, would point to a malfunction in the filling of the Spirit and to maintain maximum doctrine in the soul.

If these mandates are being followed, the older women would then have nothing but honorable things to teach the younger women. It is interesting that the short list addressed to the older men are all directives on how to *do* something. Two items in the short list for older women are prohibitions, commanding them *not to do* something that seems to come naturally to them, although erroneously so. This may point to different tendencies in the nature of men and women. Men need to be told how to behave in public assemblies; women need to be told to stop doing things they think are alright but are not. Both need a life centered on doctrine to avoid spiritual disaster.

RELEVANT OPINION

The tense speaks here of a confirmed drunkard. (K. Wuest) It is proved by experience that the reclamation of a woman drunkard is almost impossible. (A. Robertson, White) Talkativeness is a disease of women, and it is increased by old age. To this is added, that women never think that they are eloquent enough, if they are not given to prattling and to slander – if they do not attack the characters of all. The consequence is, that old women, by their slanderous talkativeness, as by a lighted torch, frequently set on fire many houses. (J. Calvin) False accusers or slanders is the same word employed for the devil himself. He is preeminently the slanderer. (H. Ironside) Women must first be knit unto God Himself. The bond of this union is faith wrought in the heart by means of the Word. (T. Taylor)

The empty-headed chattering of a social butterfly may reveal nothing but shallowness, whereas the joy of a beautiful woman may well arise from a deep Christian faith. The joy of the Christian is not shallow and does not depend on outward circumstances, because it is at heart *serious*. There is a certain fittingness which should be the mark of *older Christian women's behavior*. In everything they say and do they should be like people who had gathered with the Christian community for worship ... If the women lose their heads and are not *sensible*, they have gained no profit from the education which the grace of God brings and are not “sober.” (R. Ward) This sin of false accusing may be committed as well by silence as by speech: by concealing the truth completely, by diminishing it, by denying it, and by depraving truths which may concern the good of our neighbor. (T. Taylor)

Titus 2:3 Likewise (comparative adv.), older women (Subj. Acc.) should be (ellipsis) honorable (Pred. Acc.; reverent, without wide emotional swings) in behavior (Loc. Sph.; deportment, character), not (neg. particle) slanderers (Pred. Acc.; maligners, troublemakers), not (neg. particle) enslaved (δουλόω, Perf.PPtc.AFP, Intensive, Modal) to large quantities of (Dat. Measure) alcohol (Dat. Disadv.; wine, because of their frustrations and disappointments in life), teaching honorable things (Adv. Acc.; to the younger women),

^{BGT} **Titus 2:3** Πρεσβύτειδας ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς, μὴ διαβόλους μὴ οἴνω πολλῷ δεδουλωμένας, καλοδιδασκάλους,

^{VUL} **Titus 2:3** anus similiter in habitu sancto non criminatrices non vino multo servientes bene docentes

LWB **Titus 2:4** So that they [older women who are spiritually mature] may encourage the younger women to be affectionate towards their husbands, having affection for their children,

^{KW} **Titus 2:4** In order that they may train the young women to be fond of their husbands, to be fond of their children,

^{KJV} **Titus 2:4** That they may teach the young women to be sober, to love their husbands, to love their children,

TRANSLATION HIGHLIGHTS

Younger women (Latin: adolescents), especially teenagers, are usually completely absorbed with themselves and their own dreams for the future. I'm almost tempted to translate "younger women" in this passage as "princesses," since that's what I see the most of today. Most teenage girls today have a list of expectations as detailed as the print in Cosmopolitan magazine. Once these dreams get a dose of reality, and they discover what their husband and children are really like, they need some doctrinal training as a sanity check. Older women, as spiritual mentors - particularly those who have reached spiritual maturity - should encourage (Iterative Present tense) these younger women to be affectionate towards their husbands and to have affection for her children.

This isn't easy when you have been the center of care and attention in your parent's home. It's doubly difficult if you had the idea that a nanny would take care of the kids and a maid would pick up after your husband. When the "it's all about you" syndrome gets crushed with its first dose of reality, mature Christian women should be there to help smooth things out. Older women should be there with advice and encouragement to prevent them from being overly unhappy and disappointed with their lot in life. If nobody is there to give this advice and encouragement, there is a high possibility that the younger women may enter reversionism through the arrogance of unhappiness. This is closely related to the "feet of clay syndrome," in which they discover what having a husband and children is really like and it doesn't meet with their previous expectations.

RELEVANT OPINION

Nowhere in the NT is a wife ever told to love her husband. In Titus 2:4 women are exhorted to "love their husbands," but the word translated love is not *agape*, it is *phileo*. They are to have an affection for their husbands. (K. Lamb) "Phileo" emphasizes the strength of companionship, of pulling together toward a goal, of devotion measured by kindness and mutual friendship. This forms the basis of a secure and solid marriage and home. (M. Anders) The word almost suggests that there was a certain amount of levity amongst the younger wives inconsistent with a profession of Christianity. (G. Barlow) The danger that the Word of God may be blasphemed because of an unruly wife is mentioned. The gospel ought to make a woman a better wife. (H. Kent, Jr.) The range covered by the verb is as broad as ... moderating excess, restoring to the senses, calling someone to responsibility, and encouraging, instructing and advising. (P. Towner) This exhortation is still needed where some married women prefer poodle-dogs to children. (A. Robertson)

Titus 2:4 **So that** (purpose) **they** (older women with an ECS) **may encourage** (σωφρονίζω, PASubj.3P, Iterative, Purpose; advise, urge) **the younger women** (Acc. Dir. Obj.) **to be** (εἶμι, PAInf., Descriptive, Result) **affectionate towards their husbands** (Compl. Acc.), **having affection for their children** (Compl. Acc.),

^{BGT} **Titus 2:4** ἵνα σωφρονίζωσιν τὰς νέας φιλάνδρους εἶναι, φιλοτέκνους

^{VUL} **Titus 2:4** ut prudentiam doceant adulescentulas ut viros suos ament filios diligent

LWB Titus 2:5 Self-controlled, chaste [not adulterous], home lovers, kind, obedient to their own husband, so that the Word of God is never maligned [ridiculed by others due to the cosmic behavior of the wife].

^{KW} **Titus 2:5** To be discreet, chaste, workers at home, kind, in subjection to their own husbands with implicit obedience, in order that the Word of God may not be reproachfully spoken of.

^{KJV} **Titus 2:5** *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

TRANSLATION HIGHLIGHTS

The older, spiritually mature women should also encourage the younger women to be self-controlled, content with their husband and therefore not flirtatious or engaged in an adulterous affair, home lovers, kind and generous. Younger women should also be encouraged to be obedient (Attributive Participle) to their own husbands. This does not mean women are under the authority of other men; the qualifier “your own” narrows it down to one man. As is natural with the old sin nature, the last thing women like to hear is the command to be obedient to their husbands – especially when his ‘feet of clay’ have been uncovered and his faults stick out like a sore thumb. But the middle voice directs them to submit themselves voluntarily.

As much as you might like, ladies, you cannot *transliterate* “idiois” in the Greek even if this is the kind of man you married. *Translated*, it means “private” or “peculiar to oneself only.” You are commanded to pay respect to your husband whether he deserves it or not, because God said so. Why are so many things asked of young women? Because these things are mandates in the Word of God and by adhering to them Christianity is honored rather than ridiculed and maligned (Result Subjunctive mood) by others. The negative particle “not” combined with the Gnostic Present tense means you should “never” allow the Word of God to be maligned by your involvement in such cosmic behavior.

RELEVANT OPINION

It would not be legitimate to base on this word either a stay-at-home stereotype for all women, or a prohibition of wives being also professional women. What is rather affirmed is that if a woman accepts the vocation of marriage, and has a husband and children, she will love and not neglect them. J.B. Phillips’ word “home lovers” sums up well what Paul has in mind. What he is opposing is not a wife’s pursuit of a profession, but the habit of being idle and going about from house to house. (J. Stott) It is unlikely that Paul had in mind concern about “career women” or mothers in the secular workplace ... The emphasis is not on the location of a wife’s work, but on being productive in the normal

occupations of a wife each day. (R. Hughes) He was not defining or limiting a woman's place; he was addressing women where they were. This is not a picture of enslavement, but of useful enterprise. (M. Anders)

Titus 2:5 Self-controlled (Compl. Acc.; sensible, prudent), chaste (Compl. Acc.; pure, not adulterous), home lovers (Compl. Acc.), kind (Compl. Acc.; generous), obedient (ὑποτάσσω, PPpTc.AFP, Descriptive, Attributive; under the authority of) to their own (Dat. Poss.) husbands (Dat. Adv.), so that (purpose) the Word (Subj. Nom.) of God (Abl. Source) is never (neg. particle) maligned (βλασφημέω, PPSbj.3S, Gnostic, Result; blasphemed, reviled, ridiculed).

^{BGT} **Titus 2:5** σώφρονας ἀγνὰς οἰκουργοὺς ἀγαθὰς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημῆται.

^{VUL} **Titus 2:5** prudentes castas domus curam habentes benignas subditas suis viris ut non blasphemetur verbum Dei

LWB **Titus 2:6** Likewise, young men should be encouraged to maintain self-control [a sound, serious mind].

^{KW} **Titus 2:6** The young men likewise be exhorting to be exercising self-control;

^{KJV} **Titus 2:6** Young men likewise exhort to be sober minded.

TRANSLATION HIGHLIGHTS

I'm sure the young women think they've been picked-on after the past few verses, but Paul doesn't leave the young men without training. In the same manner, older (spiritually mature) men should encourage younger men (teens through twenties) to maintain self-control (Durative Present tense). As we all know, when the hormones are intensified during adolescence, this is not an easy things for young men to do. As a member of a social fraternity in my college days, the tendency of young men without supervision is to go completely wild and crazy. Older men need to step up and repeatedly encourage (Iterative Present tense) the younger men to control themselves.

RELEVANT OPINION

The self-control called for is equally measured to pull these young men out of the sexually and otherwise indulgent lifestyle that was the norm in Cretan culture ... Younger men might be from twenty to thirty years of age. (P. Towner) Whereas men may not endure preachers who leave exhortation to thunder out damnation, let them know that if their sins be grown bold as a harlot, and the word of meekness cannot prevail against them, we must come with a rod and not with the spirit of meekness. (T. Taylor)

Titus 2:6 Likewise (comparative adv.), young men (Acc. Dir. Obj.) should be encouraged (παρακαλέω, PAImp.2S, Iterative,

Entreaty) to maintain self-control (σωφρονέω, PAInf., Durative, Result; a sound mind).

^{BGT} **Titus 2:6** Τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν

^{VUL} **Titus 2:6** iuvenes similiter hortare ut sobrii sint

LWB Titus 2:7 With respect to all situations, show yourself to be an example of honorable production [filled with the Spirit] by means of doctrine, sound [incorruptible character], dignified [sober & reflective],

^{KW} **Titus 2:7** Concerning all things showing yourself [to be] a pattern of good works; in the teaching [exhibiting] incorruptness, gravity, sound speech which cannot be censured,

^{KJV} **Titus 2:7** In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity,

TRANSLATION HIGHLIGHTS

Young men should show themselves to be (Iterative Present tense) an example of honorable production in all situations. They should be filled with the Spirit, executing the protocol plan of God with maximum doctrine in the soul. They should be incorruptible in their behavior (Latin: integrity) even when surrounded by tomfoolery. They should behave with dignity and seriousness (Latin: gravity), apparently a lost art today. This doesn't mean they don't have a sense of humor. It doesn't mean they aren't amiable. It means they don't act like a superficial, glad-handing bozo, but are sober, reflective and courteous towards others. These are not easy things for most young men to do.

Most young men today do not have enough character to resist the demands and peer pressure to be a party guy or a social flit. These are not easy things for most *older* men to do either! The world today loves to make men look like cads and idiots. The concept of *manly decorum* has been all but totally destroyed in social circles. Men are ridiculed in movies, sitcoms, the news – you name the medium. In short, men today are supposed to act like women. They have been denigrated to the status of silly, emotional nitwits instead of the “strong, silent type” of prior generations. This is not God's standard for manhood; this is an effeminate standard set for weak men by confused, emotional women.

There has been a shift in standards for men over the last few decades. Hollywood has contributed much to this change. Consider how these men were portrayed in the movies I grew up watching: John Wayne, Gregory Peck, Charlton Heston, Henry Fonda, Gary Cooper, Clint Eastwood. Now consider how these men are portrayed in the movies we see today: Adam Sandler, John Cusack, Johnny Depp, Jim Carrey, Matthew McConaughey, Leonardo DiCaprio. I can almost see the rolling-eyes of the women in the pews when reading the first list, and the verbal *oohs and aahs* over the second list. If you don't see this decline in male standards, there's really nothing else I can say to you.

RELEVANT OPINION

The coming of Christ is designed to effect the replication of precisely these divine attributes in humankind. For what is notable about the divine attributes enumerated is not so much that they are transcendent, but that they are communicable ... It urges the believing community to demonstrate Jesus' deity by putting forward evidence that He effects change in the people He has redeemed. (R. Kidd, Malherbe) Titus must show incorruptibility. He must give such clear and courageous instruction in the well-balanced truth of the gospel that it is evident to all that he has not been and cannot be infected with the lies and distortions of his adversaries. Moreover, his attitude and the manner in which he presents his teaching must be that of dignity or seriousness. (W. Hendriksen)

Titus 2:7 With respect to all situations (Acc. Gen. Ref.), show yourself (Acc. Dir. Obj.) to be (παρέχω, PMPTc.NMS, Iterative, Attributive) an example (Compl. Acc.; pattern) of honorable (Descr. Gen.) production (Obj. Gen.; continually filled with the Spirit) by means of doctrine (Instr. Means), sound (Compl. Acc.; purity, integrity, incorruptible), dignified (Compl. Acc.; serious, reverent),

^{BGT} **Titus 2:7** περὶ πάντα, σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀφθορίαν, σεμνότητα,

^{VUL} **Titus 2:7** in omnibus te ipsum praebe exemplum bonorum operum in doctrina integritatem gravitatem

LWB **Titus 2:8** Sound speech [accurate], above reproach [nothing that can impugn your character], so that those [in subjectivity] from the opposition may be ashamed [turn about and have renewed respect], having nothing underhanded [politically evil] to say about us.

^{KW} **Titus 2:8** In order that the one who is an opponent may be ashamed, not having one evil thing to be saying concerning us.

^{KJV} **Titus 2:8** Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

TRANSLATION HIGHLIGHTS

Young men should also have sound, accurate speech. If they don't know the facts about a particular subject, they should keep quiet. They should be above reproach, doing nothing that can impugn their character. They should have no skeletons in the closet waiting to be revealed to the general public that would cause embarrassment. There is always opposition to the truth and to godly living. There are always believers who are living in emotional subjectivity who oppose those who are in fellowship, executing the protocol plan of God. If a young man's speech and behavior is impeccable, perhaps (Potential Subjunctive mood) these emotional types will become ashamed for their erroneous assessment and turn their opposition into renewed respect.

This possibility is most likely if they have absolutely nothing (Circumstantial Participle) negative to say against those who are executing God's plan. Emotionally subjective Christians have a tendency to be hypersensitive and get their feelings hurt easily. They often react with underhanded, vicious, evil maligning against those who "ticked them off." Most political rebellions and conspiracies are begun by emotionally subjective individuals. Most opposition against the truth, unfortunately, comes from women in emotional revolt of the soul. Show me a cult and I'll show you a woman behind it; this is a documented fact, not a personal opinion.

RELEVANT OPINION

Everything that they can seize on as improper in our conduct is maliciously turned against Christ and His doctrine. Accordingly, the more we perceive that we are keenly observed by enemies, let us be the more attentive to guard against their calumnies, and thus let their malignity strengthen in us the desire of doing well. (J. Calvin) Dignity and dignified are favorite words in the Pastorals, occurring six times in 1 Timothy and Titus. (H. Kent, Jr.)

Titus 2:8 **Sound** (Compl. Acc.; accurate) **speech** (Acc. Dir. Obj.), **above reproach** (Compl. Acc.), **so that** (purpose) **those** (Subj. Nom.; in subjectivity) **from the opposition** (Abl. Source) **may be ashamed** (ἐντρέπω, APSubj.3S, Constativ, Potential; turn about and have renewed respect), **having** (ἔχω, PAPtc.NMS, Descriptive, Circumstantial) **nothing** (Acc. Dir. Obj.) **underhanded** (Noncompl. Acc.; evil, vicious, political, reactor factor) **to say** (λέγω, PAInf., Pictorial, Result) **about** (against) **us** (Gen. Disadv.).

^{BGT} **Titus 2:8** λόγον ὑγιῆ ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπή μὴδὲν ἔχων λέγειν περὶ ἡμῶν φαῦλον.

^{VUL} **Titus 2:8** verbum sanum inreprehensibilem ut is qui ex adverso est vereatur nihil habens malum dicere de nobis

LWB Titus 2:9 **Slaves, be obedient to your own masters in everything [authority orientation], giving satisfaction, not speaking against them,**

^{KW} **Titus 2:9** Exhort slaves to be putting themselves in subjection to their own masters with implicit obedience in all things; to give them satisfaction, not crossing them,

^{KJV} **Titus 2:9** Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;

TRANSLATION HIGHLIGHTS

Paul now issues some commands (Imperative mood) to the slaves on the island of Crete. He commands them to be obedient to their masters (Gnomic Present tense) in all things.

What? Shouldn't Paul be encouraging them to meet privately and plan their escape from the island? Shouldn't Paul be telling them how evil slavery is and that they should resist their oppressors at every turn? No, Paul tells them to respect the authority of their masters and make every effort to please them (Iterative Present tense) in all the duties and responsibilities assigned to them. Furthermore, they are never to speak against their masters (Gnomic Present tense). They are not to be obstinate, nor are they to sass (Latin: contradict) their masters. This sort of behavior sets a bad example for other Christians as well as unbelievers. Since slavery has been abolished in America, an application of this passage to our current day and age would be 'labor' showing correct authority orientation to upper management, performing their job to the best of their ability.

RELEVANT OPINION

While this is difficult for those of us who only think of slavery in the context of the despicable practices of chattel slavery in early America and in other nations even today, our context does not necessarily parallel Paul's. (R. Hughes) In the case of a master, the slave will achieve this quality of service by meeting the superior's expectations in acceptable, satisfactory fashion. (P. Towner) Unlike the American institution of slavery in the 18th and 19th centuries, slavery in the ancient world was not racially restricted, nor did it apply primarily to uneducated or socially deprived persons. Many slaves were well-educated, skilled individuals and therefore contributed greatly to the social and economic fabric of society. At any rate, slaves were the material possessions of their masters, who exercised complete authority over their activities and destinies. Their subjection was strictly on the basis of an order within a specific context or relationship and not on the basis of any innate inferiority. (Lea, Griffin)

Titus 2:9 **Slaves** (Subj. Acc.; labor), **be obedient to** (ὑποτάσσω, PPInf., Gnomic, Command; authority orientation) **your own** (Dat. Rel.) **masters** (Dat. Ind. Obj.; management) **in all things** (Loc. Sph.), **giving** (είμι, PAInf., Iterative, Command) **satisfaction** (Compl. Acc.), **not** (neg. particle) **speaking against them** (ἀντιλέγω, PAPtc.AMP, Gnomic, Circumstantial; sassing, opposing, contradicting, being obstinate),

^{BGT} **Titus 2:9** Δούλους ἰδίους δεσπόταις ὑποτάσσεσθαι ἐν πᾶσιν, εὐαρέστους εἶναι, μὴ ἀντιλέγοντας,

^{VUL} **Titus 2:9** servos dominis suis subditos esse in omnibus placentes non contradicentes

LWB Titus 2:10 **Not pilfering, but demonstrating the utmost in good fidelity [trustworthiness], so that the doctrine of God our Saviour is made attractive in all situations.**

^{KW} **Titus 2:10** Not pilfering, but showing the utmost trustworthiness, in order that the teaching of God our Saviour they may embellish with honor in all things.

^{KJV} **Titus 2:10** Not pilfering, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

TRANSLATION HIGHLIGHTS

Paul prohibits slaves from ever pilfering from the masters's supplies. They should not steal food, clothing or other goods that do not belong to them. In our current vernacular, that means we should not steal or misappropriate property from "the boss man." The Gnomonic Present tense combined with the negative particle means "never" do these things, the strongest possible prohibition without adding superlatives. The Gnomonic Present tense without the negative particle means "always" do these things. Slaves should always demonstrate the utmost in trustworthiness. If a slave is seen as being completely trustworthy in all things, the unbelieving master might be drawn to the teachings of Christianity (Potential Subjunctive mood). In other words, the character and life of the slave is an important witness for our Saviour. Applied to our day, if we do a good job at work and are known as being honest and trustworthy in all situations, the gospel is made attractive to those in our periphery.

RELEVANT OPINION

Paul insists that a people's beliefs are what they live. (R. Kidd) All fidelity means fidelity in everything where fidelity is required in a faithful servant – care of his master's property, conscientious labour, keeping of time, acting behind his master's back the same as before his face. (A. Hervey) Men will write, fight, and even die for religion; but how few live for it. (R. Jamieson) Our becoming conduct adorns the doctrine of God, which, at the same time, is a mirror of His glory. Our wicked life brings disgrace upon it; for men commonly judge of us from our works. (J. Calvin)

Titus 2:10 **Not** (neg. particle) **pilfering** (νοσφίζω, PMPTc.AMP, Gnomonic, Modal; stealing, misappropriating), **but** (contrast) **demonstrating** (ἐνδείκνυμι, PMPTc.AMP, Gnomonic, Modal) **the utmost** (Acc. Measure) **in good** (Compl. Acc.; benevolent) **fidelity** (Compl. Acc.; trustworthiness), **so that** (purpose) **the doctrine** (Acc. Dir. Obj.; teaching) **of God** (Abl. Source) **our** (Gen. Rel.) **Saviour** (Gen. Appos.) **is made attractive** (κοσμέω, PASubj.3P, Descriptive, Potential) **in all situations** (Loc. Sph.).

^{BGT} **Titus 2:10** μὴ νοσφιζομένους, ἀλλὰ πᾶσαν πίστιν ἐνδείκνυμένους ἀγαθήν, ἵνα τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν θεοῦ κοσμῶσιν ἐν πᾶσιν.

^{VUL} **Titus 2:10** non fraudantes sed in omnibus fidem bonam ostendentes ut doctrinam salutaris nostri Dei ornent in omnibus

LWB **Titus 2:11** For the educative [delivering, training] grace of God [experiential, practical outworking] has been manifested to all kinds of men,

^{KW} **Titus 2:11** For the grace of God bringing salvation appeared to all men,

^{KJV} **Titus 2:11** For the grace of God that bringeth salvation hath appeared to all men,

TRANSLATION HIGHLIGHTS

“Salvation” can be justifying, sanctifying, or glorifying. “Saving” can be positional, but it can also mean deliverance from something or educating someone about something. There are a number of meanings for this rare adjectival use of “soterios.” Most commentators ignore the rarities and translate it as ‘positional salvation’ without giving it another thought. That is unfortunate, because this passage is not talking about justification salvation; it is talking about sanctification salvation. The battle between Calvinists and Arminians over this particular passage is a red herring. In prior verses, Paul is talking about the behavior of mature believers making Bible doctrine attractive to reversionistic believers and unbelievers. Every verse we have covered so far in this chapter is about speech or behavior. The next two verses follow suit. This speech or overt activity, when it is accompanied by the filling of the Spirit, is a witness of God’s experiential grace in action. In a nutshell: the correct, practical application of doctrine in your life after the correct use of God’s *grace apparatus for perception* attracts the reversionistic believer (and maybe unbeliever) like a magnet to the spiritual life. That is the *educative grace of God*.

Of course there is justifying grace. There is also sanctifying grace, both positional and experiential, and glorifying grace. This verse is referring to an experiential delivering grace, a training or teaching grace (as it is described in verse 12), or as I prefer to call it: *educative grace*. Any time (vs. 10, in any situation) a reversionistic believer or unbeliever hears edifying speech or observes good behavior from a mature believer, the *educative grace of God* has been manifested (Constative Aorist tense). The *filling of the Spirit* produces an invisible, but contagious, type of educative speech or behavior. What kind of education am I talking about? The unbeliever gets an educational, gracious reminder that this edifying speech or good behavior came from a Christian who believes in the Word of God that he professes to believe. The reversionistic believer gets an educational, gracious reminder that this edifying speech or good behavior came from a mature believer who is consistently executing the protocol plan of God. Paul is primarily interested in bringing reversionistic Cretans back to the spiritual life, but unbelievers might also be convicted.

You can expand this *manifestation of the educative grace of God* beyond the two categories of reversionistic believer and unbeliever. The phrase “all men” means “all types of men” or “all kinds of men.” This can also mean slaves or free men, rich or poor men, old or young men, patricians or plebians – all kinds of men can observe this educative grace in action. The least likely translation of “pas” in this verse is “all men without exception.” Every single man on earth does not necessarily meet a mature believer who utters edifying speech or exhibits splendid behavior. There aren’t enough mature believers to go around for that to happen! For that matter, every single man on earth does not necessarily hear or observe a believer of any kind. Our evangelical reach is far and wide today, but in Paul’s day there were inhabited regions that never heard the gospel. The creation of God is indeed a witness to all men, but there is no promise that

every single man on earth will hear the gospel. That is a lie from the heretical philosophy called Arminianism. But that isn't the topic at hand, so enough said.

Maybe this outline form will help you see why I prefer the translation *educative* grace:

The (educative, preserving, delivering) grace of God has been manifested

- Teaching us
 1. To live with stability of mind
 2. To repudiate ungodliness
 3. To wait with anticipation for the blessed hope

The statements that follow “teaching us” from verses 12 & 13 reflect back on the type or expression of grace that God has manifested in context in verse 11 – educative grace.

RELEVANT OPINION

Titus 2:11-13 speaks even more directly of God's *educative* grace: everything flows together into the message of the cross. Here too education is an outworking of grace ... what is being said here is that man is justified by grace and led by it into sanctification ... The grace of God is revealed above all in its power ... by the new life of the church-members, even of the slaves, being seen ... Grace and salvation are connected in Titus 2:11; grace works to train us away from the world and towards eschatological hope. (DNNT) A few simple adjectives of the second declension never developed a feminine ending, such as “soterios” in Titus 2:11. (A. Robertson) I disagree with Robertson on the nature of the adjective “soterios,” because I believe it is an *attributive* adjective describing the type of grace at hand (educative) rather than a *predicate* adjective that is an additional, separate statement. (LWB) The statement of grace's *educative* purpose in Titus 2:12 is the hub of the theology of this epistle ... In large measure, the letter to Titus claims that grace has appeared in history to make attainable a life already aspired to by Greek ethicists. (R. Kidd) In the Christian co-opting of this *educative* framework, some reshaping takes place ... the results being produced by “teaching” the virtuous life. (P. Towner)

The grace of God is the true ground of all sanctification ... Grace is also connected with the Holy Spirit, Who is called “the Spirit of grace” in Hebrews 10:29 ... This grace first manifests itself by teaching, just as the first thing in creation was light. It must begin with teaching, and the Spirit of God is given “to teach us all things” (John 14:26). The original word implies the idea of a disciplining process, effected by the grace of God to correct the inherent naughtiness of the heart. The grace of God works toward the rejection of evil, for it teaches us “to deny ungodliness and worldly lusts.” It is the repudiation of ungodliness in heart and life ... The grace of God produces certain positive effects – that “we should live soberly, righteously, and godly in this present world.” It secures the due regulation of individual life. (T. Croskery) This type of grace is experiential, teaching grace – not positional, justifying grace. There is a big difference between saving grace and educative grace. They operate in completely different spheres, one positional and the

other experiential. (LWB) This is a Christology for emulation, wedded to a pneumatology of empowerment. (R. Kidd, Donelson)

Taking occasion from what he has just said of the connection between the conduct of Christians and the doctrine they professed to have received, and the connection of both with the glory of God, the apostle proceeds in these verses to ground the whole of his exhortations respecting the behavior of Christians in the essentially moral nature and design of the grace of God. (P. Fairbairn) Our subject is the soul-culture of the world. Man requires training, intellectual training, and, above all, spiritual training, the training of the soul into a higher life. We have here the instrument, the process, and the end of true soul-culture. (D. Thomas) What kind of grace is Paul referring to here? Is he talking about saving grace, with regeneration and justification in mind? No! The next two words in verse 12 tell us that this grace of God “teaches us.” Teaching is part of experiential sanctification, not positional sanctification. There are plenty of passages that speak of grace in the sphere of evangelism (saving grace), but this is not one of them. This verse continues the flow from *behavior* in verse 10 to *behavior* in verse 12, which is the sphere of spiritual instruction, i.e., *educative grace*. (LWB)

The saving grace of God, properly appreciated, has no equal as a means for training God’s saints to live acceptably in His sight even in the midst of the abounding evil of this eon. It softens the heart, and attracts the will, and provides the power for putting its precepts into practice. The law was not so. Its demands withered the arm that would fulfill it. (A. Knoch) Paul often spoke of “all men” in the fashion of kinds of men, classes of men. In Titus 2:11, he clearly means all *kinds* of men, for the context, both before and after, speaks of *kinds* of men. In the previous verses Paul addresses such groups as older men (v. 2), older women (vs.3), younger women (vs. 4), young men (vs. 6), bondslaves (vs. 9-10), and rulers and authorities in 3:1. No one would suggest that in fact Paul is speaking of every single older man, older woman, etc. He speaks of kinds of people within a particular group, that being the fellowship of the Church. (J. White) Now Paul personifies this grace of God. *Grace the saviour becomes grace the teacher*. It teaches us, or maybe disciplines us. (J. Stott) The duty of a good teacher is rather to exhort to a holy life than to occupy the minds of men with useless questions. (J. Calvin)

The grace of God did not evolve in history; it came forth from concealment, became visible, made its appearance ... Salvation refers to deliverance or preservation. Salvation brings deliverance from our enslavement to our natural, selfish desires. It frees us from the process of degeneration which leads to the death of the body and soul ... *Paul awarded grace a teacher’s certificate* ... Grace has a specific curriculum – to restrain certain behaviors and to promote others. (M. Anders) There is a divine counsel for life which is addressed to saved people of this dispensation. It is the teachings of grace. Grace teachings represent a complete system for living which covers every possible contingency in the believer’s life and which is independent and separate from every other system for living which is found in the Bible. It presents heavenly standards because it is addressed to born-again heavenly people ... These teachings, being addressed to Christians only, are never intended to be imposed on the Christ-rejecting world. This fact

cannot be emphasized too forcibly. The Word of God makes no appeal to the unsaved for a betterment of life. Every word regarding the quality of life is reserved for those who are already related to Him on the greater issues of salvation. (L. Chafer)

Titus 2:11 **For** (explanatory) **the educative** (Nom. Spec.; delivering, training, preserving) **grace** (Subj. Nom.; experiential nature, practical application) **of God** (Poss. Gen.) **has been manifested** (ἐπιφαίνω, API3S, Constative; made an appearance, shown itself) **to all kinds of** (Dat. Measure; regardless of race, age, class, financial status, etc.) **men** (Dat. Adv.),

^{BGT} **Titus 2:11** Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ σωτήριος πᾶσιν ἀνθρώποις

^{VUL} **Titus 2:11** apparuit enim gratia Dei salutaris omnibus hominibus

LWB Titus 2:12 Teaching us [educative grace], so that by repudiating ungodliness [legalism or any system of religiosity by works] and worldly lusts [gates of the cosmic system], we should live [function] with stability of mind [doctrine in the soul] and righteously [divine good produced from doctrine in the soul] and in a godly manner [filled with the Spirit] in this current dispensation [Church Age],

^{KW} **Titus 2:12** Instructing us that denying impiety and worldly cravings we should live discreetly and righteously and piously in the midst of this present age,

^{KJV} **Titus 2:12** Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

TRANSLATION HIGHLIGHTS

Who or what is doing the teaching? The subject is found in the prior verse: grace, or to be more specific, *educative grace*. Educative grace is equivalent to the teaching ministry of the Holy Spirit, Who continually instructs us (Durative Present tense) how to live the spiritual life when we are in fellowship with Him. Saving grace regenerates us, educative grace teaches us. This particular type of educative grace is often painful, since the Greek word for “teaching” here is classified as “child training.” We are liable to get spiritually spanked by God when this type of teaching grace is in action. Its goal is to ‘whip us’ until we turn from our sins and get with God’s program. This turning from our sins is done by repudiating (Constative Aorist tense) legalism and any form of religiosity by works. It is also done by denying worldly lusts (Instrumental Participle), which means avoiding the interlocking gates of Satan’s cosmic system.

Paul starts by denying two negative things, then switches to living (Constative Aorist tense) by three positive things. To live soberly and justly and piously is the ideal of Greek ethics, a trifecta of virtues recognized in Paul’s day. This ethical behavior is attempted in the flesh without doctrine, which is as far as anyone can go with psychological or philosophical concepts. Christians have a much higher calling, however, since they should live their lives (Conditional Participle) by the intake and metabolism of

Bible doctrine in the soul, followed by the application of that doctrine in daily life, by means of the filling of the Spirit. The Christian triformity moves in an entirely different realm than the Greek ethical realm. During the dispensation of the Church Age, believers are to function with stable minds, producing righteous results, in the filling of the Spirit. This requires supernatural power combined with the absolute Truth. That is the only true spiritual life.

RELEVANT OPINION

The whole saying at 1:12 about Cretans being “liars, beasts, and bellies” sets up the sweeping theological statement at 2:12 about grace coming to teach us to live “soberly (not as bellies), justly (not as beasts), and piously (not as liars). The convergence of these two threefold statements gives the letter to Titus an apologetic thrust ... I submit that the letter’s dominant concerns come into focus when it is appreciated that at Titus 1:12 our writer enlists a self-critical voice within the host culture to overture in a negative fashion precisely the features of the faith he himself wants believers to put on display among nonbelieving Cretans ... A God-taught right relationship to self enables right relationships with others; these in turn promote a right relationship with God among onlookers. (R. Kidd) The saving economy of God is *educative*. (M. Vincent) Grace instructs us. Through Christ’s appearing and the Holy Spirit’s tutoring, grace teaches us to say “No” to ungodliness and worldly passions. (M. Anders) The event that “educates” is an ongoing activity, the intention or result of the appearance of God’s grace. It is the educational character or function of the event that stands at the center of what Paul is saying. The past appearance of *God’s grace is seen to be presently effective in the human sphere in an educative sense*. (P. Towner)

The believer who knows and experiences the indwelling life of Jesus Christ respects the gift God has given him or her and reacts to His great love by avoiding sin. The motivation is the love of Christ ... The law works from without; grace works from within. The nature of the New Covenant is inward life, not outward command. (K. Lamb) Grace not only saves, but undertakes our training ... Grace disciplines us to renounce our old life and to live a new one, to turn from ungodliness to godliness, from self-centeredness to self-control, from the world’s devious ways to fair dealing with each other. (J. Stott, Aitken) C.K. Barrett contradicts himself on this passage. He says Paul’s grace is not educative, but liberative; then he proceeds to tell us how it teaches us to renounce our godless ways. Maybe it was a typo? (LWB) Grace is here personified in its task of *educating* us in the art of living, and, as so often in the Pastorals, attention is drawn to both negative and positive aspects of a Christian’s education. (D. Guthrie) Grace seen as a tutor teaching us, demands that we renounce ungodliness and worldly passions, that we have done with all godless ways and those desires which are dominant in the world that knows not God. (A. Nute)

When Paul wrote of God’s grace teaching us, he used the word “paideuo,” a term employed in the training of children. It suggests education in a broad sense, not restricted to formal teaching, classrooms, or books. Grace teaches us throughout the practicalities of our days as God uses whatever means necessary to lead us to maturity. (M. Anders)

The message of God's grace, when its full implications are seen, leads Christians, negatively, to say "No" to ungodliness and worldly passions, and positively, to live self-controlled, upright, and godly lives in this present Age. (A. Litfin) Grace is connected with disciplining chastisements. (R. Jamieson) Progressive sanctification is not something we profess. It is not something theoretical, neither it is something we have to wait until death to become involved in. We are truly sanctified when we obey God and do whatever work He gives us to do with the same sort of love and self-giving Jesus demonstrated as He obeyed the Father. This kind of sanctification will cause us to do the work that needs to be done, without fanfare and whether or not anyone appreciates it. (S. Horton)

The knowledge which the teaching of the Spirit imparts is a *transforming* knowledge. The light of God shows how far, far short we come of the standard Holy Writ reveals, and stirs us unto holy endeavors to lay aside every hindering weight, and run with patience the race set before us. The teaching of the Spirit causes us to deny ungodliness and worldly lusts and to live soberly, righteously, and godly in this present world ... Here, then, is a sure test: how far does my knowledge of spiritual things influence my heart, govern my will, and regulate my life? (A. Pink) Grace not only presents the divine way of saving and keeping unworthy sinners, it also teaches those who are saved how they should live ... Grace teachings which anticipate all the walk and warfare of the believer will be found in portions of the Gospels and The Acts and throughout the Epistles of the NT. It is a complete system and requires no additions from the law. (L. Chafer) Grace trains by teaching, chastening, counseling, comforting, encouraging, admonishing, guiding, convicting, rewarding, restraining, etc. (W. Hendriksen)

Titus 2:12 Teaching (παιδεύω, PAPtc.NFS, Durative, Attributive & Modal; guidance, instruction, discipline) **us** (Acc. Dir. Obj.; believers in fellowship), **so that** (purpose) **by repudiating** (ἀρνέομαι, AMPtc.NMP, Constative, Instrumental, Deponent; denying) **ungodliness** (Acc. Dir. Obj.; legalism or any system of religiosity by works) **and** (connective) **worldly** (Noncompl. Acc.; earthly) **lusts** (Acc. Dir. Obj.; gates of the cosmic system), **we should live** (ζάω, AASubj.1P, Constative, Conditional; function) **with stability of mind** (adv.; moderately, self-control, Bible doctrine saturating the soul) **and** (connective) **righteously** (adv.; justly, divine good produced from doctrine in the soul) **and** (connective) **in a godly manner** (adv.; filled with the Spirit) **in this** (Dat. Spec.) **current** (temporal; now, present) **dispensation** (Loc. Time; Church Age),

^{BGT} **Titus 2:12** παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι,

^{VUL} **Titus 2:12** erudiens nos ut abnegantes impietatem et saecularia desideria sobrie et iuste et pie vivamus in hoc saeculo

LWB Titus 2:13 Waiting with anticipation for the happy [blessed] expectation, even the magnificent appearance [at the rapture] of our great God and Savior, Jesus Christ,

^{KW} **Titus 2:13** Expectantly looking for the prosperous expectation, even the appearing of the glory of our great God and Saviour, Jesus Christ,

^{KJV} **Titus 2:13** Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

TRANSLATION HIGHLIGHTS

All believers should be in state of eager anticipation (Pictorial Present tense) for the happy and blessed event of our Lord's return (Latin: advent) at the rapture of the Church (Circumstantial Participle). The word "expectation" is better than "hope" since the latter has the connotation of an unfulfilled desire that something will happen in the future but with uncertainty that it will actually occur. The rapture will definitely occur. It is part of God's plan and will happen without fail at precisely the moment He has determined it will occur in human history. While we are living our life under the *educative grace* of the Holy Spirit, executing the protocol plan for Church Age believers, we must be conscious that the rapture might come at any moment.

There is, of course, an ever-present desire to leave this world since it is in the clutches of Satan's cosmic system. But the emphasis on the rapture is not on our departure, but on His magnificent return. Our great God and Savior, Jesus Christ, will return for His saints in the air and take them to be with Him. Jesus Christ is our great God and Savior. This is a direct statement of deity. A few commentators who presumably deny the deity of Christ try to separate "God" and "Savior" into the Father and Son. This does not work. It is God the Son who returns at the rapture to get His bride. The Father does not return either at the rapture or the 2nd coming. The Father is not spoken of in terms of an "epiphany."

RELEVANT OPINION

In Titus 2:13, "our great God and Savior Jesus Christ" does indeed seem to be the most plausible rendering, and amounts to an attribution of deity to Jesus. (R. Kidd) The term "great God" would seem to be uncalled for as applied to the Father, but stands in Scripture as the perpetual and emphatic witness of the Deity of Christ. (T. Croskery) Both expressions refer to the same individual. The deity of the Lord Jesus is brought out here by a rule of Greek syntax ... The god and savior of the Roman empire was the Emperor himself, who was looked upon as a god and as the saviour of the world in that he by his government brought peace and prosperity to the people ... But the Christian's God and Saviour is Jesus Christ. This is a protest against emperor worship. (K. Wuest) The luster of the world, while it appears great to our eyes, dazzles them so much that the glory of God is, as it were, hidden in darkness. But Christ, by His coming, shall chase away all the empty show of the world – shall no longer obscure the brightness, shall no longer lessen the magnificence, of His glory. (J. Calvin)

A final source of encouragement and growth in the Christian life is the return of Christ, our “blessed hope.” It is linked to sanctification in 1 John 3:2-3. This should affect every aspect of our personal lives: prayer, our choices in occupations, in ethics, in use of spare time, even our social concerns. (J. Boice) The ascription of *theos* to Jesus is not common in the NT, but it is scattered widely even if thinly: Heb. 1:8, 2 Peter 1:1, 2 Thess. 1:12, Titus 2:13, Rom. 9:5, and three times in the Gospel of John. (D. Carson) The presence of only one definite article has the effect of binding together the two titles. (A. Nute) Nowhere is there any reference to an epiphany of God [the Father]. God and Saviour was a stereotyped formula common in first-century religious terminology, normally referring to a single deity, and sometimes to the Roman Emperor. (J. Stott) The knowledge that our God is coming creates expectancy in believers that stimulates faithfulness in daily endeavor and grants perseverance in times of trial. Because Christ is coming, we desire to live in fidelity to Him. (R. Hughes)

When it comes to particular redemption, the connection between grace and holiness is easy to see. One of the primary purposes of the Cross is the sanctification of those for whom Christ died. Consider 2 Cor. 5:21, Eph. 5:25-27, Col. 1:22, and Titus 2:13-14. Christ was doing more than one thing on the Cross, of course, and His atonement results in many saving benefits. But one of the primary purposes of the crucifixion was to make God’s people holy ... Perseverance is not simply a matter of surviving to the end of the Christian life, and then somehow making it to heaven. Rather, to persevere is to lead a holy and productive Christian life ... Persevering grace is also *sanctifying grace*, and all through life the Holy Spirit is at work to make the Christian holy ... Hence the church’s great need to recover the doctrines of grace, that not only preserve the grace of the gospel but also teach us the art of gracious living. (J. Boice) This is an hendiadys, not two things but one: our hope is the glorious appearing! (E. Bullinger)

In Titus 2:13, the “blessed hope” refers to the rapture of the Church. (C. Scofield) The exhortations concerning the rapture indicate that the Church will not go through the tribulation. The rapture is called a comforting hope (1 Thess. 4:18), a purifying hope (1 John 3:3), and a blessed hope (Titus 2:13). None of these would be true if the church had seven years in which to prepare to meet her Lord. (C. Ryrie) The rapture could have occurred in Paul’s day or yesterday or may take place a thousand years from now. Speculation by Christians has no biblical foundation and only hinders spiritual momentum. Naturally, the growing believer’s love for Christ creates eager anticipation of His appearance, but that enthusiasm must be tempered by patience and redirected toward fulfilling God’s purpose in this present dispensation. (R.B. Thieme, Jr.)

Titus 2:13 Waiting with anticipation (προσδέχομαι, PMPTC.NMP, Pictorial, Circumstantial, Deponent) for the happy (Compl. Acc.; blessed) expectation (Acc. Dir. Obj.; guarantee, confident hope, of the rapture), even (ascensive) the magnificent (Descr. Gen.; glorious, splendor) appearance (Acc. Dir. Obj.; epiphany) of our (Gen. Rel.) great (Descr. Gen.) God (Obj. Gen.) and (connective) Savior (Obj. Gen.), Jesus Christ (Gen. Appos.),

^{BGT} **Titus 2:13** προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,

^{VUL} **Titus 2:13** expectantes beatam spem et adventum gloriae magni Dei et salvatoris nostri Iesu Christi

LWB Titus 2:14 Who gave Himself as a substitute for us so that He might set us free [experiential redemption] from every category of lawlessness [gates of the cosmic system] and cleanse us unto Himself a special [treasured] people, enthusiastic for honorable production [the intake, metabolization and application of Bible doctrine].

^{KW} **Titus 2:14** Who gave Himself on our behalf in order that He might set us free from every lawlessness and purify for Himself a people of His own private possession, zealous of good works.

^{KJV} **Titus 2:14** Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

TRANSLATION HIGHLIGHTS

A lot of commentators see the Greek word “lutroo” and immediately launch into a dissertation on redemption. This is fine as long as they point out that Paul’s emphasis on redemption in this passage is not positional sanctification, but rather experiential sanctification. The emphasis on this passage is not that Jesus Christ gave Himself as a substitute for us (Dramatic Aorist tense) so that we end up in heaven instead of hell. That is a true statement, but it is only a prerequisite for the ultimate purpose He had in mind when He did so. Yes, we were enslaved to sin. Yes, all of us had been captured and were constantly living in one or more gates of Satan’s cosmic system. Yes, positionally He redeemed us from enslavement to every form of lawlessness imaginable (Constative Aorist tense). Yes, He gave Himself as a substitute for the elect only, those that the Father gave Him in eternity past. But this is all a “given,” and not the point of this passage.

The subjunctive mood here is potential, not result. The positional aspect of our redemption is a completed result, for that is contained in the concepts of substitution and election (being chosen). The book of Romans covers this in great detail. But this is a pastoral epistle and everything Paul is writing about is ultimately related to experiential sanctification. The purpose clause is not that believers are going to heaven as a result of Christ’s substitution; the purpose is that believer might “have heaven to go to heaven in.” Jesus Christ cleansed us positionally from sin, but He also expects us to stay cleansed (Potential Subjunctive mood) in order to make forward progress in the spiritual life. There is a blending of purpose and expected result in the very nature of substitutionary redemption. It is a two-point equation: (1) going to heaven after being positionally redeemed and cleansed, and (2) being set free from the cosmic system and purified for the experiential, spiritual life. This is seen in the phrase “enthusiastic for good production.”

All believers are chosen people. All believers are positionally redeemed and purified. Some believers, and unfortunately all too few, are experientially set free from lawlessness (Latin: iniquity) and experientially cleansed on a daily basis. There is also a special category of believers, those who grow in the spiritual life. There is no such thing as equality with God. God is not a socialist, communist or Marxist. There are winner believers who execute His plan and loser believers who do not. There are vessels of honor in His house and vessels of dishonor in His house. This special group of Christians will be those who are eager for the intake, metabolization and application of Bible doctrine. [There is a drastic difference between those who are enthusiastic for “honorable” production and those who are enthusiastic for “dishonorable” production, i.e., works in the flesh.] That is an encapsulated description of the Christian way of life that all of us are expected to live. If you do not love His Word and the application of doctrine to daily life, you are not one of His “special” people.

All believers are “chosen” people and will be in heaven. But there is no equality in heaven any more than there is equality here on earth. That is a satanic concept. In that brief instant when every believer is regenerated, we are all equal in the spiritual life. But the spiritual life begins in the next moment and continues forward until our physical death. Those believers who “get with the divine plan” will become enthusiastic for the spiritual life, producing honorable production. There are millions, however, who never “get with the divine plan” and who rarely if ever produce honorable production. Legalists, in particular, reject the spiritual life and replace it with “dead works.” Dead works (dishonorable production), are those done without doctrine in the soul and without the filling of the Spirit. If there is no doctrine and no filling of the Spirit behind your works, they are classified in the Supreme Court of Heaven as wood, hay and stubble and will be burned as worthless material at the Evaluation Seat of Christ.

RELEVANT OPINION

The effect of this redemption is not merely deliverance from the penalty of sin, but from its power also. (A. Hervey) The design of redemption is to consecrate a people for holy service, for priestly worship, in separation from the world. (T. Croskery) A sanctification which is complete in its formal sense, and progressive in its ethical sense, is the goal of the Redeemer’s work. (A. Nute) I should like to know how the wicked can eat the flesh of Christ which was not crucified for them, and how they can drink the blood which was not shed to expiate their sins. (J. Calvin) I added this quote as proof that Calvin taught particular redemption and not the heresy called unlimited atonement, even though that isn’t the thrust of this passage. (LWB) While the world will not see Christ until His second coming to set up His kingdom, Christians will see Christ in His glory at the time of the rapture and to them it will be “the glorious appearing of the great God and our Saviour Jesus Christ.” (J. Walvoord)

This special people of God, whom Christ died to purchase for Himself, is described as eager to do what is good, literally “enthusiastic for good works.” This is not fanaticism. But it is enthusiasm, since grace trains us to be enthusiasts, so that we may live for Him

who died for us. (J. Stott) In this present context, the words “peculiar treasure” are particularly choice as expressing the attitude of the Redeemer towards the redeemed, whose main characteristic is said to be zealotry to do what is good. (D. Guthrie) The work was voluntary, substitutionary and infinitely costly. (A. Nute) So far as concerns us, the fruit of redemption is lost, if we are still entangled by the sinful desires of the world; for it would be truly base in us to be again polluted by the same filth from which the Son of God has washed us by His blood. (J. Calvin) True production comes from spiritual growth. Unfortunately, many Christians confuse cause and effect, means and result, vainly attempting to grow up spiritually through the works they perform. (R.B. Thieme, Jr.)

It is of first importance to recognize that the Lord Jesus obtained for God’s people not only redemption from the penal consequences of sin, but also their personal sanctification. How little this is emphasized today. In far too many instances those who think and speak of the “salvation” which Christ has purchased attach no further idea to the concept than that of deliverance from condemnation, omitting deliverance from the love, dominion and power of sin. But the latter is no less essential, and is as definite a blessing as the former. It is just as necessary for fallen creatures to be delivered from the pollution and moral impotence which they have contracted as it is to be exempted from the penalties which they have incurred, so that when reinstated in the favor of God they may at the same time be capacitated to love, serve and enjoy Him forever. This is accomplished by the gracious operations of Christ’s Spirit, begun in regeneration, continued throughout their earthly lives, consummated in heaven. (A. Pink)

Titus 2:14 Who (Subj. Nom., Appos.) gave (δίδωμι, AAI3S, Dramatic) Himself (Acc. Dir. Obj.) as a substitute for us (Gen. Substitution; instead of, on behalf of) so that (purpose) He might set us (Acc. Dir. Obj.; believers only) free (λυτρόω, AMSubj.3S, Constatative, Potential; experiential redemption) from every category of (Gen. Measure) of lawlessness (Abl. Separation; gates of the cosmic system) and (continuative) cleanse (καθαρίζω, AASubj.3S, Culminative, Potential; purify) us (ellipsis) unto Himself (Dat. Poss.) a special (Compl. Acc.; treasured, chosen) people (Acc. Dir. Obj.), enthusiastic (Compl. Acc.; fanatical) for honorable (Descr. Gen.; good) production (Obj. Gen., Purpose; the intake, metabolization and application of Bible doctrine).

^{BGT} **Titus 2:14** ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθαρῶσιν ἑαυτῶ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.

^{VUL} **Titus 2:14** qui dedit semet ipsum pro nobis ut nos redimeret ab omni iniquitate et mundaret sibi populum acceptabilem sectatorem bonorum operum

LWB Titus 2:15 **Keep on communicating [proclaiming to those in fellowship] and admonishing [imploring those in the arrogance complex of sins] and rebuking [those in the hatred complex of sins] these things [all the doctrines in this letter] with full**

authority. Let no one [in your congregation] look down on you [reject your authority].

^{KW} **Titus 2:15** These things be constantly speaking and exhorting; and be rebuking with every authority. Let no one be despising you.

^{KJV} **Titus 2:15** These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

TRANSLATION HIGHLIGHTS

The doctrines Paul has been teaching are so important to the spiritual life that he commands Titus (Imperative mood) to use them in three different ways to three different audiences or types of Christians he will find in Crete. When he is dealing with believers who are filled with the Spirit and are progressing in the spiritual life, he is to communicate to them on a daily basis (Iterative Present tense). When he is dealing with believers who are engaged in the arrogance complex of sins (Cosmic 1: grieving the Spirit), he is to admonish them to confess their sin and get back in the program. When he is dealing with believers who are engaged in the hatred complex of sins (Cosmic 2: quenching the Spirit), he is to rebuke them severely so they are ‘shocked’ back into God’s program. The concept is that believers in fellowship can be taught with ease, believers who are grieving the Spirit must be implored to return to God’s plan, and believers who are quenching the Spirit need to be severely rebuked to get their attention.

Paul is sending Titus back to Crete as his representative. He has the authority of the apostle to do whatever he needs to do to restore order and get carnal believers back on track. Titus is commanded to teach, admonish and rebuke with great authority. Remember when I said there is no such thing as equality in the spiritual life? Paul classifies believers in three high-level categories in this passage, each requiring a different teaching method. If he approaches most of the Cretans with a soft, wimpy approach, they are going to rip him to shreds. He’s going to have to be tough on a lot of them. He may have to throw some out of a local assembly. Paul tells him to let no one in a local church reject his authority and get away with it (Imperative of Prohibition). The gnomic present tense means Titus is to never, ever allow this to happen. A little rebellion by one person will infect all the others and the assembly will disintegrate. It doesn’t matter whether they merely dislike him or despise him (Latin: contempt), he is to exercise his legitimate authority to restore order and enforced humility in the church when it is needed.

RELEVANT OPINION

“Kosmos” is often used of the world system of evil of which Satan is the head, the fallen angels and the demons are his emissaries, and all the unsaved [and most of the saved] are his servants, together with the pleasures, pursuits, practices, and purposes of the individuals involved. (K. Wuest) The addition of “and most of the saved” in brackets is mine. Unbelievers are not the only ones enslaved to Satan’s world (cosmic) system.

(LWB) Christians live in this atmosphere. We breathe it. It confronts us wherever we go. It seeks our destruction. It is pernicious. It surrounds us like the air we breathe. We take it in unconsciously like every breath of air we breathe. We must therefore be well supplied with an inner antidote which will counteract its evil tendencies, the fullness of the Holy Spirit, the Word of God, a godly life, and the upward look for the coming of the Lord Jesus. (K. Wuest)

One may suppose that there was, at the time and place of the writing of the Pastorals, a tendency not to pay due respect to the ministry. (C. Barrett) This word implies the possibility of one making mental circles around one and so “out-thinking” him. The best way for the modern minister to command respect for his authority is to do thinking that will deserve it. (A. Robertson) The Scripture does not condone the practices of any tyrant, but neither does oppressive governance negate the principle of obedience to authority. Regardless of the character of a ruler, his office represents the divinely delegated authority in that nation. The office, if not the man, should always be respected. (R.B. Thieme, Jr.) He is to use with it every form of command, authoritative orders which brook no disobedience. (R. Lenski)

Titus 2:15 Keep on communicating (λαλέω, PAImp.2S, Iterative, Command; proclaiming to those in fellowship) and (continuative) admonishing (παρακαλέω, PAImp.2S, Iterative, Command; imploring those in cosmic 1) and (continuative) rebuking (ἐλέγχω, PAImp.2S, Iterative, Command; reproofing those in cosmic 2) these things (Acc. Dir. Obj.; all the Bible doctrines in this letter) with full (Gen. Measure; great) authority (Abl. Means, Gen. Manner). Let no one (Subj. Nom.; in your congregation) look down on (περιφρονέω, PAImp.3S, Gnostic, Prohibition; despise, reject your legitimate authority) you (Gen. Disadv.).

^{BGT} **Titus 2:15** Ταῦτα λάλει καὶ παρακάλει καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς· μηδεὶς σου περιφρονεῖτω.

^{VUL} **Titus 2:15** haec loquere et exhortare et argue cum omni imperio nemo te contemnat

CHAPTER 3

LWB **Titus 3:1** **Keep on reminding them [Cretan Christians] to be under subjection to designated officials, to obey those in authority, to be prepared [by inculcating doctrine] for every kind of honorable [divine] production [good works],**

^{KW} **Titus 3:1** Be constantly reminding them to put themselves in subjection with implicit obedience to rulers who have been delegated their authority, to be obedient, to be ready to every good work,

^{KJV} **Titus 3:1** Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

TRANSLATION HIGHLIGHTS

Paul commands Titus (Imperative mood) to remind the Christians on the island of Crete over-and-over again to be in subjection to designated officials and to obey those in positions of authority wherever they might be (Gnomic Present tense). You cannot grow in the spiritual life if you are rebellious to legitimate authority. Authority orientation is a basic spiritual requirement; without it, you are in a state of constant sin. Submission to legitimate authority is itself a form of good works, i.e., honorable production in the spiritual life. Legitimate authority extends from elected government officials and public servants (firemen, police officers, teachers) to the pastor of your local church, your husband, your parents (if you are still living in their home), etc.

The sphere of daily life is full of those in authority and those who are under authority. Without it, there would be chaos and criminality. The Cretan Christians are also to be prepared for every kind of good work. This is a reference to divine production, and the best way to be prepared for the occasion is to make the intake and metabolization of Bible doctrine part of your everyday life. As we have studied earlier, the Cretans were an unruly and rebellious type of people. Their failure to orient toward legitimate authority was destroying their spiritual momentum and causing them to (ironically) be led by the nose by false teachers. Every rebel, every leftist, liberal, socialist, protesting, activist who rejects legitimate authority always ends up under the subjection of somebody far worse than the ones they are rebelling or protesting against.

RELEVANT OPINION

Our first loyalty is to God, whose authority it is; and if our duty to Him comes into collision with our duty to the state, our duty to God takes precedence. It is not enough, however, for Christians to be law-abiding; we are to be public-spirited as well, to be ready to do whatever is good, whenever we have the opportunity. (J. Stott) The scope of the instruction becomes evident when we consider concretely what it means for us to be “subject to rulers and authorities.” In an age of “culture wars” we can grasp how much of life is affected by the charge to give proper respect to national leaders. How we vote, the ethics we use in political debate and action, the laws we obey, the legislation we seek, and the language we use to discuss governmental issues and officials – at church, at work, and around the dinner table – all of these areas of life are affected by Paul’s instruction. (R. Hughes)

The Bible never teaches, nor does moral philosophy, that we are bound to obey laws that are not righteous, to honor persons that are not honor-worthy. If we are commanded to honor the king, the precept implies that *the king’s character is worthy of his office*. Some kings it is religious to despise and loathe. If we are commanded to honor our parents, the language implies that our parents are honor-worthy. Some parents display attributes of

character suited to awaken the utmost hatred and contempt. In like manner we are commanded to be subject to the higher powers, and the injunction implies that what these higher powers enact is right. The obligation of obedience is ever dependent upon the righteousness of the command. (D. Thomas)

The duties of rulers and ruled are reciprocal; and absolute unrestricted authority on the one side is no more to be contemplated than unqualified submission on the other, for neither is in accordance with the essential principles of truth and rectitude. Obedience to external authority can be due only in so far as that authority has a right to command; when it oversteps this, and issues injunctions which reach beyond its proper line of things, the higher principles of obligation come in. (P. Fairbairn) Many a Christian has found that it was in vain for him to attempt to stem the tide of iniquity by becoming a politician ... though he should be interested in anything which is for the blessing of mankind. (H. Ironside) The place of the believer is one of subjection in this eon. It is not our time to reign. That will come in the next eon. (A. Knoch)

The laws of divine establishment are ordained by God for the protection,, stability, orderly function, survival, blessing, and freedom of the human race, believer and unbeliever alike, during the course of human history. These laws establish temporal authority that protects self-determination, privacy, property, and human life – the basic components of human freedom. (R.B. Thieme, Jr.) The only limit is expressed by the word “good.” They were to give tribute to whom tribute was due, custom to whom custom, fear to whom fear, honor to whom honor – but if ordered to do evil, then they must resist, and obey God rather than man. (A. Hervey)

Titus 3:1 Keep on reminding (ὑπομιμνήσκω, PAImp.2S, Iterative, Command) them (Acc. Dir. Obj.; Cretan Christians) to be under subjection to (ὑποτάσσω, PPIInf., Gnostic, Command) designated (Dat. Ref.; ruling, domain) officials (Dat. Ind. Obj.), to obey those in authority (πειθαρχέω, PAInf., Gnostic, Command), to be (εἰμί, PAInf., Command) prepared (Pred. Acc.; by inculcating doctrine) for every kind of (Acc. Spec.) honorable (Compl. Acc.; divine) production (Acc. Dir. Obj.; good works),

^{BGT} **Titus 3:1** Ὑπομίμνησκε αὐτοὺς ἀρχαῖς ἐξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοιμοὺς εἶναι,

^{VUL} **Titus 3:1** admone illos principibus et potestatibus subditos esse dicto oboedire ad omne opus bonum paratos esse

LWB Titus 3:2 **To slander no one, to be uncontentious, tolerant, demonstrating [from doctrine resident on the inside] abundant grace orientation face-to-face with all types of men.**

^{KW} **Titus 3:2** To be speaking evil of not even one person, to abstain from being contentious, to be sweetly reasonable, satisfied with less than that which is due one, exhibiting every meekness to all men.

^{KJV} **Titus 3:2** To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

TRANSLATION HIGHLIGHTS

Paul continues his list of commands and prohibitions that Titus is to remind the Cretan Christians of on every necessary occasion. They are to avoid (Infinitive of Prohibition) verbals sins, especially slandering others. They are to have a relaxed mental attitude, being uncontentious in conversation. They are to be tolerant of others and their opinions (Latin: non-litigious) when they do not agree with each other, demonstrating from the doctrine resident in their soul abundant grace orientation towards all types of men. The Cretans were obviously an unruly bunch of misfits. These are not random items Paul is listing, but national weaknesses that the Cretans needed to overcome. They were full of mental attitude sins which were in turn exhibited by verbal sins. They were rowdy, belligerent, rude, and mouthy individuals. Titus would need to teach them rebound (confession of sins) so they could be filled with the Spirit and allow His ministry to change their behavior from the inside. Meanwhile, he would have to remind them that some of these verbal sins were in opposition to the Christian way of life.

RELEVANT OPINION

Some of us will rise to positions of importance in the churches or organization we serve. In such positions we discover that the higher one rises, the better a target he is for all sorts of attacks. People will speak out of jealousy, out of depression, out of political agendas, or out of malice. Some just like fighting. Others will try to incite differences among those in the Christian community out of the sense of importance it gives them to be able to create problems, be in the know, or watch fur fly. Some of the attacks will be for valid causes. Others will not. As a consequence, one whose character is as flawed as mine will be tempted to establish his own position by damaging the reputations of others, or to sacrifice community peace for the sake of personal pride or the proof of being right. The world well understands infighting and backbiting, but what wins the gospel a hearing from unbelievers is a very different pattern in the church. (R. Hughes)

Titus 3:2 To slander (βλασφημέω, PAInf., Gnostic, Prohibition; verbal sins) no one (Acc. Dir. Obj.), to be (είμι, PAInf., Descriptive, Command) uncontentious (Compl. Acc.; relaxed mental attitude, peaceable), tolerant (Compl. Acc.; yielding), demonstrating (ἐνδείκνυμι, PMPtc.AMP, Iterative, Modal; from doctrine resident on the inside) abundant (Acc. Measure) grace orientation (Compl. Acc.; respect, courtesy) face-to-face with all types of (Acc. Spec.) men (Acc. Dir. Obj.).

^{BGT} **Titus 3:2** μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπεικεῖς, πᾶσαν ἐνδεικνυμένους πραΰτητα πρὸς πάντας ἀνθρώπους.

^{VUL} **Titus 3:2** neminem blasphemare non litigiosos esse modestos omnem ostendentes mansuetudinem ad omnes homines

LWB Titus 3:3 For once upon a time, we ourselves were also foolish [lacking doctrine in the soul], disobedient [lacking authority orientation], continually led astray [deceived by locked-in cosmic ignorance], enslaved to various kinds of lusts and pleasures [sins of the flesh], constantly spending our lives in the sphere of malice and envy [arrogance complex of sins], hateful [hatred complex of sins], detesting others of the same kind [fellow believers].

^{KW} **Titus 3:3** For we were at one time also foolish, nonpersuadible, deceived, rendering a slave's obedience to variegated passionate cravings and pleasures, in malice and envy passing the time, detestable, hating one another.

^{KJV} **Titus 3:3** For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

TRANSLATION HIGHLIGHTS

Paul reminds Titus that once upon a time they, too, were new believers with a host of problems. Lacking doctrine in the soul, they were once foolish (Descriptive Imperfect tense). Since they had no authority orientation, they were disobedient. They were continually led astray by locked-in cosmic ignorance, believing all kinds of nonsense. They were once enslaved to all kinds of lusts and pleasures, which are quite abundant in every imaginable flavor in the cosmic system. They constantly passed the time of day in the sphere of malice and envy. As a Jew, Paul was totally antagonistic towards all Christians. He was hateful in general, and hateful in particular, towards those he now calls fellow believers. In other words, as unbelievers and neophyte believers, they continually lived in the arrogance and hatred complexes of sin. They may not have had the same issues the Cretans had to deal with, but they had their own brand of lusts and passions and weaknesses to overcome. And it's a good thing they got with God's protocol plan or they might have eventually become psychotic and died the sin unto death. As a Christian, you can't live long in the cosmic system before it takes its toll.

RELEVANT OPINION

If we were truly deceived and enslaved, one thing is obvious: we could not save ourselves. Yet the possibility of self-salvation is one of the major delusions of New Age philosophy. (J. Stott) When we recognize that we were rescued from a pit deeper than we could crawl from, that we were saved from a darkness greater than our light could penetrate, that we were delivered from sin greater than our resolve could control – only then are we prepared to lead others. (R. Hughes) Led astray means they were made to wander from the path of truth and right, either by false systems of religion, or by their own evil affections and appetites. (A. Hervey)

The fool despises instruction and wisdom, and hates knowledge. He walks in the darkness of a false education. He is a self-deceiver. He makes a mock at sin. (T.

Croskery) There is a strong caution here – the apostle’s challenge for us is to examine whether we are truly living a separated life or whether we have inadvertently (or willfully) drifted back into a worldly pattern of thought and conduct. (R. Hughes) The connection is: you need not suppose that it is hopeless to imagine that these wild Cretan folk can be reclaimed. We ourselves are living proof of the power of God’s grace. (W. Nicoll)

Titus 3:3 For (explanatory) once upon a time (temporal adv.), we ourselves (Subj. Nom.) were (εἰμί, Imperf.AI1P, Descriptive) also (adjunctive) foolish (Pred. Nom.; senseless, lacking Bible doctrine in the soul), disobedient (Pred. Nom.; lacking authority orientation), continually led astray (πλανᾶω, PPpTc.NMP, Iterative, Attributive; deceived by locked-in cosmic ignorance), enslaved (δουλεύω, PAPtc.NMP, Descriptive, Modal) to various kinds of (Dat. Spec.) lusts (Dat. Disadv.) and (connective) pleasures (Dat. Disadv.; cosmic 1), constantly spending our lives (διάγω, PAPtc.NMP, Iterative, Modal; passing the time, living) in the sphere of malice (Loc. Sph.; wickedness, depravity) and (connective) envy (Loc. Sph.; jealousy), hateful (Pred. Nom.; cosmic 2), detesting (μισέω, PAPtc.NMP, Descriptive, Modal) others of the same kind (Acc. Dir. Obj.; fellow believers).

^{BGT} **Titus 3:3** Ἡμεῖς γὰρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλλήλους.

^{VUL} **Titus 3:3** eramus enim et nos aliquando insipientes increduli errantes servientes desiderii et voluptatibus variis in malitia et invidia agentes odibiles odientes invicem

LWB Titus 3:4 **But when the generosity and benevolence of God our Savior appeared [at the incarnation of Christ],**

^{KW} **Titus 3:4** But when the kindness and fondness of God our Saviour toward man appeared,

^{KJV} **Titus 3:4** But after that the kindness and love of God our Saviour toward man appeared,

TRANSLATION HIGHLIGHTS

Both Paul and Titus were changed from their old *modus operandi* when our God and Savior, Jesus Christ, was made manifest at the incarnation (Dramatic Aorist tense). That single event brought generosity (grace-giving) and benevolence (Gk: philanthropia) to them in the form of the hypostatic union – deity and humanity residing in the same body. This dramatic event changed their lives and billions of other lives throughout history.

RELEVANT OPINION

Paul traces our salvation right back to its source in the love of God. (J. Stott) A positive attitude based on Biblical principles will cause the child of God to take a negative stand toward that which is contrary to revealed truth. (W. Best)

Titus 3:4 But (adversative) when (temporal particle) the generosity (Subj. Nom.; grace-giving) and (connective) benevolence (Subj. Nom.; love motivation) of God (Poss. Gen.) our (Gen. Rel.) Savior (Gen. Appos.) appeared (ἐπιφαίνω, API3S, Dramatic; made manifest at the incarnation of Christ),

^{BGT} **Titus 3:4** ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν θεοῦ,

^{VUL} **Titus 3:4** cum autem benignitas et humanitas apparuit salvatoris nostri Dei

LWB Titus 3:5 Not out from the source of works by means of righteousness [human good] which we have done, but according to the standard of His mercy [divine good] He saved us, through the spiritual cleansing [from sin], regeneration [new birth], and the renewal [new species] of the Holy Spirit,

^{KW} **Titus 3:5** Not by deeds of uprightness which we performed [in our unsaved state], but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit,

^{KJV} **Titus 3:5** Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

TRANSLATION HIGHLIGHTS

Paul enters a bit of a digression here, in order to encapsulate the miracle of salvation (in a trifecta) that Christ Jesus brought with Him at His appearance at the incarnation. What made them Christians was not their own works or righteousness, which were far below divine standards, but God's mercy. They did not become Christians by anything they had done (Constative Aorist tense), but rather Christ and He alone saved them (Dramatic Aorist tense). Salvation was and is 100% God and 0% man. The so-called "cooperative effort" between God and man in salvation is a blasphemous lie. He saved us through the cleansing of sin and regeneration. Washing emphasizes cleansing us of our sins; regeneration emphasizes the new birth – our being born again.

This is a spiritual cleansing, not a bath. There is no laver or pool of water present. There is no water baptism in this passage. If there is any allusion to a "baptism" of any kind, it is to the one-time event of the baptism of the Holy Spirit at the moment of regeneration. The renewal of the Holy Spirit emphasizes the fact that we are a new species. We live on a higher plane as Christians than we did when we were unbelievers. Nowhere in this process did God ask our opinion. Nowhere in this process did God ask for our help. Everything Paul is speaking about in this passage is positional, not experiential. He saved us. He cleansed us. He regenerated us. He made us a new species. We were passive recipients, not active participants.

RELEVANT OPINION

Regeneration is Paul's term for the new birth. We have been raised from the dead, and the life of God has returned to us. (K. Lamb) *What* God did was to save us. The *basis* was His mercy, the *what* was rebirth, renewal and justification, the *means* was the Holy Spirit and by His grace, and the *goal* was the hope of eternal life. (G. Fee, paraphrased) His attribute of mercy is indeed the source of our salvation; His deed of mercy in Christ is its ground. (J. Stott) The washing of rebirth refers to the cleansing from sin ... Renewal carries the same idea, that a person has come into a new existence, both in this life and for eternity. (M. Anders) The Greek word translated "renew" means "to make new from above." That is what God does when He makes a man a new creature in Christ Jesus. He looks at the natural mind and sees it as it is, defiled and evil and lawless and reprobate and dead. Instead of remaking the old mind, God imparts an entirely new capacity – a new mind. (J. Pentecost) Washing may be said to describe a change of condition, rebirth a change in status, and renewal a change of disposition. (A. Nute)

The washing which secures regeneration is that cleansing bath of justification, whereby the effects of Christ's death are applied to our sinful hearts. This is done through the instrumentality of the Word of God, which reveals man's sin and God's provision. (H. Kent, Jr.) The believer himself is incapable of providing an acceptable dwelling place for Christ. The old sin nature inherited from fallen Adam contaminates the body throughout the believer's temporal life. Only the "washing of regeneration and renewing by the Holy Spirit" make the "temple" fit for Christ to occupy. The existence of this inner sanctuary for Christ makes it possible for the believer to obey the command to "glorify God in your body" ... The power of the Holy Spirit regenerates the believer, making him God's "seed" or son or heir. The same power functions in the sphere of divine power (divine dynasphere) to empower the believer's Christian life. (R.B. Thieme, Jr.) Regeneration and the new birth do not represent successive stages in the work of redemption's application; they refer to the same work of the sovereign Spirit. (W. Best)

Though the thought of baptism may come to mind, "washing" refers to the inner purification God provides by grace that provides new spiritual life (i.e., new birth) for us ... Our "washing" and our "renewal" are indications of our "having been justified by grace." The precise language of the Greek text – though quite complex and much debated – most likely indicates that the "washing" along with the resultant rebirth and "renewal" are the work of the Holy Spirit (literally, "through the washing that produces rebirth and renewal by the operation of the Holy Spirit"). This translation fits more closely with the pervasive Biblical understanding that the Holy Spirit is the instrumental means of our inner transformation – cleansing sin (washing), providing new life (rebirth), and making us new creatures (renewal). This entire renewal by the Spirit comes through His generous (rich or abundant) pouring out made possible "through Jesus Christ our Savior." Thus, the whole of the Godhead – Father, Son, and Holy Spirit – joins forces in accomplishing our salvation. (R. Hughes) The washing is the application of the Word of God to heart and conscience, thus producing through the Spirit's power, the new nature. Having been

washed from our old behavior, we are daily being renewed by the Holy Spirit. (H. Ironside)

The washing of regeneration refers to the beginning of the spiritual process in the soul, as it is the Spirit who regenerates the soul ... There is no necessary connection between baptism and regeneration ... The renewing of the Holy Spirit refers to the continuance of the spiritual process in the soul. Thus “the inward man is renewed day by day.” This points to progressive sanctification. (T. Croskery) The work of the Spirit that accomplishes salvation produces regeneration. Though the word regeneration appears only twice in Scripture (Matt. 19:28, Titus 3:5), the concept of being born again occurs often. Regeneration means just that – to be born again. It has to do with the impartation of life from God to the sinner. (R. Lightner) Paul’s emphasis on divine causality is apparent not only in the concepts he states but in his pronouns and personal nouns [notice the many uses of “He” and “His” in verses 5-6]. (R. Hughes) Birth, natural or spiritual, must be a definite fact taking place at a particular moment; whereas renewing is necessarily a subsequent process, constantly operating. (W. Nicoll) The idea of washing with physical water is certainly not demanded by this phrase ... Here the water would seem symbolic of God’s Word. Ephesians 5:26 supports this symbolic identification. (H. Kent, Jr.)

It is madness to allege that a man approaches God by his own “preparations,” as they call them. During the whole period of life they depart further and further from Him, until He puts forth His hand, and brings them back into that path from which they had gone astray. (R. Jamieson) By renovation as used in the NT Scripture, is meant a progressive change to the better – a growing advancement in the divine life, of which the Holy Spirit, indeed, is the efficient agent, but in which also there is a concurrent action of the regenerated soul. (P. Fairbairn) Note “through a washing,” not “through a laver or basin for washing.” The washing referred to is wholly spiritual. It is that of regeneration and renewing, regarded as one concept. (W. Hendriksen) Regeneration is that act of God by which the principle of the new life is implanted in man, the governing disposition of the soul is made holy, and the first holy exercise of this new disposition is secured. (L. Berkof) “Through washing of regeneration” signifies that cleansing of the believer from the guilt of sin which makes regeneration possible. Renewing of the Holy Spirit describes the impartation of eternal life in the person of the indwelling Holy Spirit. (H. Kent, Jr.)

The first clause is a strong negation of any contribution on our part and the second is an equally strong affirmation that salvation is solely based on God’s mercy ... We did not “do” anything that could claim God’s kindness and love or that would provide a basis for His saving us. (G. Knight, III) The means through which salvation is made effective in men is the *washing* which consists of *regeneration* and the *renewal* which the *Holy Spirit* creates ... The new believer’s encounter with the living Christ through the Holy Spirit has been a *washing* of his personality, a washing which consists of *regeneration* ... The theory that Paul’s gospel of salvation depends on faith and baptism is gravely open to doubt. Why did Paul fight so passionately for justification by faith? Why not justification by faith and baptism? (R. Ward) Washing speaks of our cleansing from the defilement of

sin in regeneration ... If water baptism is the means that produces the spiritual rebirth, we then have the questionable teaching of a material agency as the indispensable means of producing a spiritual result. (F. Gaebelein)

Titus 3:5 **Not** (neg. adv.) **out from the source of works** (Abl. Source; human good) **by means of righteousness** (Instr. Means) **which** (Acc. Gen. Ref.) **we have done** (ποιέω, AAI1P, Constative), **but** (contrast) **according to the standard of His** (Poss. Gen.) **mercy** (Adv. Acc.; divine good) **He saved** (σώζω, AAI3S, Dramatic) **us** (Acc. Dir. Obj.), **through the spiritual cleansing** (Abl. Means; washing, of our sins), **regeneration** (Gen. Appos.; new birth), **and** (connective) **the renewal** (Gen. Appos.; renovation: new species) **of the Holy Spirit** (Abl. Source),

^{BGT} **Titus 3:5** οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν ἡμεῖς ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου,

^{VUL} **Titus 3:5** non ex operibus iustitiae quae fecimus nos sed secundum suam misericordiam salvos nos fecit per lavacrum regenerationis et renovationis Spiritus Sancti

LWB Titus 3:6 Whom He [the Father] poured out upon us abundantly [baptism of the Spirit] through Jesus Christ our Savior,

^{KW} **Titus 3:6** Whom He bestowed upon us abundantly through our Saviour, Jesus Christ,

^{KJV} **Titus 3:6** Which he shed on us abundantly through Jesus Christ our Saviour;

TRANSLATION HIGHLIGHTS

Paul highlights the unity of the Trinity in action. The Father pours out upon us richly (Dramatic Aorist tense) the Holy Spirit through Jesus Christ our Savior. This “pouring-out” is the baptism of the Spirit we receive at the moment of regeneration. It is a one-time event, not a repeated process. All believers receive the baptism of the Spirit in which the Spirit comes and indwells us. The repeated aspect of the Spirit’s presence is the filling of the Spirit, which occurs when we acknowledge our sins to God in the privacy of our priesthood. The Spirit does not leave us and return over-and-over again. Once He indwells us, He remains there until physical death. But the effective function of His presence in our life is maintained by our desire to be in fellowship with Him by the confession of sin in 1 John 1:9.

RELEVANT OPINION

We note what a balanced and comprehensive account of salvation this is. For here are the three persons of the Trinity together engaged in securing our salvation: the love of God the Father who took the initiative; the death of God the Son in whom God’s grace and mercy appeared; and the inward work of God the Holy Spirit by whom we are reborn and renewed. (J. Stott) The impartation of the divine nature is an operation so effective that

the nature thus imparted is never removed for any cause whatsoever ... The work of regeneration or new birth in which the believer partakes of the divine nature is an irreversible process and the work of God. (L. Chafer) The pouring out of the Holy Spirit is a strong contrast to the pouring out of God's wrath in the OT. (R. Ward)

The things with which the regenerated person was formerly pleased and to which he yielded his thoughts and actions are not gone, but the indwelling Holy Spirit alters the entire inner mechanism to be pleased with the will of God and to think on and do spiritual things. The Holy Spirit has been poured upon us richly through Jesus Christ our Savior. (W. Best) God Himself poured the Holy Spirit out on Christians, the Spirit, as God's agent, accomplished salvation by renewing their lives. (G. Knight, III) Not only has He rescued us from the frustrations and enslavements of sin; He has assured a spiritual power and development that would lie beyond us without His personal interaction. The Spirit enables us to follow in the ways of Christ. (M. Anders)

Titus 3:6 Whom (Gen. Appos.; Holy Spirit) He (the Father) poured out (ἐκχέω, AAI3S, Dramatic) upon us (Acc. Dir. Obj.) abundantly (Adv. Measure) through Jesus Christ (Abl. Means) our (Gen. Rel.) Savior (Gen. Appos.),

^{BGT} **Titus 3:6** οὐ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν,

^{VUL} **Titus 3:6** quem effudit in nos abunde per Iesum Christum salvatorem nostrum

LWB Titus 3:7 **In order that having been justified by means of His grace, we should become heirs according to the norm and standard of confidence with reference to eternal life.**

^{KW} **Titus 3:7** Having been justified by His grace, we might become heirs according to the expectation of life eternal.

^{KJV} **Titus 3:7** That being justified by his grace, we should be made heirs according to the hope of eternal life.

TRANSLATION HIGHLIGHTS

All believers were justified by means of His grace (Dramatic Aorist tense). Please note that it was grace that justified us, not our faith. The vast majority of Christianity have this doctrine completely wrong. Faith did not save us; faith did not justify us. Grace did both. The purpose and ultimate result of this justification is that we should all be heirs to eternal life. We cannot lose eternal life once we inherit it. There are no qualifications other than being related to (Latin: heredity) the One (Jesus Christ) Who bequeaths it to us.

RELEVANT OPINION

Here too are the three tenses of salvation. The past is justification and regeneration. The present is a new life of good works in the power of the Spirit. The future is the

inheritance of eternal life which will one day be ours. (J. Stott) The first refers to the cleansing of the sinner ... The second refers to the need for the daily cleansing of the saint in his walk. The first has to do with justification, the second with sanctification. In regeneration there is also a cleansing, in that a new life is introduced into the believing sinner ... This ultimately results in the introduction of righteousness and holiness into the life, thus, purifying and cleansing it ... This is the work of the Holy Spirit in sanctification. (K. Wuest) By an act of sheer grace, Christ justified us. This, as always in Paul, is also a metaphor, expressing the forensic (legal), positional aspect of salvation. (G. Fee)

This is the gradual conforming of the man more and more to that new spiritual world into which he has been introduced, and in which he now lives and moves; the restoration of the divine image. (Trench) All Christians are heirs of God, but not all will inherit the kingdom ... We are all heirs of God by virtue of the fact that we are His children ... Being an heir of God is unconditional, but being a joint heir of the kingdom is conditioned upon our spiritual perseverance. (J. Dillow) Justification is the completion of the believer's salvation and the logical consummation of the salvation work of God. Moreover, justification is a down payment on the believer's ultimate sanctification in heaven where – minus his sin nature, minus human good and evil – he will possess a resurrection body exactly like that of the Lord Jesus Christ. (R.B. Thieme, Jr.)

Titus 3:7 In order that (Result) having been justified (δικαιώω, APptc.NMP, Dramatic, Circumstantial; new status) by means of His (Poss. Gen.) grace (Instr. Means), we should become (γίνομαι, APSubj.1P, Culminative, Result, Deponent) heirs (Pred. Nom.) according to the norm and standard of confidence (Adv. Acc.) with reference to eternal (Gen. Extent of Time) life (Adv. Gen. Ref.).

^{BGT} **Titus 3:7** ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι κληρονόμοι γενηθῶμεν κατ' ἐλπίδα ζωῆς αἰωνίου.

^{VUL} **Titus 3:7** ut iustificati gratia ipsius heredes simus secundum spem vitae aeternae

LWB Titus 3:8 Trustworthy is the Word [Bible doctrine], and concerning these things [doctrinal principles], I want you [Titus] to keep on communicating with dogmatic insistence, so that those who have believed God [Christians only] might be intent [due diligence] to continually engage in honorable [divine] production. These things [doctrinal principles and divine production] are honorable and beneficial to men.

^{KW} **Titus 3:8** Trustworthy is the Word. And concerning these things I desire you to be constantly strongly assertive, in order that those who have believed God may be taking careful thought to busy themselves constantly in good works. These things are good and profitable to men.

^{KJV} **Titus 3:8** *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.*

TRANSLATION HIGHLIGHTS

Paul quotes a line from one of his favorite songs, “Trustworthy is the Word.” It means Bible doctrine is absolute truth and can be depended on in all situations. He then commands Titus from his intense desire (Static Present tense) to keep on communicating these doctrinal principles with dogmatic insistence (Iterative Present tense). The verb here means confidently and firmly, without vascillation. The only real Bible teaching is dogmatic. If a pastor speaks in riddles, or is continually hesitant on a multitude of topics, or acts like everyone has an opinion on a passage of Scripture and he can’t make up his mind about it – he has no business speaking in the first place. A mealy-mouthed, molly-coddling pastor is not doing his job the way God has commanded him to do so. And if you are a believer who doesn’t like dogmatic teaching, do those of us who love the Word of God a big favor, get out of our church and go find some cultic figure who will spoon-feed you applesauce. We are only interested in associating with believers who want to make progress in the spiritual life. Go haunt somebody else’s church. ☺

So why is Paul so adamant that Titus communicate doctrinal principles with dogmatic insistence? The purpose for such teaching is so those who have believed God (Attributive Participle) in the past might be intent (Potential Subjunctive mood) to continually engage in (Iterative Present tense) honorable production. It is this unwavering, dogmatic teaching that engages the positive believer to be diligent in good works. Good works, as we have studied many times before, is divine good. Good works are only produced by those who are filled with the Spirit. Both the filling of the Spirit and the production of good works are dependant on our positive volition. We have to decide to be filled with the Spirit; we have to decide to produce good works. They do not happen automatically. Both doctrinal principles and divine production are honorable and beneficial to men. We may see the fruits of our labor or we may not, but if they are classified as “divine good,” God will make use of them to somebody’s benefit.

RELEVANT OPINION

In the epistles, “works” are referred to in a number of different ways. First, there are “good works.” These things are good and profitable unto men. This kind of work is born out of the constraining love of God. They are not requirements, but are voluntary acts to give help where needed. This is the kind of work that lays up treasure in heaven. Second, there are “dead works.” Dead works are good things done for the wrong reason. They may serve some worldly cause, but have no eternal value. Although all of these qualify as works, the most grievous to the Lord is work done to obtain or to maintain our relationship or right standing with Him ... Paul called the Galatians foolish because they were trying to achieve maturity by fleshly efforts. (K. Lamb)

He refers here to the sum of the doctrine of Christian salvation contained in the three preceding verses ... There is a tendency in our days to decry dogma. The apostle always insists on its importance as the root-principle and moving spring of morality. The saying implies that the heavenly inheritance just spoken of is no figment of the imagination, but

ought to be accepted as one of the commonplaces of Christian belief ... The faithful saying of the apostle was not the necessity of good works, but the necessity of the doctrines of grace being preached as the only method of producing good works. The apostle seems to anticipate a tendency of later times to exalt morality at the expense of faith. The doctrines, he says, are the true fountains from which all good works flow. These are, therefore, probably called doctrines according to godliness, the wholesome doctrine. (T. Croskery)

Titus 3:8 Trustworthy (Pred. Nom.) is (ellipsis) the Word (Subj. Nom.; Bible doctrine), and (continuative) concerning these things (Adv. Gen. Ref.; doctrinal principles), I want (βούλομαι, PMI1S, Static, Deponent; will, desire) you (Acc. Dir. Obj.) to keep on communicating with dogmatic insistence (διαβεβαιόομαι, PMInf., Iterative, Command), so that (purpose) those (Subj. Nom.; believers only) who have believed (πιστεύω, Perf.APtc.NMP, Dramatic, Attributive) God (Dat. Adv.) might be intent (φροντίζω, PASubj.3P, Descriptive, Potential; due diligence, concerned, careful) to continually engage in (προϊστημι, PMInf., Iterative, Purpose; busy themselves in) honorable (Descr. Gen.; divine) production (Obj. Gen.). These things (Subj. Nom.; doctrinal principles and divine production) are (εἰμί, PAI3S, Descriptive) honorable (Pred. Nom.) and (connective) beneficial (Pred. Nom.; advantageous) to men (Dat. Adv.).

^{BGT} **Titus 3:8** Πιστὸς ὁ λόγος· καὶ περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι, ἵνα φροντίζωσιν καλῶν ἔργων προϊστασθαι οἱ πεπιστευκότες θεῶ· ταῦτά ἐστιν καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις.

^{VUL} **Titus 3:8** fidelis sermo est et de his volo te confirmare ut curent bonis operibus praeesse qui credunt Deo haec sunt bona et utilia hominibus

LWB Titus 3:9 **But make it a habit to avoid and shun stupid discussions [controversies] and family pedigrees and contentions and legal battles [disputes], for they are useless and vain [leading to scar tissue of the soul].**

^{KW} **Titus 3:9** But stupid questionings and genealogies and wranglings and contentions about laws be turning away from and be shunning, for they are without profit and are futile.

^{KJV} **Titus 3:9** But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

TRANSLATION HIGHLIGHTS

Doctrinal principles are food for spiritual growth and Titus is commanded to teach them with dogmatic insistence. But people often take a doctrinal precept or principle and “run out of bounds with it.” There are some things (human viewpoint) that a pastor must avoid at all costs, because speaking about them profits no one in the spiritual life. As a matter

of fact, they become distractions to forward momentum. Paul commands Titus (Imperative mood) to be totally aloof from stupid discussions. This is going to be tough. New believers talk about all kinds of frivolous, stupid things. Excuse me, but just thinking about some of them makes me growl. ☺ The Greek word here is “moros” which is where we get our English word “moron.” Paul calls things as they are and doesn’t mince words to make people comfortable. People love to talk about stupid, foolish, moronic things and the pastor is to avoid them whenever possible.

Titus is also to avoid conversations on family trees. Evidently the Cretans were interested in ancestral lines and pedigrees. Although from Paul’s description of them, I’m not sure why! Most likely this was a reference to the Jewish contingent, which has always been overly interested in genealogies. Who you are related to has absolutely nothing to do with how you fare in the spiritual life, so Paul is to shun these conversations as well. He is also to avoid arguments and contentions on virtually any topic, since those who engage in them will most likely have mental attitude sins that will eventually come forth as verbal sins. In Paul’s day, there was always a debating society in the marketplace that espoused one psychology or philosophy that was completely contradictory to Scripture. We have a virtual smorgasbord of such topics today; just talk to a New Age proponent for ten minutes and see how many satanic topics are brought forth.

Titus is also to avoid contentious arguments between believers. When two believers are at odds with one another, there is always a desire to get the pastor on one side or the other. Titus is commanded to avoid these sinful wranglings. He is also told to avoid legal disputes. Unfortunately, believers go to court and sue each other. Inevitably they want the pastor to take their side in a legal battle. A pastor is to avoid this type of strife. Paul calls all of these negative types of communication useless and purposeless. They do nothing but lead to scar tissue of the soul. They are detrimental to the Christian life. They distract the believer from the intake, metabolization and application of Bible doctrine to life. Engaging in them begins with mental attitude sins, which open the door to verbal sins and the invasion of the soul (Gk: *matiotes*) by all kinds of cosmic, satanic garbage. The average, run-of-the-mill Christian I meet needs *serious* epistemological rehabilitation.

Before the invention of the television, people met in the marketplace, taverns, or other public arenas to discuss the latest news and gossip. Being an island in the Mediterranean Sea, Crete was a center for shipping and trade. Every theory imaginable from the corners of the known world were discussed there. Today, we can sit in our homes and listen to an endless stream of gutter nonsense on the TV. The norms and standards of those who determine television programming (Hollywood) are the lowest common denominator in American society. With few exceptions, there is nothing remotely Christian about them. If you want to turn on the vacuum cleaner in your brain (*matiotes*: vacuum) and inhale this tripe hour-after-hour, you are free to do so. A pastor and believer who is interested in making progress in the spiritual life should control this medium, not be controlled by it.

RELEVANT OPINION

The adjective “foolish,” also attached to “stupid arguments” in 2 Timothy 2:23, again emphasizes the stupidity prevalent among these so-called teachers. (D. Guthrie) People wasted their time running down theological “rabbit trails,” becoming lost in futile discussions and ideas, contending with one another and destroying the community of believers. (M. Anders) Strong in their own conceits and wise in their own esteem, they will not *learn*, no, not from Christ Himself, but are always forward to *teach* some new thing. They value nothing which they have not invented themselves. Disciples they will not be. Master they must be. When this habit of mind has clearly developed itself, the servant of God has only to withdraw from such. He must not be drawn into the whirlpool of vain jangling and unprofitable disputes. He must not go on casting his pearls before the swine. Silence is, in such cases, the best rebuke. (A. Hervey) Avoid the worthless in social life ... It consumes time and powers which are needed for other and better things. (D. Thomas)

His words require us to examine whether controversy and argument about secondary issues become primary concerns in our ministries. If so, then our priorities require realignment. There is a difference between needing to divine and loving to divide. A divisive person loves to fight. The differences are usually observable. A person who loves the peace and purity of the church may be forced into division, but it is not his character. He enters arguments regrettably and infrequently. When forced to argue, he remains fair, truthful, and loving in his responses. He grieves to have to disagree with a brother. Those who are divisive by nature lust for the fray, incite its onset, and delight in being able to conquer another person. For them victory means everything. So in an argument they twist words, call names, threaten, manipulate procedures, and attempt to extend the debate as long as possible and along as many fronts as possible. (R. Hughes)

Titus 3:9 **But** (adversative) **make it a habit to avoid and shun** (περίστημι, PMImp.2S, Iterative, Command) **stupid** (Noncompl. Acc.; moronic, foolish) **discussions** (Acc. Dir. Obj.; debates, controversies, human viewpoint) **and** (connective) **family pedigrees** (Acc. Dir. Obj.; genealogies) **and** (connective) **contentions** (Acc. Dir. Obj.; quarrels, strife) **and** (connective) **legal** (Acc. Gen. Ref.) **battles** (Acc. Dir. Obj.; disputes, wranglings), **for** (explanatory) **they are** (εἰμί, PAI3P, Descriptive) **useless** (Pred. Nom.; unprofitable) **and** (connective) **vain** (Pred. Nom.; empty, worthless, purposeless).

^{BGT} **Titus 3:9** μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας νομικὰς περιίστασο· εἰσὶν γὰρ ἀνωφελεῖς καὶ μάταιοι.

^{VUL} **Titus 3:9** stultas autem quaestiones et genealogias et contentiones et pugnas legis devota sunt enim inutiles et vanae

LWB **Titus 3:10** After one or two warnings, reject [dismiss] a schismatic man [heretic],

^{KW} **Titus 3:10** A heretical person causing divisions, after one or two admonitions be rejecting,

^{KJV} **Titus 3:10** A man that is an heretick after the first and second admonition reject;

TRANSLATION HIGHLIGHTS

Paul takes accurate Bible doctrine seriously. He commands (Imperative mood) Titus to dismiss a troublesome man from the midst of a congregation (Dramatic Present tense) after one or two warnings. Both the Greek and Latin word for this type of person is “heretic.” This is a person who not only chooses his or her own opinions over Scripture, but they are unable to keep to themselves and therefore cause divisions and schisms in the church to get their own way. Titus is going to meet a lot of false teachers in his new job on the island of Crete. When he comes across one, he is to give no more than two warnings. If they are not heeded, he is to have this person voluntarily or involuntarily removed from the assembly. This is a job that the pastor should oversee because he is the authority in his church. This is not a job that someone in the assembly takes upon himself. Yes, I have seen this happen several times. So far, in every case, the person who had to be ejected from the church was a woman. This could be a mere coincidence, or perhaps a hint that females in particular have a problem with authority in our day and age.

RELEVANT OPINION

Here “heretic” refers to one who promotes division by his views. (D. Guthrie) Church discipline is still necessary. Unfortunately, few churches take it seriously enough to act with courage and boldness when necessary. The pervasive philosophy of tolerance, along with the desire to be inoffensive, drives the church to compromise. To ignore the harm or false teaching or to overlook continued sin is to render a disservice to the church and the offending believer. Allowing a sin to continue will never rescue a person from disobedience. (M. Anders) The tendency of such departures from the doctrine of the Church to assume more and more of a deadly character, and to depart wider and wider from the truth, gave to the name of heretic a darker shade of condemnation in the mouth of Church writers as time advanced. (A. Hervey)

Titus 3:10 After one (Acc. Measure) or (connective) two (Acc. Measure) warnings (Adv. Acc.), reject (παραιτέομαι, PMImp.2S, Dramatic, Command, Deponent; dismiss, excuse) a schismatic (Noncompl. Acc.; divisive, troublesome, heretic) man (Acc. Dir. Obj.),

^{BGT} **Titus 3:10** αἰρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νοουθεσίαν παραιτοῦ,

^{VUL} **Titus 3:10** hereticum hominem post unam et secundam correptionem devita

LWB Titus 3:11 Understanding [from the application of doctrine] that such a person as this has become subverted [turned aside from true doctrine] and is constantly

sinning [perpetual carnality], with the result that he is self-condemned [by his rejection of true Bible doctrine].

^{KW} **Titus 3:11** Knowing that he that is of such a character has been perverted, and keeps on constantly sinning, being self-condemned.

^{KJV} **Titus 3:11** Knowing that he that is such is subverted, and sinneth, being condemned of himself.

TRANSLATION HIGHLIGHTS

In case Titus thinks Paul's command to eject an heretic from the assembly is harsh treatment, Paul says he should understand from the application of the doctrine in his soul (Intensive Perfect tense) that a person with this character has become subverted from true doctrine. You don't treat someone like this just because you don't like him or her. You do this as a last result after warnings because you understand that they have been subverted from the truth and are dangerous to other believers. Not only that, but if they continue to embrace false teaching, they will be in a state of constant sinning (Durative Present tense). Obviously a person in perpetual carnality is not good to have in the assembly. Unsuspecting new believers may be enticed from the truth to follow such a reprobate. Paul says there is a tragic personal result in being subverted from the truth and being locked-in to perpetual carnality - and that is the irony of self-condemnation. His or her erroneous thoughts and behavior are the vehicle for their own self-destruction.

RELEVANT OPINION

Cutting such a person off from Christian association has the individual's repentance at heart. Once the person feels the isolation, perhaps he will consider his error and change ... Here is a warning for everyone. Those who dabble in false ideas and theological oddities or those who sin and refuse to come to terms with their disobedience follow a dangerous path that leads to self-deception. It happens slowly as a person permits himself self-apportioned leniency, ignoring the warning signs, the rebukes, the sinful habits that engulf him. Through negligence and unbelief, these Christians become self-condemned. By willfully rejecting the truth, they pronounce judgment on themselves. (M. Anders) It means the complete perversion of the man's Christian character, so as to leave no hope of his amendment. (A. Hervey) The heretical person has shown himself to be clearly guilty and therefore has himself provided the basis for his dismissal. (G. Knight, III)

Titus 3:11 Understanding (οἶδα, Perf.APtc.NMS, Intensive, Modal; from the application of doctrine) **that** (subordinating) **such a person as this** (Subj. Nom.) **has become subverted** (ἐκστρέφω, Perf.PI3S, Intensive; turned aside from true doctrine) **and** (continuative) **is constantly sinning** (ἁμαρτάνω, PAI3S, Iterative & Durative), **with the result that he is** (εἰμί, PAPtc.NMS, Descriptive, Result) **self-condemned** (Pred. Nom.; he condemns himself by rejecting true Bible doctrine).

^{BGT} **Titus 3:11** εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἀμαρτάνει ὧν αὐτοκατάκριτος.

^{VUL} **Titus 3:11** sciens quia subversus est qui eiusmodi est et delinquit proprio iudicio condemnatus

LWB Titus 3:12 After I send Artemus [pastor of Lystra] or Tychicus [another capable replacement] to you, make every effort to come face-to-face to me at Nicopolis, for I am determined to spend the winter there.

^{KW} **Titus 3:12** When I shall send Artemus to you or Tychicus, do your best to come to me at Nicopolis, for there I have determined to spend the winter.

^{KJV} **Titus 3:12** When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

TRANSLATION HIGHLIGHTS

Paul has assigned this hazardous duty on Crete to Titus because he knows he will get the job done. But it was not his intention to leave him there indefinitely. Paul wants to spend the winter in Nicopolis (Culminative Aorist tense) and he wants Titus to make every effort (Constative Aorist tense) to join him there. Writing letters back-and-forth is great, but now and then he wants to spend some time with his good friend and fellow laborer in Christ. Paul is even making arrangements to send a replacement for Titus, so there is someone to keep his work alive and prosperous across the island. He is considering Artemus - the pastor of Lystra, or Tychicus - a capable replacement, as candidates. If this plan works out, Titus gets a winter vacation on the coast of the Adriatic Sea with the apostle. Nicopolis was known for its harsh winters, so don't think he and Titus were shouting "surfs up, dude!" from afar. But it sure beat prison, which Paul was not in at this time – since he was quite determined (Intensive Perfect tense) to make this all happen in Nicopolis.

RELEVANT OPINION

The most obvious reason for Paul's wintering at Nicopolis is that it was near Apollonia, the harbour opposite Brindisium, which would be his way to Rome, and also well situated for the missionary work in Dalmatia, which we learn from 2 Tim. 4:10 was in hand. (A. Hervey) From this provident care of the apostle for the church, we learn that it is very dangerous and hurtful to any church to be left destitute of its ministers and teachers, even for a very short time ... The weakness of faith without continual support, and that if there is not continual watering as well as planting, whatever is best begun will easily decay, and being once decayed it is most difficult to recover. (T. Taylor)

Titus 3:12 After (temporal) I send (πέμπω, AASubj.1S, Culminative, Temporal) Artemus (Acc. Dir. Obj.; pastor of Lystra) or (connective) Tychicus (Acc. Dir. Obj.; another capable replacement) to you (Acc. Adv.), make every effort (σπουδάζω, AAImp.2S, Constative, Command; be diligent) to come (ἔρχομαι, AAInf., Culminative, Inf. As Dir. Obj. of

Verb, Deponent) face-to-face to me (Prep. Acc.) at Nicopolis (Acc. Place), for (explanatory) I am determined (κρίνω, Perf.AI1S, Intensive; have decided) to spend the winter (παραχειμάζω, AAInf., Culminative, Inf. As Dir. Obj. of Verb) there (Adv. Place).

^{BGT} **Titus 3:12** Ὅταν πέμψω Ἀρτεμᾶν πρὸς σὲ ἢ Τύχικον, σπούδασον ἔλθειν πρὸς με εἰς Νικόπολιν, ἐκεῖ γὰρ κέκρικα παραχειμάσαι.

^{VUL} **Titus 3:12** cum misero ad te Arteman aut Tychicum festina ad me venire Nicopolim ibi enim statui hiemare

LWB Titus 3:13 Escort with great haste Zenas the lawyer and Apollos on this journey, so that nothing is lacking for them.

^{KW} **Titus 3:13** Zenas the lawyer, and Apollos, diligently set forward on their journey in order that not even one thing be lacking to them.

^{KJV} **Titus 3:13** Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

TRANSLATION HIGHLIGHTS

Titus has extremely good authority orientation. Paul is able to give him orders (Imperative of Command) and Titus has no problems doing anything he asks for the sake of the ministry. Titus is completely at Paul's disposal by his own choice. Evidently Titus also has some financial backing, because Paul tells him to bring Zenas and Apollos with him. He is somewhat worried that their journey might lack food, ample clothing and money (Pictorial Present tense), so Titus is to escort them with a sense of great urgency to Nicopolis. If Titus has the means, he might even pre-pay the cost of their trip and send them on ahead of him.

RELEVANT OPINION

These two men are to be received by Titus and outfitted for the continuation of their journey. It is very likely that they would be bearers of this letter ... It also implied escorting the traveler part of the way. Titus is to care for this matter diligently. (H. Kent, Jr.) The godly, who profess love for the truth, may not neglect those who publish it, but must cheerfully minister unto their necessities, to the end that they themselves may be helpers to the truth. (T. Taylor)

Titus 3:13 Escort with great haste (adv.; urgency) **Zenas** (Acc. Dir. Obj.) **the lawyer** (Acc. Appos.) **and** (connective) **Apollos** (Acc. Dir. Obj.) **on this journey** (προπέμπω, AAImp.2S, Constative, Command; accompany), **so that** (purpose) **nothing** (Subj. Nom.) **is lacking** (λείπω, PASubj.3S, Pictorial, Purpose; deficient) **for them** (Dat. Adv.).

^{BGT} **Titus 3:13** Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶν σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπη.

^{VUL} **Titus 3:13** Zenan legis peritum et Apollo sollicite praemitte ut nihil illis desit

LWB Titus 3:14 **And also, let ours [Cretan believers] learn by engaging in honorable [divine] production, so that they are not unfruitful [in their evangelistic ministry].**

^{KW} **Titus 3:14** And let those also who are ours learn to busy themselves constantly in good works for necessary needs in order that they may not be unfruitful.

^{KJV} **Titus 3:14** And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

TRANSLATION HIGHLIGHTS

Before closing this letter to Titus, Paul has a last minute request – actually a further explanation of his overall travel plans so Titus isn't worried about what he might be leaving behind. Paul suggests to Titus that the Cretan believers need a chance to put what they have been learning from him (Iterative Present tense) into practice. They need a chance to engage in some honorable evangelistic production (Iterative Present tense), to stretch their wings, so to speak. In other words, it might be good for the Cretans if Titus was to take a little vacation and give them a chance to “hold things together” while he is gone. Paul doesn't want them to be unfruitful (Potential Subjunctive mood) in their own ministries. Let's see how well they do with the boss out of town!

RELEVANT OPINION

Holiness is not a gift, it is a growth; and a growth, not like that of a plant, which is unconscious, but a growth that involves obedience. Maintain “works” means to give them continuance, by aliment and nurture. There is a comprehensiveness in the word “works,” for life covers a large sphere. We are apt to forget that Christianity covers all spheres – the civil, social, moral, spiritual. We believe in the Christianization of common life. (W. Stratham) Titus should not shoulder the whole burden, for the people must learn to devote themselves to it, too. (A. Nute) This verse suggests that the inherent Cretan idleness still needed to be watched: even with divine help it is no easy matter to destroy deep-seated habit. (W. Lowstuter) The task of supplying Zenas and Apollos with things requisite for their journey, seems to have suggested to the apostle the thought that the brethren generally in Crete should be admonished to lend their help and cooperation in matters of that description. (P. Fairbairn)

Titus 3:14 **And** (continuative) **also** (adjunctive), **let ours** (Subj. Nom.; Cretan believers) **learn** (μανθάνω, PAImp.3P, Iterative, Hortatory) **by engaging in** (προϊστημι, PMInf., Iterative, Means) **honorable** (Descr. Gen.; divine) **production** (Gen. Adv.; good works), **so that** (purpose) **they are** (είμι, PASubj.3P, Descriptive, Potential) **not** (neg. particle) **unfruitful** (Pred. Nom.; in their evangelistic ministry).

^{BGT} **Titus 3:14** μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προΐστασθαι εἰς τὰς ἀναγκαίαις χρείαις, ἵνα μὴ ὤσιν ἄκαρποι.

^{VUL} **Titus 3:14** discant autem et nostri bonis operibus praeesse ad usus necessarios ut non sint infructuosi

LWB Titus 3:15 All those who are with me salute you. Greet those who care about me in the sphere of doctrine. Grace be with you all.

^{KW} **Titus 3:15** All those with me send greetings to you. Greet those who are fond of us in the Faith. The grace be with you all.

^{KJV} **Titus 3:15** All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen. <It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.>

TRANSLATION HIGHLIGHTS

Paul closes his letter by conveying a salute (Customary Present tense) to Titus from those who are with him. And he, in turn, sends greetings (Constative Aorist tense) to those who are with Titus that care about him in the sphere of doctrine. The phrase “sphere of doctrine” qualifies his greetings, in a way, because many Cretans did not like Paul. The feeling was mutual when it came to false teachers and other heretics. But Paul did send warm greetings and a salute to those who were his friends because of Bible doctrine. “Phileo” is the word for category 3 friendship, what we often call brotherly love. He ends with his frequently used “grace be with you all” salutation.

RELEVANT OPINION

In the formulation of the greeting addressed to “those who love us in the faith,” some scholars see an explicit exclusion of the heretics, who are only remembered in the more inclusive final greeting. (M. Dibelius) The recipients of this greeting are those who remain in the bonds of brotherly love in that “faith” and are distinguished by this designation from others who are disloyal to Paul and his gospel. (G. Knight, III) Those who love us in the faith are closer to us than many others with whom our fellowship exists on superficial levels but lacks the deep center. (F. Gealy)

Titus 3:15 All (Nom. Measure) those (Subj. Nom.) who are (ellipsis) with me (Gen. Accompaniment) salute (ἀσπάζομαι, PMI3P, Customary, Deponent) you (Acc. Dir. Obj.). Greet (ἀσπάζομαι, AMImp.2S, Constative, Command, Deponent) those (Acc. Dir. Obj.) who care about (φιλέω, PAPtc.AMP, Descriptive, Substantival; are affectionate towards, brotherly love) me (Acc. Dir. Obj.) in the sphere of doctrine (Loc. Sph.). Grace (Subj. Nom.) be (ellipsis) with you (Gen. Accompaniment) all (Gen. Measure).

^{BGT} **Titus 3:15** Ἀσπάζονται σε οἱ μετ' ἐμοῦ πάντες. ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. Ἡ χάρις μετὰ πάντων ὑμῶν.

^{VUL} **Titus 3:15** salutant te qui mecum sunt omnes saluta qui nos amant in fide gratia Dei cum omnibus vobis amen

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