

THE EPISTLE OF PAUL THE APOSTLE TO

TITUS.

[1 11

1 1]

WRITER. The Apostle Paul (1. 1).

Date. Practically the same with First Timothy.

Theme. Titus has much in common with First Timothy. Both Epistles are concerned with the due order of the churches. The distinction is that in First Timothy sound doctrine is more prominent (1 Tim. 1. 3-10), in Titus the divine order for the local churches (Tit. 1. 5). The permanent use of these Epistles lies in this twofold application, on the one hand to churches grown careless as to the *truth* of God, on the other, to churches careless as to the *order* of God's house. The importance of this order is made solemnly emphatic in that the tests by which true elders and deacons may be known are repeated (1 Tim. 3. 1-7; Tit. 1. 6-9).

There are two divisions: I. The qualifications and functions of elders, 1. 1 16. II. The pastoral work of the true elder, 2. 1-3. 15.

CHAPTER 1.

Part I. The divine order for the local churches.

PAUL, a ^aservant of God, and an apostle of Jesus Christ, according to the faith of God's ^belect, and the acknowledging of the truth which is after godliness;

2 In hope of ^ceternal life, which God, that cannot lie, promised before the ^dworld began;

3 But hath in ^edue times manifested his word through preaching, which is committed unto me according to the commandment of ^fGod our ^gSaviour;

4 To Titus, *mine* own son ^hafter the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our ^gSaviour.

5 For this cause left I thee in

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a bondman.
b Election (corporate). 1 Pet. 5. 13. (Deut. 7. 6; 1 Pet. 1. 2.)
c Life (eternal). Tit. 3. 7. (Mt. 7. 14; Rev. 22. 19.)
d age-times.
e its own due season.
f our Saviour-God. g Rom. 1. 16, note.
h 1 Tim. 1. 1, 2.
i Elders. vs. 5. 9. (Acts 11. 30.)
j no seeker of base gain.
k Sanctify, holy (persons) (N.T.). Heb. 2. 11. (Mt. 4. 5; Rev. 22. 11.)
l 2 Thes. 2. 15.
m Jas. 1. 26.

Crete, that thou shouldest set in order the things that are ¹wanting, and ordain ²elders in every city, as I had appointed thee:

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

7 For a ³bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, ⁴not given to filthy lucre;

8 But a lover of hospitality, a lover of good men, sober, just, ⁵holy, temperate;

9 ⁶Holding 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.

10 For there are many unruly and vain ⁷talkers and deceivers, specially they of the circumcision:

11 Whose mouths must be stopped,

¹ It is not at all a question of the presence in the assembly of persons having the qualifications of elders, made overseers by the Holy Spirit (Acts 20. 28); that such persons were in the churches of Crete is assumed; the question is altogether one of the *appointment* of such persons. These assemblies were not destitute of elders; but were "wanting," in that they were not duly appointed. There is a progress of doctrine in respect of the appointing of elders. Cf. v. 5, *note*.

² Elder (*presbuteros*) and bishop (*episcopos* = "overseer") designate the same office (cf. v. 7; Acts 20. 17; cf. v. 28), the former referring to the man, the latter to a function of the office. The eldership in the apostolic local churches was always plural. There is no instance of one elder in a local church. The functions of the elders are: to rule (1 Tim. 3. 4, 5; 5. 17), to guard the body of revealed truth from perversion and error (Tit. 1. 9), to "oversee" the church as a shepherd his flock (Acts 20. 28; John 21. 16; Heb. 13. 17; 1 Pet. 5. 2). Elders are made or "set" in the churches by the Holy Spirit (Acts 20. 28), but great stress is laid upon their due *appointment* (Acts 14. 23; Tit. 1. 5). At first they were ordained (Gr. *cheirotono*, "to elect," "to designate with the hand,") by an apostle; e.g. Acts 14. 23, but in Titus and 1 Timothy the qualifications of an elder become part of the Scriptures for the guidance of the churches in such appointment (1 Tim. 3. 14, 15).

who ^asubvert whole houses, teaching things which they ought not, for ^bfilthy lucre's sake.

12 One of themselves, *even* a prophet of their own, said, The Cretians are always liars, evil beasts, ^cslow bellies.

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

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

15 ^eUnto 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.

16 They ^fprofess that they ^gknow God; but in works they deny *him*, being abominable, and ^hdisobedient, and unto every good work reprobate.

CHAPTER 2.

Part II. The pastoral work of a true minister (Tit. 2. 1-3. 15).

BUT speak thou the things which become sound doctrine:

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

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;

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

5 *To be* discreet, chaste, ^jkeepers at home, good, ^kobedient to their own husbands, that the word of God be not blasphemed.

6 Young men likewise exhort to be sober minded.

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

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

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

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

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

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a Mt.23.14.

b *the sake of base gain.*

c *lazy gluttons.*

d 2 Tim.4.2.

e Rom.14.14, 20.

f 2 Tim.3.5.7.

g Mt.7.20,21,

23; 25.12;

1 John 2.4.

h Or, void of judgment.

i love.

j Or, diligent at home.

k Cf.Gen.3.16.

l 1 Tim.4.12.

m 1 Tim.6.3.

n our Saviour-God.

o Grace (in salv.).

Tit.3.7.

(Rom.3.24;

John 1.17.)

p lusts of this age.

q Christ (Second Advent).

Jas.5.7,8.

(Deut.30.3;

Acts 1.9-11.)

r Rom.1.16,

note.

s Rom.3.24,

note.

t lawlessness.

u Deut.7.6;

1 Pet.2.9.

v 1 Tim.4.12.

w Rom.13.1.

x Eph.4.2.

y 1 Cor.6.11;

1 Pet.4.3.

z our Saviour-God.

a Eph.2.4,8,9.

b Rom.10.3,

note.

c Rom.1.16,

note.

d Holy Spirit.

Heb.2.4.

(Mt.1.18;

Acts 2.4.)

e Rom.1.16,

note.

f having been.

g Justification.

Rom.3.

20-28. (Lk.

18.14;

Rom.3.28.)

h Grace (in salv.).

Heb.2.9.

(Rom.3.24;

John 1.17.)

i Life (eternal).

Heb.7.

3,16.

(Mt.7.14;

Rev.22.19.)

j vs.1,14.

k 2 Tim.2.23.

l Mt.18.17.

m Sin. Rom.3.

23, note.

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

13 ^rLooking for that blessed hope, and the glorious appearing of the great God and our ^sSaviour Jesus Christ;

14 Who gave himself for us, that he might ^tredeem us from all ^uiniquity, and purify unto himself a ^vpeculiar people, zealous of good works.

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

CHAPTER 3.

Part II. continued.

PUT them in mind to be ^xsubject to principalities and powers, to obey magistrates, to be ready to every good work,

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

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

4 But after that the ^{aa}kindness and love of ^{ab}God our Saviour toward man appeared,

5 ^{ac}Not by works of ^{ad}brighteousness which we have done, but according to his mercy he ^{ae}saved us, by the washing of regeneration, and renewing of the ^{af}Holy Ghost;

6 Which he shed on us abundantly through Jesus Christ our ^{ag}Saviour;

7 That ^{ah}being ^{ai}justified ^{aj}by his grace, we should be made heirs according to the hope of ^{ak}eternal life.

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

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

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

11 Knowing that he that is such is subverted, and ^{ao}sinneth, being condemned of himself.

12 When I shall send Artemas

unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

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

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^a Phil. 1. 11.

14 And let our's also learn to maintain ^agood works for necessary uses, that they be not unfruitful.

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