

THE EPISTLE TO TITUS.

THE STRUCTURE OF THE EPISTLE AS A WHOLE.

Click to follow [Links](#).

1:1—4.	EPISTOLARY. SALUTATION. BENEDICTION.
1:5—9.	ASSEMBLIES. THEIR ORDER.
1:10—16.	CONTENTIOUS CRETANS, CENSURED.
2:1—10.	THE WALK AND WORKS BECOMING BELIEVERS (SOCIALLY). TITUS TO BE A PARENT OF GOOD WORKS.
2:11.	REASON. THE GRACE OF GOD HATH APPEARED TO ALL.
2:12—14.	WHAT WE SHOULD BE IN CONSEQUENCE OF THE TEACHINGS OF GRACE.
2:15.	CHARGE TO TITUS TO SPEAK, REBUKE, AND EXHORT.
3:1, 2.	CHARGE TO TITUS TO PUT IN MIND (CIVIL DUTIES).
3:3.	REASON. WHAT WE WERE BEFORE GRACE'S TEACHINGS.
3:4—7.	REASON. THE KINDNESS OF GOD APPEARED.
3:8.	THE WALK AND WORKS BECOMING BELIEVERS. TITUS TO EXHORT TO GOOD WORKS.
3:9.	CONTENTIOUS CRETANS. CONDEMNED.
3:10, 11.	ASSEMBLIES. THEIR DISCIPLINE.
3:12—15.	EPISTOLARY. SALUTATION. BENEDICTION.

THE EPISTLE TO TITUS. INTRODUCTORY NOTES.

The apostle Paul had no more highly esteemed fellowlabourer than Titus, yet his name is not mentioned in the Acts. It has been suggested that this is owing to his being the authority to whom Luke is indebted for various portions of the book. A Gentile (Gal. 2:3), and possibly a native of Crete, the words "Titus, mine own son after the common faith" (Tit. 1:4) indicate that he was led to the truth by Paul himself. The two were companions in Antioch prior to the council assembled at Jerusalem as recorded in Acts 15, for to this Council he accompanied the apostle (Gal. 2:1). Titus is repeatedly referred to in the two Epistles to the Corinthians, to which church he was apparently sent on two occasions: see 2 Cor. 8:6, and chapters 2 and 7. From this Epistle we learn that after Paul's release from the Roman prison, the two journeyed together and preached in Crete (1:5, 11, 13), where the apostle left him to "set in order the things that are wanting, and ordain elders in every city". Later, he was instructed to join Paul at Nicopolis (3:12), and it is probable that from there he went to Dalmatia (2 Tim. 4:10). The apostle's affectionate regard for him is shown in 2 Cor. 2:13; 8:23.

The Epistle was one of the latest written by Paul, probably in the end of A. d. 67.

This is Page 1815 From The Companion Bible.

- 1** PAUL, a °servant of God, and an °apostle of Jesus Christ, according to the faith of God's elect, and the *full knowledge* of the truth which *is* after godliness;
- 2** In hope of eternal life, which God, °that cannot lie, promised before the world began;
- 3** But ... in *the fit season* manifested **H**is word through preaching, which *was* committed unto me according to the commandment of God our Saviour;
- 4** To Titus, *mine own child* after the common faith: Grace, mercy, and peace, from God the Father and *Christ Jesus* our Saviour.
- 5** For this cause left I thee in °Crete, that thou shouldest set in order the things that are wanting, and *appoint* elders *city by city*, as I had °appointed thee:
- 6** If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.
- 7** For *the* °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;
- 8** But a lover of hospitality, a *lover of the good thing, right minded*, just, holy, temperate;
- 9** Holding fast the faithful word *according to the teaching, in order that* he may be able by sound °doctrine both to exhort and to *convict the contradicters*.
- 10** For there are many unruly vain talkers and deceivers, specially they of the *Jewish Christians*:
- 11** Whose mouths must be stopped, who *overthrow* whole *households*, teaching things which they ought not, for filthy *gain's* sake.
- 12** One of themselves, *even* a °prophet of their own, said, The Cretians *are* always liars, evil *wild beasts*, °slow *persons*.
- 13** This *testimony* is true. *On account of which* rebuke them sharply, *in order that* they may be sound in the *doctrine of the Gospel*;
- 14** Not giving heed to Jewish fables, and commandments of men, that turn from the truth.
- 15** Unto the pure all things *are* pure: but *to* them that are defiled and unbelieving *is* nothing pure; but even their *understanding* and conscience is defiled.
- 16** They profess that they know God; but *by* works they deny *Him*, being abominable, and disobedient, and unto every good work reprobate.
- 2** But speak thou the things which become °sound doctrine:
- 2** *Exhort that* the aged men be sober, *honest*, temperate, sound in *the faith*, in *the love*, in patience.
- 3** The aged women likewise, that *they be* in behaviour as becometh holiness, not °*devils*, not given to much wine, teachers of good things;
- 4** *In order that* they may teach the young women to be sober, to love their husbands, to love their children,
- 5** *To be self-controlled, pure, a good house keeper*, good, obedient to their own husbands, that the word of God be not blasphemed.
- 6** *The younger* likewise exhort to be sober minded.
- 7** In all things °shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, *honesty*
- 8** °Sound speech, that cannot be condemned; *in order that* he that *oppose you* may be ashamed, having no evil thing to say of you.
- 9** *Exhort* servants to be obedient *to* their own masters, *and* to please *them* well in all things; not *contradicting*;

1. 1 servant of God.

Nowhere else does Paul so designate himself. **servant.** Ap.190.I.2.

2 that cannot lie. Lit., the unlying. Gr.*apseudes*. Only here.

5 Crete. The island lying in the Aegean Sea bears the ancient name. It is about 140 miles long by about 30 wide.

appointed. Gr.*diatasso*. Occ. sixteen times, generally "command".

7 bishop. Ap.189.2 (overseers).

9 doctrine. Gr.*didaskalia*. Occ. twenty-one times, always doctrine, save Rom. 12:7 (teaching); 15:4 (learning).

12 prophet. Ap.189. Fig. *Metonymy* (of Adjunct). Ap.6. To Paul, a prophet by *repute* only. It is supposed that the reference is to Epimenides.

12 slow. Gr.*argos*. Occ. eight times, generally "idle".

2. 1 sound doctrine. See 1:9.

3 devils. Fig. *Idioma*. Gr.*diabolos*. Occ. thirty-eight times, always "devil", save here, 1 Tim. 3:11. 2 Tim. 3:3.

7 shewing. Gr.*parecho*. Elsewhere, offer, give, minister, &c.

8 Sound. Gr.*hugies*. Occ. fourteen times, always "whole", save here. Cp. vv. 1:2; 1:9, 13.

10 Not *embezzling*, but shewing all good *faith; in order that* they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth salvation ... appeared to all men,

12 °Teaching us *in order that*, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the *our great Saviour God*, Jesus Christ;

14 Who gave **H**imself for us, *in order that* **H**e might °redeem us from all iniquity, and purify *to* **H**imself °*a people as an acquisition*, zealous of good works.

15 These things speak, and exhort, and rebuke with all °authority. Let *no one* °*depreciate* thee.

3 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

3 For we ourselves also were *at one time* foolish, disobedient, deceived, *a slave to* divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

4 But *when* the kindness and love of God our Saviour toward man appeared,

5 Not by works of righteousness which we *did*, but according to **H**is mercy **H**e saved us, by °the °washing of *Spiritual rebirth*, and renewing *by* °*THE Holy Spirit*;

6 Which **H**e °shed on us abundantly through Jesus Christ our Saviour;

7 *In order that* being justified by **H**is grace, we should *become* heirs according to the hope of eternal life.

8 **Faithful the saying, concerning* these things I *desire* that thou affirm *strongly, in order that* they which have believed ... God might be careful to maintain good works. These things are good and profitable *to* men.

9 But avoid foolish *disputes*, and genealogies, and *quarreling*, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretick after the first and second *warning* reject;

11 Knowing that he that *is* such is subverted, and sinneth, being condemned of himself.

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.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Greet them that love us in ... faith. *The Grace be* with you all.

12 Teaching. Gr.*paideuo*. Elsewhere, twelve times, gen. :chasten", "chastise".

14 redeem. Gr.*lutroo*. [to ransom]. Only here; Luke 24:21. 1 Pet. 1:18.

a people, &c. Gr.*periousios*. Only here. Cp. 1 Pet. 2:9.

15 authority. The same Gr. word in 1:3 is translated "commandment".

depreciate. Gr.*periphroneo*. [to think beyond].

3.1 principalities, powers. See [Ap.172.6](#) and [5](#).

5 the washing...Spirit. Fig. *Hendiadys.* [Ap.6](#). Two things mentioned but only one thing meant. A reference here to the gifts abundantly bestowed "on us" before the truth was announced regarding the believer's completeness in Christ, apart from ordinances.

washing. Gr.*loutron*. Only here and Eph. 5:26. The word means, primarily, a vessel for bathing.

Spiritual rebirth. The reference is to the new man.

The Holy Spirit. [Ap.101.II.3](#). (The Giver).

6 shed. Gr.*ekcheo*. See Acts 2:17, 18, 33. Fig. *Anthropopatheia.* [Ap.6](#). "Pouring out" attributed to God, and the Spirit spoken of as water.

12 Artemas. Not mentioned elsewhere.

Nicopolis. It is uncertain which of the cities bearing this name is here referred to.