

# Notes on Titus

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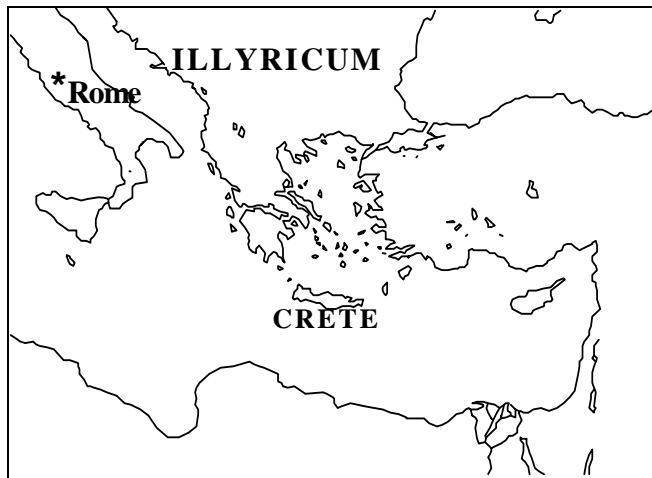
## Introduction

### HISTORICAL BACKGROUND

Paul may have visited Crete more than once. It seems unlikely that he would have had time to plant a church in Crete on his way to Rome as a prisoner (Acts 27:7-13, 21). One may have already been in existence then (cf. Acts 2:11). Perhaps Paul returned to Crete following his release from his first Roman imprisonment. In any case, he had been there and had instructed Titus to remain there when he departed (Titus 1:5).

Evidently Paul wrote Titus after he wrote 1 Timothy and before he wrote 2 Timothy. Titus 3:12 seems to indicate that his plans were more settled than when he wrote 1 Timothy 3:14.<sup>1</sup>

Titus was a Greek Gentile (Gal. 2:3). He had probably become a Christian under the influence of Paul and had become one of the apostle's protégés (Titus 1:4). Titus had been with Paul since the apostle's early ministry. He accompanied Paul and Barnabas on their mission of mercy to the Jerusalem church when Paul was laboring in Antioch of Syria, Titus' home. This happened before Paul's first missionary journey (Gal. 2:1; Acts 11:27-30). Titus was also Paul's special representative to the Corinthian church during Paul's third missionary journey. He carried the "severe letter" from Ephesus (2 Cor. 12:18; cf. 2 Cor. 2:3-4; 7:8-12) and, returning to Ephesus through Macedonia, met Paul in Macedonia (2 Cor. 7:6-16). He was, in addition, the leader of the group of men Paul sent to the churches in Macedonia and Achaia to pick up the collection for the poor saints in Jerusalem (2 Cor. 8:6, 16, 23).



"Tradition has it that Titus, having become first bishop of Crete, died there in advanced years. His successor, Andreas Cretensis, eulogized him in the following terms: 'The first foundation-stone of the Cretan church; the

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<sup>1</sup>Philip H. Towner, *1-2 Timothy & Titus*, p. 19.

pillar of the truth; the stay of the faith; the never silent trumpet of the evangelical message; the exalted echo of Paul's own voice'.<sup>2</sup>

Paul left Titus in Crete to set the church there in order (Titus 1:5). However, he planned to send Artemas or Tychicus to relieve Titus so Titus could join Paul in Nicapolis for the winter (3:12). There were several towns with the name "Nicapolis" in Paul's arena of ministry. This one was probably the one in Illyricum (parts of modern Croatia, Bosnia-Herzegovina, and northern Albania) that lay east of northern Italy across the Adriatic Sea. When Paul wrote 2 Timothy, Titus was with him (2 Tim. 4:10, Dalmatia being another name for Illyricum). Perhaps Paul also wrote this letter from Nicapolis or maybe from Macedonia (1 Tim. 1:3) or some other place. A date between A.D. 62 and 66 seems a safe estimate for the time of its composition. Zenas and Apollos may have delivered this letter to Titus on Crete (Titus 3:13).

The churches on the island of Crete were unorganized, though there appear to have been Christians in many of its cities (1:5). Titus' task of setting the churches in order included dealing with false teachers (1:10-11). The Cretans had a reputation for being idle and somewhat corrupt (1:12). These traits apparently characterized some of the Christians as well as the false teachers (3:14). Part of Titus' task consisted of motivating them to change.

"Nowhere else does Paul more forcefully urge the essential connection between evangelical truth and the purest morality than in this brief letter."<sup>3</sup>

"The dominant theme in Titus, therefore, is *good works* (1:8, 16; 2:7, 14; 3:1, 8, 14), that is, exemplary Christian behavior and that *for the sake of outsiders* (2:5, 7, 8, 10, 11; 3:1, 8)."<sup>4</sup>

## OUTLINE

- I. Salutation 1:1-4
- II. Instructions for setting the church in order 1:5—3:11
  - A. The appointment of elders 1:5-9
  - B. The correction of false teachers 1:10-16
  - C. The conduct of the saints 2:1—3:11
    - 1. The behavior of various groups in the church 2:1-15
    - 2. The behavior of all in the church 3:1-11
- III. Conclusion 3:12-15

<sup>2</sup>Philip E. Hughes, *Paul's Second Epistle to the Corinthians*, p. 76. See also Eusebius, *The Ecclesiastical History of Eusebius Pamphilus*, 3.4.

<sup>3</sup>D. Edmond Hiebert, "Titus," in *Ephesians-Philemon*, vol. 11 of *The Expositor's Bible Commentary*, p. 424.

<sup>4</sup>Gordon D. Fee, *1 and 2 Timothy, Titus*, p. 12.

## Exposition

### I. SALUTATION 1:1-4

As usual, Paul began this letter with comments that not only introduced himself and greeted his reader but also set the tone for his emphasis in what followed. The emphasis in this section is on Paul's duty and the nature of his message rather than on his authority. This salutation is remarkably long and heavy for such a short epistle. Only Paul's salutation in Romans is longer. This fact reflects the seriousness of the matters that Paul addressed in this letter.

"Ultimately what Paul has done in this introduction is to place his own apostolate at the center of God's story; his authority and message are essential to it and derive their meaning from it. Thus, Paul is authenticating the ministry of his coworker Titus by establishing his own authority to instruct Titus."<sup>5</sup>

1:1 Paul introduced himself as a bond-servant (Greek *doulos*, lit. slave) of God, and an apostle of Jesus Christ. Then he explained the ministries each of these titles represented. Paul usually commented on the source of his apostleship, but here he wrote of its purpose.

"Undoubtedly the background for the concept of being the Lord's slave or servant is to be found in the Old Testament scriptures. For a Jew this concept did not connote drudgery, but honor and privilege. It was used of national Israel at times (Isa 43:10), but was especially associated with famous OT personalities, including such great men as Moses (Joshua 14:7), David (Ps 89:3; cf. 2 Sam 7:5, 8) and Elijah (2 Kings 10:10); all these man were 'servants (or slaves) of the Lord'"<sup>6</sup>

God's bond-servant brings God's elect to saving faith in Christ. Christ's apostle brings the saints into the knowledge of God's truth that He has designed to produce godly living.

"The doctrine of divine election firmly establishes the believer's eternal security. God has not left the believer's assurance of salvation captive to changing feelings or faltering faith. Rather, the faithfulness of God demonstrated in his divine election secures the believer's salvation in the will and purposes of God himself."<sup>7</sup>

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<sup>5</sup>Philip H. Towner, *The Letters to Timothy and Titus*, p. 665.

<sup>6</sup>The NET Bible note on 1:1.

<sup>7</sup>Thomas D. Lea and Hayne P. Griffin Jr., *1, 2 Timothy, Titus*, p. 265. Griffin wrote the commentary on Titus in this volume.

"Although surrounded with mystery, the biblical teaching on election is for believers and is intended as a practical truth. It assures faithful, struggling believers that their salvation is all of God from beginning to end."<sup>8</sup>

1:2 God intended both prongs of Paul's ministry, evangelism and edification, to bring individuals into the fullness of eternal life.

"'Resting on' [NIV] is from the single Greek word *epi*. But it is better to understand this word as 'with a view to,' as in Ephesians 2:10. Thus Paul's thought is that all of his ministry is 'with a view to' eternal life."<sup>9</sup>

This hope was something God had promised from eternity past.<sup>10</sup> God had long since proved Himself consistently faithful to His promises. The unusual epithet "who cannot lie" (*apseudes*, free from falsehood) brings out the absolute trustworthiness of the hope just mentioned.

There is ancient evidence that Cretans considered lying culturally acceptable.<sup>11</sup>

"But a more specific pagan theology may be at the root. Paul's reference to 'the God who does not lie' could well lampoon the character of the Zeus of Cretan tales, who in fact did lie to have sexual relations with a human woman (taking the human form of her husband). This same Zeus was also held to be the epitome of virtue (defined by his possession of the cardinal virtues), a dimension of his character that will come more into focus later in the letter."<sup>12</sup>

1:3 In recent times, however, God had revealed new information to His apostles concerning the hope of eternal life that God had promised long ago. Paul was referring to the gospel.<sup>13</sup> God had commanded him to pass it on (Acts 26:16-18; cf. 1 Cor. 9:16), and He has commanded us to do the same (Matt. 28:19-20).

Paul's reference to God as "our Savior" introduces the thought of salvation, which is a key theme in this epistle (cf. v. 4; 2:10-11, 13; 3:4-6). Salvation is a present reality in the life of the church.

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<sup>8</sup>Hiebert, p. 427.

<sup>9</sup>A. Duane Litfin, "Titus," in *The Bible Knowledge Commentary: New Testament*, pp. 761-72.

<sup>10</sup>George W. Knight III, *The Pastoral Epistles*, p. 284.

<sup>11</sup>See Bruce W. Winter, *Roman Wives, Roman Widows: The Appearance of New Women and the Pauline Communities*, pp. 149-50.

<sup>12</sup>Towner, *The Letters . . .*, p. 670.

<sup>13</sup>Knight, p. 285; Towner, *The Letters . . .*, p. 672.

1:4 There is not enough information in the New Testament to clarify the sense in which Titus, like Timothy, was Paul's "true child" (Gr. *gnesio tekno*) in the faith. Perhaps Paul had led him to Christ.<sup>14</sup> But the apostle had definitely taken him under his wing as a protégé. Paul made it clear to all readers that he regarded Titus, an uncircumcised Gentile, and himself, a Jew, as sharing the same faith.

Note the testimony to the deity of Christ that Paul gave by referring to both Christ Jesus and God the Father as "our Savior" (vv. 3-4).

"Here alone he [Paul] calls Christ *soter*, 'Savior,' rather than *kurios*, 'Lord.' It is as if he anticipates the two crucial theological arguments that undergird his ethical exhortations in chapters 2 and 3, in both of which Christ as Savior is at the center (2:13; 3:6) as the one through whom God's grace has come to save us and to instruct and enable us in living godly (2:11ff.) and peaceful (3:1ff.) lives."<sup>15</sup>

"But both colliding and resonating with this story line was the religious-political discourse of Imperial Rome. At this point in time, the emperor freely took the title 'savior' to himself. A Savior Christology, such as Paul constructs powerfully in this letter, would surely also level a subversive blow at this claim (cf. on 1 Tim 6:14)."<sup>16</sup>

"This theologically rich introduction to the Epistle to Titus moves in scope from Paul's reflections on the sovereignty of God in human salvation to Paul's role in achieving God's purposes."<sup>17</sup>

"Although this theology is common in salutations, . . . it addresses specific issues in Crete, where Titus was dealing with a Jewish influence that most likely downplayed Christ (cf. 1:10)."<sup>18</sup>

## **II. INSTRUCTIONS FOR SETTING THE CHURCH IN ORDER 1:5—3:11**

As in 1 Timothy, Paul plunged into the business of his letter immediately since he was writing a trusted colleague. This partially explains the absence of a thanksgiving section in these two epistles. The serious threat of false teaching may be another reason. By contrast, 2 Timothy is more personal, and it contains a thanksgiving.

<sup>14</sup>William Barclay, *The Letters of Timothy, Titus and Philemon*, p. 265.

<sup>15</sup>Knight, p. 286.

<sup>16</sup>Towner, *The Letters . . .*, p. 676.

<sup>17</sup>Griffin, p. 274.

<sup>18</sup>William D. Mounce, *Pastoral Epistles*, p. 383.

### **A. THE APPOINTMENT OF ELDERS 1:5-9**

Paul began his instructions with these directions to emphasize the priority of setting qualified leaders over the affairs of the local churches (cf. Acts 6:3).

1:5 Titus, like Timothy, served as the agent of an apostle with apostolic authority. He was in a position of authority over the other local Christians.

"Timothy was not the pastor of the church at Ephesus in the modern sense of that term; nor was Titus the bishop of the Cretan churches, as is sometimes thought. Both men are addressed as the personal representatives of the apostle Paul and had been left at their stations to carry out the work assigned to them by the apostle."<sup>19</sup>

"Titus may have been older, more mature and therefore less prone to depression and the need for encouragement than was Timothy. The Cretan situation was also less serious, and Titus was in less danger."<sup>20</sup>

The public reading of this epistle would have helped the Christians recognize Titus' authority and submit to Paul's instructions.

The churches in Crete needed organization. The ones in Ephesus, where Timothy was when Paul wrote 1 Timothy, had been in existence longer and seem to have been better organized. An evidence of this may be that in 1 Timothy Paul wrote about removing bad elders (1 Tim. 5:19-25). In Titus we see no need for this. Paul prescribed an organizational structure but left it flexible. He did not dictate the details but left these open for local leaders to determine. Consequently the quality of the church's leaders was very important.

"It is . . . impossible to determine how many elders would have been selected *in every town* (meaning 'in the house church of each town'); but the general rule would probably have been a plurality of leaders."<sup>21</sup>

We do not know how many churches there were on Crete, but Homer, who lived in the ninth century B.C., referred to the island as "Crete of the hundred cities."<sup>22</sup> It was heavily populated.

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<sup>19</sup>D. Edmond Hiebert, *Titus and Philemon*, p. 7.

<sup>20</sup>Mounce, p. 385.

<sup>21</sup>Towner, *1-2 Timothy . . .*, p. 224. Cf. Phil. 1:1.

<sup>22</sup>Cited by Barclay, p. 268.

1:6-9 Paul listed 17 qualifications for an elder here. First Timothy 3 contains 15, but they are very similar and in some cases identical, though some here are new.

"Since the office of bishop is one of authority and power, the vices named are those to which persons in such positions are tempted."<sup>23</sup>

### Social and domestic qualifications

1. "Above reproach" (v. 6), blameless, is the translation of the Greek word used in 1 Timothy 3:10 (*anegkletos*) to describe deacons, there translated "beyond reproach." Paul used a synonym as the first qualification of elders in 1 Timothy 3:2 (*anepilempton*) translated there "above reproach." The words are virtually the same and mean that the elder must have no obvious flaw in his character or conduct that would bring justifiable criticism on him or the church. Paul gave the reason for this qualification in verse 7a.

". . . the purpose of this code is identical to that of 1 Timothy 3 in that it is meant to test the candidate's 'blamelessness.' The broad standard appears twice at the head of the list (vv. 6, 7; compare 1 Tim 3:2). Then the remainder of the verses place 'blamelessness' into a concrete framework, treating the domestic, personal and ecclesiastical aspects of the candidate's life."<sup>24</sup>

2. "Husband of one wife" (Gr. *mias gunaikos aner*; v. 6; 1 Tim. 3:2) means he must presently be a moral husband at least.<sup>25</sup>
3. "Having children who believe" (Gr. *tekna echon pista*, v. 6; 1 Tim. 3:4) adds a factor not present in 1 Timothy. While the churches in Crete appear to have been young, the fathers in them were old enough to have believing children. The elder must have his children under control.<sup>26</sup> The context seems to limit the children to those who are still living at home and are not yet adults, assuming the elder had children.<sup>27</sup>

<sup>23</sup>F. D. Gealy, *The First and Second Epistles to Timothy and the Epistle to Titus*, in *The Interpreter's Bible*, 11:528.

<sup>24</sup>Towner, *1-2 Timothy* . . . , p. 224.

<sup>25</sup>See my discussion of this qualification in the 1 Timothy notes. See also Patrick Fairbairn, *Commentary on the Pastoral Epistles*, Appendix B.

<sup>26</sup>Knight, p. 290.

<sup>27</sup>Towner, *1-2 Timothy* . . . , p. 255.

"One view understands Paul to be limiting membership in the office to those whose family members all believe; *pista* can certainly bear this meaning.<sup>28</sup> Another view is that the term means, more generally, 'faithful' or 'trustworthy' (1:9; 3:8; 1 Tim. 3:11; compare 1 Tim 1:15; 3:1), which quality is then delineated in the phrase that follows. While the first view is possible, it seems to place more stringent requirements on the elder than does 1 Timothy 3:4. Moreover, in view of this parallel, Paul probably means that the elder's children are to be faithful in obeying the head of the house. In fact, the rest of the verse contrasts 'faithful' with *the charge of being wild and disobedient*, which suggests a more general kind of faithfulness."<sup>29</sup>

This second view also seems correct since the decision to believe in Christ is the child's, and even the best Christian parent cannot guarantee it.

"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. If the children are small, the problem is not too great; but mature children go through a tremendous shock when all of a sudden their household becomes 'religious'! A wise father first wins his own family to Christ and gives them a chance to grow before he pulls up stakes and moves to Bible school. We would have fewer casualties in the ministry if this policy were followed more often."<sup>30</sup>

### Personal qualifications

Paul next listed five vices (v. 7) and then (strong "but," Gr. *alla*) seven virtues (vv. 8-9).

4. "Not self-willed" (*me authade*; v. 7), self-pleasing, means he is not arrogant or overbearing. He does not insist on having his own way. Such a person will usually take other people's criticisms and suggestions. Much damage has been done in churches by elders who force their own wills on the other elders.

<sup>28</sup>Warren W. Wiersbe, *The Bible Exposition Commentary*, 2:261; and J. Vernon McGee, *Through the Bible with J. Vernon McGee*, 5:486, held this view.

<sup>29</sup>Towner, *1-2 Timothy* . . . , p. 255.

<sup>30</sup>Wiersbe, 2:261. On the subject of a special "call" to "the ministry," see Edward L. Hayes, "The Call to Ministry," *Bibliotheca Sacra* 157:625 (January-March 2000):88-98.



"God's household manager must be a servant, not stubbornly self-willed, since it is God's household, not his own (cf. Mark 10:41-45; 1 Cor. 3:5-9; 4:1-2)."<sup>31</sup>

5. "Not quick-tempered" (Gr. *me orgilon*; v. 7), soon angry, is also a negative trait described elsewhere as being uncontentious (1 Tim. 3:3).
6. "Not addicted to wine" (Gr. *me paroinon*; v. 7) also appears in 1 Timothy 3:3.
7. "Not pugnacious" (Gr. *me plekten*; v. 7) or violent, a striker, is also in 1 Timothy 3:3.
8. "Not fond of sordid gain" (Gr. *me aischrokerde*; v. 7) restates "free from the love of money" (1 Tim. 3:3) with emphasis on "making profit out of Christian service, rather than dishonest gain . . ."<sup>32</sup>

"Complete honesty in financial matters and an attitude of detachment toward wealth (compare 1 Tim 6:7-8, 17-19) that leads to generosity are the signs of a leader who will be able to model faithfulness in these things before the congregation."<sup>33</sup>

9. "Hospitable" (Gr. *philoxenon*; v. 8) also occurs in 1 Timothy 3:2.
10. "Loving what is good" (Gr. *philagathon*; v. 8) is obvious in meaning. Paul did not mention it in 1 Timothy.
11. "Sensible" (Gr. *sophrona*; v. 8) means sober, sober-minded, self-controlled. The NASB translators rendered the same Greek word "prudent" in 1 Timothy 3:2.
12. "Just" (Gr. *dikaion*; v. 8) means upright, fair, equitable.
13. "Devout" (Gr. *hosion*; v. 8) means holy, set apart to God.
14. "Self-controlled" (Gr. *egkrate*; v. 8) means disciplined and temperate.

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<sup>31</sup>Fee, p. 174.

<sup>32</sup>C. K. Barrett, *The Pastoral Epistles*, p. 129.

<sup>33</sup>Towner, *1-2 Timothy . . .*, pp. 226-27.

### Doctrinal qualifications

15. "Holding fast the faithful word" (v. 9; 1 Tim. 3:2) means he remains committed to God's truth and does not depart from it. He conserves it and preserves it from dilution, deletion, and distortion.
16. "Able . . . to exhort in sound doctrine" (v. 9; 1 Tim. 3:2) means he can encourage others with the Scriptures.
17. "Able . . . to refute those who contradict" (v. 9; 1 Tim. 3:2) means he can point out the error of false teaching and explain why it is wrong.

"Collectively, then, the force of this ideal profile of leadership, constructed of stereotypical faults to be avoided and positive virtues to be cultivated, is to project an image of public respectability and good reputation for which Paul co-opts the model of the Hellenistic ideals."<sup>34</sup>

"In admitting a man to the ministry [of an elder] the primary consideration must ever be the integrity of his character rather than his spectacular gifts."<sup>35</sup>

Modern elder boards would do well to study these qualifications and those of deacons (1 Tim. 3:8-13) to construct a list on which all members of the board agree. I suggest that they should also agree on an "official" interpretation of the qualifications. This will preclude others in the church from causing division by pitting one elder's personal interpretation against that of another elder.

In contrast to 1 Timothy 3, Titus 1 contains no mention of deacons. This may reflect a less advanced stage of church organization in Crete than what existed in Ephesus, since deacons were the assistants of the elders.<sup>36</sup> Another possibility is that the churches in Crete were smaller and so did not need formally recognized deacons.

### **B. THE CORRECTION OF FALSE TEACHERS 1:10-16**

Paul emphasized the need to guard the church against false teaching to inform Titus how to deal with the problems false teachers create. The instructions in this pericope naturally grew out of Paul's emphasis on the elder's responsibility to handle the Scriptures accurately and to correct those who misrepresent them (v. 9).

1:10-11 Paul characterized the false teachers as rebellious (against God's truth) and empty talkers; their words were only human opinion rather than God's Word. He also said they were deceivers. Their listeners expected that what they were teaching was the truth, but it was not. Such men existed especially among the Jews, perhaps orthodox Jews, but mainly among

<sup>34</sup>Idem, *The Letters* . . . , p. 690.

<sup>35</sup>Hiebert, *Titus and* . . . , p. 37.

<sup>36</sup>J. N. D. Kelly, *A Commentary on the Pastoral Epistles*, p. 230. Cf. 1:5.

Jewish Christians. Many Jews lived on the island of Crete.<sup>37</sup> Titus had to shut their mouths because they were causing great upheaval in the church. Their motive, Paul revealed, was money obtained illegitimately, probably by teaching falsehood under the guise of truth. According to Polybius, the Cretans had a reputation for loving money.<sup>38</sup>

"When a teacher or a preacher looks on his teaching or preaching as a career designed for personal advancement and personal profit and gain, he is in a perilous condition."<sup>39</sup>

"The term 'households' may refer specifically to actual family units; however, the term probably refers to house-churches where most Christian instruction was conducted."<sup>40</sup>

I prefer the normal meaning of the word, which is family units.

1:12-13a The Cretan poet that Paul quoted was Epimenides, who lived in the sixth century B.C. Other Pauline citations of pagan writers appear in Acts 17:28 (Aratus) and 1 Corinthians 15:33 (Menander). This line from one of Epimenides' writings had received wide acceptance in the Greek world as being true. Paul agreed with this poet. The Cretans generally tended to be liars, beastly, lazy, and gluttonous.

"So notorious were the Cretans that the Greeks actually formed a verb *ketizein*, to *Cretize*, which meant *to lie and to cheat* . . ."<sup>41</sup>

1:13b-14 Paul evidently felt these qualities marked the false teachers especially. Therefore he charged Titus to rebuke them sharply.

"Failure to confront problems within the church, whether theologically or practically based, may be indicative of a basic indifference with regard to God's truth or the nurturing of truly Christian relationships. The fear of giving offense and a highly individualized view of personal faith may discourage church leaders from following the biblical mandate to rebuke. The restoration that is possible both in fellowship and in sound doctrine is compromised by this reluctance to confront. Loving, sensitive, yet firm

<sup>37</sup>Flavius Josephus, *Antiquities of the Jews*, 17:12:1.

<sup>38</sup>Quoted by Mounce, p. 397. See also Towner, *The Letters* . . . , p. 699, footnote 90.

<sup>39</sup>Barclay, p. 276. Cf. 1 Tim. 3:15.

<sup>40</sup>Griffin, p. 289.

<sup>41</sup>Barclay, p. 277.

confrontation can result in stronger relationships and restored unity or perhaps a needed purging of those who deny the truth."<sup>42</sup>

Apparently Jewish myths and laws laid down by those who rejected God's truth fascinated these false teachers (cf. Matt. 15:9; Mark 7:7; 1 Tim. 1:4; 4:3-7; 6:3-4; 2 Tim. 4:4; Col. 2:21-22).

The context does not clarify whether those who turn away from the truth are believers or unbelievers (cf. 2 Thess. 2:3). They could be Christians (cf. Luke 8:13; 1 Tim. 4:1; Heb. 3:12)<sup>43</sup> or non-Christians (cf. Luke 13:27; 2 Thess. 2:11) or both.

1:15 These "commandments of men" (v. 14) involved abstaining from certain foods (asceticism; cf. 1 Tim. 4:1-4; Col. 2:20-22). Paul reminded his readers that to the pure in heart all things, including foods, are pure (clean; cf. Matt. 15:11; Mark 7:15, 20; Luke 11:39-41). However the impure in heart spread impurity wherever they go through their words and deeds (cf. Hag. 2:13-14).

1:16 Verse 15 looks at the *attitudes* of the false teachers whereas verse 16 views their *actions*. The divisive and destructive influence of the false teachers betrayed their inner attitude of impurity regarding God's truth. They were really abominable and disobedient to God as well as disapproved by Him. They could do no deeds He would approve.

"Of all bad men religious bad men are the worse."<sup>44</sup>

Whenever a person's talk and walk conflict it is usually his walk rather than his talk that reveals what he really is (1 John 1:6).

". . . v 16 is the hinge verse of the epistle. Paul has addressed the initial issues of the necessity of godly leadership and has called attention to the seriousness of the Cretan problem. In this verse he identifies a key issue: the opponents are teaching that what a person believes and how a person behaves are not related, and that godly living is not a necessary corollary to God's salvific plan and work. Then in the next two chapters, after giving instructions for different groups within the church, Paul will give Titus two creedal statements that show that obedience comes out of salvation and must come out of salvation, for it is a purpose for which salvation was provided."<sup>45</sup>

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<sup>42</sup>Griffin, p. 290.

<sup>43</sup>Knight, p. 295.

<sup>44</sup>C. S. Lewis, *Reflections on the Psalms*, p. 32.

<sup>45</sup>Mounce, p. 402.

"These verses [10-16] are the only real discussion of Paul's Cretan opponents (cf. 3:10-11). The situation in Crete appears to be similar to that in Ephesus, with a few important differences. The problem was real since their teaching was already upsetting whole households, and yet the Cretan opponents receive less attention, suggesting that the problem was not as developed as in Ephesus. The opponents were unqualified, rebellious, and inappropriate for positions of leadership in the church. In fact, vv 10-16 have the purpose of explaining why Titus must appoint only qualified people to church leadership (vv 5-9). The opponents were teaching senseless babble, words without meaning, myths. This passage clearly shows that the teaching was primarily Jewish and taught asceticism and guidelines for ritual purity and defilement. The opponents were part of the church but had left the truth of the gospel, and therefore they must be rebuked so that they and the church may become healthy in their faith."<sup>46</sup>

### **C. THE CONDUCT OF THE SAINTS 2:1—3:11**

Having specified the type of men qualified to lead the church, and having pointed out the deficiencies of certain unqualified leaders, Paul turned to discuss the conduct of individual Christians in the churches. He dealt with these instructions by dividing them up among various groups in the church and then reemphasizing what proper behavior for all saints looks like.

#### **1. The behavior of various groups in the church 2:1-15**

To establish order in the church Paul gave Titus instructions concerning the behavior of various groups of Christians that was appropriate for them (cf. 1 Tim. 5:1-2). This involves pastoral oversight.

"Paul here stresses the importance of building up the inner life of believers as the best antidote against error."<sup>47</sup>

"No condition and no period of life is to remain unaffected by the sanctifying influence of the gospel."<sup>48</sup>

#### **Introductory charge 2:1**

This verse introduces the instructions concerning individual conduct that follow. In contrast to the false teachers, Titus was to teach the believers conduct that was in harmony with sound (i.e., healthy) doctrine (cf. 1 Tim. 1:10; 6:3; 2 Tim. 1:13; 4:3; Titus 1:9, 13, 2:2). Paul wanted Christians to behave consistently with what they profess to believe. The primary motivation Paul used in the advice to follow is that these exhortations come from and agree with sound doctrine. A secondary motive that he also stressed is that the behavior he advocated would make a positive impact on unbelievers who would observe his readers.

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<sup>46</sup>Ibid., p. 395.

<sup>47</sup>Hiebert, "Titus," p. 435.

<sup>48</sup>J. J. Van Oosterzee, "The Epistle of Paul to Titus," in Lange's *Commentary on the Holy Scriptures*, 11:15.

### Older men 2:2

Titus was to remind older men to be temperate (Gr. *nephalious*; sober, vigilant, clear-headed; 1 Tim. 3:2), dignified (Gr. *semnous*; worthy of respect, serious-minded rather than clowns), and sensible (Gr. *sophronas*; self-controlled; 1 Tim. 3:2; Titus 1:8; 2:5). These characteristics are all marks of maturity (cf. 1 Cor. 13:13; 1 Thess. 1:3). They should also be godly. This means being sound in faith (Gr. *hygiainontas te pistei*; trust in God rather than correct in doctrine here), love (Gr. *agape*; concern for other people), and perseverance (Gr. *hypomone*; patiently enduring in view of their hope as believers).

"A seriousness of purpose particularly suits the dignity of seniors, yet gravity must never be confused with gloominess."<sup>49</sup>

". . . the years ought to bring, not an increasing intolerance, but an increasing tolerance and sympathy for the views and with the mistakes of others."<sup>50</sup>

### Older women 2:3

These women were also to give evidence of their reverence for God in their behavior. Negatively they should avoid malicious gossip (Gr. *me diabolous*; slandering others; 1 Tim. 3:11; 5:13-14) and dependence on enslaving substances such as wine (Gr. *mede oino pollo dedoulomenas*; 1 Tim. 3:8). Positively they should teach what is good (Gr. *kalodidaskalous*) by deed as well as word and encourage the younger women to fulfill their responsibilities (v. 4a).

"We have bought into the notion that older people have had their day of usefulness and ought to make way for the young. But the principle here is quite the opposite. With age and experience come wisdom, and many older women have discovered secrets of godly living in relation to their husbands, children and neighbors and in the workplace that could save younger women a lot of unnecessary grief. And when the unavoidable trials come to the young woman, who better to guide her through than an older sister who has been through it before? Somehow the church must see that younger women have contact with older women."<sup>51</sup>

### Young women 2:4-5

Paul listed seven responsibilities of these women. They were (1) to be lovers of their husbands (to put their welfare before self-interests), (2) to be lovers of their children, and (3) to be sensible (Gr. *sophronas*; self-controlled). They were also (4) to be pure (Gr. *hagnas*) and (5) to be workers at home (Gr. *oikourgous*, producers of orderliness in the home, 1 Tim. 5:14; not necessarily occupied exclusively with household chores). Finally

<sup>49</sup>Donald Guthrie, *The Pastoral Epistles: An Introduction and Commentary*, p. 191.

<sup>50</sup>Barclay, p. 283.

<sup>51</sup>Towner, *1-2 Timothy . . .*, p. 237. See Vickie Kraft, *Women Mentoring Women: Ways to Start, Maintain, and Expand a Biblical Women's Ministry*, for an excellent resource in this regard.

they were (6) to be kind (Gr. *agthas*) and (7) to be subject to their own husbands (Gr. *hypotassomenas tois idiois andrasin*) as to God's ordained authority in their family (Eph. 5:22; Col. 3:18; 1 Pet. 3:1). Such behavior would guard the Word of God from dishonor by those who would otherwise observe inconsistency between the teaching of Scripture and the conduct of these women.

"Here we have the first of several clear articulations of the need for good works for the sake of nonbelievers . . . [cf. 2:1, 10, 11, 14; 3:2, 8, 14])."<sup>52</sup>

"The training of the younger women is the duty, not of Titus, but the older women, qualified to do so by position and character. 'Train' means to school in the lessons of sobriety and self-control (cf. vv. 2, 5). 'Younger' is a positive adjective literally meaning 'new' or 'fresh' and probably suggests a reference to the newly married."<sup>53</sup>

The word "subject" (Gr. *hypotasso*, v. 5) in the phrase "subject to their husbands" is not the exact equivalent of "obedient."

"The *hypotassisthai* which Paul here [in Rom. 13:1] and elsewhere [e.g., Titus 2:5] enjoins is to be understood in terms of God's *taxis* or 'order.' It is the responsible acceptance of a relationship in which God has placed one and the resulting honest attempt to fulfill the duties which it imposes on one [cf. Eph. 5:24]."<sup>54</sup>

Paul was addressing himself to the typical young married woman who has children. Other young women would need to make adjustments to their situations in harmony with the principles underlying these directions.

Loving in this way involves unconditional acceptance. Wives need to accept their husbands as they are, namely, as imperfect sinners like themselves. This acceptance should not depend on the husband's performance but on his worth as a good gift God has given to the wife. The wife needs to accept her husband's thoughts, feelings, decisions, and failures. Love is active, not passive. It is something we do. Love involves listening because listening says, "I love you and I care about you." Loving a husband involves a wife accepting her lifestyle that results from her husband's schedule. It involves protecting him from criticism in public as his ally rather than criticizing him before others. Love involves committing to a mutually fulfilling sexual relationship and sometimes taking the initiative for his pleasure. The best thing a couple can do for their children is to love each other unconditionally.

"The values of the 'new woman' [style of conduct in Crete] had little to do with traditional commitments to the household; the new morality they emphasized endorsed the freedom to pursue extramarital sexual liaisons

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<sup>52</sup>Fee, p. 188.

<sup>53</sup>Hiebert, "Titus," p. 436.

<sup>54</sup>C. E. B. Cranfield, *The Epistle to the Romans*, 2:662.

and liberties normally open only to men, which would place marital fidelity and household management at risk. Thus the household was the chief theater of Paul's campaign."<sup>55</sup>

God wants wives to make homemaking a priority. A woman's home is the primary arena of her ministry. It also makes a statement about her values. Normally homemaking includes nurturing children (cf. Prov. 1:8; 1 Thess. 2:7). Supplementing the family income may be a possible option (cf. Prov. 31:16, 24). However a mother should take a job only if both her husband and she agree that this would be best for the family.

"A wife's first responsibility is in her home."<sup>56</sup>

"The wise husband allows his wife to manage the affairs of the household, for this is her ministry."<sup>57</sup>

I assume he meant that the home is her *primary* ministry, not necessarily her *sole* ministry.

The World's View	God's View
1. Home is a boring drudgery.	1. Home is a haven to come to from the world.
2. Homemaking and children are a burden.	2. They are God's good gifts.
3. Value material success and self-gratification NOW.	3. Value character and godliness, and invest in the future.
4. Place children in childcare rather than caring for them yourself.	4. Parents should teach and fulfill their responsibilities to train their children.
5. Children, homemaking, and often marriage get in the way of self-achievement.	5. Raising godly children is one of the ways to fulfill God's purposes and one of the highest callings in life.
6. Demand your rights to fulfillment.	6. Give up your rights and become a servant. <sup>58</sup>

"Any marriage relationship that is conceived and maintained only on the basis of each member adhering to certain prescribed legal requirements is probably doomed from the beginning. In considering the New Testament teaching on marriage, especially in Paul's letters, the emphasis appears to be on the maintenance of a mutual or reciprocal commitment of the husband and the wife to an exclusive, intimate, loving, and caring

<sup>55</sup>Towner, *The Letters . . .*, p. 726.

<sup>56</sup>McGee, 5:489. See also Barclay, pp. 286-87; and Guthrie, p. 194.

<sup>57</sup>Wiersbe, 2:265.

<sup>58</sup>Adapted from *Family Life Conference*, p. 108.



partnership. When these prescribed biblical attitudes between husband and wife prevail, there will be little (if any) need for resorting to God's intended order for establishing authority within the home."<sup>59</sup>

### **Young men 2:6-8**

The same principles apply to the behavior of young men. The age range for the older men and women would have been about 40 and up in that culture, and that of the younger would have been between about 20 and 40.<sup>60</sup> Since Titus was one of the younger, Paul addressed him personally. They should also be sensible (Gr. *sophronein*; self-controlled, vv. 2, 5, 6) and a good example (pattern) of good deeds (1 Tim. 4:15-16).

"Since young men are inclined to be somewhat impetuous and unrestrained in conduct, their basic need is to be 'self-controlled,' cultivating balance and self-restraint in daily practice."<sup>61</sup>

They do this by maintaining purity in the teaching of God's truth as teachers or simply practitioners, by being dignified (serious, v. 2), and by speech that others cannot legitimately criticize. Obedience to these particulars would rob the enemies of the church of any reasonable grounds for criticism (cf. 1:16). They would be "put to shame" because they would have no factual basis for their opposition.

### **Bond-slaves 2:9-10**

Slaves were known for their readiness to embrace new religions.<sup>62</sup> For this reason Paul may have given instructions to those of them that had become Christians. Paul's words to slaves begin with a general request followed by four principles arranged chiastically (positive, negative, negative, positive) the first two of which address attitude and the last two fidelity.<sup>63</sup>

Believing slaves were (1) to be submissive to their own masters in everything and (2) to try to please their masters. They were (3) to refrain from talking back when given instructions, (4) not to steal from them, and (5) to prove completely trustworthy. Again the reason for this kind of behavior follows. It is that such behavior is in harmony with and therefore adorns (contributes to the enhancement of by providing a complimentary setting for) the teaching concerning God our Savior.

"Since slaves were part of the Hellenistic household, it is quite possible that the false teachers' disruption of Cretan households (1:11) accounts for the kind of disrespectful behavior among slaves implied by this set of instructions. Something similar had occurred in Ephesus (see 1 Tim 6:1-2)."<sup>64</sup>

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<sup>59</sup>Griffin, p. 302.

<sup>60</sup>Towner, *The Letters . . .*, p. 730.

<sup>61</sup>Hiebert, "Titus," p. 437.

<sup>62</sup>Towner, *The Letters . . .*, p. 735.

<sup>63</sup>Knight, p. 315.

<sup>64</sup>Towner, *1-2 Timothy . . .*, p. 241.

"Where all around there is disrespect or indifference to those in authority, a Christian's respectful attitude and speech, backed up by good performance, will demonstrate that God's message of salvation produces positive, visible results. This is an opportunity for witness that we must not miss."<sup>65</sup>

"There are no slaves in our [United States] society today, but there are employees. Christian workers must obey orders and not talk back. They must not steal from their employers. Millions of dollars are lost each year by employers whose workers steal from them, everything from paper clips and pencils to office machines and vehicles. 'They owe it to me!' is no excuse. Neither is, 'Well, I've earned it!'"<sup>66</sup>

### Rationale for such behavior 2:11-14

"The previous paragraph [2:1-10] has been a challenge to the several groups in the Cretan churches to accept the specifically Christian pattern of behavior. Its presuppositions may at first sight seem prosaically humdrum and conventional, but Paul now eloquently reminds Titus that they have their basis in the gospel itself. It was precisely in order to raise men to a higher quality of life that God intervened in history in the incarnation."<sup>67</sup>

"There are few passages in the New Testament which so vividly set out the moral power of the Incarnation as this passage does."<sup>68</sup>

This is another of the "liturgical passages" in the Pastorals that summarize essential features of salvation (cf. 1 Tim. 1:15; 2:5-6; 3:16; 2 Tim. 1:9-10; 2:8-13; Titus 3:3-7).<sup>69</sup>

2:11 "For" introduces Paul's full theological reason for requiring the conduct above, why such conduct harmonizes with sound doctrine (v. 1). In short, it is the proper response to God's grace. God has manifested His grace (unmerited favor) in Christ and the gospel. This has resulted in two things: the possibility of salvation for all and the actual salvation of all who believe in Christ (1 Tim. 2:4, 6; 4:10).

"In the Greek, 'has appeared' stand emphatically at the beginning, stressing the manifestation of grace as a historical reality. The reference is to Christ's entire earthly life—his birth, life, death, and resurrection. The verb *epephane*, from which we derive our word 'epiphany,'

<sup>65</sup>Ibid., p. 243.

<sup>66</sup>Wiersbe, 2:266.

<sup>67</sup>Kelly, p. 244.

<sup>68</sup>Barclay, p. 293.

<sup>69</sup>For a brief discussion of these passages, see Mark L. Bailey, "A Biblical Theology of Paul's Pastoral Epistles," in *A Biblical Theology of the New Testament*, pp. 349-54; or for a more detailed explanation, see Philip H. Towner, *The Goal of Our Instruction*, pp. 75-119.

means 'to become visible, make an appearance,' and conveys the image of grace suddenly breaking in on our moral darkness, like the rising sun. (It is used of the sun in Acts 27:20.) Men could never have formed an adequate conception of that grace apart from its personal manifestation in Christ, in his incarnation and atonement."<sup>70</sup>

- 2:12 When the Christian appreciates this grace it teaches him or her. It instructs us negatively to deny ungodliness, the root problem, and worldly passions, the manifestation of the root problem. These passions are the desires that unbelievers find so appealing but which are not in harmony with God's character and will, though they are typical of the world system. It instructs us positively to live sensibly (Gr. *sophronos*; self-controlled inwardly, cf. vv. 2, 5, 6), righteously (Gr. *dikaios*; morally upright outwardly), and godly (Gr. *eusebos*; reverently upwardly) in this age. These qualities are the opposites of those that marked Cretan culture generally.
- 2:13 The blessed hope of our great God and Savior Jesus Christ's appearing in glory at the Rapture also motivates the sensitive Christian to honor God by his or her behavior now.<sup>71</sup> The Greek verb *prosdechomenoi* ("looking for") is in the present tense indicating that this waiting should be our characteristic attitude, always ready to welcome the returning Lord. We do not want to feel ashamed when we meet Him face to face (1 John 2:28; 3:3). In the Greek text one article, "the," introduces both "blessed hope" and "glorious appearing," suggesting that Paul was viewing one event as having two aspects. The blessed hope is the glorious appearing of our Savior.

"In the New Testament *hope* does not indicate merely what is wished for but what is assured."<sup>72</sup>

"In light of the concept of the imminent coming of Christ and the fact that the New Testament does teach His imminent coming, we can conclude that the Pretribulation Rapture view is the only view of the Rapture of the church that comfortably fits the New Testament teaching of the imminent coming of Christ. It is the only view that can honestly say that Christ could return at any moment, because it alone teaches that Christ will come to rapture the church before the 70th week of Daniel 9 or the Tribulation

<sup>70</sup>Hiebert, "Titus," p. 439. For helpful discussion of how Paul's theology in this section contradicted prevalent Cretan pagan mythical theology, see Towner, *The Letters . . .*, pp. 740-66.

<sup>71</sup>See Gary L. Nebeker, "The Theme of Hope in Dispensationalism," *Bibliotheca Sacra* 158:629 (January-March 2001):30-20.

<sup>72</sup>Guthrie, p. 199.

period begins and that nothing else must happen before His return."<sup>73</sup>

"Paul . . . does not ask us to look for the Tribulation, or the Antichrist, or for persecution and martyrdom, or for death, but for the return of Christ. If any of these events must precede the Rapture, then how can we help looking for them rather than the Lord's coming? Such a view of the coming of the Lord can at best only induce a very general interest in the 'blessed hope.'"<sup>74</sup>

"The unusual phrase 'the great God,' found only here in the New Testament, is best accounted for as a Christological application of an Old Testament description of God."<sup>75</sup>

In other words, Paul described the appearing and glory of one Person, our great God and Savior Jesus Christ. This is another of the passages that clearly states that Jesus Christ is God (cf. John 1:1, 18 [according to some manuscripts]; 20:28; Rom. 9:5; Heb. 1:8-13; 2 Pet. 1:1; and possibly 1 John 5:20).<sup>76</sup>

2:14 Christ's intent in providing salvation for us was to buy our freedom from slavery to sin and wickedness.

"First, the verb *gave* (and indeed the entire saying—*who gave himself for us*) portrays Christ's death as a ritual offering made specifically to atone for sins (Rom 4:25; 8:32; compare Gal 1:4). . . .

"Second, the note of willingness is emphasized, for it is said that he *gave himself*. . . .

"Third, the phrase *for us* reveals that this offering was both representative and substitutionary."<sup>77</sup>

Christ's purpose was also to purify a people for Himself who are eager to do what is right and good.

<sup>73</sup>Renald E. Showers, *Maranatha: Our Lord, Come! A Definitive Study of the Rapture of the Church*, p. 149. See also Gerald B. Stanton, *Kept from the Hour*, ch. 6: "The Imminency of the Coming of Christ for the Church," pp. 108-37; and Wayne A. Brindle, "Biblical Evidence for the Imminence of the Rapture," *Bibliotheca Sacra* 158:630 (April-June 2001):148-49.

<sup>74</sup>Henry C. Thiessen, "Will the Church Pass through the Tribulation?" *Bibliotheca Sacra* 92 (July-September 1935):307.

<sup>75</sup>Griffin, p. 313.

<sup>76</sup>See Robert M. Bowman Jr., "Jesus Christ, God Manifest: Titus 2:13 Revisited," *Journal of the Evangelical Theological Society* 51:4 (December 2008):733-52.

<sup>77</sup>Towner, *1-2 Timothy* . . . , p. 248.

"When a royal visit is expected, everything is cleansed and decorated, and made fit for the royal eye to see."<sup>78</sup>

"The highest and purest motivation for Christian behavior is not based on what we can do for God but rather upon what God has done for us and yet will do."<sup>79</sup>

To summarize this section (vv. 11-14), the grace of God should result in the Christian's present commitment to deny what He detests and to pursue what He values. We see God's grace in His past provision of salvation in Christ and the prospect of Christ's future return to take us to be with Himself forever. The fact that so few Christians make this commitment is disappointing, but it is true to life, and Jesus Christ anticipated it (Luke 17:11-19).

"Verses 11-14 are notable for their perfect balance of doctrine with living. Beginning with the incarnation ('the grace of God hath appeared,' v. 11), they relate this doctrine to a life that denies evil and practices good here and now (v. 12); that sees in the return of Christ the incentive for godly conduct ('looking for that blessed hope . . .' v. 13); and that realizes, in personal holiness and good works, the purpose of the atonement (v. 14). The passage is one of the most concise summations in the entire N.T. of the relation of Gospel truth to life."<sup>80</sup>

### **Concluding charge 2:15**

This last verse concludes the section of instructions to various groups in the church (ch. 2). Paul urged Titus to teach, exhort, and reprove, in accord with what the apostle had just revealed, with full authority since it was divine revelation. He should let no one intimidate him because the truth was at stake.

"The minister's authority rests in the nature of his message; he is not raised above the truth but the truth above him."<sup>81</sup>

## **2. The behavior of all in the church 3:1-11**

Paul broadened the focus of his instructions to clarify the responsibilities of all Christians in view of God's grace.

### **Individual responsibility 3:1-8**

"After a brief exhortation to Titus (2:15) to 'teach these things' (at least 2:1-14), Paul returns in this section to the major concern of the letter—

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<sup>78</sup>Barclay, p. 294.

<sup>79</sup>Griffin, p. 316.

<sup>80</sup>*The New Scofield Reference Bible*, p. 1307.

<sup>81</sup>Hiebert, "Titus," p. 442.

'good works' (i.e., genuinely Christian behavior) for the sake of the outsider (3:1-8) and in contrast to the false teachers (3:9-11)."<sup>82</sup>

### Instructions 3:1-2

Several duties of all Christians follow. We should (1) be subject to governmental rulers and other authorities by being obedient to them and (2) be ready to do whatever is good. We should (3) slander no one and (4) be peaceable (Gr. *amachous*, lit. non-fighting), gentle, and considerate toward everyone (cf. 1 Pet. 2:23).

"The Christian must not adopt the arts of the agitator."<sup>83</sup>

"So far Paul has been concerned with the internal arrangements of the Cretan churches and the duties of their members to one another. Now he comments briefly on their relationship to the civil power and their pagan environment generally. The point he makes is that they should be models of good citizenship precisely because the new, supernatural life of the Spirit bestowed by [Spirit] baptism finds expression in such an attitude."<sup>84</sup>

"People who are ever fighting are wretched citizens and neighbors; people who are willing to yield in gentleness are admirable, especially when they follow the gentle spirit of Jesus."<sup>85</sup>

### Rationale 3:3-8

- 3:3 To motivate his readers to obey these commands Paul encouraged them by reminding them of the way they used to be. They had already come a long way. Each characteristic he mentioned in this verse contrasts with one he had urged his readers to adopt earlier in this epistle. They—Paul included himself—had been foolish, not sensible; disobedient, not submissive; deceived, not enlightened; and enslaved, not free and self-disciplined. Moreover they had been malicious, not peaceable; envious, not considerate; and hateful, not loving. Again, Christian behavior is to be the opposite of Cretan behavior.
- 3:4-5 The appearance Paul referred to is the sending of Jesus Christ to die for us, the Incarnation. That was the greatest revelation of God's kindness and love for humankind. God took the initiative. God does not save people because they behave righteously but because He is merciful (cf. Rom. 3:27-28; 4:4-5; Gal. 2:16-17; Eph. 2:8-9; 2 Tim. 1:9). The salvation He provides consists of rebirth that Paul likened here to washing off sin's filth

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<sup>82</sup>Fee, p. 200.

<sup>83</sup>Hiebert, "Titus," p. 443.

<sup>84</sup>Kelly, p. 249.

<sup>85</sup>Richard C. H. Lenski, *The Interpretation of St. Paul's Epistles to the Colossians, to the Thessalonians, to Timothy, to Titus, and to Philemon*, p. 928.

(John 3:3-8; Rom. 6:4; Eph. 5:26; 1 Pet. 1:3, 23) and renewal by God's Holy Spirit (2 Cor. 5:17). He did not mention human faith because his emphasis here was on God's grace in providing salvation.

"He came to tell men, not of the justice which would pursue them for ever until it caught up with them, but of the love which would never let them go."<sup>86</sup>

In verse 5 "washing" could refer to conversion and "renewing" to the coming of the Holy Spirit on the new believer. Another view is that "washing" could refer to baptism with "regeneration" and "renewing" describing what the Spirit does in salvation.<sup>87</sup> Probably "washing" is a metaphor for spiritual cleansing rather than for baptism with the emphasis in the entire phrase being on the Spirit's cleansing, regenerating work.<sup>88</sup>

Note the reference to the work that all three members of the Trinity accomplished in our salvation in these verses.

3:6-7 God poured out His Holy Spirit on believers richly. He did this first at Pentecost (Acts 2), but He does it since then whenever individuals experience conversion (cf. Rom. 5:5). His grace always exceeds our need. God has not only graciously declared us righteous, but He has also graciously made us the heirs of eternal life. Paul's whole emphasis was on the grace of God. We owe everything to God's grace.

In verses 5-7 Paul explained *what* God did (saved, washing, regeneration, renewing, justified), its *basis* (God's mercy), its *means* (the Holy Spirit), and its *goal* (hope of eternal life).

3:8 The "trustworthy statement" (1 Tim. 1:15; 3:1; 4:9; 2 Tim. 2:11) Paul referred to is probably what he had just written in verses 4-7. The first "these things" in this verse are the things that he had just described in those verses. Titus was to speak about these great truths confidently (cf. 2:15). The intended result was to be that those who have trusted God for salvation would practice good works (cf. Eph. 2:8-10; James 2:14-26). The second "these things" in the verse refers to these good works. This verse summarizes the point Paul made throughout this epistle. Good works, he added, are essentially excellent as well as profitable for everyone on the practical level.

"The best way a local church has to witness to the lost is through the sacrificial service of its members."<sup>89</sup>

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<sup>86</sup>Barclay, p. 299.

<sup>87</sup>A. T. Robertson, *Word Pictures in the New Testament*, 4:607.

<sup>88</sup>Fee, pp. 204-5.

<sup>89</sup>Wiersbe, 2:268.

Some successors of the Protestant Reformers (e.g., Theodore Beza in Geneva, and Williams Perkins in England) argued that a true believer in Jesus Christ will inevitably persevere in faith and in good works. This appears to have been an overreaction to the Roman Catholic accusation that justification by faith alone leads to antinomianism. If the professing Christian does not continue to persevere in faith and good works, these reformers contended, such a person was never really saved in the first place.<sup>90</sup> Paul's strong exhortation for believers to maintain good works indicates that he believed it was possible for genuine Christians not to maintain good works.

"The purpose of the epistle to Titus was to instruct him about what he should do and teach in the Cretan churches. A special theme of the letter is the role of grace in promoting good works among God's people (Titus 2:11—3:8)."<sup>91</sup>

### Titus' responsibility 3:9-11

3:9 On the other hand Titus should shun what was worthless and unprofitable. In view of the context Paul especially meant those things the false teachers were promoting (1:10, 14; 1 Tim. 1:3-7; 6:4; 2 Tim. 2:23). Examples of these kinds of controversies that the Jewish commentaries have preserved are the following. Should a Jew eat an egg laid on a festival day? What sort of wick and oil should a Jew use for candles he burns on the Sabbath? The genealogies in view were speculations about the origins and descendants of persons, which some thought had spiritual significance (cf. 1 Tim. 1:4).<sup>92</sup>

"I have learned that professed Christians who like to argue about the Bible are usually covering up some sin in their lives, are very insecure, and are usually unhappy at work or at home."<sup>93</sup>

3:10-11 If a false teacher who engendered faction rather than unity by his teaching refused to change his ways after one or two warnings, Titus should have nothing more to do with him (cf. Matt. 18:15-17).<sup>94</sup> The reason for this rejection is that the false teacher is not straight in his thinking, he is sinning, and he is self-condemned. If such a person refuses to judge himself, God will judge him (1 Cor. 11:31-32). I believe all the leaders of God's people should follow this instruction; Paul evidently did not intend

<sup>90</sup>See R. T. Kendall, *Calvin and English Calvinism to 1649*; idem., *Once Saved . . .*, pp. 207-17; and M. Charles Bell, *Calvin and Scottish Theology: The Doctrine of Assurance*.

<sup>91</sup>Litfin, p. 761. Cf. Mounce, p. 452.

<sup>92</sup>Knight, p. 353.

<sup>93</sup>Wiersbe, 2:268.

<sup>94</sup>See Ted G. Kitchens, "Perimeters of Corrective Church Discipline," *Bibliotheca Sacra* 148:590 (April-June 1991):201-13.



it only for Titus. Church leaders should give ministry by such a false teacher no platform in the church.

"The significance of refuting false teaching in this letter is indicated by Paul's direct attack on factious men at the beginning of the letter (1:10ff.) and now at its conclusion (3:9-11). His outstanding theological statements (1:1-4; 2:11-15; 3:3-7) provide the 'sound doctrine' that motivates believers to 'good works' and makes the gospel 'attractive' to a lost world. In contrast, the false teachers with their erroneous teaching motivate their followers to works that in essence 'deny' a true knowledge of God (1:16) and destroy the doctrinal unity of the church."<sup>95</sup>

### **III. CONCLUSION 3:12-15**

Paul closed this epistle by sending Titus instructions concerning fellow workers, a final charge, and greetings. He did so to enable him to complete his task of setting the church in order.

- 3:12 Paul evidently intended to send either Artemas or Tychicus (2 Tim. 4:12) to take Titus' place in Crete. Paul wanted Titus to join him for the coming winter in Nicapolis ("city of victory"), probably the one in Illyricum that lay on the Adriatic coast of western Greece opposite northern Italy.
- 3:13 Zenas and Apollos (cf. Acts 18:24—19:1) were apparently in Crete with Titus and planned to leave Crete for other places of ministry. They may have previously carried this letter from Paul to Titus. Zenas ("gift of Zeus") was evidently a converted Jewish lawyer who was an expert in the Mosaic Law, as the word "lawyer" (Gr. *nomikon*) means in the Gospels.<sup>96</sup> Or he could have been an expert in Greek or Roman law, in view of his Greek name.<sup>97</sup> Paul urged Titus and the Cretan Christians to help these two brethren by ministering to their needs. The apostle gave them a concrete opportunity to put good deeds into practice.
- 3:14 Paul gave a final encouragement to the Cretans through Titus to be faithful in providing for their own regular financial responsibilities (cf. 2 Thess. 3:7-12). "Engage in good deeds [occupations]" probably refers to normal wage-earning activities rather than special fund-raising projects (cf. v. 8). The NIV rendering "provide for daily necessities" translates this thought more clearly than the NASB. The stereotype of Cretans generally (1:12) evidently applied to some in the church. Industriousness would provide the Christians with what they needed; they would not be unfruitful (cf. v. 9; Luke 8:14; John 15:2).

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<sup>95</sup>Griffin, p. 328.

<sup>96</sup>Mounce, p. 458; Robertson, 4:608.

<sup>97</sup>Towner, *The Letters . . .*, pp. 801-2.

3:15 We do not know who was with Paul when he wrote this epistle or where he was when he wrote it, but obviously he was in the company of other Christians. Paul sent greetings to the faithful in Crete and closed with a benediction for them. The second "you" is plural in the Greek text.

"As in I Tim. vi. 21 and 2 Tim. iv. 22, the plural betrays that the letter was expected to be read out publicly."<sup>98</sup>

Paul opened and closed this epistle with references to faith and grace (1:4). "Grace" appears in the first and last chapters of every inspired letter from Paul plus 1 and 2 Peter and Revelation.

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<sup>98</sup>Kelly, p. 259.

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