

Titus Chapter 1

Pastor Mike Wells Study Notes

Chapter 1 Overview:

Overview of Titus 1: In this first chapter, Paul sets forth New Testament qualifications for the office of the elder/bishop/pastor. He then addresses problems facing the church(es) on Crete.

Titus 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.*

- The Apostle makes clear that he is the author under the inspiration of God
- Paul describes himself as both “*a servant of God*” and as an “*apostle of Jesus Christ.*”
- To this day God, has calls His people to be servants.
- Though the office of apostle has long expired, its essence in being a messenger of Christ is still an example for today.
- The word translated as **according to** (*kata*) in this context has the sense ‘with a view to.’
- The aim of his apostleship was to strengthen the “*faith of God's elect.*”
- It was to enable them to have a full knowledge of the truth which leads to godliness.
- The term *elect* generally refers to God's people.
- Though it often is used in reference to Israel, here it likely refers to the church.
- Notice that it is a group (Israel or the church) and not an individual as Calvinists often use the term

Titus 1 : 2 - *In hope of eternal life, which God, that cannot lie, promised before the world began.*

- Paul continues his introduction
- The hope (or goal) of faith, truth and godliness is eternal life.
- It is still the Will of God for ALL men to be saved (1 Timothy 2:4 & 2 Peter 3:9)
- God promised it before **the word began**.
- And God can not lie - It is more than He will not lie. Rather, He cannot.
- The latter phrase (*pro chronôn aiônôn*) has the literal sense of ‘before the ages of time.’
- The ultimate hope for God's people is eternal life.
- And eternal life for God's people has been a part of God's plan from before the beginning of time.

Titus 1 : 3 - *But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour.*

- The Apostle continues this introductory sentence.
- God, in His own perfect timing, has “*manifested His word through preaching.*”
- We receive a glimpse here of the primary means which God has ordained for the propagation of the truth—preaching.
- Notice also that God is ascribed as Saviour.
- In the next verse, take note that Jesus Christ is likewise called the Saviour.

- The point is that Jesus Christ is equated with God, Jesus is God in the flesh.
- Here is the brilliant truth of the Deity of Christ.

Titus 1 : 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.*

- Paul's introductory sentence reaches its conclusion where he names that he is writing this to Titus
- The young preacher, Titus, who Paul called his son in the faith like Timothy.
- There is no record that Paul personally led either to Christ.
- However, Paul was the one who disciplined and trained both.
- Because of this they had a "***common faith***."
- Both Titus and Timothy were Paul's sons spiritually by their common faith in Christ.
- Again the invocation of God's grace, mercy, and peace is enjoined to Titus.
- This blessed triplet should never be taken for granted.
- This threefold injunction is found in the preface of most of Paul's epistles.

Titus 1 : 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.*

- The Apostle launches into his first order of business.
- Paul had sent Titus to Crete and left him to strengthen and order the fledgling church on the island.
- Part of that charge was to ordain "***elders in every city***".
- The word translated as **elder** is (*presbuteros*).
- It has the sense of 'one who by age or authority has a position of leadership.'
- It is noteworthy, in this immediate context and referring to the same office, that the word **bishop** is used in verse 7.
- The two terms refer to the same person.
- The term **elder** is a reference to the rank of leadership while the term **bishop** is a reference to the function which is oversight.
- A third term referring to the same office (though not mentioned here) is that of **pastor** which refers to personal care as a shepherd.
- All three words refer to the same individual and specify the various functions of the office of the leader of the church.
- The term **elder** (*presbuteros*) originated in the synagogue system where many of the early churches came out of.
- The term **bishop** (*episcopos*) is western in nature and developed in the more gentile churches to the west.
- As the church became increasingly gentile in nature, the latter term, **bishop** (*episcopos*), became the word used more.
- Today, the more modern term Pastor is most frequently used for the same position.

Titus 1 : 6 - *If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.*

- As in I Timothy 3, Paul again lists the qualifications for the office of pastor/elder/bishop:
- The first qualification on Paul's list is that an elder/bishop/pastor be **blameless**.

- The word so translated (*anegkletos*) literally means ‘without neglect.’
- It has the sense to be ‘without accusation or allegations, with an impeccable reputation.’
- The elder/bishop/pastor also is to be “*the husband of one wife.*”
- The common implication is of not having been divorced and remarried.
- However, it may also refer to monogamy versus polygamy which was common in middle east.
- A pastor is to have “*faithful children not accused of riot or unruly.*”
- A pastor’s home and family must be under control.
- The word translated as **riot** (*asotia*) has the idea of being immoral.
- The word translated as **unruly** (*anupotaktos*) has the sense of being ‘rebellious and disobedient.’

Titus 1 : 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.

- A pastor must be above reproach for he is a representative (steward) of God.
- Moreover, a pastor is not to be **self-willed**.
- The word thus translated (*authades*) has the idea of being ‘self-pleasing,’ ‘self-willed,’ or ‘arrogant.’
- Additionally, a pastor is to be not **soon angry**.
- The word so translated (*orgilos*) has the additional sense of being ‘prone to anger’
- A pastor should be able to control his emotions, particularly his temper.
- A pastor is not to be **given to wine**.
- The word translated as such (*paroinos*) has the thought of (not) ‘near wine.’
- The implication is of total abstention, even social drinking.
- A pastor also is not to be a **striker**.
- The word so translated (*plektes*) has the sense of one who is (not) ‘getting into scraps.’
- The idea also and more likely refers to being neither contentious nor quarrelsome.
- He also is to not be **given to filthy lucre**.
- The word thus translated (*aischrokerdes*) has the sense of being (not) ‘covetous’ or ‘greedy of money.’

Titus 1 : 8 - But a lover of hospitality, a lover of good men, sober, just, holy, temperate.

- Rather, a pastor is to be “*a lover of hospitality,*” or one ready and willing to entertain others.
- He is to be a **lover of good men**.
- The word thus translated (*philagathos*) has the literal sense of ‘a lover of that which is good.’
- He is to be **sober**.
- The word so translated (*sophron*) has the sense of ‘one disciplined of mind’ and thus temperate.
- The word translated as **just** refers to one righteous of character.
- A pastor is to be **holy**, pure of morals and unblemished in every other way.
- He is to be **temperate**.

- The word thus translated (*egkrates*) refers to having control over oneself and thus disciplined of life.
- In distinction to *sober* above, the thought is of one who is disciplined and self-controlled outwardly.
- The thought of *sober* above refers to being disciplined internally.
- Self-discipline of life is a crucial ingredient for the ministry.
- Many who are otherwise godly fail in God's work because of a lack of self-discipline.

Titus 1 : 9 - *To the faithful word as he hath been taught that he may be able by sound doctrine both to exhort and to convince the gainsayers.*

- Paul concludes his list of requisites for the pastoral ministry:
- A Pastor must stand by and stick to the Word of God.
- The word translated as **holding fast** (*antechomai*), among other things, has the sense of 'clinging to,' in this case, the faithful Word.
- The source and ability to motivate as well as correct the critics is the Word of God itself.
- The word translated as **gainsayers** (*antilego*) literally means to 'speak against' or be a 'critic.'
- The Word of God itself is the foundation all apologetics (defenses of the faith).

Titus 1 : 10-11 - *10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision: 11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.*

- Paul now relates the qualifications of the ministry to the particular problems evident on Isle of Crete.
- There were many critics of the gospel, particularly Judaizers.
- They are described as *unruly* (the sense is 'rebellious'), *vain talkers* (literally, 'empty talkers'), and *deceivers*.
- An endless problem in the early church was the intrusion of false doctrine (to be honest it is still a huge problem today if not even bigger today).
- His reference to the *circumcision* is an idiom for Judaism.
- One of the major doctrinal errors in the early church was the attempt to bring the church back under the Law of Moses.
- Because many early believers were Jewish in their background, the connection to Judaism and its dead-works-religion remained.
- The ultimate answer to these would be the faithful Word.
- Paul warned Titus that these errant mouths must be stopped.
- His reference to whole houses being subverted at the least refers to families of believers.
- It may also refer to the common practice of house-churches.
- In the first century, dedicated church buildings were virtually unheard of.
- Churches met in the homes of their pastors or of others who so offered.
- Paul notes that these false teachers (likely Judaizers) taught what they did for monetary gain.
- Implied is that the greater Jewish establishment may have financially underwritten emissaries to go out in the wake of Paul's ministry and try and bring these young believers in Christ back into the fold of Judaism.

- The same hint of ‘Judaizing missionaries’ is found in II Corinthians and Galatians.
- These ‘missionaries’ did so for pay and thus Paul’s reference to filthy lucre—money.

Titus 1 : 12 - *One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies.*

- Even the Cretian writer, Epimenides, in poems cited, acknowledged the character of his island as being deceitful, cruel, and lazy.
- In short, they were ungodly people as much of the world is even today.
- This character weakness was in the church on Crete.

Titus 1 : 13-14 - *13 This witness is true. Wherefore rebuke 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.*

- Paul admonished Titus to sharply rebuke such living.
- It is noteworthy how a lack of proper character impacts upon being sound in the faith.
- Paul directed Titus to sharply rebuke such careless character.
- In addition, he was to deal with the intrusion of the old Jewish legalism as well as other religious traditions working against the truth.
- His reference to “*Jewish fables*” along with the “*commandments of men*” may well refer to the attempt to interject the Jewish law back into the church.
- These were the endless traditions and embellishments of the Law that Jesus even spoke against.
- Judaizers sought to bring early congregations back into the Jewish fold thereby.

Titus 1 : 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.*

- The pure of heart tend to think in terms of purity while the impure and unbelievers tend to see everything through the prism of their own perversity.
- Everything becomes perverse to an unregenerate mind allowed to run its course.
- The particular context here is of doctrinal impurity.
- The very mind and conscience of these Jews were defiled by their spiritual blindness.
- Their entire perspective was off regarding the truth of the gospel.

Titus 1 : 16 - *They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.*

- The proof is in the pudding.
- People may profess to know God, but their works and manner of living will tell the truth.
- Those professing to know Christ, but not truly possessing the new birth will be **abominable, disobedient, and unto every good work reprobate**
- Abominable is translated from (*bdeluktos*) and has the sense of a ‘foul odor’
- Paul’s point likely is that these hypocritical false teachers stunk spiritually and perhaps morally.
- They were *disobedient*, because they were not conformed to God’s Word.
- They were “*unto every good work reprobate*” which could be paraphrased that they were ‘unfit unto every good work.’