

Titus

Chapter 3:8-15

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

Fee > 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 > “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).

Statement > Precept Austin > (*logos*) is a communication whereby the mind finds expression. Logos is a general term for speaking, but always refers to rational content.

Trustworthy > Strong’s > faithful, reliable

Titus 3:4-7 > ⁴ *But when the kindness of God our Savior and His love for mankind appeared,* ⁵ *He saved us, not on the basis of deeds which we did in righteousness, but in accordance with His mercy, by the washing of regeneration and renewing by the Holy Spirit,* ⁶ *whom He richly poured out upon us through Jesus Christ our Savior,* ⁷ *so that being justified by His grace we would be made heirs ^[a] according to the hope of eternal life.*

Careful > Uteley > The term "careful" is a form of the verb "to reason" or "to consider carefully," which is found only here in the NT. The (Greek grammar) "to engage" is from a word normally translated "manage" (cf. 1 Tim. 3:4,5,12). Believers must constantly think about and take the lead in living godly lives for the sake of the gospel.

Engage in good deeds > Barclay > The word we have translated as to *practice fine deeds* is *proistasthai*, which literally means to stand in front of and was the word used for a shopkeeper standing in front of the shop and calling out to advertise the produce.

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

Barclay > It has been said that there is a danger that people might think themselves religious because they discuss religious questions. It is much easier to discuss theological questions than to be kind and considerate and helpful at home, or efficient and conscientious and honest at work.

Avoid > Strong's > to stand around, turn around (to avoid)

HELPS > it is in the Greek *middle* voice which means 'to turn oneself about,' as for the purpose of *avoiding something*: hence, 'avoid,

Guthrie > the word *peristamai* literally meaning to turn oneself about so as to face the other way (cf. **2 Tim. 2:16** where it is used in a similar manner).

2 Tim. 2:16 > ¹⁶ *But avoid worldly and empty chatter, for ^lit will lead to further ungodliness,*

Precept Austin > The figurative meaning is to turn oneself about for the purpose of avoiding something. The action called for is to be aloof and keep oneself away from being involved in some activity. This figurative use pictures one actually going around something in order to avoid it. Phillips translates it "steer clear". Another source renders it "give them a wide berth".

Foolish > Strong's > moros

Guthrie > The adjective *foolish*, also attached to 'stupid arguments' in **2 Timothy 2:23**, again emphasizes the stupidity prevalent among these so-called teachers.

2 Timothy 2:23 > ²³ *But refuse foolish and ignorant speculations, knowing that they produce quarrels*

Controversies > Precept Austin > (*zetesis* from *zetéo* = *to seek*) is a word used by the Greeks to indicate philosophical inquiry.

Foolish controversies > Utley > This term is first in the Greek text for emphasis

Stott > So, then, not all controversy is banned, but only 'foolish' controversies. The noun is *zētēseis*, which could mean '*speculations*'; its other occurrences in the Pastorals suggest that Paul is contrasting the false teachers' speculative fancies with God's revealed truth.

The same word is used > **I Timothy 1:4, I Tim 6:4, II Tim2:23, John 3:25**

I Timothy 1:4 > ⁴ *nor to pay attention to myths and endless genealogies, which give rise to useless **speculation** rather than advance the plan of God, which is by faith, so I urge you now.*

I Timothy 6:4 > ⁴ *he is conceited and understands nothing; but he has a sick craving for **controversial questions** and disputes about words, from which come envy, strife, abusive language, evil suspicions,*

II Timothy 2:23 > ²³ *But refuse foolish and ignorant **speculations**, knowing that they produce quarrels.*

John 3:25 > ²⁵ *Then a matter of **dispute** developed on the part of John's disciples with a Jew about purification.*

Disputes > Strong's > battles

Swindoll > The word translated "strife," *eris*, means "quarrel" or "contention" in the original language, but "disputes" might be too subtle a translation of the Greek term *machē*, which has a decidedly more violent nuance. *Machē* is used most often of physical combat and even war.

¹⁰ **Reject** a **divisive person** after a first and second warning, ¹¹ knowing that such a person has **deviated** from what is right and is sinning, being self-condemned.

Reject > Strong's > from (two words meaning) to *beg off*, that is, *deprecate, decline, shun*: - avoid, (make) excuse, intreat, refuse, reject.

Precept Austin > (The) present imperative means to make it your habit to stop associating with these individuals who cause schisms or divisions.

Divisive person > Weirsbe > But there is another kind of problem person we should deal with: the "heretic." This word means "one who makes a choice, a person who causes divisions."

HELPS > *hairetikós* (an adjective, derived from *hairéomai*, "to choose, have a distinctive opinion") – a *factious* person, specializing in half-truths and misimpressions "to win others over" to their *personal opinion (misguided zeal)* – while creating *harmful* divisions (used only in Tit 3:10)

Barclay > Originally, the word carried no bad meaning. This creeps in when someone sets private opinion against all the teaching, the agreement and the tradition of the Church. Heretics are simply people who have decided that they are right and everybody else is wrong.

Romans 16:17 > *Now, I beg of you, please, brethren, be keeping a watchful eye ever open for those who are causing the divisions and the scandals which are contrary to the teaching that you learned, and be turning away from them*

Deviated > Strong's > to turn inside out, to pervert

Swindoll > Paul calls such a person “perverted.” Today, the English word has developed a nuance of “sexual deviance” that isn’t intended here. The Greek word *ekstrephō* means “twisted,” “distorted,” or “turned inside out.” This is Paul’s first-century way of saying, “You can’t reason with an unreasonable person.”

¹² *When I send Artemas or **Tychicus** to you, make every effort to come to me at Nicopolis, for I have decided to spend the winter there.*

Tychicus > Swindoll > We know a little more about Tychicus, whose name means “fortunate.” After the uproar in Ephesus, Tychicus and other members of Paul’s entourage evangelized Macedonia (Acts 20:1-4). Early in Paul’s first imprisonment in Rome, he sent Tychicus with letters in hand to the church of Ephesus, commending him as a “beloved brother and faithful minister in the Lord” (Eph. 6:21), and then on to Colossae as “our beloved brother and faithful servant and fellow bond-servant in the Lord” (Col. 4:7). During Paul’s second imprisonment in Rome, as the apostle summoned Timothy to be with him during his last days, he explained that all of his younger colleagues were gone, including Tychicus, whom he had sent to Ephesus (2 Tim. 4:12).

(Precept Austin > At the very end of Paul’s life, during his second Roman imprisonment, Tychicus was still with him. Facing imminent execution, Paul desired to see Timothy one last time. Because Timothy could not leave his congregation at Ephesus without a replacement, Paul sent Tychicus. Once again, Tychicus’ name comes up as a replacement for one of Paul’s prominent associates. That speaks highly of his character.)

(For what possible reasons might Paul be planning on replacing Titus in Crete?)

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

Zenas the lawyer > Barclay > Of Zenas, we know nothing at all. He is here called a *nomikos*. That could mean one of two things. *Nomikos* is the regular word for a scribe, and Zenas may have been a converted Jewish Rabbi. It is also the normal Greek for a lawyer.

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

Learn > Precept Austin > (*manthano* compare similar word *mathetes* = *disciple*) refers to intentional learning by inquiry and observation. *Manthano* means to genuinely understand and accept a teaching as true and to apply it in one’s life.

Engage > Precept Austin > (*proistemi* from *pró* = *before, over* + *hístemi* = *place, stand*) means literally to stand before and figuratively as in the present context conveys the idea to give attention to. Paul use the *present tense* which calls for this to be their habitual practice with the *middle voice* calling for their personal (reflexive) involvement.

Needs > Precept Austin > (*chreia* from *chréos* = *debt*)

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

Greet > Strong's > From *a* (as a particle of union) and a presumed form of *spao*; to enfold in the arms, i.e. (by implication) to salute, (figuratively) to welcome -- embrace, greet, salute, take leave.

You > Swindoll > The "you" in his benediction is plural—"y'all" as we say in the South. Because the letter was intended to be read in public, all of Paul's brothers and sisters on the island received his personal greeting.

Love > HELPS > *philéō* (from *phílos*, "affectionate friendship") – properly, to show *warm affection* in intimate *friendship*, characterized by tender, heartfelt consideration and kinship.

In the faith > Guthrie > The absence of the article before faith may mean that *en pistei* should not be understood as a reference to the Christian faith, but perhaps may be more generally understood as 'faithfully'.