

## Titus

### Chapter 1:1-9

**Titus** in the New Testament > Swindoll ... (some of his references)

**Galatians 2:1-5** > <sup>1</sup> Then after an interval of fourteen years I went up again to Jerusalem with Barnabas, taking Titus along also. <sup>2</sup> It was because of a revelation that I went up; and I submitted to them the gospel which I preach among the Gentiles, but I did so in private to those who were of reputation, for fear that somehow I might be running, or had run, in vain. <sup>3</sup> But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised. <sup>4</sup> Yet it was a concern because of the false brothers secretly brought in, who had sneaked in to spy on our freedom which we have in Christ Jesus, in order to enslave us. <sup>5</sup> But we did not yield in subjection to them, even for an hour, so that the truth of the gospel would remain with you.

**2 Corinthians 2:12-13** > <sup>12</sup> Now when I came to Troas for the gospel of Christ and when a door was opened for me in the Lord, <sup>13</sup> I had no rest for my spirit, not finding Titus my brother; but saying goodbye to them, I went on to Macedonia.

**2 Corinthians 7:4-9, 13-15** > <sup>4</sup> My confidence in you is great; my boasting in your behalf is great. I am filled with comfort; I am overflowing with joy in all our affliction. <sup>5</sup> For even when we came into Macedonia our flesh had no rest, but we were afflicted on every side: conflicts on the outside, fears inside. <sup>6</sup> But God, who comforts the discouraged, comforted us by the arrival of Titus; <sup>7</sup> and not only by his arrival, but also by the comfort with which he was comforted among you, as he reported to us your longing, your mourning, your zeal for me; so that I rejoiced even more. ... <sup>13</sup> Because of this, we have been comforted. And besides our comfort, we rejoiced even more for the joy of Titus, because his spirit has been refreshed by you all. <sup>14</sup> For if I have boasted to him about you regarding anything, I was not put to shame. But as we spoke all things to you in truth, so also our boasting before Titus proved to be the truth.

**2 Timothy 4:9-12** > <sup>9</sup> Make every effort to come to me soon; <sup>10</sup> for Demas, having loved this present world, has deserted me and gone to Thessalonica; Crescens has gone to Galatia, Titus to Dalmatia. <sup>11</sup> Only Luke is with me. Take along Mark and bring him with you, for he is useful to me for service. <sup>12</sup> But I have sent Tychicus to Ephesus.

Utey > The geographical movements of Paul and these co-workers do not fit into the geographical movements of Paul in Acts. Therefore, many (me included) assume that this is evidence that Paul was released from prison and conducted a fourth missionary journey.

Barnes > regarding Titus ...

- (1.) He was by birth a Gentile. In Galatians 2:3 (see above), he is called a Greek, and it is certain from that passage that he had not been circumcised
- (2.) He had been converted to Christianity by the instrumentality of Paul himself. This is clear from the epistle, Titus 1:4, "*To Titus, mine own son, after the common faith;*
- (3.) Titus went with Paul to Jerusalem when he was deputed by the church at Antioch with Barnabas, to lay certain questions before the apostles and elders there in reference to the converts from the Gentiles; Acts 15; compare Galatians 2:1
- (4.) After the council at Jerusalem, it seems probable that Titus returned with Paul and Barnabas, accompanied by Silas and Judas Acts 15:23, and that afterwards he attended the apostle for a considerable time in his travels and labors. This appears from a remark in 2 Corinthians 8:23; "Whether any do inquire of Titus, he is my partner and fellow-helper concerning you."
- (5.) We next hear of him as being left by the apostle in the island of Crete, that he might "*set in order the things that were wanting, and ordain elders in every city;*" Titus 1:5.
- (6.) He was with Paul in Rome during his second imprisonment there. He did not, however, remain with him until his trial, but left him and went into Dalmatia; 2 Timothy 4:10.

Swindoll > Like the strands of a rope, Paul's miniature church manual braids together three primary themes.

1. The first theme is God as Savior.
2. The second theme is sound doctrine.
3. The third is righteous behavior.

Later in his book Swindoll relays Paul's exhortation to Titus. He was to ...

1. be the means by which God's "chosen" come to belief in Jesus Christ. (verse 1)
2. nurture their knowledge of the truth so that their outward behavior reflected their inward belief. (verse 1)
3. continually help believers overcome challenges until they enter their eternal destiny after this life has ended (verse 2)

<sup>1</sup> *Paul, a bond-servant of God and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness,*

Precept Austin > The first four verses of this letter in the form of a greeting, are actually one long "truth packed" sentence.

**Apostle** > Utley > This is literally "sent one," which had the implication within rabbinical Judaism of one delegated with official authority.

**The** > Utley > The noun has no definite article

**For the faith of those chosen of God** > Utley > This is literally "according to faith of elect ones."

**Of the truth** > Precept Austin > (The Greek word) refers to the correct correspondence between a reality and a declaration which professes to set it forth. Words are **true** when they correspond with objective reality.

**According to** > Precept Austin > *According to* is the preposition *kata* again and in this context expresses the *goal or purpose* ("for the purpose of", "to further") of the "knowledge of the truth".

Some translations fail to bring out the meaning as clearly as do several others (illustrations of from some good translations)

- *knowledge of the truth that is in keeping with godliness*"
- *the knowledge of the truth that leads to a godly life*"
- *the truth that shows them how to live godly lives*"

<sup>2</sup> ***in the hope of eternal life, which God, who cannot lie, promised long ages ago,***

**In** > Precept Austin > The Greek preposition *epi* which means "upon" or in this context "based upon".

<b>In the hope of</b> > Wuest Translation >	<i>Upon the basis of an expectation of</i>
NIV >	<i>Resting on</i>
Constable >	<i>With a view to</i>

**Cannot lie** > Strong's > *apseudés* > *a* > negates + *pseudos* > a falsehood, untruth, lie

**Long ages ago** > Utley > The phrase "long ages ago" is literally "before times eternal."

Vincent > Lit. before eternal times.

<sup>3</sup> ***but at the proper time revealed His word in the proclamation with which I was entrusted according to the commandment of God our Savior;***

**Proper** > Strong's > one's own, distinct

HELPS > properly, *uniquely one's own, peculiar* to the *individual*. *idios* ("uniquely one's own") is "stronger than the simple possessive pronoun ('own'). This emphatic adjective means '*private, personal*' "

**Time** > Both Precept Austin and Barclay relay the unique world situations that helped the gospel spread quickly during the gospel era:

1. Greek was spoken by nearly everyone for it was the language of trade, commerce and literature.
2. There were no frontiers meaning that wherever the missionary went, he was within the Roman Empire and did not need a passport, nor was he held up at borders waiting for a visa to enter the country.
3. Travel albeit slow was easy (compared to prior ages) for the Romans had built great roads from country to country
4. The first century world was largely at peace, for the *pax Romana* (the Roman peace) held sway

**Revealed** > Strong's > to make visible, make clear

**His word** > Strong's > logos

Wuest translation of this opening phrase > *but in His own private, strategic seasons He made known His Word*

<sup>4</sup>To Titus, ***my true son in a common faith: Grace and peace*** from God the Father and Christ Jesus our Savior.

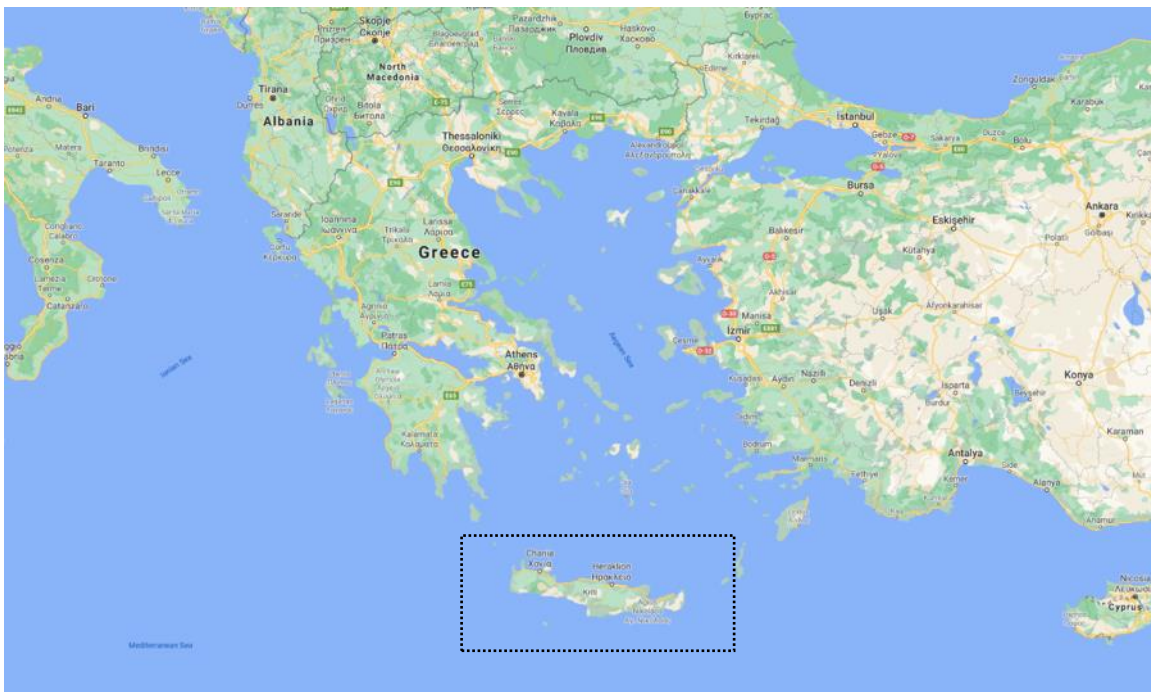
***My true son in a common faith*** > Swindoll > The Greek phrase literally means, "my true-begotten child with respect to a common belief."

***Grace and peace*** > Utley > It is possible that "grace" (*charis*) is a wordplay on "greetings" (*charein*, cf. James 1:1; Acts 15:23), the similar Greek word that opened most Greek letters. Paul takes the normal cultural opening, *charein*, and changes it to the uniquely Christian *charis*. The term "peace" may reflect the common Hebrew greeting "*Shalom*." If so, Paul combines both Greek and Hebrew greetings into one Christian greeting.

<sup>5</sup>For this ***reason I left you in Crete, that you would set in order what remains*** and ***appoint elders*** in every city as I directed you,

**Reason** > HELPS > properly, *favor* which furnishes the *reason* to take action (i.e. to be "actionable"); "*for this cause,*" "*for the sake of*"

**Left you** > Wuest Translation > *I left you behind temporarily*



**Set in order** > Strong's > *epidiorthoó* > *epi* > on, upon + *orthos* > straight, upright

Swindoll > The verb rendered “set in order” is a double compound word that means literally, “thoroughly set straight further.”

**Remains** > Barnes > The Greek is: "the things that are left;"

**Appoint elders** > Swindoll > Paul used two Greek terms interchangeably, *presbyteros* and *episkopos*, when referring to “elders.” Many expositors agree that both refer to the same position, but a slight difference in emphasis is worth noting. Whereas *presbyteros* highlights the person, *episkopos* stresses his function. The former means simply “older man,” while the latter means “overseer.”

<sup>6</sup> *namely, if any man is **beyond reproach, the husband of one wife, having children who believe, not accused of **indecent behavior** or rebellion.***

**Beyond reproach** > Strong's > You will see three connections in this word > *aneglétos*. The familiar “a” in the front to negate what follows. The word *egkaleo* made up of *en* > in + *kaleo* > to call > to call in (as a debt or demand), bring to account. Therefore, as HELPS puts it > properly, *not convictable* when a person is *properly scrutinized* –

Life Application Bible Commentary > Notice that most of the qualifications involve character, not knowledge or skill. A person's life-style and relationships provide a window into his or her character. It is important to have leaders who can effectively preach God's Word; but even more importantly, they must live out God's Word and be examples for others to follow

Constable > The elder must have no obvious flaw in his character or conduct that would bring justifiable criticism on him or the church.

Swindoll's "bus story"

**The husband of one wife** > Precept Austin > This Greek phrase is most literally rendered "a one woman man" or "a one woman husband" and so Young's Literal translates it "of one wife a husband".

**Indecent behavior** > Strong's > *asotia* > *a* > negates the word + *sozo* > save > unsavedness, wastefulness

HELPS > (from A "without" and *sōzō*, "save") – properly, what can't be saved (waste); (figuratively) *prodigality*, spiritual *wastefulness* due to excessive behavior and the *dire consequences* it brings.

Barclay > It is the word used in Luke 15:13 for the riotous living of the prodigal son. The person who is *asōtos* is wasteful, extravagant and incapable of saving, and spends everything on personal pleasure.

Weirsbe > "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."

Wuest Translation > *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;*

<sup>7</sup>For the overseer must be **beyond reproach** as God's steward, **not self-willed**, **not quick-tempered**, **not overindulging in wine**, **not a bully**, **not greedy for money**,

**Beyond reproach** > as above

**Not self-willed** > Precept Austin > (*authades* from *autós* = self + *hedomai* = to delight in, take pleasure, English word = "hedonist") is literally delighting one's self and describes a man who has a self loving, self seeking spirit, who is so pleased with himself that nothing else pleases him and he cares to please nobody.

**Not quick-tempered** > Barclay > There are two Greek words for anger. There is *thumos*, which is the anger that quickly blazes up and just as quickly subsides, like a fire in straw.



There is *orgē*, the noun connected with *orgilos* (the word used here), and it means ingrained anger. It is not the anger of the sudden blaze, but the wrath which is continually fed to keep it alive.

HELPS > *prone* to anger and harbor resentment, nurturing *long-standing* anger

**Not a bully** > Strong's > a smiter, i.e. pugnacious (quarrelsome)

**Not greedy for money** > Barclay > Elders must not be seekers of gain in disgraceful ways. The (Greek word) describes people who do not care how they make money as long as they make it

<sup>8</sup> **but *hospitable*, loving what is good, self-controlled, righteous, *holy*, disciplined,**

**Hospitable** > Strong's > *philoxenos* > loving strangers

**Holy** > Strong's > righteous, pious, holy

HELPS > properly, what is sanctioned by a higher law (especially divine law),

Barclay > The Greek word is hard to translate, for it describes the person who reverences the fundamental decencies of life, the things which go back beyond any human law.

<sup>9</sup> ***holding firmly* the faithful word which is in accordance with *the teaching*, so that he will be able both to exhort in sound doctrine and to *refute* those who contradict it.**

**Holding firmly** > Precept Austin > (*antechomai* from *antí* = against or opposite to + *écho* = hold) means literally to hold one's self against, the primary sense being to keep one's self directly opposite someone or something

**The teaching** > Precept Austin > Note that "The teaching" is modified in the original Greek by the definite article "*the*" which defines this as not just any teaching but *the* specific body of teaching passed on from the apostles

**Refute** > properly, to *convince* with solid, compelling *evidence*, especially to expose (prove wrong, connect).

Wuest Translation > *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 convicting those who are opposing.*