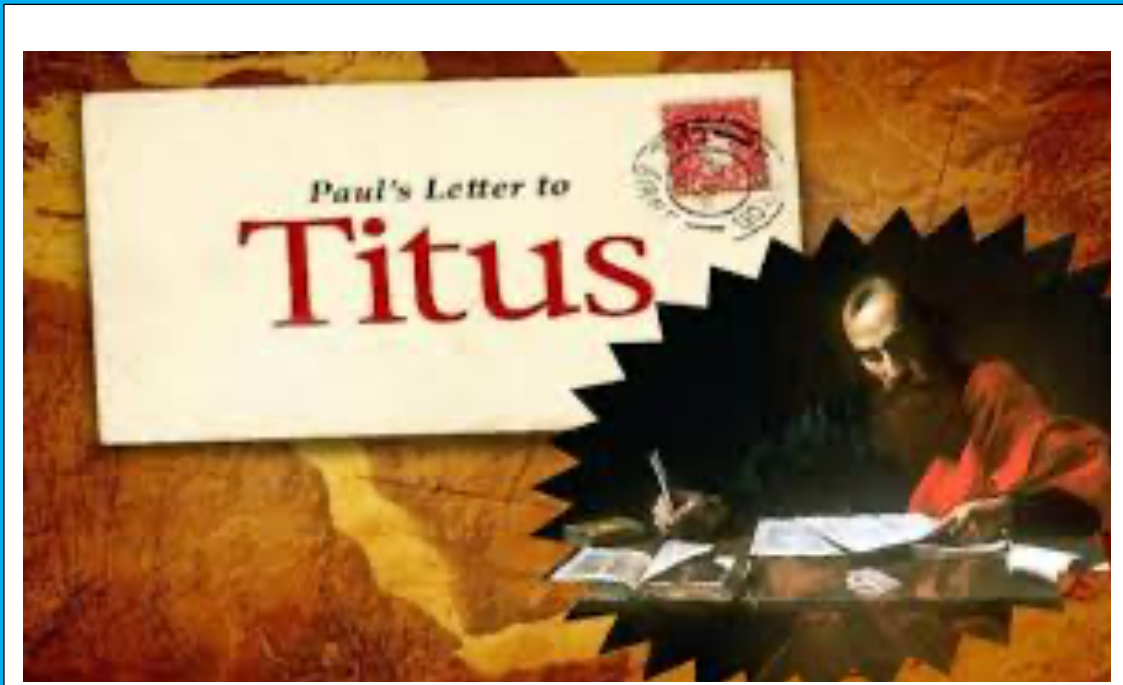


**A COMMENTARY ON PAUL'S  
EPISTLE TO TITUS**



**SHADRACK OPPONG – MSOP 2023**

A COMMENTARY ON PAUL'S EPISTLE TO TITUS

---

A Commentary

Presented to

Instructor: Daniel F. Cates

Memphis School of Preaching

Memphis, Tennessee

---

As a Requirement in

I & II THESSALONIANS TO TITUS

Course #213

---

By

Shadrack Oppong

03/17/2022

## INTRODUCTION

Paul's epistles to Timothy and Titus (1 and 2 Timothy and Titus) have generally been called the "Pastoral Epistles." They were originally regarded as mere personal letters and were classified with Philemon, but because of their strong bearing on the life of the church, they gained the name the "Pastoral Epistles." Though addressed to individuals, these books are not limited to personal and private communications but are official charges to ministers and leadership in the church. Paul addressed them to Timothy and Titus to guide them in matters concerning the pastoral care of the church, which is the household of God (cf. 1 Tim. 3:14-15; 4:6-15 with 2 Tim. 2:2). The large portion of these (1&2 Timothy and Titus) epistles deal with church orderliness, ministry, and discipline, hence the term "pastoral" is accurate. These epistles deal with church organization, policies, and practice, all of which concern the vital to the health of the church. However, the term pastoral is inaccurate in the sense that Timothy and Titus were not pastors in the present-day sense of the term.

These men were official representatives of Paul, the apostle, whom he dispatched to various churches at Ephesus and Crete. Once there, they functioned in an official capacity to deal with special situations and meet special needs. During the interim from the time of the apostles to the transition to elders and deacons, these men were sent by Paul as his apostolic representatives to repel and deal with certain conditions and people who were threatening to hurt the work and ministries of these churches. Timothy and Titus undoubtedly possessed the gifts needed for pastoral ministry and while there was an element of pastoral care in what they did, they were not elders or pastors. The eldership is a plurality of number therefore Timothy alone could not be an elder or pastor, neither is Titus (cf. 1 Pet. 5:1f). Rather, as official delegates of Paul, they were sent to assist the churches to set in order those things that were lacking (cf. Tit. 1:5f). This commentary will focus on the epistle of Paul to Titus in particular.

## THE ISLAND OF CRETE

Crete is the fourth largest island in the Mediterranean and is located an almost equal distance from Europe, Asia, and Africa. Crete comprises an area of about 3,200 square miles and is elongated in form 160 miles East to West and 6 to 35 miles from North to South. A high state of civilization once flourished there. "During the 2nd mil. B.C. Crete was the center of the famous Minoan civilization." However, by New Testament times the moral condition of its inhabitants was tragic. "Their ferocity and fraud were widely attested; their falsehood was proverbial; the wine of Crete was famous, and drunkenness prevailed." Thayer defines Crete as "fleshy" and said the largest and most fertile island of the Mediterranean archipelago or Aegean Sea, now the modern Candia (Kingdom of Candia).

## THE AUTHOR

The Pauline authorship of the Pastoral Epistles was not questioned in the early church and any arguments against their authenticity have come from the past century and a half. The various arguments against Paul as the author of these epistles is based entirely on internal and theoretical

grounds. Ryrie has an excellent summary of the arguments against Pauline authorship with refutation. He writes:

**Some have questioned whether Paul himself wrote these letters on the grounds that (1) Paul's travels described in the pastorals do not fit anywhere into the historical account of the book of Acts, (2) the church organization described in them is that of the second century, and (3) the vocabulary and style are significantly different from that of the other Pauline letters. Those who hold to the Pauline authorship reply: (1) there is no compelling reason to believe that Acts contains the complete history of the life of Paul. Since his death is not recorded in Acts, he was apparently released from his first imprisonment in Rome, traveled over the empire for several years (perhaps even to Spain), was rearrested, imprisoned a second time in Rome, and martyred under Nero; (2) nothing in the church organization reflected in the pastorals requires a later date (see Acts 14:23; Phil. 1:1); and (3) the question of authorship cannot be decided solely on the basis of vocabulary without considering how subject matter affects a writer's choice of words. Vocabulary used to describe church organization, for instance, would be expected to be different from that used to teach the doctrine of the Holy Spirit. There is no argument against Pauline authorship that does not have a reasonable answer. And, of course, the letters themselves claim to have been written by Paul (Ryrie, 1916)**

## RECIPIENT

This epistle is addressed to Titus, and though he is never mentioned in Acts and though we know very little about him, the references to him in Paul's epistles (13 times) make it clear he was one of Paul's closest and one of the most trusted fellow-workers in the gospel. When Paul left Antioch for Jerusalem to discuss the gospel of grace (Acts 15:1f) with the leaders there, he took Titus (a Gentile) with him (Gal 2:1-3) as an example of one accepted by grace without circumcision. This fact was used to vindicate Paul's stand on this issue (Gal 2:3-5). It also appears Titus worked with Paul at Ephesus during the third missionary journey. From there the apostle sent him to Corinth where he helped that church with its work and with the collection for the poor saints in Jerusalem (see 2 Cor. 2:12-13; 7:5-6; 8:6).

## PLACE AND DATE (A.D. 62-67)

An overview of the events pertinent to this epistle will help give some idea of a probable date for Titus, though the exact time is unknown. First, Paul was released from his house arrest in Rome (where we find him at the end of Acts). Perhaps because Paul was a Roman citizen and they could not prove the charges, his accusers did not choose to press charges against him before Caesar (see Acts 24-25; 28:30). In essence, then, their case was lost by default and Paul was freed. The apostle then visited Ephesus, where he left Timothy to supervise the church, and went on to Macedonia. From Macedonia (northern Greece), he wrote 1 Timothy (1 Tim. 1:3). He then visited Crete and left

Titus to minister among the churches they had planted there. Then, either from Macedonia or Nicopolis, he wrote Titus instructing him to put in order the remaining matters in the churches of Crete. Following this, Paul went to Nicopolis in Achaia (southern Greece, Titus 3:12). Then, either from Macedonia or Nicopolis, Paul wrote the epistle to encourage Titus and instruct him. Afterwards, he visited Troas (2 Tim. 4:13) where he was then arrested, taken to Rome, imprisoned, and finally beheaded. It was from Rome, during this second imprisonment in the dungeon that he wrote 2 Timothy. These events took place from about A.D. 62-67. A more likely date will be the Mid A.D. 60s, between imprisonments in Rome; though not at the same time as I Timothy as some reason, for at that time Titus was in Dalmatia (II Timothy 4:10).

In summary, and as with I Timothy, some suggest numerous locales; however, more likely could be Titus' having been written from somewhere like the region of Illyricum where Paul had labored previously (Romans 15:19) and which would be in the vicinity of Nicopolis in Epirus rather than the Nicopolis in Macedonia/Thrace mentioned in the uninspired postscript to which Paul headed (3:12).

### THEME AND PURPOSE

The main purpose was to give Titus further instruction with regard to appointing elders and general affairs of the church in Crete. Several purposes are seen in this epistle which include the following; Paul wrote:

1. To instruct Titus about what he should do to correct the matters that were lacking in order to properly establish the churches in Crete.
2. To give Titus personal authorization in view of the opposition and dissenters Titus was facing (see 2:15; 3:1-15).
3. To give instruction concerning this opposition, to warn about false teachers, and give instructions concerning faith and conduct (1:5, 10-11; 2:1-8, 15; 3:1-11).
4. To express his plans to join Titus again in Nicopolis for the winter (3:12). Whether this meeting ever occurred, we do not know. Tradition has it that Titus later returned to Crete and there lived out the rest of his life.

The **theme** is to show how the grace of God that has appeared to us in the saving life and death of Christ instructs us to deny ungodliness and to live righteously and soberly as a people full of good works that are in keeping with the doctrine of God (1:1; 2:10-3:9).

Important issues discussed in the letter include qualifications for elders (1:5-9), instructions to various age groups (2:1-8), relationship to government (3:1-2), the relation of regeneration to human works and to the Spirit (3:5), and the role of grace in promoting good works among God's people (Titus 2:11-3:8).

## KEY WORDS

The key word is “**doctrine.**” In this short epistle, the concept of “**good deeds**” occurs some six times (1:16; 27, 14; 3:5, 8, 14). Two other key words are “**grace**” (1:4; 2:11; 3:7, 15) and “**faith**” (1:1, 4, 13; 2:10, 13, and 3:15). Good deeds, however, are not to be the product of human ingenuity or legalistic religion, but the work of God’s grace through faith in the power of God as manifested in Christ, the Savior.

## KEY VERSES

**1:5.** The reason I left you in Crete was to set in order the remaining matters and to appoint elders in every town, as I directed you.

**2:11-13.** For the grace of God has appeared, bringing salvation to all people. **2:12** It trains us to reject godless ways and worldly desires and to live self-controlled, upright, and godly lives in the present age, **2:13** as we wait for the happy fulfillment of our hope in the glorious appearing of our great God and Savior, Jesus Christ.

**3:3-7.** For we too were once foolish, disobedient, misled, enslaved to various passions and desires, spending our lives in evil and envy, hateful and hating one another. **3:4** But “when the kindness of God our Savior appeared and his love for mankind, **3:5** He saved us not by works of righteousness that we have done but on the basis of his mercy, through the washing of the new birth and the renewing of the Holy Spirit, **3:6** whom he poured out on us in full measure through Jesus Christ our Savior. **3:7** And so, since we have been justified by his grace, we become heirs with the confident expectation of eternal life.” The main verse will be 3:1 (put them in mind).

## KEY CHAPTERS

Though each chapter has great importance, chapter 2 probably stands out as the key chapter for two reasons. First of all, Titus 2 has one of the strongest and clearest statements of the deity of Christ (2:13). Second, it is a key chapter because of its emphasis on relationships within the body of Christ, the church (2:1-10) and how a proper understanding and focus on both Christ’s first and second coming (the blessed hope) should impact the life of the church for godly living.

## CHRIST AS SEEN IN TITUS

The apostle Paul consistently shows us how good works or the conduct of the Christian is vitally connected with the person and work of Christ, past, present, and future. Even in this very short, concise epistle both the deity (2:13) and redemptive work of the Savior (2:12) are vital elements and stand to the idea of good works. Christ is first personified as the grace of God that brings salvation, but whose very appearing instructs us to a life of godliness (vs. 11). Then, He is emphatically described as “Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works” (2:13-14). Then again in 3:4-7, the

redemption that comes to us through Christ Jesus is again the point of focus and the foundation for transformed living (cf. 3:1-3 and vs. 8f).

### **BIBLE VERSIONS USED**

The Bible versions used for my research is the King James Versions (KJV). It is the version that was adopted and quoted unless otherwise stated. However, I compared seven other versions of the Bible. For easy identification and comparison I have highlighted a total of eight (8) translations of the Bible used as follows:

**KJV – KING JAMES VERSION**

**ASV – AMERICAN STANDARD VERSION**

**ASANTE – ASANTE TWI (A Ghanaian Local Language Translation)**

**NKJV - NEW KING JAMES VERSION**

**GREEK – NEW TESTAMENT GREEK (Nestle-Aland 28<sup>th</sup> Revised Edition of GREEK NT)**

**ESV – ENGLISH STANDARD VERSION**

**YTL - YOUNG'S LITERAL TRANSLATION**

**THE MESSAGE – THE MESSAGE (MSG)**

## CHAPTER 1

KJV-ASV-ASANTE-NKJV-GREEK-ESV-YTL-THE MESSAGE

### TITUS – 1:1

1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

1 ¶ Paul, a <sup>1</sup>servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness,

1 Paulo, Nyankopon akooa ne Yesu Kristo somafoos ma won a Onyankopon ayi won gyidie ne onyamesom pa ho nokore no nimdee,

1 Paul, a bondservant of God and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledgment of the truth which accords with godliness,

1 ¶ Παῦλος δοῦλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν

Paul, a servant<sup>1</sup> of God and <sup>a</sup>an apostle of Jesus Christ, for the sake of the faith of God's elect and <sup>b</sup>their knowledge of the truth, <sup>c</sup>which accords with godliness,

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of the choice ones of God, and an acknowledging of truth that is according to piety,

II, Paul, am God's slave and Christ's agent for promoting the faith among God's chosen people, getting out the accurate word on God and how to respond rightly to it.

**a servant of God, and an apostle of Jesus Christ,** – The author described himself as ‘a servant of God’. A servant is loyal to his master. And he obeys his master. This title showed that Paul was humble. He had imitated Christ as he entreated others to do same (1 Cor. 11:1). Jesus Christ humbled Himself becoming a Servant to the point of dying on the cross (Phil. 2:5-8). Jesus taught that it was an honor to serve God.

The Greek word, “doulos,” often translated merely “servant,” as seen in the King James is far too mild. It really means a bondservant or a slave and refers to one who completely surrenders himself to the will and authority of another. Paul saw himself as a person who has been bought as a slave.

Paul also described himself as ‘an apostle of Jesus Christ’. The term apostle is from the Greek “apostolos” which means “a sent one.” The Lord Jesus had selected and sent him to the world, to be a witness about His sacrifice on the cross. The office of an apostles is a limited office with unique qualifications. Peter speaking to the gathering in the upper room after the ascension of Christ said, “Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection” (Act 1:21-22). The person who qualifies to be an apostle must be a man, who saw the Lord Jesus, and saw the resurrected Jesus. Paul in responding his critics who challenged his apostleship in Corinth said “Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord? are not ye my work in the Lord? If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord” (1 Cor. 9:1-2). Paul qualified to be an apostle having seen the resurrected Lord (Jackson 321). He was selected to be an apostle to the gentile nations. (Ref. Act 9:1-16; 26:16-18; Gal. 2:8). Being an apostle, Paul had God's authority to instruct how things ought to be done in the church of God (1



Tim. 3:15). Paul had told people the good news about Jesus. As a result, people believed and trusted Jesus. He also taught the Christians more about God's true message. He taught them how to live in the right way. He wanted them to become mature Christians. Then they would not believe the false teachers.

**according to the faith of God's elect, and the acknowledging of the truth which is after godliness;** --- "the faith" can mean the personal faith of individuals who are in the Lord that continually motivate them to obey the Lord. However, it must be acknowledged that Paul is mindful of the common faith (Eph. 4:5, Jude 3) which cannot be faiths from which people can make a choice to be God's elect. There is one faith (Eph. 4:5) and that faith comes by hearing the word of God (Rom. 10:17). To be God's elect (chosen by God), Paul said one must be obedient to the gospel. This gospel message is the truth that was preached everywhere and has the power to convict people and set people free from sin through obedience.

**KJV-ASV-ASANTE-NKJV-GREEK-ESV-YTL-THE MESSAGE**

#### TITUS – 1:2

2 In hope of eternal life, which God, that cannot lie, promised before the world began;  
2 in hope of eternal life, which God, who cannot lie, promised <sup>2</sup>before times eternal;  
2 daa nkwa anidasoo so, nkwa a Onyankopon a onni atoroo no de firi teteete hyee bo,  
2in hope of eternal life which God, who cannot lie, promised before time began,  
2 ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς Θεὸς πρὸ χρόνων αἰώνων,  
2 in hope of eternal life, which God, <sup>e</sup>who never lies, <sup>f</sup>promised <sup>g</sup>before the ages began  
2 upon hope of life age-during, which God, who doth not lie, did promise before times of ages,  
2My aim is to raise hopes by pointing the way to life without end. This is the life God promised long ago - and he doesn't break promises!

**In hope of eternal life, which God, that cannot lie, promised before the world began; --**  
The faith that is talked of in the first verse is the substance of things hope for and the evidence (Heb. 11:1). Faith is what person needs to be able to please God (Heb. 11:6). Hope for eternal life is what produces the faith of the Christian. The eternal life is the life that comes from God Himself. A life that has no end. This life is given to those have the Son of God as taught by John the apostle

**And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God (1 John 5:11-13)**

John tells us that we have the promise, the eternal life. Christians already have eternal life (John 5:24). It begins on earth and continues in heaven after the day of resurrection. So, Christians know that they will live forever with God that is the hope. Paul then adds that God has made that promise and will fulfill because He cannot lie. God is faithful and it is impossible for Him to lie (Heb. 6:18).

Which means whatever promise he has made will definitely come to pass. Even before the world began, God promised eternal life. He never lies. Christians can trust God's promise completely.

KJV-ASV-ASANTE-NKJV-GREEK-ESV-YTL-THE MESSAGE

### TITUS – 1:3

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

3 but in <sup>3</sup>his own seasons manifested his word in the <sup>4</sup>message, wherewith I was intrusted according to the commandment of God our Saviour;

3 na eberɛ a ese mu, oyii n'asem adie, asenka a wonam yen Agyenkwa Nyankopon hye so de hye me nsa no mu,

3but has in due time manifested His word through preaching, which was committed to me according to the commandment of God our Savior;

3 ἐφανερώσεν δὲ καιροῖς ἰδίοις τὸν λόγον αὐτοῦ ἐν κηρύγματι, ὃ ἐπιστεύθην ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν θεοῦ,

3and <sup>h</sup>at the proper time manifested in his word<sup>3</sup> <sup>i</sup>through the preaching <sup>j</sup>with which I have been entrusted <sup>k</sup>by the command of God our Savior;

3 (and He manifested in proper times His word,) in preaching, which I was entrusted with, according to a charge of God our Saviour,

3And then when the time was ripe, he went public with his truth. I've been entrusted to proclaim this Message by order of our Savior, God himself.

**But hath in due times manifested his word through preaching** --- The gospel message which is preached is what reveals the message that God gives eternal life by means of faith in Jesus Christ. Paul tells Titus that the eternal life that promises is revealed through the gospel of Christ which is preached in all nations as Jesus commanded (Matt. 28:18-20). Jesus can forgive the sins and wicked deeds of man but not without the faith in the gospel. Paul told the church at Rome that God's power to save lies in the gospel and the obedience of man. Therefore, he said "I am not ashamed of the gospel" (Rom. 1:16).

**which is committed unto me according to the commandment of God our Saviour;** -- Paul as a bondservant was given the commission to preach this saving message to mankind. He told the Corinthians, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16). It is a commission that is described as the Great Commission because without it man cannot be purged from sin. Jesus told the disciples after His resurrection that the Christ had to die and rise again that repentance and forgiveness of sin be preached in His name in all nations (Luke 24:46-47). Paul said God, who saves us had told him to declare the good news.

In due time signifies that Jesus came at the right time. God always chooses the right time when He acts. God had given messages to the prophets of the Old Testament (Isa. 9:6-7; 2:2-3; Dan. 2:44-45; 7:13-14; etc). The prophets had told the people that God would send the Messiah (Jesus). So the

Jews were expecting him to come. There were also practical reasons why it was the right time. Daniel said God's Kingdom was going to be established in the days of the fourth kingdom (Dan 2:1-44). The Romans ruled most of the countries in the period of the first century and even beyond. The good news about Jesus could spread quickly because: the Romans had built good roads, so it was easy to travel. They had stopped a lot of wars through their strategic policy of "pax romana" Roman peace which ensured that nations could not rise against others so that they can continue to expand their empire and take taxes. Therefore, people could travel safely. Again, most people understood the Greek language. So, it was easy for Christians to teach the good news everywhere.

KJV-ASV-ASANTE-NKJV-GREEK-ESV-YTL-THE MESSAGE

#### TITUS – 1:4

4 To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

4 to Titus, my true child after a common faith: Grace and peace from God the Father and Christ Jesus our Saviour.

4 de kōma Tito, ōba amapa a me ne no kura gyidie korō mu: Adom, mməborōhunu ne asomdwoeə a ɛfiri Agya Nyankopɔn ne Kristo Yesu yen Agyenkwa no hō nka wo.

4To Titus, a true son in our common faith: Grace, mercy, and peace from God the Father and the Lord Jesus Christ our Savior.

4Τίτω γνησίῳ τέκνῳ κατὰ κοινήν πίστιν, χάρις καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν.

4¶ To Titus, <sup>l</sup>my true child in <sup>m</sup>a common faith: ¶ <sup>n</sup>Grace and peace from God the Father and Christ Jesus our Savior.

4 to Titus—true child according to a common faith: Grace, kindness, peace, from God the Father, and the Lord Jesus Christ our Saviour!

4Dear Titus, legitimate son in the faith: Receive everything God our Father and Jesus our Savior give you!

**To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.** --- Paul's salutation which is common in most of his epistles is also on display here. He identifies the recipient of the letter as Titus (see above for details on Titus). He refers to Titus as his own son after the common faith. The expression "common faith" is about the whole Christian religion (Clarke 583). It is the faith in Christ which is an essential characteristic of Christians. This means Titus became his son not by means of flesh and blood (i.e. not physical family ties) but through the obedient Titus had towards the gospel Paul preached and became born again.

Grace – The Greek term is "charis". It is an act of favor (Act 25:3). Grace is a gift that God gives. We do not deserve it and we cannot earn it. Grace means that God the Father is kind and generous

to His children. God helps and protects people. God's grace comes to people by means of Jesus. He gives His people everything that they need for their Christian life.

**Mercy** – The Greek term is “eleos” which means pity, or compassion (Matt 9:13; 12:7). By Christ atoning for mankind, he has had mercy on man.

**Peace** – The Greek term is “Eirene” but in the Hebrew language this word is ‘shalom’. It is a traditional blessing of the priest in the Old Testament (Numbers 6:24-26). Among the Jewish people it became more of a traditional greeting. Peace is not just the opposite of war or noise. Peace means that God gives a person a calm spirit. This affects every part of the person's life and relationships. Nobody can have God's peace without His grace. In writing about this salutation, Matthew Henry said;

**The salutation and prayer, wishing all blessings to him: Grace, mercy, and peace, from God the Father, and the Lord Jesus Christ our Saviour. Here are, 1. The blessings wished: Grace, mercy, and peace. Grace, the free favour of God, and acceptance with him. Mercy, the fruits of that favour, in pardon of sins, and freedom from all miseries by it, both here and hereafter. And peace, the positive effect and fruit of mercy. Peace with God through Christ who is our peace, and with the creatures and ourselves; outward and inward peace, comprehending all good whatsoever, that makes for our happiness in time and to eternity. Observe, Grace is the fountain of all blessings. Mercy, and peace, and all good, spring out of this. Get into God's favour, and all must be well; for, 2. These are the persons from whom blessings are wished: From God the Father, the fountain of all good. Every blessing, every comfort, comes to us from God as a Father; he is the Father of all by creation, but of the good by adoption and regeneration. And the Lord Jesus Christ our Saviour, as the way and means of procurement and conveyance. All is from the Father by the Son, who is Lord by nature, heir of all things, and our Lord, Redeemer, and head, ordering and ruling his members. All are put under him; we hold of him, as in capite, and owe subjection and obedience to him, who is also Jesus and Christ, the anointed Saviour, and especially our Saviour, who believe in him, delivering us from sin and hell, and bringing us to heaven and happiness. (Henry 41829).**

**KJV-ASV-ASANTE-NKJV-GREEK-ESV-YTL-THE MESSAGE**

#### **TITUS – 1:5**

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

**5 ¶** For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge;

**5** Yei nti na megjaa wo Kreta, na woasiesie deε atō kyima, na woasisi kuro biara so mpanimfoε, sεdeε mehyeε woε no:

**5**For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you

5 ¶ Τούτου χάριν ἀπέλιπόν σε ἐν Κρήτη, ἵνα τὰ λείποντα ἐπιδιορθώσῃ καὶ καταστήσῃ κατὰ πόλιν πρεσβυτέρους, ὡς ἐγὼ σοι διαταξάμην,

5¶ °This is why I left you in Crete, so that you might put what remained into order, and Pappoint elders in every town as I directed you

5For this cause left I thee in Crete, that the things lacking thou mayest arrange, and mayest set down in every city elders, as I did appoint to thee;

5I left you in charge in Crete so you could complete what I left half-done. Appoint leaders in every town according to my instructions.

**For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:** --- These point us to the historical background for this letter. Paul and Titus had previously visited the Island of Crete and had not only preached the gospel but had evidently been successful in establishing churches in the various cities. Naturally, the Christians there needed biblical mentoring in the faith as babes in Christ, so Paul, being compelled to minister elsewhere, left Titus to accomplish this vital task. All Christians need to grow in the grace and knowledge of the Lord Jesus (2 Pet. 3:18), but particularly in this place, it was especially needed because of the moral conditions that formed the background of these Cretan believers. Titus was not only to help these newborns in Christ to grow, but also set in order the things that were lacking and ordained elders in every church.

In keeping with the purpose of Paul's own ministry as a bondservant and an apostle, he immediately took up the primary mission he had for Titus. As his representative and fellow bondservant, Titus was to continue the work of preaching the gospel in order to promote the faith of God's chosen ones. Paul left Titus at Crete on a temporary basis. He had plans to send someone to replace Titus (Titus 3:12). Selecting elders was the main reason why Titus was left at Crete. He had to help get the church scripturally organized.

The elders were also known as Bishops and Pastors. Bishops (Grk., episkopos, overseer) for their duty was to oversee the local congregation (cf. Act 20:17; 1 Pet 5:1-2;). Pastors (Grk. poimen, shepherd) for their task was to shepherd and feed the flock of God (cf. Act 20:17,28; 1 Pet 5:1-2). Elder, bishop, and pastor were not three distinct offices, but different ways to describe the same men and their work as leaders of the church. Easton's Bible Dictionary has this to say:

**The “elders” of the New Testament church were the “pastors” (Eph. 4:11), “bishops or overseers” (Acts 20:28), “leaders” and “rulers” (Heb. 13:7; 1 Thess. 5:12) of the flock. Everywhere in the New Testament bishop and presbyter are titles given to one and the same officer of the Christian church. He who is called presbyter or elder on account of his age or gravity is also called bishop or overseer with reference to the duty that lay upon him (Titus 1:5-7; Acts 20:17-28; Phil. 1:1).<sup>1</sup>**

A congregation that was completely and scripturally organized contained a plurality of qualified men serving as bishops (eg. Phil. 1:1). Their authority was limited to their local congregation. They were to take heed to the flock of God among which the Holy Spirit made them overseers (Act 20:28). They were to shepherd the flock among them, serving as overseers (1 Pet. 5:1-2). The elders of one

---

<sup>1</sup>[\*Easton's Bible Dictionary\*](#), s.v. “Elder,” paragraph 2252.

congregation did not have oversight responsibilities of Christians in other churches. They were assisted by qualified men serving as deacons. In the next verses Paul started giving the qualification of such offices.

KJV-ASV-ASANTE-NKJV-GREEK-ESV-YTL-THE MESSAGE

## TITUS – 1:6

6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

6 if any man is blameless, the husband of one wife, having children that believe, who are not accused of riot or unruly.

6 Obarima a asem biara nni ne ho, oye okunu a ne yere baako na owō mma agyidifos a wōnni wōn ho asem se wōdi ahohwisem anaa wōye asobrakyee.

6if a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination.

6 εἴ τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα.

6 <sup>4</sup>if anyone is above reproach, the husband of one wife,<sup>4</sup> and his children are believers<sup>5</sup> and not open to the charge of <sup>r</sup>debauchery or insubordination.

6if any one is blameless, of one wife a husband, having children stedfast, not under accusation of riotous living or insubordinate

6As you select them, ask, "Is this man well-thought-of? Are his children believers? Do they respect him and stay out of trouble?"

**If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly ---**

A bishop must be a man (Titus 1:6; 1Tim 3:1-2; cf. 1Tim 2:11, 12; 1 Cor. 14:34-37).

A bishop must be blameless (Titus 1:6-7; 1Tim 3:2). Guilty of no wrong to his fellow men; he must be of such a character that no one can bring a reasonable accusation against him. One against whom no evil charge can be sustained. Free from accusations that can be rightly proven (cf. 1 Tim 5:19-20).

**The husband of one wife** – This means he should be married and having one wife only and more so faithful to her (Titus 1:6; 1Tim 3:1).

**Having faithful children**, -- An elder should have been able to teach his children about God. He should have taught them how to behave properly. People would not respect a man who could not control his own family (1 Timothy 3:4-5). This probably refers to elders whose children still live at home. The New King James version puts it that "Having faithful children not accused of dissipation or insubordination" (Titus 1:6). His children must not be known to be stubborn. Paul told Timothy on the same subject that the elder must be ruling his own house well (1Tim 3:4-5). A leader who pleases God always tries to obey God. 1 Peter 5:3 says that a leader should be a model/ensample for other Christians. If a leader behaves badly then Christians will not learn to respect God. They will not learn how to behave properly. His children ought to be believers that they "may adorn the doctrine of God our Saviour in all things." (Tit. 2:10.) There must be evidence that they have been brought up in the nurture and admonition of the Lord.

TITUS – 1:7

7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

7 For the <sup>5</sup>bishop must be blameless, as God’s steward; not self-willed, not soon angry, <sup>6</sup>no brawler, no striker, not greedy of filthy lucre;

7 Na ese se ohwefo ye obi a asem biara nni ne ho se Onyankorɔn fiehwefo, oye ohoɔwefo, ne bo mfu ntemntem, oye oɔadweam (kɔwensani), oye pupopupo, oye odifudɛwefo ɔoobɔfo,

7 For the <sup>5</sup>bishop must be blameless, as God’s steward; not self-willed, not soon angry, <sup>6</sup>no brawler, no striker, not greedy of filthy lucre;

7 δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι ὡς θεοῦ οἰκονόμον, μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ,

7For an overseer, <sup>6</sup> <sup>s</sup>as God’s steward, must be above reproach. He must not <sup>t</sup>be arrogant or quick-tempered or a drunkard or violent <sup>u</sup>or greedy for gain,

7for it behoveth the overseer to be blameless, as God's steward, not self-pleased, nor irascible, not given to wine, not a striker, not given to filthy lucre;

7It's important that a church leader, responsible for the affairs in God's house, be looked up to - not pushy, not short-tempered, not a drunk, not a bully, not money-hungry.

**For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;** --- Paul continues with specific character traits that a leader of God’s spiritual house needs to have. He starts with specific negative lifestyles which are not expected of a leader of God’s people.

**blameless,** -- The prospective elder must not have conducted himself in any way that is circulating in the community. Guilty of no wrong to his fellows.

**as the steward of God,** -- A steward was a servant entrusted with that which belongs to another. A steward must be faithful, that is, trustworthy (cf. 1Cor. 4:1-2). It is important that those assigned as stewards with the truth of God to be honest and faithful in teaching the whole counsel of God as revealed for the salvation of the world. He who refuses to teach the whole will of God is dishonest toward God and unfaithful to man.

**not selfwilled,** -- This does not mean that he is not to be firm and steadfast in his purpose, however the person must not show signs of all knowing to stick to his own will but to have a listening ear. He must not refuse to listen to reason or facts. One in such position must have the sincere desire to fully investigate all sides, to know the full truth, and then be guided by it, and not by the self-will of his own.

**not soon angry,** -- One who is not quick tempered or inclined to anger. This issue here is not the presence of anger for there are times when we ought to be angry (Eph. 4:26). Rather, this is about the person being able control his emotions. When is anger sinful? It is sinful when it occurs for the wrong reasons, when it rises too quickly, and when it explodes in uncontrollable behavior. A man who is prone to anger is a walking time bomb just waiting to explode.

**not given to wine** – The ASV and NKJV renders this as “no brawler”. All God’s people are supposed to be sober and vigilant (1 Pet. 5:8). How much more is a leader of such community? However, is

this leader going to be able to discern and exercise proper judgment? It was recognized as an evil which can bite like a serpent (Prov. 23:31-33) and one occupying the position of bishop must not be given to its use.

**no striker**, -- No man of God should ever, even under sore provocation, so far forget himself as to raise his hand against his fellow man. The word used is “plektes” which means violent. The meaning suggests a fighter who strikes or smite. It refers to one who is quick with his fists or prone to strike an opponent, or to one who is prone to violence. This term looks at anger which is totally out of control and goes beyond verbal abuse to physical abuse. Paul uses this term here and, in the qualifications, listed in 1 Timothy 3 immediately after “not addicted to wine” or “not given to wine.” There is a natural and obvious connection, but why would the apostle have to mention such a negative issue for Christians for whom such is so obviously out of character? The answer lies in the reality of life and of the fact that many Christians are saved out of pagan cultures whose lifestyle is totally contrary to Christ-like behavior. Many pagan worshippers are given to wine and can easily be violent.

**not greedy of filthy lucre**; -- Not anxious for gaining riches. He is to avoid gain by wrong means. A man who is anxious for riches is not fit for a bishop of a congregation of Christians. The Greek term used here is “aischrokerdes” meaning eager for dishonorable gain. The word lucre is from the latin word lucrum which means “gain” which is not out of proper means. The greedy or fond of dishonest gain or simply “greedy for gain.” In general, it would refer to engaging in any kind of business that would discredit the name of Christ or having false priorities that put personal business ahead of the kingdom of God (see Matt. 6:19-33). In 1 Timothy 3, Paul teaches us that elders, as examples for others, are “to be free from the love of money.”

Making money and having money is not evil; it is the love of it that leads to trouble and plunges people into all kinds of ruin and destruction “for it is the love of money that is the root of all kinds of evil...” (see 1 Tim. 6:9-10). Men who love money are always more concerned for laying up treasures on earth than in laying up treasures in heaven and in working for the kingdom of God. A bishop must not be greedy to get more money. He must not try to get money in ways that are not honest. People who love money may turn away from God. Instead, a leader should be content and generous (1 Tim. 6:6-10, 17-19). He must not be like the people in Crete, who were greedy for money (Titus 1:11).

KJV-ASV-ASANTE-NKJV-GREEK-ESV-YTL-THE MESSAGE

#### TITUS – 1:8

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

8 but given to hospitality, a lover of good, sober-minded, just, holy, self-controlled;

8 na mmom ope ahohoye, ope papaye, n'adwenem da ho, otene, ne ho te, owo ahohyeso,

8but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled,

8 ἀλλὰ φιλόξενον φιλόγαθον σώφρονα δίκαιον ὄσιον ἐγκρατῆ,

8 but hospitable, a lover of good, self-controlled, upright, holy, and disciplined.

8 but a lover of strangers, a lover of good men, sober-minded, righteous, kind, self-controlled,

8 He must welcome people, be helpful, wise, fair, reverent, have a good grip on himself,

**But a lover of hospitality, a lover of good men, sober, just, holy, temperate**; -- Still on the qualification of the bishops of the church, Paul then turns to the positive traits of a leader of the



church. It must be emphasized that Paul does not expect only Christian leaders to behave this way but everyone who is born of God. That means once every member is to live up to that standard, shepherds must be more expected. These positive characters are to be the standard for the Christian through his Christian journey and not only when it is time for elders' selection.

**a lover of hospitality** – All Christians are to be ready to entertain strangers, and care for the homeless and needy. Leaders are to have a love for that ministry of God. The ASV put it “given to hospitality” which signifies that the leader is absorbed into the work of caring for strangers and needy. The Greek term for “Hospitable” is *philoxenos*, literally, “loving strangers, hospitable.” This quality of Christian behavior is mentioned in Romans 12:13, Hebrews 13:2 (*philoxenia*) and in 1 Timothy 3:2; here, and 1 Peter 4:9. As the Greek words suggest and the context of Romans 12:9-13 and 1 Peter 4:8-9 demonstrate, showing hospitality is not just a Christian responsibility, but an act of Christian love. The elder/overseer is one who willingly opens his home to the needy whether strangers, neighbor in the community or members of the body of Christ. The Hebrews writer said “Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.” (Heb. 13:1-2). Abraham and his wife entertained Angels without knowing until they told him (Gen. 18:1-15). How sad it would be that an angel of God be rejected by an overseer of God's people. He should be ready to welcome strangers into his home. In those days, small hotels were dirty and expensive. Christian teachers and other travelers often needed somewhere to stay. Both Paul (Romans 12:13) and Peter (1 Peter 4:9) urge Christians to welcome guests.

**a lover of good men**, -- The ASV and NKJV render this as “a lover of good” and “a lover of what is good” respectively. A lover of good or benevolence generally. He must love good people and good things. He must act in ways that will help other people. The Greek term here is “*philagathos*” which means loving what is good. Elders are to be those who are devoted to that which is good or beneficial, whether in men, in deeds, or things. Again, we see how the keynote of good works in this epistle manifests itself. The motivation and means for desiring and doing good come from the Scripture and from the ministry of the Spirit through spiritual growth.

**sober**, -- An elder must be sober-minded. As discussed in verse 7 about “not given to wine”, that an elder must be vigilant once working as a shepherd and overseer. He must be sensible. This means that he should control what he says and does. He must think about the possible results of his words and actions. The Greek term is *sophron*, “of sound mind, sane, sensible, thoughtful,” or “self-controlled, sober-minded.” In view of the sixth quality, “self-control,” Paul undoubtedly had in mind the idea of being thoughtful or sensible in a manner that is in keeping with the truth of Scripture. Soundness of mind or sound-mind thinking comes from knowing and living in the light of the Word of God. This affects values, attitudes, pursuits, and brings self-control through the Spirit.

**just**, -- The one who is just is one who tries strictly to perform his duties toward men. He must behave in the right way towards other people. He should have a high standard of behavior.

The duty of serving men and God requires integrity and justice. These are what make the leader or break him. The Greek term is “*dikaios*” which means upright, just, right, or righteous. The usage of the word in the New Testament is about the behavior that corresponds to God's standards of what is right in all dealings of life especially with people. It is used various ways; therefore, the context must determine the exact use. It may refer to one who is justified by faith (Rom. 1:17), but it often, as used here, refers to practical righteousness or upright behavior. An elder/overseer must be one whose conduct conforms to the righteous directives of God's truth.

**holy**, -- The Greek term is “*hosios*” which means devout, pious, holy, pleasing to God. It is a rare word occurring only eight times in the New Testament. It means unpolluted and this is best

demonstrated in 1 Timothy 2:8, “lifting up holy hands, without wrath and doubting.” “Without wrath (anger) and doubting” modify “holy hands.” What are holy hands? They are hands that have not been polluted by anger and dispute. In all these, the man of God is to show himself a true man. This means that he should be sincere and be loyal to God.

**temperate** -- The Greek term is “enkrateia” which means empowered, temperate, strength, strong or might. Thus, a pastor must be exercising self-control or mastery over himself. Holding all his desires and appetites in restraint. The bishop not only must be able to control his tongue, his eyes, and his hands, but must show a just and wise moderation. The word refers to the strength needed to hold the passions in restraint. This is one of the qualities of the fruit of the Spirit and is to be the result of walking circumspectly (Eph. 5:17). In essence, self-control is really the self-life under the control of the Word of God. Paul told the Galatians that “the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control (the noun *enkrateia* from *enkrateis*). Against such things there is no law” (Gal. 5:22-23).

KJV-ASV-ASANTE-NKJV-GREEK-ESV-YTL-THE MESSAGE

### TITUS – 1:9

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

9 holding to the faithful word which is according to the teaching, that he may be able both to exhort in the <sup>7</sup>sound <sup>8</sup>doctrine, and to convict the gainsayers.

9 ɔnsɔ nokwasɛm no mu sedɛɛ wɔkyɛrɛkyɛrɛɛ no no, na ama watumi de nkyɛrɛkyɛrɛ pa no atu fo, na wayi akyinnyegyefoɔ atɛn.

9 holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict.

9 ἀντεχόμενον τοῦ κατὰ τὴν διδασκαλίαν πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῆ ὑγιαίνουσῃ καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.

9 He must <sup>w</sup>hold firm to the trustworthy word as taught, so that he may be able to give instruction in <sup>s</sup>sound <sup>7</sup> doctrine and also to rebuke those who contradict it.

9 holding—according to the teaching—to the steadfast word, that he may be able also to exhort in the sound teaching, and the gainsayers to convict;

9 and have a good grip on the Message, knowing how to use the truth to either spur people on in knowledge or stop them in their tracks if they oppose it.

**Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.** --- After the character traits of a leader in the church, Paul adds this statement that seem to be a command and at the same time a qualification for the election of Elders. Considering the statement, it seems to me that just as Paul requested in his first epistle to Timothy, that an Elder must be apt to teach (1 Tim. 3:2), same is what he is telling Titus.

**Holding fast the faithful word as he hath been taught** – The Bishop must firmly believe the true message. Paul had taught the true message about Jesus to the people in Crete. But there were many false teachers who did not teach the truth. And many people opposed the Christians. So, Titus had to appoint leaders who had continued to believe the truth. Those leaders would teach the truth to Christians. The leaders would also be able to explain the truth to the false teachers to either withstand against them or perhaps convert them unto the truth. That is, the true doctrines of the gospel. This means that he is to hold this fast, in opposition to one who would wrest it away, and in opposition to all false teachers, and to all systems of false philosophy.

**That he may be able by sound doctrine both to exhort and to convince the gainsayers** -- By sound teaching, or instruction (1Tim 1:10; 1Tim 4:16), the Elders/Pastors were to seek to convince by the statement of the truth. Matthew Henry stated that

**to persuade and draw others to the true faith, and to convince the contrary-minded. How should he do this if he himself were uncertain or unsteady, not holding fast that faithful word and sound doctrine which should be the matter of this teaching, and the means and ground of convincing those that oppose the truth? We see here summarily the great work of the ministry—to exhort those who are willing to know and do their duty, and to convince those that contradict, both which are to be done by sound doctrine, that is, in a rational instructive way, by scripture-arguments and testimonies, which are the infallible words of truth, what all may and should rest and be satisfied in and determined by. And thus of the qualifications of the elders whom Titus was to ordain.<sup>2</sup>**

The elders must be apt to teach in order to fulfill this duty. Titus was then to select people who were qualified in character and in preparedness.

KJV-ASV-ASANTE-NKJV-GREEK-ESV-YTL-THE MESSAGE

## TITUS – 1:10

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

10 ¶ For there are many unruly men, vain talkers and deceivers, specially they of the circumcision,

10 Efiri se nnipa pii ye asobrakyee, won a wokeka nsenhunu na wodaadaa nkurɔfoɔ wɔ hɔ, ne titire no won a wɔfiri twetiatwa mu.

10 For there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision,

10 ¶ Εἰσὶν γὰρ πολλοὶ [καὶ] ἀνοπότακτοι, ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ τῆς περιτομῆς,

10 ¶ For there are many who are insubordinate, <sup>v</sup>empty talkers and deceivers, especially those of <sup>z</sup>the circumcision party.<sup>8</sup>

10 for there are many both insubordinate, vain-talkers, and mind-deceivers—especially they of the circumcision

---

<sup>2</sup>Matthew Henry, *Commentary on the Whole Bible (Unabridged)*, Accordance electronic ed. (Altamonte Springs: OakTree Software, 2004), paragraph 41852.

**10For there are a lot of rebels out there, full of loose, confusing, and deceiving talk. Those who were brought up religious and ought to know better are the worst.**

**For there are many unruly and vain talkers and deceivers, specially they of the circumcision:**

--- The church needs strong leadership. God placed the welfare of the church into the hands of men. Those men, therefore, must have the quality of spiritual life and strength to maintain the identity and pattern of the church in accordance with God's design for it. In addition to the ordinary function of the church in its singularity and worship of God, there is the need to protect the integrity of the church from evil forces that threaten it either from within or without. This section is introduced with "for," which gives the reason why elders with the doctrinal qualifications described in verse 9 are needed. The section elaborates on those "who speak against" or stand opposed to the truth. The presence of false teachers is always a problem for the church in any age and place. It therefore requires leaders who have the ability to expound and defend the faith (Jude 3).

It also reminds us that exposing false teachers is a task that belongs to the leadership of the church. As the shepherds, elders are to protect the sheep from the wolves who come in sheep's clothing (Matt. 7:15; Acts 20:28f). Protection against such is done through sound biblical exposition. The pastors who are the same people as the elders are often too involved with administrative duties and in seeking to keep the flock entertained which sometimes led to the neglect of ensuring sound doctrine. Deviation involves the teaching of false doctrine, but false teaching always extends itself into the behavior of its adherents. It will always have a negative impact on the lifestyle of those infected "for as a person thinks in his heart, so is he" (Prov. 23:7). As these false teachers stand in opposition to the truth, so they will lead lives that are detestable, disobedient, and unfit for any good deed (Titus 1:16).

**vain talkers and deceivers** --- The Greek term used for vain talk is "mataiologos" which means to speak empty, idle, futile, powerless. Paul used a similar word, "mataiologia" in 1 Timothy 1:6 when he talked about the false teachers. When anyone rejects or stands opposed to the grace message of God's truth as it is revealed in Christ their words will of necessity be without power. This means such teachings cannot lead to the spiritual deliverance God offers in Christ. Therefore, it is necessary that the churches would have elders/overseers who hold fast to the faithful message in accord with the apostolic tradition (2 Thess. 2:15). The word used for deceivers is "phrenapates" self-deceiving or simply a deceiver. It is from "phren" which means mind and "apate" meaning deceit, deceitfulness. The false teachers are those who craftily (cf. Eph. 4:14) deceive the minds of others as well as themselves (cf. 2 Tim. 3:13). Though they were empty talkers, they were undoubtedly quite articulate and impressive, but what they said were empty because they did not conform to the teachings of Christ.

**"Specially they of the circumcision"** gives us a clue as to the identity and the nature of the false teachers troubling the Cretan churches. This does not only point us to one of the sources of the false teaching being promoted but possibly the false teachings that were going on in Crete which were common in other places where the Jewish Christians were dominant. The Greek term used for circumcision is "peritome". This noun is found 36 times, 31 of which are in Paul's epistles. It can mean: the right of circumcision itself (John 7:22), the fact of being circumcised (Phil. 3:5), or it may be a synonym for the Jews and even for Jewish Christians because they practiced circumcision as a religious rite (e.g. Acts 10:45; 11:2; Gal. 2:9-13; Tit. 1:10).

TITUS – 1:11

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

11 whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake.

11 Ɛhia se wɔma saa nnipa yi mua wɔn ano, wɔn na mfaso bɔne nti wɔkyerɛkyere deɛ ense se wɔkyerɛkyere dane afie ani butuo.

11 whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain.

11 οὓς δεῖ ἐπιστομίζειν, οἵτινες ὅλους οἴκους ἀνατρέπουσιν διδάσκοντες ἃ μὴ δεῖ αἰσχροῦ κέρδους χάριν.

11 They must be silenced, since <sup>a</sup>they are upsetting whole families by teaching <sup>b</sup>for shameful gain what they ought not to teach.

11 whose mouth it behoveth to stop, who whole households do overturn, teaching what things it behoveth not, for filthy lucre's sake.

11 They've got to be shut up. They're disrupting entire families with their teaching, and all for the sake of a fast buck.

**Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.** --- Paul then gives Titus an instruction on what need to be done to these people.

**Whose mouths must be stopped** [hous dei epistomizein]. Literally, “whom it is necessary to silence by stopping the mouth (Barnes). This points us to the responsibility for both Titus and the elders of any congregation of the Lord. Just as there is the moral necessity for elders to be men who hold firmly to the faithful message (Titus 1:9), so there is the moral necessity for these men to silence the false teachers. “Silenced” is a rare word, “epistome” which means “to bridle” and then metaphorically, to stop the mouth, to silence. There are at least two responsibilities here: The offenders must be refused opportunity to spread their teachings in the churches; the term also includes silencing them by a logical refutation of their views, making further dissemination impossible. The objective of their teachings is for dishonest gain (lucre). Paul added to the qualification of Elders that they must not be greedy or fond of dishonest gain. This was important because an elder in such practices could not have had the moral power to stop the mouth of those doing the same thing.

TITUS – 1:12

12 One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies.

12 One of themselves, a prophet of their own, said, Cretans are always liars, evil beasts, idle<sup>9</sup>gluttons.

12 Ὡν μὴ βί α ογε ὠν ἀρα ὠν διγιφοῦ κὰα σε: “Κρεταφοῦ γε ἀτοροφοῦ βερε νυίναα, μμοα βῶνε, ἀκωδωφοῦ ἀδιδιφοῦ.”

12One of them, a prophet of their own, said, “Cretans are always liars, evil beasts, lazy gluttons.”

12 εἶπέν τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης·

Κρήτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί.

12 “One of the Cretans,<sup>9</sup> a prophet of their own, said, “Cretans are always liars, evil beasts, lazy gluttons.”<sup>10</sup>

12 A certain one of them, a prophet of their own, said—‘Cretans! always liars, evil beasts, lazy bellies!’

12One of their own prophets said it best: The Cretans are liars from the womb, barking dogs, lazy bellies.

**One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies.** --- Even one of their own famous speakers described the people in Crete as bad. A common knowledge is that that famous speaker was a teacher and a poet. His name was Epimenides. He lived about 600 years before Jesus was born. He said: The Cretans always told lies. The common phrase to speak like a person in Crete meant ‘to tell a lie’. They were as cruel as wild animals. They were lazy people. Again, it is said that they ate too much and drank too much wine. The Bible Knowledge Commentary stated that

**To emphasize his point Paul quoted from Epimenides, a Cretan poet and philosopher from the sixth century B.C. who was widely believed to be a religious prophet. Though the quotation may originally have referred to a particular lie (viz., that Zeus was buried in Crete, which was especially offensive to those who believed Zeus was still alive), by Paul’s day the saying had become a proverb which merely emphasized the low reputations of Cretans generally. So little did others think of the Cretans that the verb κρήτιζω was invented to mean “to lie.” Of course many noble Christians were in the congregations in Crete, but Paul was frontal in his assertion that the false teachers possessed these baser Cretan tendencies.<sup>3</sup> (Duane 2:763)**

KJV-ASV-ASANTE-NKJV-GREEK-ESV-YTL-THE MESSAGE

## TITUS – 1:13

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

13 ¶ This testimony is true. For which cause reprove them sharply, that they may be sound in the faith,

---

<sup>3</sup>A. Duane Litfin, *Titus* ([The Bible Knowledge Commentary](#); ed. John F. Walvoord and Roy B. Zuck; Accordance electronic ed. 2 vols.; Wheaton: Victor Books, 1983), 2:763.

13 Saa adansee yi ye nokore. Eno nti yi won aten ketee, na won ho aye won den gyidie mu.

13 This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith,

13 ¶ ἡ μαρτυρία αὕτη ἐστὶν ἀληθής, δι' ἣν αἰτίαν ἔλεγε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει,

13 This testimony is true. Therefore <sup>d</sup>rebuke them <sup>e</sup>sharply, that they <sup>f</sup>may be sound in the faith,

13 this testimony is true; for which cause convict them sharply, that they may be sound in the faith,

13 He certainly spoke the truth. Get on them right away. Stop that diseased talk of Jewish make-believe and made-up rules

**This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;** --- Paul makes a judgment on the claims of the poet that the testimony is true. The false teachers fit the Cretan stereotype. Thus, their negative influence must be remedied, if at all possible, by salvaging the false teachers themselves. Titus was to rebuke them sharply, so that they will be sound (“healthy”; cf. 1 Tim. 1:10; 6:3-4) in the faith. The ultimate goal of discipline should be to recover the one who is in error (Gal. 6:1; 2 Thes. 3:14-15). In the present case Paul hoped that Titus’ severe rebuke would be enough to turn around those in error so that they would cease paying attention to Jewish myths and to the commands of those who reject the truth.

Paul knew this famous phrase about the people who lived in Crete. He lived there for a time to plan a church and so may have experience the realities of that claim. He then believed what Epimenides had said especially having encountered the false teachers. So, Titus had to deal with them firmly. They would continue to cause trouble if they did not know the truth. Paul did not want the false teachers to leave the church. Instead, he wanted them to know the truth about Jesus. He wanted to save them from the lies to be strong Christians. This also signifies that when someone sins, Christians who know about that should always try to correct that person (Galatians 6:1-2).

KJV-ASV-ASANTE-NKJV-GREEK-ESV-YTL-THE MESSAGE

#### TITUS – 1:14

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

14 not giving heed to Jewish fables, and commandments of men who turn away from the truth.

14 na woanye aso amma Yudafoo anansesem ne nnipa a wɔdane won ho firi nokore ho no ahyɛdeɛ.

14 not giving heed to Jewish fables and commandments of men who turn from the truth.

14 μὴ προσέχοντες Ἰουδαίκοις μύθοις καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφόμενων τὴν ἀλήθειαν.

14 <sup>e</sup>not devoting themselves to Jewish myths and <sup>h</sup>the commands of people <sup>i</sup>who turn away from the truth.

14 not giving heed to Jewish fables and commands of men, turning themselves away from the truth;

14 so they can recover a robust faith.

**Not giving heed to Jewish fables, and commandments of men, that turn from the truth.**  
-- Spiritual health is always impaired when anyone seeks to feed their soul on unhealthy or diseased doctrine, regardless of the source. Being sound in the faith is the primary goal of preachers and elders of the church.

Another essential work that needed to be done by Titus and perhaps the elders was to help the brethren in refusing to pay any attention to Jewish myths. Jewish myths were legends or fictitious tales added to Old Testament history—tales about Adam, Moses, Elijah, and other Old Testament saints that were characteristic of the false teachers in Crete. Many of these tales were found in the apocryphal and other writings of Judaism. This same situation was ongoing in Ephesus, so Paul instructed Timothy to be on guard as well (1 Tim. 1:4; 4:7; 2 Tim 4:4). The men who followed these fables refused to obey the truth so Paul commanded Titus to preach against that.

KJV-ASV-ASANTE-NKJV-GREEK-ESV-YTL-THE MESSAGE

### TITUS – 1:15

15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

15 To the pure all things are pure: but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled.

15 Adeɛ nyinaa ho te ma wɔn a wɔn ho tee. Nanso wɔn a wɔn ho agu fi na wɔnnye nnie no deɛ, biribiara ho nte, na wɔn adwene ne wɔn ahonim nyinaa ho agu fi.

15 To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled.

15 πάντα καθαρὰ τοῖς καθαροῖς· τοῖς δὲ μεμαμμένοις καὶ ἀπίστοις οὐδὲν καθαρὸν, ἀλλὰ μεμιάνται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις.

15 <sup>J</sup>To the pure, all things are pure, but to the defiled and <sup>k</sup>unbelieving, nothing is pure; but both <sup>l</sup>their minds and their consciences are defiled.

15 all things, indeed, are pure to the pure, and to the defiled and unstedfast is nothing pure, but of them defiled are even the mind and the conscience;

15 Everything is clean to the clean-minded; nothing is clean to dirty-minded unbelievers. They leave their dirty fingerprints on every thought and act.

**Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.** --- There is nothing outside of a person that is able to make him unclean by going into him. Rather, it is what comes out of a person that makes him unclean (Mark 7:15).

“Conscience” is suneidesis, “consciousness, be conscious of” or “moral consciousness, conscience, have a conscience about something.” It is, in essence, a court of appeal, the place of our standards and norms, our sense of right and wrong as to doctrine and behavior. It is our place of moral awareness, but it is useless if it is not a good and cleansed conscience. Thus, in 1 Timothy the apostle teaches us that the goal of our instruction (referring to the communication of sound teaching) is love that comes from a pure heart, a good conscience, and a non-hypocritical faith. So what is a good conscience?

Good is from the Greek term “agathos”. It is used of that which is good in the sense of beneficial in its results and actions (Matt. 7:11; Eph. 4:29; Rom. 8:28). It is whatever is fit, capable, and useful as well as what is morally right or wholesome. A good conscience is first of all one that is morally fit



and right, but also fit or capable of functioning properly. It is the opposite of a conscience that has been seared and callused (cf. 1 Tim. 4:2) or defiled by a belief system that is not according to the doctrine of Christ (2 John 9, Acts 2:42, Matt. 28:20). The Bible Knowledge commentary explains this verse this way.

**The commandment Paul gave in verse 14 above, especially in light of the Jewish and possibly Gnostic influences, undoubtedly included ascetic rules about eating, drinking, and purification (cf. Col. 2:20-23; 1 Tim. 4:1-5). Paul set the matter straight by reminding his readers of the Lord's teaching that purification is largely a matter of the internal rather than the external (cf. Mark 7:15; Luke 11:39-41). Nothing outside can corrupt one who is internally pure; but someone who is internally impure corrupts all he touches. The problem with the false teachers was that on the inside, in their minds and consciences, they were impure. As a result, even though they claimed to know and follow God, their corrupt actions belied their true natures (cf. 1 John 2:4). Their impure interiors thus rendered them externally detestable (lit., "abominable") to God, disobedient (cf. Titus 1:10), and unfit (ἀδόκιμοι, "disapproved"; cf. 1 Cor. 9:27) for doing anything good (cf. 2 Tim. 3:17). Once again Paul connected theological error with moral deficiency. (Duane 2:763).<sup>4</sup>**

A person becomes pure in his spirit when he trusts Jesus. Jesus affects the person's mind and conscience by his teachings so that he is full of good things. Nothing physical can make him less pure in his spirit. However, if a person is not pure in his spirit, nothing physical can make his spirit pure.

**KJV-ASV-ASANTE-NKJV-GREEK-ESV-YTL-THE MESSAGE**

#### TITUS – 1:16

**16** They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

16They profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate.

16 Wɔpae mu ka no badwam se wɔnim Onyankopɔn, nanso wɔde wɔn nnwuma pa no, efiri se wɔye nnipa a wɔkyiri wɔn, na wɔye asoɔdenfoɔ a wɔmfata mma adwuma pa biara.

16They profess to know God, but in works they deny Him, being abominable, disobedient, and disqualified for every good work.

**16** θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

**16**<sup>m</sup>They profess to know God, but they <sup>p</sup>deny him by their works. They are detestable, disobedient, <sup>o</sup>unfit for any good work.

---

<sup>4</sup>A. Duane Litfin, *Titus* ([The Bible Knowledge Commentary](#); ed. John F. Walvoord and Roy B. Zuck; Accordance electronic ed. 2 vols.; Wheaton: Victor Books, 1983), 2:763.

16 God they profess to know, and in the works they deny Him, being abominable, and disobedient, and unto every good work disapproved.

16 They say they know God, but their actions speak louder than their words. They're real creeps, disobedient good-for-nothings.

**They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.** --- A person who truly knows God will behave in a good way that is pleasing to God. The word profess (GK homologeo) means to declare openly. Paul is simply saying these people openly tell others that they are disciples of God, but their deeds reject such claims. Such people are not obedient to the commandments of Christ. Being abominable is translated from bdelyktos (GK). This word sometimes refers to unnatural lusts. Paul continued that such people do not only deny Christ, but they were unpersuadable, unbelieving, and consequently disobedient. These are characters remarkably applicable to the Jews through all their generations. They declared that they were pure. But they could not do anything that was good. Therefore, they were no use to God or to other people.

## CHAPTER TWO

KJV-ASV-ASANTE-NKJV-GREEK-ESV-YTL-THE MESSAGE

### TITUS – 2:1

1 But speak thou the things which become sound doctrine:

1 ¶ But speak thou the things which befit the <sup>1</sup>sound <sup>2</sup>doctrine:

1 Na wo dee, ka nsem a efata nkyerekyere pa no.

1 But as for you, speak the things which are proper for sound doctrine:

1 ¶ Σὺ δὲ λάλει ᾧ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ.

1 ¶ But as for you, teach what accords with <sup>p</sup>sound<sup>1</sup> doctrine.

1 And thou—be speaking what doth become the sound teaching;

1 Your job is to speak out on the things that make for solid doctrine.

**But speak thou the things which become sound doctrine:** Titus had to teach the Christians who lived in Crete to conduct themselves according to the sound doctrine of Christ. The false teachers had taught the Christians many wrong things. Titus was different from those false teachers. He had to teach what was true. He taught the different groups of people how to behave in the right way. In the next few verses, the apostle moves from the issues of church leadership and false teachers to the various groups within the church and their moral obligations before the world in which they live. He was concerned that they show the beauty of the truth about Jesus Christ in order to have a positive impact on an unbelieving world (cf. 2:5, 8, 10). Biblical truth or sound Christian doctrine is designed to not only bring us into an intimate relationship with God, but it is to equip us, as stewards of His grace, to represent Him as to the sinful world. What literally, “speak thou the things which become sound doctrine.” Titus was to “rebuke sharply” the opponents, but he is to “communicate” or “speak” to the people. In the Epistles to both Titus and Timothy, the metaphor of “sound doctrine” becomes a comprehensive polemic against the diseased false teachers. But the concern of the metaphor is not with the content of doctrine; rather, it is with behavior. Healthy teaching leads to proper Christian behavior, love, and good works; the diseased teaching of the heretics leads to controversies, arrogance, abusiveness, and strife (1 Tim. 6:4).

KJV-ASV-ASANTE-NKJV-GREEK-ESV-YTL-THE MESSAGE

### TITUS – 2:2

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

2 that aged men be temperate, grave, sober-minded, <sup>3</sup>sound in faith, in love, in <sup>4</sup>patience:

2 Nkɔkoraa ani so nna ho, won anim nye duru, won adwene mu nte, wonye nnipa a woye den wo gyidie, odo, ne boaseto mu.

2 that the older men be sober, reverent, temperate, sound in faith, in love, in patience;

2 Πρεσβύτεας νηφαλίους εἶναι, σεμνοὺς, σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ·

2 Older men are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness.

2 aged men to be temperate, grave, sober, sound in the faith, in the love, in the endurance;

2 Guide older men into lives of temperance, dignity, and wisdom, into healthy faith, love, and endurance.

**That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. --**

It is not surprising that the qualities listed here are some of those previously listed for the office of elder (Titus 1:6-9) and that these senior men, because of their maturity and experiences, would normally be the ones chosen for the office of elder. Of course, age is never a guarantee of spiritual and emotional maturity. True spiritual maturity comes through growing in the grace and knowledge of Christ, but older men should be models of maturity and involved in mentoring other men in the Lord. Then Paul made a list of qualities that the aged need to exhibit.

**The aged men** – These signified older men in general. They were instructed to be: sober (temperate), meaning sober minded; grave (serious), meaning worthy of respect, noble, and dignified; temperate (sensible), meaning thoughtful and self-controlled; sound in three things: faith, meaning trustworthiness, reliability, and fidelity (Titus 2:10) or, more likely, faith in God (2 Tim. 3:15), but possibly both; charity (love); and patience (steadfastness), meaning fortitude and perseverance (1 Tim. 6:2). These can be expanded as follows:

**Sober** -- This is one of the qualities for the office of the elders (1 Tim. 3:2) as well as deacon (1 Tim. 3:11). The Greek term is used is “nephaios” which means temperate or sober meaning, “sober, clear-headed, self-controlled.” In this context, nephaios refers to being free from all forms of excess or life-dominating patterns through the control of the Spirit (Eph. 5:18). This is seen in contrast to the “lazy gluttons,” a term used to describe the false teachers.

**Grave -- this word means Dignified.** The Greek word is “semnos” means worthy of respect, honorable, noble, dignified. It reveals a personal dignity and seriousness of purpose that invite honor and respect.

**Temperate** --- The Greek word is sophron, used in 1:8 where it was translated “sensible.” It means “of sound mind, sane, sensible, thoughtful,” or “self-controlled, sober-minded.” Since “temperate” as listed above contains the idea of self-control, perhaps the focus here is on “soundness of mind in thought and judgment. This word is a favorite of Paul in the Pastoral Epistles. It is used of elders (1 Tim. 3:2; Tit. 1:8), of the younger women (Tit. 2:5) and the verb form, sophroneo, is used of younger men (Tit. 2:6). So here is a spiritual quality that should be a part of the life of all Christians, one that is easily recognizable. May we not forget however that biblically there are hidden resources that are to form the foundation and motivation for such a Christian life.

**Sound in faith, in love, and in patience** --- the word sound (Greek: hugiaino) could well be translated as in to be in good health, be physically or spiritually sound or healthy.”

The faith here is a personal faith in God that produces a relationship with God through the Spirit and the Word. Charity or Love may focus on both the vertical (love for God) and the horizontal relationship Christians are to have towards others. Patience looks at staying power over the long run in a Christian’s relationship with both God and people.

TITUS – 2:3

3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

3 that aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good;

3 Saa ara na ma mmerewa nso mmo bra kronkron; wɔnnni nsekuro, wɔnnye asadweam, na mmom wɔnkyerɛkyere nsem pa,

3 the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things

3 πρεσβύτιδας ὡσαύτως ἐν καταστάματι ἱεροπρεπεῖς, μὴ διαβόλους μὴ οἴνω πολλῷ δεδουλωμένας, καλοδιδασκάλους,

3<sup>9</sup>Older women likewise are to be reverent in behavior, <sup>r</sup>not slanderers <sup>s</sup>or slaves to much wine. They are to teach what is good,

3 aged women, in like manner, in deportment as doth become sacred persons, not false accusers, to much wine not enslaved, of good things teachers,

3 Guide older women into lives of reverence so they end up as neither gossips nor drunks, but models of goodness.

**The aged women, likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;** -- The older women should behave in a matured way too. They should always try to please God. The result of their good character should be their good behavior. An older woman may have more spare time because her children have become adults. It is said that in that society, women often met together to gossip about other people. They also drank too much wine. To speak badly means to say evil things and to lie. Paul said that Christian women should be different. They should be good models for other people to copy. They should use their time wisely. Paul wanted these women to teach in their homes. They should always speak about good things. Two things were pressed upon older women: (1) to set the example in right conduct, and (2) the duty of teaching and training younger women. The word translated "teachers of good things" is found only in this verse in the New Testament. It means to urge, to bring someone to his senses. The compound word conveys the concept of "teaching good and beautiful thing. In our society with its tensions, divorce rate, wrecked homes, and juvenile delinquency there is a vital field of service for godly, wise women. The church today needs to go back to the use of this commandment.

TITUS – 2:4

4 That they may teach the young women to be sober, to love their husbands, to love their children,  
4 that they may train the young women to love their husbands, to love their children,

4 na wɔatu mmabaa fo ama wɔadɔ wɔn kununom ne wɔn mma,

4that they admonish the young women to love their husbands, to love their children,

4 ἵνα σωφρονίζωσιν τὰς νέας φιλόανδρους εἶναι, φιλοτέκνους

4 and so train the young women to love their husbands and children,

4 that they may make the young women sober-minded, to be lovers of their husbands, lovers of their children,

4 By looking at them, the younger women will know how to love their husbands and children,

**That they may teach the young women to be sober, to love their husbands, to love their children,** -- Paul did not tell Titus to teach the young women. The older women had to teach them. The older women had a lot of experiences and wisdom. They had learned how to be good wives and mothers. So, they could advise the younger women when they had problems in married life. They could teach the young women how to be kind to their children. When a woman loves someone, she does not just have good feelings. Paul describes more about the qualities of love in 1 Corinthians 13:4-8.

KJV-ASV-ASANTE-NKJV-GREEK-ESV-YTL-THE MESSAGE

#### TITUS – 2:5

5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

5 to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed:

5 na wɔadwene adwempa, aye kronn, aye fie nnwuma, aye papa, abre wɔn ho ase ama wɔn ara wɔn kununom sɛdeɛ ɛbeyɛ a wɔnka Onyankopɔn asem no ho asemɔne.

5 to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.

5 σώφρονας ἀγνάς οἰκουροὺς ἀγαθὰς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ θεοῦ βλασφημῆται.

5 to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled.

5 sober, pure, keepers of their own houses, good, subject to their own husbands, that the word of God may not be evil spoken of.

5 be virtuous and pure, keep a good house, be good wives. We don't want anyone looking down on God's Message because of their behavior.

**To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.** --- In that society, most of the young women were married. Some were widows. But Paul suggested that the widows should marry again (1 Timothy 5:14-15). The young women should learn how to control themselves. They should be sensible. They should behave well. They should be pure. They should avoid sin and they should have a good character. They should be morally good. In those days, a married woman worked in her home. She was responsible for everything that happened in her home. Therefore, she should not be lazy. Instead, she should be willing to work hard and serve her husband and her family. They should be kind. A

kind woman is helpful. She tries to please other people, so she is not selfish. They should obey their husbands. A wife knows that her husband is the head in their home (Ephesians 5:22-24). It is much easier for a wife to obey her husband if she loves him. And she should respect him too.

Women must behave in these ways so that no one can say evil things about the Christian message and community. This may refer to wives whose husbands are not Christians. Their husbands might believe the good news if their wives made a safe and happy home. And they would be more likely to believe if their wives obeyed them (1 Peter 3:1-2). It could also mean that the Christian good news would attract other people.

KJV-ASV-ASANTE-NKJV-GREEK-ESV-YTL-THE MESSAGE

### TITUS – 2:6

6 Young men likewise exhort to be sober minded.

6 the younger men likewise exhort to be sober-minded:

6 Saa ara nso na tu mmerantee fo, na wonnwene adwempa.

6 Likewise, exhort the young men to be sober-minded,

6 ¶ Τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν

6 Likewise, urge <sup>x</sup>the younger men to be self-controlled.

6 The younger men, in like manner, be exhorting to be sober-minded;

6 Also, guide the young men to live disciplined lives.

**Young men likewise exhort to be sober minded.** --- While the roles of Christian men and women vary, certain spiritual qualities are to be found in all believers alike. Further, Titus is commanded to “encourage” the younger men to self-controlled. Encourage is “parakaleo” to call on, entreat, appeal to or admonish, urge, exhort or comfort, encourage. Paul used the strong word ‘urge’. It means to teach and to persuade. Young people, especially young men, are often tempted to do wrong things. They may be too confident because they do not have enough experience or wisdom. The instructions for the younger men are summed up in one instruction; they are to be self-controlled, a quality previously stressed in (Titus 1:8; 2:2, 5). Here it is the verb form, “sophroneo” to be of sound mind or to be temperate, self-controlled. 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.

They may live or work away from the discipline of a good home. They may be careless about the friends that they choose. If they are not yet married, they can please themselves. If they have a wife and family, they may not realize their responsibilities.

It is very important that all Christians should control themselves properly. They should control:

- a. how they act
- b. what they say
- c. what they think about
- d. how they express their emotions
- e. their desires

TITUS – 2:7

7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,

7 in all things showing thyself an ensample of good works; in thy doctrine *showing* uncorruptness, gravity,

7 na da wo ho adi biribiara mu se woye nhwesoo wo nnwuma pa mu; na ma wo nkyerekyere nye pe a poroee nnim, animduro mu,

7in all things showing yourself to be a pattern of good works; in doctrine showing integrity, reverence, incorruptibility,

7 περὶ πάντα, σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀφθορίαν, σεμνότητα,

7 Show yourself in all respects to be <sup>a</sup>model of good works, and in your teaching <sup>show</sup> integrity, <sup>dignity</sup>,

7 concerning all things thyself showing a pattern of good works; in the teaching uncorruptedness, gravity, incorruptibility,

7But mostly, show them all this by doing it yourself, incorruptible in your teaching,

**In all things shewing thyself a pattern of good works, ---** At this time Paul directed his attention on Titus after looking at various groups in the church. He turned to give pastoral exhortation to the minister. Paul told Titus to be a good model just like he told Timothy (1 Tim. 4:12). Titus had to be a model in every way. He had to teach the truth and he had to behave in the right way. This would show that he taught the truth. The false teachers said that they taught the truth, but they behaved in a bad way. Paul knew that without sound teaching you cannot have godly behavior and Spirit-produced good works. To demonstrate the relationship to the preceding focus on how Titus is to show or present himself in a pattern of good works and also doctrine.

**In doctrine shewing uncorruptness, gravity, sincerity ---** “Mixing nothing with the truth; taking nothing from it; adding nothing to it; and exhibiting it in all its connection, energy, and fullness” Be sincere also means to be honest. Titus had to show that his intention was good. He had to teach for the right reason. The false teachers taught for financial profit, (Titus 1:11), but Titus was to be different. He was to preach sound doctrine with incorruption and had to be serious. As a teacher, he had an important job and needed to be aware of his responsibility.

TITUS – 2:8

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.



8 sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us

8 na ma wo kasa ho nte a wɔnnya ho asem bi nka; eno bema deɛ ɔsɔre tia yen no ani awu, ɛfiri se ɔrennya yen ho asemme biara nka.

8 sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you.

8 λόγον ὑγιῆ ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῆ μηδὲν ἔχων λέγειν περὶ ἡμῶν φαῦλον.

8 and <sup>b</sup>sound speech that cannot be condemned, <sup>c</sup>so that an opponent may be put to shame, having nothing evil to say about us.

8 discourse sound, irreprehensible, that he who is of the contrary part may be ashamed, having nothing evil to say concerning you.

8 your words solid and sane. Then anyone who is dead set against us, when he finds nothing weird or misguided, might eventually come around.

**Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.** --- Those false teachers were not going to be happy for Titus to excel in his ministry. They would be looking for his downfall. It was therefore prudent that Titus watches his steps and his speech that no one can accuse him of anything. In simple terms, Paul told him to be blameless too. Titus had to be careful about everything that he said in public or private conversation. He had to be sensible. He always had to speak the truth. Many people opposed the Christians. People watched Titus and they listened to him. They were ready to accuse him. But Titus could show that they were wrong. If he lived in the right way, he would be innocent. They might still oppose him, but they would have to respect his good behavior. People would see that Titus was different from the false teachers. As a result, some of them would believe the gospel of Christ.

KJV-ASV-ASANTE-NKJV-GREEK-ESV-YTL-THE MESSAGE

## TITUS – 2:9

9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;

9 Exhort <sup>5</sup>servants to be in subjection to their own masters, *and* to be well-pleasing *to them* in all things; not gainsaying;

9 Nkoa nso mmre wɔn ho ase mma wɔn wuranom, na wɔnso wɔn ani adeɛ nyinaa mu; na wɔnnye nyiyiano.

9 Exhort bondservants to be obedient to their own masters, to be well pleasing in all things, not answering back,

9 ¶ Δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι ἐν πᾶσιν, εὐαρέστους εἶναι, μὴ ἀντιλέγοντας,

9 <sup>d</sup>Bondservants<sup>2</sup> are to be submissive to their own masters <sup>e</sup>in everything; they are to be well-pleasing, not argumentative,

9 Servants—to their own masters *are* to be subject, in all things to be well-pleasing, not gainsaying,

9 Guide slaves into being loyal workers, a bonus to their masters - no back talk,

**Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;** --- In our contemporary time, most people believe that people should not be slaves. But in those days, there were many slaves in society. Both men and women could be slaves. Paul accepted it as part of normal life. In Colossians 3:22-4:1, Paul taught Christian masters and slaves how to behave in the right way. Both slaves and masters serve Jesus Christ is our master in heaven.

Slave or servant is “doulos” which is the same term by which Paul identified himself in verse 1, “Paul, a servant (slave) of God. Though translate servant (slave) this word refers to one who was the property of another and not to one who simply served others as a freeman. Slaves made up a large percentage of the population in the Roman world. We can see something of the nature of slavery in the Roman world from Paul’s statement in 1 Timothy 6:1 where he spoke of those who are under the yoke as slave. In other words, “the power of a master over his slave was almost absolute, much like that over his yoke-animals. Men became slaves as prisoners of war, or as condemned men, or through debt, or through kidnapping, or as those sold into slavery by their parents, and many were simply born into slavery. In fact, slaves often had their own slaves. The instruction is that slaves are to be in subjection to their own masters.

A slave must obey his master. Paul did not say whether the master was a Christian. But the slave should even obey a master who is not a Christian. However, no one should do anything that God’s law opposes (Acts 5:29). If the master is a Christian, the slave must still respect his master (1 Tim. 6:2).

A slave must be eager to please his master. A slave must be willing to do his duties and should work well. A slave should not argue with his master. He should respect his master. A slave should not insult his master. Paul, Peter, and others recognized that whichever state a person is in, he or she could still serve God well.

Peter instructed servants (slaves) to honor their masters. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward (1 Pet. 2:18). A slave must not honor the master because he is good but wicked masters too. Paul also addressed both servants (slaves) and masters in some of his epistles (e.g. Eph. 6:5-9 cf. Col. 4:1)

**Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; With good will doing service, as to the Lord, and not to men: Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him (Eph. 6:5-9).**

Perhaps no place better demonstrates the New Testament different perspective on life than what it teaches regarding slaves. It teaches us that life, regardless of the circumstances, is to be lived in submission to God and for His eternal purposes. For the third time in this passage, we have a purpose clause (that, so that, in order to; cf. 2:5, 8, 10). Each of these connects the Christians’ behavior to biblical principles that transcend the circumstances of life and highlight the Christian’s responsibility to be an epistle of Christ (2 Cor. 3:2).

## TITUS – 2:10

10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

10 not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

10 wɔnnwia adee, na mmom wɔnyi nokore pa nyinaa nkyere, na ama yen Agyenkwa Onyankopɔn nkyerekyere ho aba nyam adee nyinaa mu.

10 not pilfering, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things.

10 μὴ νοσιζομένους, ἀλλὰ πᾶσαν πίστιν ἐνδεικνυμένους ἀγαθῆν, ἵνα τὴν διδασκαλίαν τὴν τοῦ σωτῆρος ἡμῶν θεοῦ κοσμῶσιν ἐν πᾶσιν.

10 not pilfering, but showing all good faith, so that in everything they may adorn the doctrine of God our Savior.

10 not purloining, but showing all good steadfastness, that the teaching of God our Saviour they may adorn in all things.

10 no petty thievery. Then their good character will shine through their actions, adding luster to the teaching of our Savior God.

**Not purloining but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.** --- A slave must not steal. Many slaves stole some of their master's properties. They probably thought that their master would not notice but a Christian slave must not steal even the smallest thing. A slave must be completely honest and loyal. A Christian master should be able to trust his Christian slave and treat him well.

In those days, people thought that slaves were useful. But people did not consider that slaves were also humans and deserved respect and recognition as people. So, Paul showed that Christian slaves had an important responsibility. Their obedience and character could show that the Christian religion was different and powerful.

Slaves who acted in the right way would make the Christian message more attractive to everyone. And more people would become Christians. Today, many countries do not allow people to be slaves. But these verses also apply to anyone who works for a boss or manager or supervisor.

## TITUS – 2:11

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

11 For the grace of God hath appeared, bringing salvation to all men,

11 Na wɔada Onyankopɔn adom a ede nkwagyee bre nnipa nyinaa no adi,

11 For the grace of God that brings salvation has appeared to all men,

11 ¶ Ἐπεφάνη γὰρ ἡ χάρις τοῦ θεοῦ σωτήριος πᾶσιν ἀνθρώποις

11 ¶ For the grace of God has appeared, bringing salvation for all people,

11 For the saving grace of God was manifested to all men,

11 God's readiness to give and forgive is now public. Salvation's available for everyone!

**For the grace of God that bringeth salvation hath appeared to all men,** -- God's favor of love to man appeared in the person of Jesus Christ. The power of God was manifested and so was the law, but not fully and clearly His love till Jesus came. Salvation is open to all men, but man accepts or rejects as he sees fit. The choice is with him. Jesus opened the door, pointed out the way, and invited man to return to the Father's home and to the blessings He enjoyed in heaven. This is what Jesus did for us.

The book of Titus strongly stresses the need of good works in the lives of Christians. In fact, this note is sounded over and over again either by way of terms like “godliness,” “good deeds,” and “good works” or by a list of moral qualities that characterize godly leadership and behavior (three times [cf. 1:1, 6-9, 16; 2:1-10, 14; 3:1-3, 8, 14]). For a book of three short chapters, this is a strong emphasis. Thus, as the title of this section implies, these verses provide the theological foundation, means, and motivation (the “declaration”) for the previous instructions (the “exhortations”) of 1:10-2:10. At the end of the last section, verse 10, the apostle demonstrated his concern that Christians do credit to the teaching of God our Savior before a lost world. With this mention of God our Savior, Paul launched into a declaration of God’s gracious and saving activity which he defined as the appearing of the grace of God that brings salvation for all people, a reference to the first arrival of Christ. Paul shows that salvation does not have its source (*ex humōn*, out of you) in men, but from God. Besides, it is God’s gift (*dōron*) and not the result of our work.<sup>5</sup>

The reason why every Christian should live a good life is because of God’s grace.

Grace is “*charis*” means unmerited favor, kindness, and stresses that the salvation spoken of here through Christ is based on the unmerited favor of God. It provides a redemption that is free, one based not on human merit or religious works or moral good deeds, but on the gracious gift of God through faith in Christ (cf. Rev. 21:6; 22:17; Eph. 2:8-9; Tit. 3:4-5). Does not mean that man does nothing at all. Man needs to respond to the “*charis*” of God. Obedient to God is what can trigger the redemption of God. Grace is offered by Christ for all but that does not mean that every man will be saved. Paul says the grace has appeared to all men and does not say grace has given salvation to every man already. In Greek, appear is the term “*epiphaino*” which means “to show forth.” God, our is Savior, wants to save everyone from his or her sin. But every person must decide whether to believe and trust God, in other words, every person must decide whether he or she want God’s salvation.

KJV-ASV-ASANTE-NKJV-GREEK-ESV-YTL-THE MESSAGE

## TITUS – 2:12

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

---

<sup>5</sup>A. T. Robertson, *Word Pictures in the New Testament*, Accordance electronic ed. (Altamonte Springs: OakTree Software, 2001), paragraph 5313.

12 instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present <sup>7</sup>world;

12 na ekyerekyere yen se yenkyiri bone ne wiase akonno, na yemfa adwenemutee ne tenene ne onyamesom pa ntena wiase bere yi mu,

12teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age,

12 παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι,

12 training us to renounce ungodliness and <sup>k</sup>worldly passions, and <sup>l</sup>to live self-controlled, upright, and godly lives in <sup>m</sup>the present age,

12 teaching us, that denying the impiety and the worldly desires, soberly and righteously and piously we may live in the present age,

12We're being shown how to turn our backs on a godless, indulgent life, and how to take on a God-filled, God-honoring life. This new life is starting right now,

**Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;** --- Paul after acknowledging the known nature of the Cretans as “ungodly” exhorts that if they have left that life of ungodliness, then they need to live worthy of their Christian lives. God’s grace trains us in two ways:

a. It teaches us to deny (give up) anything bad. Lust of the eyes, lust of the flesh and pride of life, which are the summary of all the ungodliness of this world (1 John 2:15).

b. It also teaches to do good things. It is not enough to give up those lusts of the world but to also live lives of sound mind, righteousness and Christlike. When someone becomes a Christian, he or she starts a new life. In Colossians 3:9-10, Paul said that a person ‘takes off’ his old character. Then he ‘puts on’ his new character, which is like Christ’s character. After that, Christians have to learn how to behave in the right way. As they understand more about God’s grace, they learn how to please God.

KJV-**ASV**-**ASANTE**-**NKJV**-**GREEK**-**ESV**-**YTL**-**THE MESSAGE**

### TITUS – 2:13

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

13looking for the blessed hope and appearing of the glory <sup>8</sup>of the great God and our Saviour Jesus Christ;

13 ntwen Onyankopon kесеe ne yen Agyenkwa Kristo Yesu ahotɔ anidasoɔ ne n'animuonyam ahoyie,

13 looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,

13 προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,

13 <sup>n</sup>waiting for our blessed <sup>o</sup>hope, the <sup>p</sup>appearing of the glory of our great <sup>q</sup>God and Savior Jesus Christ,

13 waiting for the blessed hope and manifestation of the glory of our great God and Saviour Jesus Christ,

13and is whetting our appetites for the glorious day when our great God and Savior, Jesus Christ, appears.

**Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;** --- Christians should always think about the future. One day, Jesus will return to this world (Acts 1:9-11; 1 Thessalonians 4:14-18; 2 Peter 3:10-13). It is like waiting for a royal visit. In the past God's grace appeared. This happened when God sent Jesus into the world (Titus 2:11; John 3:16-18). In the future, God's glory will appear when Jesus returns to this world not to live here or rule a thousand (1000) years as premillennialists wrongfully claim but to come for His church without touching this land (1 Thess. 4:13-18, John 14:1-6, Act 1:11). Jesus Christ, who is both God and Savior, will return in splendid power. It will be a magnificent event. We know that it will certainly happen. Christians will then live forever with God. So, Christians should be happy as we look forward to it.

KJV-ASV-ASANTE-NKJV-GREEK-ESV-YTL-THE MESSAGE

#### TITUS – 2:14

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

14 who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works.

14 ɔno na ɔde ne ho maɛɛ, maa yen, na ɔde agye yen afiri mmarato nyinaa mu, na wate ɔman bi ho de aye ɔno ara ne dea a wɔbɔ nnwuma pa ho mmɔden.

14who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.

14 ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθάρῃσιν ἑαυτῶν λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.

14 ʹwho gave himself for us to ʹredeem us from all lawlessness and ʹto purify for himself ʹa people for his own possession who are ʹzealous for good works.

14 who did give himself for us, that he might ransom us from all lawlessness, and might purify to himself a peculiar people, zealous of good works;

14 He offered himself as a sacrifice to free us from a dark, rebellious life into this good, pure life, making us a people he can be proud of, energetic in goodness.

**Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.** --- In John 8:34, Jesus said that everyone who sins is a slave to sin. Paul said whatever a person obeys is the master of that person, therefore obedience to sin makes that person a slave to sin (Rom. 6:16-18). Sin is the master to all sinners, but God will punish all sin. The punishment for sin is death (Romans 6:23). But God has not punished people, because He is very kind to them. Instead, God punished Jesus on our behalf. God planned that Jesus would have to die (Acts 2:23, Isa. 53:1ff). Jesus never sinned but He was willing to obey God's plan. Jesus 'gave Himself for us.' This means that He died instead of us. He freed us from everything that is evil (1 Peter 1:18-19). The word 'redeem' describes how a person buys a slave from a bad master. The slave was free from his old master as Jesus redeemed us from sin and

Satan (Rom. 6:18). The slave then obeyed his new, good master. When Jesus died, He ‘paid’ for us with his blood (1 Pet. 1:18, Rom. 5:1-9).

When we trust and obey Jesus through His word, Jesus frees us from every bad and evil thing. Jesus forgives our sins and makes us ‘clean’. Jesus is now our new master, and we belong to Him. So, we should have a strong desire to please him and behave in the right way. Paul describes more about this in Romans 6:16-22.

KJV-ASV-ASANTE-NKJV-GREEK-ESV-YTL-THE MESSAGE

### TITUS – 2:15

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

15 These things speak and exhort and reprove with all <sup>9</sup>authority. Let no man despise thee.

15 Yeinom ho asem na ka, na tu fo na yi nten sedee wɔama wo tumi se ye no. Mma obiara mmmu wo abomfiaa.

15 Speak these things, exhort, and rebuke with all authority. Let no one despise you.

15 Ταῦτα λάλει καὶ παρακάλει καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς· μηδεὶς σου περιφρονεῖτω.

15 ¶ Declare these things; exhort and <sup>v</sup>rebuke with all authority. <sup>w</sup>Let no one disregard you.

15 these things be speaking, and exhorting, and convicting, with all charge; let no one despise thee!

15 Tell them all this. Build up their courage, and discipline them if they get out of line. You're in charge. Don't let anyone put you down.

**These things speak, and exhort, and rebuke with all authority. Let no man despise thee.**

--- The truths were to be made to bear upon the conscience and to result in right conduct. He enjoins to dwell on the doctrine of edification and never to grow weary because it cannot be too much instructed. He likewise bids him to add the spurs of exhortation and reproof for men are not sufficiently admonished as to their duty if they be not solemnly urged to the performance of their responsibility. A threefold task is set before Titus and Christian teachers in the body of Christ in our time too. 1. proclamation or communication or speak, 2. exhortation or encouragement, and 3. rebuke designed to bring conviction. Each of these are “present imperatives” that command the action called for. Since Titus was undoubtedly, as Paul’s trained representative, already doing this, the use of present tense imperatives means Paul was calling for a continuation of these actions regardless of the opposition he might face. For us today, these are responsibilities that are to characterize the ministries of the leadership of all local churches if they are going to be faithful to the Word. Speak is from the Greek term “laleo” meaning “to say,” or communicate but in a context like this where it is combined with exhortation and rebuke, it becomes synonymous with teaching or communication in general. As Adam Clarke has commented on this verse saying

**These things speak - That is, teach; for λαλει, speak, has the same meaning here as διδασκε, teach, which, as being synonymous, is actually the reading of the Codex Alexandrinus. And exhort - Παρακαλει· Repeat them again and again, and urge them on their attention and consciences. And rebuke - Ελεγχε· Demonstrate the importance, utility, and necessity of them; and show them that God requires their obedience. With all authority - Μετα πασης επιταγης· With all that authority with which thy office invests thee, and which thou hast received**

**from God. Let no man despise thee - That is: Act so that no person shall have any cause to despise thee, either for thy work, or the manner and spirit in which thou dost perform it.**

The exhortations and reproofs must be characterized by authority so that none might regard lightly the apostolic instruction. Titus must speak with the authority which comes from a knowledge of the divine will and of the saving purpose of God.

### CHAPTER 3

KJV-ASV-ASANTE-NKJV-GREEK-ESV-YTL-THE MESSAGE

#### TITUS – 3:1

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

1 ¶ Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work,

1 Καε wɔn na wɔmmre wɔn ho ase mma mpaninnie ne tumi ahodoɔ no, wɔnye setie, wɔnsiesie wɔn ho mma adwuma pa biara,

1 Remind them to be subject to rulers and authorities, to obey, to be ready for every good work,

1 ¶ Ὑπομίμησκε αὐτοὺς ἀρχαῖς ἐξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοίμους εἶναι,

1 ¶ Remind them <sup>x</sup>to be submissive to rulers and authorities, <sup>y</sup>to be obedient, to be ready for every good work,

1 Remind them to be subject to principalities and authorities, to obey rule, unto every good work to be ready,

1 Remind the people to respect the government and be law-abiding, always ready to lend a helping hand

**Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,** --- The people who lived in Crete often argued and caused trouble. This could not be surprising with people who are known to be drunkards and liars. They were angry because the Romans ruled over them. The Christians had to live in a society that the Romans had organized. Paul had already taught the people how to live as Christian and as citizens. But Titus had to remind them again.

Christians must obey the government that rules their country. (However, Christians should never do anything that is against God's laws.) In Romans 13:1-7, Paul said that all authority comes from God and wants rulers to protect citizens. Rulers of a country should make good laws. Then that country will be a safe and a peaceful place. Rulers should punish the people who do not obey the laws. Paul



did not want the Christians to involve themselves in political arguments. Instead, the Christians should be prepared to do good things. In that way, they would serve the people in their society. It would also help their government.

KJV-ASV-ASANTE-NKJV-GREEK-ESV-YTL-THE MESSAGE

### TITUS – 3:2

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

2 to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men.

2 wɔnnka obiara ho asemmone, wɔnnye atutuɛfoɔ; wɔnye nnipa a wɔwɔ abodwokyere, na wɔnnwo koraa mma nnipa nyinaa.

2 to speak evil of no one, to be peaceable, gentle, showing all humility to all men.

2 μηδένα βλασφημεῖν, ἀμάχους εἶναι, ἐπιεικεῖς, πᾶσαν ἐνδεικνυμένους πραῦτητα πρὸς πάντας ἀνθρώπους.

2 <sup>τ</sup>to speak evil of no one, <sup>α</sup>to avoid quarreling, to be gentle, and <sup>β</sup>to show perfect courtesy toward all people.

2 of no one to speak evil, not to be quarrelsome—gentle, showing all meekness to all men,

2 No insults, no fights. God's people should be bighearted and courteous.

**To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.** --- Many of the people who lived in Crete had bad characters (1:12). So, the Christians had to behave in a better way and not walk after the manner of their neighbor. They had to be careful about what they said and to be careful about what they did.

**To speak evil of no man,** --- To “speak evil” is from the Greek term “blasphemeo” which means to slander, revile, defame, to injure the reputation of by slanderous remarks. That does not mean that they are never to talk of and expose the evils of men, for Jesus Himself did so very forcefully. It means that they are not to malign, slander, or speak injuriously of others.

People who are not of God often insulted or said bad things about other people. But Christians should not insult people back (1 Peter 2:23).

**to be no brawlers, but gentle, shewing all meekness unto all men.** --- A humble person is meek (patient). He does not insist on his own rights but cares about all kinds of people. The ‘all men’ means everyone included rulers, people who had bad characters and slaves. Christians should be kind to people because God is kind. Christians can have opinions and need not to agree with everyone. But they should not be so angry that it could lead them to engage in fighting.

KJV-ASV-ASANTE-NKJV-GREEK-ESV-YTL-THE MESSAGE

### TITUS – 3:3

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

3 For we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another.

3 Ἐφiri se yen nso, akane no na yeɛ nkwaseafoɔ, asoɔdenfoɔ, nnipa a wɔadaadaa wɔn, som akɔnno ne anigyedee ahodoɔ, na yeɛ nnebɔne ne nitan mu a wɔn ho yeɛ ahi na yetentanee yen ho.

3 For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another.

3 Ἕμεν γάρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλλήλους.

3 For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another.

3 for we were once—also we—thoughtless, disobedient, led astray, serving desires and pleasures manifold, in malice and envy living, odious—hating one another;

3 It wasn't so long ago that we ourselves were stupid and stubborn, dupes of sin, ordered every which way by our glands, going around with a chip on our shoulder, hated and hating back.

**For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.** --- Paul had described how Christians should behave. In these verses, he described what they were like before becoming Christians. Paul said ‘we’ so he included himself, Titus, the Christians in Crete and other people who believed. Paul reminded them why Christians should never be proud. They had all behaved badly before they became Christians.

Therefore, they should not have a severe attitude toward people who were not Christians. But the Cretan had followed the wrong way and not only them but all who are not in the Lord. They could not control themselves. Instead, their strong desires and feelings controlled them. Their lives were full of cruel words and actions. They were jealous of what other people were like. They were jealous of what other people owned. When people hate each other, it causes problems for society.

The people who lived in Crete had bad characters, but Titus should not give up. Even wicked people could become Christians because of God’s grace. In Ephesians 5:8, Paul had written once you were darkness, but now you are light in the Lord.

Before they heard the gospel, they were foolish. They did not understand God and His commands, so they did not obey God. Christ is the way to God (John 14:6). Paul in his first epistle to the Corinthians said, “and such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God” (1 Cor. 6:11)

KJV-ASV-ASANTE-NKJV-GREEK-ESV-YTL-THE MESSAGE

#### TITUS – 3:4

4 But after that the kindness and love of God our Saviour toward man appeared,

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

4 Nanso bere a yen Agyenkwa Nyankopɔn ayamyɛ ne ɔɔɔ a ɔwɔ ma nnipa daa adie

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

4 ¶ ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη  
τοῦ σωτήρος ἡμῶν θεοῦ,

4 But when <sup>d</sup>the goodness and loving kindness of God our Savior appeared,

4 and when the kindness and the love to men of God our Saviour did appear

4 But when God, our kind and loving Savior God, stepped in,

**But after that the kindness and love of God our Saviour toward man appeared, ---** The work of God's grace --- God our Saviour' is Jesus Christ. Thus again, as in 2:11, the apostle used the term epephane, the aorist form of the verb epiphaino, "to appear, show forth." It looks back to the historic manifestation of the incarnate Christ. Our word epiphany comes from this term. As previously seen, this term was used of the appearance of the sun which gives light dispelling the darkness. In other words, it is the realization of what God has done in the appearing of Christ that is now pointed to us the greatest motivation and source of enablement to live productive lives amidst the world. This manifestation of the incarnate Christ who came to die for our sin and bring salvation is the greatest evidence of the kindness and love of God our Savior for man. "Kindness" (chrestotes) refers to God's "goodness, excellence, uprightness, or generosity." It speaks of a disposition to be gracious and to bless. "Love of God" (philanthropia) sometimes used as "love for man," "kindness to man." In this context, it naturally refers to God's love for man as expressed in the appearing of the incarnate Christ who came to die for our sin and to bring us into an eternal relationship with God (Rom. 5:8).

KJV-ASV-ASANTE-NKJV-GREEK-ESV-YTL-THE MESSAGE

### TITUS – 3:5

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

5 not by works *done* in righteousness, which we did ourselves, but according to his mercy he saved us, through the <sup>1</sup>washing of regeneration <sup>2</sup>and renewing of the Holy Spirit,

5 a ennyina tenenee nnwuma a yeyee so na mmom egyina ne mmaborohunu soo no, onam awo foforo adwaree ne Honhom Kronkron foforoye so gyee yen nkwa,

5 not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,

5 οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃᾱ ἐποιήσαμεν ἡμεῖς ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου,

5 he saved us, <sup>e</sup>not because of works done by us in righteousness, but <sup>f</sup>according to his own mercy, by <sup>g</sup>the washing of regeneration and <sup>h</sup>renewal of the Holy Spirit,

5 (not by works that *are* in righteousness that we did but according to His kindness,) He did save us, through a bathing of regeneration, and a renewing of the Holy Spirit,

5 he saved us from all that. It was all his doing; we had nothing to do with it. He gave us a good bath, and we came out of it new people, washed inside and out by the Holy Spirit.

**Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; ---** “Those who were described in verse 3 as foolish, disobedient, and deceived, serving divers lusts and pleasures, could not possibly have works of righteousness to plead; therefore, if saved at all, they must be saved by mercy” (Adam Clarke). Salvation originated by God, executed by God and managed by God even up to today as I write this commentary or till the last day of this world even to eternity. The fact that God had to send His own Son into the world to die for our sin should bring to the realization that salvation could never be accomplished by human works. However, faith without good works is dead. Which means faith alone does not save but faith with works of righteous. For we are saved by grace (Eph. 2:8) to walk in every good work that God has created us anew to walk in (Eph. 2:10). So, Paul tells Titus and by extension all Christians that God’s salvation is not by the scheme of man but God Himself. David Lipscomb commented on this verse in the following way;

**not by works done in righteousness, which we did ourselves, --God saved men from this sinful course that cultivated the spirit of hatred and bitterness to the civil rulers and toward all that evil entreated and opposed them.**

**but according to his mercy he saved us,--Christ saved them from the course of wickedness, not through works of righteousness which they had done before the coming of Jesus that merited salvation.**

**through the washing of regeneration and renewing of the Holy Spirit, -- Moved by his own mercy, he saved us through the washing of regeneration and the renewing of the Holy Spirit. There are two applications of the word righteousness in the Scriptures. Here the washing or bath of regeneration refers to baptism. It means the washing or bath connected with regeneration. Here the righteousness which we did that did not bring salvation is placed in contrast with baptism.**

**When Jesus came to John to be baptized of him, "John would have hindered him, . . . but Jesus answering said unto him, Suffer it now: for thus it becometh us to fulfill all righteousness" (Matt. 3:14, 15), making baptism a part of righteousness. There is a righteousness of God, and there is a righteousness that comes through the ways and works of man.**

**Baptism is a part of God's way of making man righteous. So is a renewing of the Holy Spirit. The Jews were not saved on account of any righteousness they had done before Christ came to merit it but moved by his own mercy to men he saved them through the washing of regeneration and renewing of the Holy Spirit. He first sent his Spirit to renew man. The Spirit came to the apostles, through them preached Christ to the world, produced faith, changed the heart, directed the life anew, and the heart renewed, the person was baptized into Christ, put off the old man of sin now dead, was buried with him in Christ, washed away his sins, and arose to a new life in Jesus Christ. The relation of these facts to each other and the connection of each of them to the remission of sins, entrance into the name of Christ, God, and salvation by the same word, settle beyond dispute that they are for the same end or thing. Man must believe into Christ, but his believing carries him through repentance and baptism before he is in Christ. Repentance comes from faith, but it leads through baptism to the remission of sins. Faith that stops short of repentance and baptism does not carry the believer into Christ. These facts settle the office of faith, repentance, and baptism. (Lipscomb 283)**

**Washing** is from the greek term “loutron” which means a washing, a bath, that which cleanses. The washing lays stress on the concept of the cleansing needed because of our defilement due to sin. Peter said something also cleanses us, baptism.

The Greek for **regeneration** is “palingenesia,” which means “rebirth, regeneration.” It is derived from palin, “again,” and genesis, “birth.” Palingenesia is used only twice in the New Testament, here in Titus and in Matthew 19:28. It means to be born again. God regenerates (John 1:13) according to His will (James 1:18) through the Holy Spirit (John 3:5) when a person believes (Titus 1:12) the Gospel as revealed in the Word (1 Peter 1:23).

**Renewing** is from the term “anakainosis” from ana, “back” or “again” and kainos, “new in quality or kind” but not necessarily new in time.

KJV-ASV-ASANTE-NKJV-GREEK-ESV-YTL-THE MESSAGE

### TITUS – 3:6

6 Which he shed on us abundantly through Jesus Christ our Saviour;

6 which he poured out upon us richly, through Jesus Christ our Saviour;

6 eno na onam yen Agyenkwa Yesu Kristo so hwie guu yen so pii,

6 whom He poured out on us abundantly through Jesus Christ our Savior,

6 οὗ ἐξέχεεν ἐφ’ ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν,

6 whom he poured out on us richly through Jesus Christ our Savior,

6 which He poured upon us richly, through Jesus Christ our Saviour,

6 Our Savior Jesus poured out new life so generously.

**Which he shed on us abundantly through Jesus Christ our Saviour;** --- Christians should be grateful that Jesus has rescued us from our sins. People cannot save themselves. And God does not save them because they have made themselves good enough. Nobody is good enough for God. God loves people so much that He sent Jesus to this world (John 3:16). God is kind toward man because He loves us. That is why God saves mankind (Eph 2:4-9; Gal. 2:16). When God forgives a person God ‘washes away’ the person’s sins. Baptism shows what happens in a person’s spirit (Rom. 6:3-7) and baptism saves (1 Pet. 3:21). The knowledge of God’s salvation plan was revealed by Jesus Christ to the apostles and were reminded by the Holy Spirit. Lipscomb had this to say about this.

**God shed forth His Holy Spirit through Jesus Christ abundantly on the apostles at Pentecost. The power was shed forth in such abundance that they were overwhelmed, baptized in the Spirit. through Jesus Christ our Saviour; -- Jesus Christ said: "I will pray the Father, and he shall give you another Comforter, that he may be with you for ever." (John 14:16.)**

**"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me." (John 15:26) (Lipscomb 284).**

TITUS – 3:7

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

7 that, being justified by his grace, we might be made <sup>3</sup>heirs according to the hope of eternal life.

7 na wɔnam n'adom so abu yen bem ama yeaye daa nkwa no anidasoo ho adedifo.

7 that having been justified by His grace we should become heirs according to the hope of eternal life.

7 ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι κληρονόμοι γενηθῶμεν κατ' ἐλπίδα ζωῆς αἰωνίου.

7 so that /being justified by his grace we might become <sup>h</sup>heirs <sup>l</sup>according to the hope of eternal life.

7 that having been declared righteous by His grace, heirs we may become according to the hope of life age-during.

7 God's gift has restored our relationship with him and given us back our lives. And there's more life to come - an eternity of life!

**That being justified by his grace, we should be made heirs according to the hope of eternal life.** --- It was God’s purpose that by His grace He should save us. When Jesus Christ died, God forgave the sins of the world (John 3:16-18). Then He made us righteous (2 Corinthians 5:17-21) by obedient to His word. He did this because He loves us. He did this because He is kind to us. We are now God’s children. Therefore, in this present world we have the right to enjoy a new quality of life. And when our bodies die, our spirit will live with Christ forever. God has given us eternal life and that life is in His Son (1 John 5:11-13).

The term **justified** is from the Greek “dikaioo” which means in this context to declare or pronounce as righteous. Justification is the act of God by which He imputes our sins to Christ and His perfect righteousness to be ours so that we stand acquitted before God and accepted by Him, complete in Christ. But again, lest we miss the point, Paul adds, “by His grace.” Literally, “by the grace of that one,” which is somewhat more emphatic.

An **heir** is from the Greek term “kleronomos” refers to one who, as a son, receives something as a possession from his father. A careful study of the concept of our inheritance suggests that there are two aspects of being heirs. The inheritance in the Bible is either our relationship with God as a result of justification or something in addition to justification, which is perhaps a greater degree of glorification in heaven as a result of our rewards from faith and obedience.

In this context with the focus on our justification, what is inherited is eternal life itself and having an eternal relationship with God as His children.

**Hope** (elpis) may refer to the activity, hoping, or to the object hoped for, the content of one’s hope. By its very nature, hope may stress two things: future and invisibility. It deals with things we cannot see or haven’t received or both (cf. Rom. 8:24-25).

TITUS – 3:8

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

8 Faithful is the saying, and concerning these things I desire that thou affirm confidently, to the end that they who have believed God may be careful to <sup>4</sup>maintain good works. These things are good and profitable unto men:

8 Eye nokwasem, na yeinom na mepɛ sɛ woɥɛ mu den sɛdɛɛ ɛbɛyɛ a wɔn a wɔagyɛ Onyankopɔn adie no de wɔn adwene bɛsi nnwuma pa so na wɔakɔ so ayɛ. Yeinom ne nneɛma a ɛyɛ fɛ na ɛso wɔ mfasoɔ ma nnipa.

8 This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men.

8 ¶ Πιστὸς ὁ λόγος· καὶ περὶ τούτων βούλομαί σε διαβεβαιούσθαι, ἵνα φροντίζωσιν καλῶν ἔργων προϊστασθαι οἱ πεπιστευκότες θεῷ· ταῦτά ἐστιν καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις.

8 The saying is <sup>m</sup>trustworthy, and I want you to insist on these things, so that those who have believed in God may be careful <sup>n</sup>to devote themselves to good works. These things are excellent and profitable for people.

8 Stedfast *is* the word; and concerning these things I counsel thee to affirm fully, that they may be thoughtful, to be leading in good works—who have believed God; these are the good and profitable things to men,

8 You can count on this.

**This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.** --- The message bible version I am using just said “you can count on this.” Unfortunately, that is way more than what Paul said.

This is a faithful saying – A phrase we can connect to Paul and his relation to Timothy. It is a formula common in the pastoral epistles (cf. 1 Tim. 1:15; 3:1; 4:9; 2 Tim. 2:11). Here it looks directly back to the majestic doctrinal truths of verses 4-7. With verse 8, the apostle again directly addresses Titus, but as before, undoubtedly with the Cretans in mind.

Titus’ responsibility was to “affirm constantly” or “to insist on such truths.” The word affirm is *diabebaiomai* meaning “to speak confidently, to affirm, to insist.” Paul said it should be done without ceasing. The teacher of God’s Word can and should speak confidently and insist on the trustworthiness of the glorious truth God’s salvation as expressed in His word. This naturally necessitates a clear understanding of these truths plus a firm conviction of their reality. Why is it so important to confidently affirm them? Because there is no message more important or with greater implications for all mankind but the gospel of Christ. No wonder Paul said to the Romans he was not ashamed of it (Rom.1:16).

Paul then said, such a relationship of trust should manifest itself in a change of mind set and carefully be maintained. Persons who have put their faith in our Savior God are expected to take the lead in

good works. To maintain is “proistēmi” in Greek which means to set over, keep doing, be concerned for, care for, busy oneself with, engage in, etc. Titus and all teachers including church leaders have a very important responsibility, one in keeping with the theme of this letter and its focus on good works. When Paul wrote, I will that thou affirm constantly, he was not just expressing a mere desire. “I want” is boulomai, which is a stronger expression than the more frequent thelo, “I desire, will.” Boulomai expresses decisions of the will that occur after previous deliberation or careful thought. The purpose of preaching those teachings is that these things are good and beneficial for all people.” “These things” refer to the good deeds, but perhaps also the affirmation of the doctrinal teaching that must form the foundation for good deeds. Good is “kalos” an important word in the NT occurring about 101 times. It means beautiful, wise, or good.

KJV-ASV-ASANTE-NKJV-GREEK-ESV-YTL-THE MESSAGE

### TITUS – 3:9

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

9 but shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain.

9 Nanso twe wo ho firi nkwisea akyinnyegyee ne anatoσ (abusua santen) ne kunsunkunsum ne mmara ho ntσkwa, εfiri se mfasoσ biara nni so, na εye adehunu.

9 But avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless.

9 μωρὰς δὲ ζητήσεις καὶ γενεαλογίας καὶ ἔρεις καὶ μάχας νομικὰς περιῦστασο· εἰσὶν γὰρ ἀνωφελεῖς καὶ μάταιοι.

9 But <sup>o</sup>avoid foolish <sup>r</sup>controversies, <sup>g</sup>genealogies, dissensions, and quarrels about the law, for <sup>r</sup>they are unprofitable and worthless.

9 and foolish questions, and genealogies, and contentions, and strivings about law, stand away from—for they are unprofitable and vain.

9 Stay away from mindless, pointless quarreling over genealogies and fine print in the law code. That gets you nowhere.

**But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.** --- We can contrast this with what Paul wrote in verse 8. The Jews had foolish arguments and disagreement. However the minister is to preach sound message of God.

Sound or healthy teaching is one of the prominent themes of the pastoral epistles. Healthy teaching is in line with the apostolic tradition and God’s special revelation through His inspired writers (Rom. 6:17; 1 Pet. 2:21; 2 Pet. 3:15-17; Jude 3, etc.). “But” Paul introduces the reader to the contrast between



what is important (the priority) and what must be avoided not only because of its uselessness, but because it is dangerous to the spiritual life. Paul told Titus to avoid four things: foolish questions, and genealogies, and contentions, and strivings about the law. Then he explicitly told Titus why the need to avoid them.

**foolish questions** – The Greek is “zetesis” the verb form is “zeteo,” to seek, search after, inquire into. Zeteo was used of philosophical inquiry in classical Greek. In context it is use for philosophical investigation. This word occurs in the New Testament with the idea of “controversy, dispute, debate” with the emphasis not on seeking the truth, but on the manner in which it is done. In John 3:25; Acts 15:2, 7, and in the pastorals, the stress seems to be on an exchange of words rather than a genuine search for truth. Paul described “questions” as foolish because this adjective describes one of the results of the doctrinal error being promoted. “Foolish” is the *moros*, “foolish, stupid,” from which we get our term *moron*. No matter how brilliant or sophisticated or scholarly the proponents may appear, such discussions are foolish because they fail to seek the truth or heed the clear teachings of Scripture.

**genealogies, and contentions, and strivings about the law** --- The Jewish Rabbis spent their time building up imaginary and deifying genealogies for the characters of the Old Testament. The Jewish scribes spent endless hours discussing what could and could not be done on the Sabbath, and what was and was not unclean. It has been said that there is a danger that a man may think himself religious because he discusses religious questions.

This is what Matthew Henry said about this word;

**Some lawful and useful enquiries might be made into these things, to see the fulfilling of the scriptures in some cases, and especially in the descent of Christ the Messiah; but all that served to splendor only, and to feed vanity, in boasting of a long pedigree, and much more such as the Jewish teachers were ready to busy themselves in and trouble their hearers with, even since Christ had come, and that distinction of families and tribes had been taken away, as if they would build again that policy which now is abolished, these Titus must withstand as foolish and vain. (Matthew Henry).**

There were those who were for the Mosaic rites and ceremonies, and would have them continued in the church, though by the gospel and the coming of Christ they were superseded and done away. Titus must give no countenance to these, but avoid and oppose them; *for they are unprofitable and vain*:

KJV-ASV-ASANTE-NKJV-GREEK-ESV-YTL-THE MESSAGE

### TITUS – 3:10

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

10 A factious man after a first and second admonition <sup>5</sup>refuse;

10 Na obi a okyerekyere atosem a woakasa akyere no preko ne ne mprenu no, pa no,

10 Reject a divisive man after the first and second admonition,

10 αἰρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νοουθεσίαν παραιτοῦ,

10 As for a person who stirs up division, <sup>s</sup>after warning him once and then twice, <sup>t</sup>have nothing more to do with him.

10 A sectarian man, after a first and second admonition be rejecting,

10 Warn a quarrelsome person once or twice, but then be done with him.

**A man that is an heretick after the first and second admonition reject;** --- When a person keeps arguing, he can cause trouble. He is proud and he will not listen to other people. He has decided that he alone is right. A person who is like that can confuse new Christians. And he can divide a group of Christians. His wicked actions show that he is guilty, so Paul advised Titus about how to deal with a man like that. Titus had to warn him once or twice.

The word heretick is from the Greek word “hairesikos” which means factious, heretical, heretic. Paul said such a person is there to create strife and division. Just as he has warned Christians about divisions (denominationalism), reject such people (Rom. 16:17).

KJV-ASV-ASANTE-NKJV-GREEK-ESV-YTL-THE MESSAGE

### TITUS – 3:11

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

11 knowing that such a one is perverted, and sinneth, being self-condemned.

11 Na hunu se onipa a ste saa no ne tiri ase, na oye bone bu ono ara ne ho fo wo mu.

11 knowing that such a person is warped and sinning, being self-condemned.

11 εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος καὶ ἀμαρτάνει ὧν αὐτοκατάκριτος.

11 knowing that such a person is warped and sinful; he is self-condemned.

11 having known that he hath been subverted who *is* such, and doth sin, being self-condemned.

11 It's obvious that such a person is out of line, rebellious against God. By persisting in divisiveness he cuts himself off.

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

- He that brings such things in the church is turned away from the way of salvation. The way of salvation is to walk only in the way God has marked out thus do only the things He has required. Do not add or subtract. A man who persists in introducing things not commanded by God walks directly against the way of salvation, he sins, and brings condemnation upon himself.

The word subverted is from the Greek “ekstrepho” which means to pervert or corrupt. Paul said if any man does that, he sins (hamartano/hamartanei). Such a person needs to repent or he will be condemned (autokatakritos). In other words, he knows that in his persistent refusal to abandon his heretical views he is wrong and stands condemned by his own better judgment. The Greek term, “autokatakritos” means self-condemnation.

TITUS – 3:12

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.

12 ¶ When I shall send Artemas unto thee, or Tychicus, give diligence to come unto me to Nicopolis: for there I have determined to winter.

12 Σε mesoma Artema anaa Tihiko ba wo nkyen a, bə mməden bra me nkyen wə Nikopoli, na eho na mabə me tirim se metena awə bere no mu.

12 When I send Artemas to you, or Tychicus, be diligent to come to me at Nicopolis, for I have decided to spend the winter there.

12 ¶ Ὄταν πέμψω Ἀρτεμᾶν πρὸς σέ ἢ Τύχικον, σπούδασον ἐλθεῖν πρὸς με εἰς Νικόπολιν, ἐκεῖ γὰρ κέκρικα παραχειμάσαι.

12 ¶ When I send Artemas or "Tychicus to you, do your best to come to me "at Nicopolis, for I have decided to spend the winter there.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis, for there to winter I have determined.

12 As soon as I send either Artemas or Tychicus to you, come immediately and meet me in Nicopolis. I've decided to spend the winter there.

**When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.** --- Paul had decided to spend the winter in a city called Nicopolis which was a city of Thrace, as is reckoned, on the borders of Macedonia. (Matthew Henry). Adam Clarke, however, believe that "Nicopolis was a city of Epirus, on the gulf of Ambracia, near to Actium, which Augustus built in commemoration of his victory over Mark Antony. There was another Nicopolis in Thrace, at the entrance of Macedonia, on the river Nessus; but the former is supposed to be the place here intended."

People did not travel far in the winter because of the bad weather. Paul wanted Titus to try to go to Nicopolis too. However, Paul did not want to leave the church in Crete without a leader. Therefore, Paul was sending Artemas or Tychicus to be the minister instead of Titus. We know less about Artemas. Tychicus often travelled with Paul (Acts 20:4). Tychicus took a letter from Paul to Colossae city (Colossians 4:7). Tychicus also took a letter from Paul to Ephesian church (Ephesians 6:21-22; 2 Timothy 4:12).

Make every effort "spoudaios" is an adverb that may mean "with haste" or "with special urgency" (Phil. 2:28 and 2 Tim. 4:9, 21). From the idea of haste came the meaning, "zealous effort" in the sense of diligently, earnestly, zealously. It expresses the idea of zealous concern and commitment.

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

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

13 Hwe na ma Sena mmaranimfoo no ne Apolo dee wohia ma won akwantuo no, na biribiara anhia won.

13 Send Zenas the lawyer and Apollos on their journey with haste, that they may lack nothing.

13 Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλῶν σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπη.

13 Do your best to speed Zenas the lawyer and <sup>w</sup>Apollos on their way; see that they lack nothing.

13 Zenas the lawyer and Apollos bring diligently on their way, that nothing to them may be lacking,

13 Give Zenas the lawyer and Apollos a hearty send-off. Take good care of them.

**Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.** --- Zenas and Apollos, probably the bearers of this letter, were not only to be received by Titus and the Cretans, but to be furnished for the continuation of their journey.

Zenas may have been a Roman lawyer. Or he may have been a Jew who was an expert in the law of Moses. He had become a Christian.

Apollos was a well-known Christian who had worked in Ephesus (Acts 18:24) and Corinth (1 Corinthians 3:6). These two men were probably in Crete or on their way there.

Paul does not say where the two men were going. But Paul wanted them to have what they needed. In those days, Christian workers often travelled a long way. Many people had helped Paul while he was travelling (Acts 15:3; Romans 15:24; 1 Corinthians 16:5-6).

KJV-**ASV**-**ASANTE**-**NKJV**-GREEK-**ESV**-YTL-**THE MESSAGE**

#### TITUS – 3:14

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

14 And let our *people* also learn to <sup>6</sup>maintain good works for necessary <sup>7</sup>uses, that they be not unfruitful.

14 Na ma yen nkurofoo no nsua nnwuma pa ho mmodemmo nso mfa mmoa won a ehia won, na woanye nnipa a wonso aba.

14 And let our people also learn to maintain good works, to meet urgent needs, that they may not be unfruitful.

14 μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προΐστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὣσιν ἄκαρποι.

14 And let our people learn <sup>3</sup>to devote themselves to good works, so as to help cases of urgent need, and not <sup>3</sup>be unfruitful.

14 and let them learn—ours also—to be leading in good works to the necessary uses, that they may not be unfruitful.

14 Our people have to learn to be diligent in their work so that all necessities are met (especially among the needy) and they don't end up with nothing to show for their lives.

**And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.**--- “Ours” - The NKJV refers to it as ‘Our people’ refers which could likely mean Christians. Learn is a word from Greek term “manthano” “to learn through instruction” or “to learn by experience”.

Paul had previously mentioned to maintain good works, but here he added definition to this with the phrase “to meet urgent needs.” “Urgent” is from the Greek term “anankaios” which means pressing or necessary.

Paul wanted all the Christians, not just Titus, to be generous. The Christians in Crete had to work hard and not be lazy (1:12). They would be able to provide for their own families and also be able to provide for other people. God is pleased when Christians do this (3 John 5-6). Selfish people produce nothing good. But generous people can help many other people.

KJV-ASV-ASANTE-NKJV-GREEK-ESV-YTL-THE MESSAGE

### TITUS – 3:15

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

15 ¶ All that are with me salute thee. Salute them that love us in faith. Grace be with you all.

15 Wɔn a wɔwɔ me nkyɛn nyinaa kyeakyea wo. Kyeakyea wɔn a wɔwɔ yɛn wɔ gyidie no mu ma me. Adom nka mo nyinaa. Amen.

15 All who are with me greet you. Greet those who love us in the faith. Grace be with you all. Amen.

15 ¶ Ἀσπάζονται σε οἱ μετ’ ἐμοῦ πάντες. ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. ¶ Ἡ χάρις μετὰ πάντων ὑμῶν.

15 ¶ All who are with me send greetings to you. Greet those who love us in the faith. ¶ Grace be with you all.

15 Salute thee do all those with me; salute those loving us in faith; the grace is with you all!

15 All here want to be remembered to you. Say hello to our friends in the faith. Grace to all of you.

**All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.** ---- Paul ended his letters with a greeting. It helped to unite Christians who are in the faith. The faith here is in reference to the system of faith rather than a personal faith. Many people worked with Paul, and they prayed for the churches. That must have encouraged the people in the churches. This letter had just a short greeting. Paul did make a list of those who were with him.

Paul wanted all the Christians in Crete to receive God’s grace and kindness.

## WORKS CITED

Wayne Jackson. A New Testament Commentary (Christian Courier Publications, TN) 2019.

Matthew Henry. Commentary on the Whole Bible (Unabridged), Accordance electronic ed. (Altamonte Springs: OakTree Software,) 2004.

Lipscomb David. A Commentary on the New Testament Epistles Vol. 10 (Gospel Advocate Co., TN) 1989.

Clarke Adam. Clarkes Commentary Vol. VI Romans – Revelation (Abingdon-Cokesbury Press, New York Nashville, TN).

A. Duane Litfin, Titus (The Bible Knowledge Commentary; ed. John F. Walvoord and Roy B. Zuck; Accordance electronic ed. 2 vols.; Wheaton: Victor Books, 1983), 2:763.

Spence H.D. M. and Exell Joseph S. The Pulpit Commentary Vol. 21 (WM. B. Eerdmans Publishing Company, Grand Rapids, MI) 1950.

A. T. Robertson, Word Pictures in the New Testament, Accordance electronic ed. (Altamonte Springs: OakTree Software,) 2001.

Ryrie Charles Caldwell. Ryrie Study Bible, Expanded Edition (Moody Press, Chicago, IL), 1995.

The Holy Bible: King James Version. (Zeiset, WI)

