

# **E-Sword Notes**

**on**

# **Titus**

**Windell Gann**

## **e-Sword Notes from my Bible**

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**Background . . . . . Page 01**

**Ch. 1 . . . . . Page 05**

**Ch. 2 . . . . . Page 13**

**Ch. 3 . . . . . Page 21**

**END . . . . . Page 27**



# TITUS

## *Introduction*

**Who Was Titus?** Precious little is known about Titus except from his labors in connections with the Apostle Paul. He is not mentioned anywhere in Acts, however, we know that he was a close and trusted associate of the great apostle.

His absence in Acts has led some to speculate he may have been a brother or other close relative to Luke. [See note on [2Co 9:4](#)]

Titus was of Greek ancestry evidently converted to the Lord by Paul himself. In connection with Paul's defense of his ministry among Gentiles, he took Titus with him to Jerusalem as a "test case" of the church's willingness to receive a converted Greek who had not be circumcised ([Gal 1:1-3](#)).

In the interval between the writing of 1 and 2 Corinthians, Paul sent Titus to work with the church at Corinth ([2Co 8:16-24](#)). Paul had absolute confidence in Titus' integrity and faithfulness ([2Co 12:17-18](#)). Titus evidently handled the situation well.

After Paul's release from his first imprisonment at Rome, he took Titus with him to Crete and left him in charge of the work there ([Tit 1:5](#)). He appears to have been with Paul at Rome during the second imprisonment and was still serving under Paul's leadership in ministering to the churches ([2Ti 1:1](#)).

**The Date of Titus?** Paul's letter to Titus was written during the time between the two Roman imprisonments, about AD 63.

## ***Background of the Book to Titus.***

Titus was working with the church at Crete when this letter was written to him ([Tit 1:5](#)). He was there to correct some problem and to appoint elders in the church. Paul was evidently at Nicopolis, or planning to arrive there shortly for winter, and wanted Titus to join him there upon completion of his mission ([Tit 3:12](#)).

Crete was a large island in the Mediterranean Sea. The church there may have been founded through Jewish converts on Pentecost ([Act 2:11](#)). Paul visited Crete briefly on his voyage to Rome as a prisoner in the fall of AD 59 ([Act 27:7-21](#)). He returned with Titus after his release from the first imprisonment.

The Cretians were widely known as an immoral people ([Tit 1:12](#)). So Titus must have had a difficult task on his hands in trying to organize and stimulate the work of the church in such an environment.

### ***Purpose of the Book of Titus.***

It appears that Paul had two major purposes in writing this letter. First, he wanted to encourage Titus in the task he had left him to do. Second, Paul gave him some specific instructions how to accomplish his mission.

The letter to Titus was written about the same time as the first letter to Timothy and is very similar to it. The letter is designed to serve as credentials strengthening Titus' hand in fulfilling his ministry on the island of Crete.

Paul probably considered that Titus would encounter some resistance and this letter of authority from an apostle would give credibility among the brethren there (cf. [Tit 2:15](#)).

### ***Overview of the Book of Titus.***

Paul opens the brief letter with the customary greeting of the first-century ([Tit 1:1-4](#)). He reminds Titus of his duties on Crete ([Tit 1:5](#)) and lists some qualifications of the men Titus is to appoint to serve as elders of the church ([Tit 1:6-9](#)). He warns Titus to be on guard against the Jewish and Greek opponents which he would encounter in his work ([Tit 1:10-16](#)).

In the rest of the book we see Paul urging a pattern of good works and stressing that sound doctrine requires right living ([Tit 2:1](#) -3:15). Paul counsels godliness among aged men ([Tit 2:1-2](#)) and aged women ([Tit 2:3](#)), among younger women ([Tit 2:4-5](#)) and young men ([Tit 2:6](#)).

Paul gives particular encouragement to Titus personally ([Tit 2:7-8](#)) and to persons who found themselves in the unfortunate position of being slaves ([Tit 2:9-10](#)). He writes of the graced of God ([Tit 2:11-14](#)) and bids Titus to declare it boldly ([Tit 2:15](#)). He speaks of the sort of life all Christians must live before the world ([Tit 3:1-7](#)) and condemns heretics who refuse sound doctrine ([Tit 3:8-11](#)).

Paul closes his letter to Titus with some personal remarks ([Tit 3:12-14](#)) and a farewell ([Tit 3:15](#)).

## SERMON OUTLINE "The Grace of God" [Tit 2:11-13](#)

### Titus 2

#### **THE GRACE OF GOD**

[Tit 2:11-13](#)

##### Introduction:

1. These remarks written by Paul to Titus a gospel preacher.
2. Titus's mission in Crete.
  - a. Ch. 1 discusses "Congregation Order"
  - b. Ch. 2 discusses "Christian Conduct"

##### **The Meaning of Grace.**

1. "Grace" means "unmerited favor", "undeserved kindness"
2. "Grace" is the divine side of salvation.

##### **Grace Has Appeared**

1. "Appeared" = manifested, revealed.
2. God's "grace-plan"

##### **Grace Brings Salvation**

1. Without grace no salvation
2. Brings salvation to all men
3. God's side and man's side of salvation

##### **Grace Involves Instructions About Living**

1. Christianity is a "taught" religion. [Joh 6:45](#)
2. God's grace instructs us about righteous living.
  - a. Negatively -- renounce ungodliness, worldly lusts
  - b. Positively -- soberly, righteously, godly

##### **Grace Involves Wonderful Hope**

1. Our hope undergirded by faith
2. Our hope "anchors us" -- [Heb 6:19](#)

##### **Grace Involves Our Concern About the Lord's Final Coming**

1. The New Testament teaches our Lord will return again
2. The NT teaches what will happen when He comes--

##### Conclusion:

*God's People -- As Presented in [Tit 2:14](#)*

Here we see some things about God's people-- the Church.

**1. It is a Purchased People.**

Christ gave his blood as the purchase price -- Acts 20:28

**2. It is a Redeemed People.**

"Released by the payment of a price"

**3 It is a Pure People.**

The Lord cleansed his people by washing them.

**4. It is a Possessed People**

Selected from all other and special

**5. A "Zealous-of-good-works" People**

God expects us to be "doers" of the word- not hearers only.

Conclusion: The privilege and life of God's people.

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 [Tit 1:1](#)

[Tit 1:1](#)

Titus - One of Paul's best organizer.

A Greek - [Gal 2:3-5](#) Perhaps native of Thessalonica

Sent to Corinth - [2Co 8:6](#) [2Co 8:10](#)

Met Paul in Macedonia and returned to Corinth = [2Co 2:3](#) [2Co 2:12-13](#)

[2Co 7:5-6](#) [2Co 7:13-14](#), [2Co 8:16-18](#), [2Co 8:23](#), [2Co 12:14](#), [2Co 12:18](#)

Some think he could be Luke's brother.

Written @ AD 65

Crete -- A Mediterranean island 150 miles long, 7 to 13 miles wide.

[Places we know Paul's visited after his first Roman prison release (but not necessarily in this order) -- Crete - Miletus - Ephesus - Troas - Macedonia - Corinth- Nicopolis - Rome

### Verse Comments:

**1:1-4** This letter addresses Paul's colleague Titus, urging him to bring order to the church on the island of Crete, oppose false teachers, and appoint leaders (Titus 1:5). Paul would have written this letter sometime in the mid-60s ad, between his first and second Roman imprisonments (see note on [1Ti 1:1-2](#)). Paul notes that he plans to send Artemas and Tychicus to Crete, so that Titus can visit him in Nicopolis before winter ([Tit 3:12](#)). This suggests that Paul is on a missionary journey; he may even already be in Nicopolis.

**Paul --** Like many of Paul's letters, the greeting begins with Paul identifying himself by name. The first line of the greeting echoes [Rom 1:1](#), where he also refers to himself as a slave and apostle. See [Rom 1:1](#) and note.

**servant --** Used figuratively to indicate that Paul exhibits the same humility and submission of a slave (compare [Rom 1:1](#)). His life serves as an example of godliness to the believers in Crete.

**apostle --** A person designated by God to speak and act with special authority. See note on [Rom 1:1](#). This letter instructs Titus (and the Cretans) about the proper conduct of believers

**knowledge (acknowledging) --** Paul's apostleship was was the confirmation and spreading of the faith, and truth, and godliness. See note on [1Ti 2:4](#).

**godliness --** See note on [1Ti 2:2](#). Cretans had a reputation for ungodliness ([Tit 1:12](#)).

†Tit\_1:2

[Tit 1:2](#)

**In hope** -- We live godly in hope of eternal life, OR Paul an apostle in hope of eternal life.

**eternal life** -- See note at [Rom 2:7](#).

**God, who does not lie** -- God is trustworthy; His promises are certain (compare [Num 23:19](#); [Heb 6:18](#)).

Because God Himself is truth and the source of truth, it is impossible for Him to say anything untruthful ([Joh 14:6](#); [Joh 15:26](#); cf. [Num 23:19](#); [Psa 146:6](#)).

Who **cannot lie** (ἀψευδής, G893): here only in the New Testament, rarely in the LXX., but common in classical Greek.

**before the world began [eternal ages]** -- ASV "before times eternal." This conveys the purposeful nature of God's decision— God determined before man was even created the plan of salvation (compare [1Co 2:7](#); [Eph 1:4](#); [2Ti 1:9](#)).

†Tit\_1:3

[Tit 1:3](#)

**at the proper time [In due times]** -- ASV "his own seasons". See [1Ti 6:15](#) and [Gal 6:9](#). ([Rom 5:6](#)).

The phrase is equivalent to "the fulness of the time" ([Gal 4:4](#)).

**his word** -- The refers to the whole revelation of the gospel.

**preaching** -- ν κηρύγματι means "by the open proclamation" which Paul, as God's herald, κήρυξ, was commanded to make. It refers to a public proclamation.

**by [according] the command of God** -- [Act 9:15](#), [Act 26:16-18](#).

**our Saviour** -- This is always elsewhere in the NT applied to Jesus Christ, maybe also here. See next verse. cf notes on [Tit 2:13](#) [1Ti 1:1](#).

†Tit\_1:4

[Tit 1:4](#)

**Titus** -- **Titus** is not mentioned anywhere in Acts, prompting some to think that since he was an important worker with Paul, that Luke, the author of Acts, omits his name because he was related; either a physical brother of Luke, or even Luke's son.

[See note on [2Co 9:4](#)]



A. Titus was one of Paul's most trusted co-workers. This is evidenced by the fact that Paul sent him to the trouble spots of Corinth and Crete.

B. He was a full Gentile (Timothy was only half— Greek), converted under Paul's preaching. Paul refused to circumcise him (cf. Gal. 2).

C. He is mentioned often in Paul's letters (cf. [2Co 2:13](#); [2Co 7:6-15](#); [2Co 8:6-24](#); [2Co 12:18](#); [Gal 2:1-3](#); [2Ti 4:10](#)) and it is very surprising that Luke does not mention him in Acts. Some commentators theorize that (1) he may have been a relative of Luke (possibly a brother) and to include his name would have been seen as an act of cultural impropriety on Luke's part or (2) Titus is Luke's major source of information about Paul's life and ministry and, therefore, like Luke, would not be named.

D. He accompanied Paul and Barnabas to the all important Jerusalem Council, recorded in Acts 15.


E. The book of Titus focuses on advice Paul gives Titus about his work on Crete. Titus is acting as Paul's official surrogate.

F. The last information in the NT about Titus is that he was sent to work in Dalmatia (cf. [2Ti 4:10](#)). - Utley

**my true child [own son]** -- ASV "True son" i.e, genuine. A convert by Paul who proved himself to be true and faithful.

**common faith** -- That is, a *faith* intended for all.

**Christ Jesus our Savior** -- [Tit 1:3](#), Christ is called Savior each time He is mentioned after verse 1 (cf. [Tit 2:13](#); [Tit 3:6](#)).

 Tit\_1:5

[Tit 1:5](#)

**1:5–16** Following the opening greeting ([Tit 1:1-4](#)), Paul outlines the qualifications for serving as an elder (vv. 5–9; compare [1Ti 5:17-22](#)). This list closely reflects the qualifications set forth for overseers and deacons in [1Ti 3:1-13](#). Paul then describes the conduct and doctrine of the false teachers ([Tit 1:10-16](#)).

**I left you** -- Titus in Crete or organize. The Greek word means to leave behind temporarily, cf. [Tit 3:12](#).

**in Crete** -- Crete had a large Jewish colony. [Tit 3:2](#), [Act 2:11](#), [Act 27:7-8](#).

The fourth-largest island in the Mediterranean, located southwest of Asia Minor (modern Turkey). On his way to Rome as a prisoner, Paul sailed past Crete and docked in the city of Fair Havens ([Act 27:8](#)). Although the book of Acts does not provide details about Paul's work in Crete, Titus' presence on the island suggests that Paul or his coworkers had recently planted a church there

**appoint [ordain]** -- In Acts 6 the apostles "*appointed*" the 7 men but the men were selected by the church. Here the installation is by the preacher, Titus.

**elders** -- Note the plural. There was to always be a plural number of elders in a congregation, never just one man to be church "manager."

**in every town** -- Christianity must have been widespread in the island.

**as I directed you** -- Paul also charged Timothy with appointing elders (*presbyteros*), at Ephesus which explains why Paul's first letter to Timothy and this letter to Titus overlap in content— especially regarding qualifications of leadership (compare [1Ti 3:1-7](#) and [Tit 1:5-9](#)).

**ELDERS & DEACONS** [Tit 1:5-9](#), [1Ti 3:1-13](#) & [1Ti 5:17](#), [Act 20:28](#), [Heb 13:17](#).

 [Tit 1:6](#)  
[Tit 1:6](#)

**above reproach [blameless]** -- The word means that the elder must have no obvious flaw in his character or conduct that would bring justifiable criticism on him or the church. This is repeated in the next verse also.

**husband of one wife** -- One never means none. Literally "a one-woman man." His home is to be a dedicated, Christ-centered, monogamous marriage, with the husband loving his wife as Christ loved the church (see [Eph 5:25-33](#); [1Ti 3:2](#) and notes).

**having faithful children [believers]** -- Singular form, but a generic collective term, one or more (ex. sheep, fish) [Gen 21:7](#). [Eph 6:1](#), [Eph 6:4](#).

faithful -- "Faithful" is used in the NT describing believers in Christ.

**charge of dissipation [debauchery; riot]** -- wasteful or extravagant, cf [Luk 15:13](#), it speaks of one given to "selfish pleasures." This text looks like it is aimed at children who are old enough to cause this kind of problems,

**rebellious [insubordination; unruly]** -- His children must be under subjection, not rebellious. An elder's children must not be chargeable as being "wild" (self-indulgent and wasteful in their manner of life, like the prodigal son) or "disobedient" (refusing to bow to parental authority). An elder's inability to train and govern his children would also place in question his ability to train and govern the church.

## ⚠ Tit\_1:7

**Tit 1:7** v.6 Outward qualification  
 v.7 Inward qualities  
 v.8 Toward others  
 v.9 Toward the church

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**For it is necessary for the overseer to be blameless** -- See note on [Tit 1:6](#).

**as God's steward** -- The emphasis is a reminder that the overseer (bishop, elder, presbyter) is a steward (manager) over God's house, the church ([1Ti 3:5](#); [1Ti 3:15](#)).

**not self-willed** -- He is not to be one who pleases no one but himself; intolerant and condemning. He is not to be obstinate in his own opinion, arrogant, refusing to listen to others.

**not quick-tempered [angry]** -- **This is also a negative trait** (Greek *me orgilon*) which is elsewhere described as being "not contentious" ([1Ti 3:3](#)) and note one to hold grudges. (cf. Barclay, p. 269ff).

**not addicted to wine** -- Another negative quality (*me paroinon*, not given to wine; not a wine drinker) which also is found in [1Ti 3:3](#).

**not violent [no striker]** -- Not one who is ready to come to blows; not a bully, [1Ti 3:3](#).

**not greedy for dishonest gain [filthy lucre]** -- Not one quickly ready for underhanded and disgraceful schemes to make money.

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 [See a good sermon outline in Pulpit Commentary, p. 8)

First - Negative qualities - v. 7

Second - Positive qualities - v. 8

Third - Qualifications as to doctrine - v.9

Reason -- v. 10-11.

## ⚠ Tit\_1:8

**Tit 1:8**

**But hospitality** -- Literally a "lover of strangers" *philoxenos*. [1Ti 3:2](#).

**loving what is good** -- This is *philagathon*; Literally it is "loving what is good." Paul did not mention this qualification in 1 Timothy.

**prudent [sober]** -- The word *sophrona*, means sober, sober-minded, sensible, prudent (cf. [1Ti 3:2](#)).

**just** -- In his relation to fellow man he "does right" or is righteous, upright, just and fair, equitable.

**devout [holy]** -- In his relation to God he is devout and pious; set apart to God.

**self-controlled** -- He is self disciplined, temperate and moderate in all things, not given to excesses.

**Tit\_1:9**

**Tit 1:9**

**holding fast** -- Holding to the sure Word so that he can comfort and encourage believers by his wholesome teaching, and convict those opposed to the truth.

**to the faithful message [word]** -- Elders must be competent to promote the truth that is consistent with the gospel they have been taught.

**according to the teaching,** -- He must hold to the teaching given by Christ and then shared to the world through His apostles. (Cf. [1Ti 4:6](#); [1Ti 5:17](#); [2Ti 2:15](#); [2Ti 3:16-17](#); [2Ti 4:2-4](#).)

**able both to exhort** -- He is able to encourage, lift up, and deliver members from despair.

**with sound instructions [doctrine]** -- As a shepherd he must tend the sheep and drive away the wolves. He encourages godliness and confronts sin and error.

**and to reprove [refute] those who speak [contradict] against it.** -- He must help men to see and admit the error of their way.

**Tit\_1:10**

**Tit 1:10** Ten characteristics of the adversaries at Crete.

**For** -- "For" introduces the justification for the requirement that elders must be able to expound and defend the truth (v.9). This is essential because of the false teachers described in vv.10–13a. Verses 13b–14 state the necessary action, while vv.15–16 present the evidence condemning these errorists.

**there are many who are insubordinate,**-- Unruly; The word is used of disloyal soldiers who refuse to obey.

The "*many*" here is also telling. Apparently Titus would have his job cut out confronting the "many" "*rebellious*" "*mere talkers*" and "*deceivers*" at Crete.

**empty talkers** -- Vain talkers; They are given to profitless speech which produces nothing good in life.

**and deceivers,** -- Cf. [Jer 14:14](#); [Jer 23:2](#); [Jer 23:21](#); [Jer 23:32](#).

**especially those of the circumcision party.** -- Judaizing Christians, or opposition from unbelieving Jews. [Act 11:2](#).

Jews from Crete are named among the visitors to Jerusalem at Pentecost [Act 2:11](#). It seems that Titus finds Christians on the island who have not just recently been converted.

 Tit\_1:11

[Tit 1:11](#)

**Whose mouths must be stopped** -- False teachers were to be gagged, or muzzled, by the truth taught by the elders. How they were to do this is found in verse [Tit 1:9](#).

**who subvert whole houses,** -- They belong to that class of people who are “ruining whole households,” disturbing and turning upside down the faith of entire families. A household could be upset by the perversion of one member.


**teaching things which they ought not** -- They achieve these disastrous results by teaching things that simply must not be presented as Christian truth.

- 1) Teaching that the Gospel was not enough - including fables and emphasizing genealogies. [Tit 1:14](#).
- 2) Teaching a need for rules and regulations about food and washings. [Tit 1:15](#).

**for filthy lucre's sake.** -- They taught for gain, and willing to teach what was necessary for material gain.

The Didache warned about itinerant vagrant prophets who would claim support. Their philosophy: "Live to preach, not preach to live."

Ellicott gives a striking quote from Polybius, (*Hist.* vi. 46. 3), with respect to the Cretan character; ‘and generally their character as to unfair gains and covetousness is of this kind—they are the only nation in the world among whom no sort of gain is thought unfair.’

 Tit\_1:12

[Tit 1:12](#)

**One of themselves** -- Paul give a quote that has been attributed to Epimenides, (c. 600 BC), a Cretian poet considered a prophet and seer by the Cretians.

**a prophet of their own,** -- Epimenides, the highly esteemed sixth century B.C. Greek poet and native of Crete, had characterized his own people as the dregs of Greek culture. Paul's education shows him to be familiar with the classical writings of his time. ([Act 17:28](#); [1Co 15:33](#); [Tit 1:12](#) ).

**The Cretians are always liars** -- A common proverb of the time was "to lie like a Cretian."

**evil beasts** -- This implies brutality and stupidity. "Evil brutes" stigmatizes them as having sunk to the level of beasts, unrestrained in their brutality.

**slow bellies** -- Idle, gluttons (ASV); Cretians were characterized as being *lazy* by other Mediterranean people.

"Lazy gluttons" underlines their desired to be filled without exerting effort to earn an honest living.

☒ Tit\_1:13

**Tit\_1:13**

**This witness is true.** -- Paul's own observations confirm the adverse judgment. Paul may have had his own unpleasant experiences on the island that verified the verdict.

**Wherefore** -- "Therefore" introduces the action demanded by this situation.

**rebuke them sharply,** -- Titus must continue to "rebuke them sharply," dealing pungently and incisively with the danger, like a surgeon cutting away cancerous tissue.

"**Rebuke**" (G1651) may be rendered "convict," effectively show them the error of their teaching.

"**Them**" refers directly to the false teachers, who must obviously be dealt with whenever they seek to gain a hearing in the church.

**that they may be sound in the faith;** -- The positive result aimed at is "that they will be healthy in the faith." The spiritual health of the church will be impaired if they feed on unhealthy doctrine.

☒ Tit\_1:14

**Tit\_1:14**

**not giving heed to Jewish fables--** The Mishna and Midrash were nearly given equal authority with the written word of God. [Mat 15:9](#). Many apocrypha books were multiplied among the Jews.

A fascination with speculative stories was a hallmark of the false teachings that Paul addresses in 1–2 Timothy and Titus.

**and commandments of men** -- [Mat 15:9](#); [Mar 7:5-13](#).

**who turn from the truth.** -- "... that turn away from the truth." The point is that the commandments of men were turning the church away from the truth.

**Tit\_1:15**

**Tit 1:15**

**To the pure all things are pure, --** (The first questions that comes to mind, is this "purity" and "defilement" speaking 1) ceremonially or 2) morally?)

This saying draws on the Jewish categories of clean and unclean in the context of temple worship and purity laws. . As a result, for believers all things are clean and permissible (see [1Ti 4:4-5](#); [Rom 14:20](#) and Peter's experience [Act 10:10-15](#)).

**but to those who are defiled and unbelieving nothing is pure; --** Those false teachers are considered defiled before God and nothing about them is pure.

**but even their mind and conscience are defiled. --** If the mind is defiled, it cannot accurately inform the conscience about what is right and wrong.

When the conscience is accurately and fully taught by God's truth, it functions as the warning system God designed. See [2Co 1:12](#); [2Co 4:2](#); [1Ti 1:19-20](#).

**Tit\_1:16**

**Tit 1:16**

**They profess to know God, --** They (the Jewish opposition) arrogantly claimed to be God's people.

**but they deny him by their works. --** Jesus said "by their fruits you will know them." [Mat 7:16](#); [Mat 7:20](#).

**They are detestable [abominable], disobedient, --** Paul uses very strong words!

- 1) Abominable -- repulsive
- 2) They won't hear God
- 3) and i.e. useless to God (**reprobate**.)

**unfit [worthless; disqualified; reprobate] for any good work. --** The word **ἀδκιμοι, adokimos** [G96] is used of a counterfeit coin low in weight; it is used of coward who fails in the test of battle; and used of a stone which builders rejected.

**Tit\_2:1**

**Tit 2:1** [See the Chapter note for an outline.]

**But as for you, --** The opening "you" contrasts Titus with the false teachers.

**teach what accords with sound doctrine. --** "Sound" means "healthy" as Paul uses the word. He uses it 5 times in the sense that the truth produces spiritual well-being.

 Tit\_2:2

Tit 2:2

**Older men are to be sober-minded [temperate]** -- In Paul's first-century AD context, this refers to men over age 50. Paul used this term for himself ([Phm 1:9](#)) when he was over 60. It refers to those of advanced age, using a different term from the one translated "elder" in [Tit 1:5](#).

The qualification for an "elder" is that he must be "*temperate*" (G3524), basically meaning "abstaining from wine," but having a wider meaning, such as "clear-headed";.

**dignified**, -- Worthy of respect, (G4586). This requirement is not limited to reverence for God, which is assumed, but also refers to being honorable and dignified.

**self-controlled**, -- They are to be sensible and spiritually healthy, possessing self-mastery in thought and judgment.

**sound in faith**, -- Here "faith" is objective and stands for the doctrinal content of what one believed, hence here for "the gospel."

**in love**, -- They must be mature in their exercise of genuine "love," not bitter and vindictive.

**and in steadfastness [endurance]**. -- They must display active "endurance" (G5281), that steadfast persistence that bravely bears the trials and afflictions of life.

 Tit\_2:3

Tit 2:3

**Likewise** -- "Likewise" indicates that the same kind of deportment is expected of the "older women," although the demands on them are related to their own station in life.

**Older women** -- Those who no longer had child-rearing responsibilities, typically around age 50 (cf. [1Ti 5:3-10](#)).

**are to be reverent in behavior**, -- "Reverent in demeanor." The EGT says it "has an almost exclusive reference to dress."

**not slanderers** -- The Greek word used here, *diabolos*, describes a person who uses speech that damages the reputation of another, usually through false accusations. Paul instructs the believers about proper conduct so that the word of God will have a good reputation among outsiders.

**or slaves to much wine**. -- They are to be slaves (G1402) to drinking wine.



**They are to teach what is good, --** Their obedience to Paul's instruction would allow them to disciple the next generation of young women.

## Tit\_2:4

### Tit 2:4 *The Behavior of Young women 2:4–5*

Paul listed seven responsibilities of the young women in the churches. They are: (1) to love their husbands (to put their husband's welfare before their own self-interests), (2) to love their children, and (3) to be sensible (Gr. *sophronas*; self-controlled). They were also: (4) to be pure (Gr. *hagnas*) and (5) to be workers at home (Gr. *oikourgous*, producers of orderliness in the home, [1Ti 5:14](#)). Finally they were: (6) to be kind (Gr. *agthas*) and (7) to be subject to their own husbands (Gr. *hypotassomenas tois idiois andrasin*), because he is God's ordained authority in their family ([Eph 5:22](#); [Col 3:18](#); [1Pe 3:1](#)).

Such behavior would guard the Word of God from dishonor by those who would otherwise observe the inconsistency between the teaching of Scripture and the conduct of these women.

**and so train the young women --** This is a continuing thought as to what the Older women in the church were to do: train the younger one. [1Pe 4:2](#).

“The world usually judges religion, not by its doctrines, but by its effects on its adherents.” (Kent).

**young women --** Likely refers to women 20–30 years of age, but primarily describes women younger than the group referred to in the previous verse [Tit 2:3](#).

**to love their husbands and children, --** Involves the training to be a good wife and mother, cf [1Jn 3:18](#) in deed and truth.

The Greek word *phileō* emphasizes affection.

## Tit\_2:5

### Tit 2:5

**to be self-controlled, --** G4998, discreet. Controlling one's impulses. v(Cf. [1Ti 2:9-11](#); [1Ti 2:15](#); [1Pe 3:3-6](#).)

**pure, --** modest, chaste, pure from carnality, (G53).

**working [busy] at home, --** Paul requests that young women be concerned with the matters of their households (compare [1Ti 5:13](#); [2Th 3:11](#)). Generally, young women were expected to occupy themselves with domestic matters, but there were exceptions ([Act 18:2-3](#); [Act 16:14](#)).

**kind, --** G18, pleasant, agreeable, of good nature.

**and submissive to their own husbands, --** “The *hypotassisthai* [subjection] which Paul here and elsewhere enjoins is to be understood in terms of ‘orderliness.’ It is the responsible acceptance of a relationship in which God has placed one.

This participial phrase is almost proverbial apparently at this time. The word and thought ‘subjection’ occurs prominently in Titus and Peter; [Tit 2:5](#), [Tit 2:9](#), [Tit 3:1](#); [1Pe 2:3](#), [1Pe 2:18](#), [1Pe 3:1](#), 1pe 3.5, [1Pe 5:5](#). (CBSC).

**that the word of God may not be reviled. --** Christianity will be judged especially by the impact that it has on the women. No lifestyle is justified that hinders the message of God’s salvation in Christ.

#### Tit 2:6

[Tit 2:6](#) *Behavior of Young men 2:6–8*

**Likewise, urge the younger men to be self-controlled. --** The same principles apply to the behavior of the young men in the churches. The age range for the older men and women would have been about 40 and up in that culture, and that of the younger people would have been between about 20 and 40.

“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.” (Hiebert, Titus, p. 437.)

#### Tit 2:7

[Tit 2:7](#)

**Show yourself --** Since Titus was one of the young men, Paul seems here to perhaps address him personally with this group of young men.

Titus was to be an example of good deeds ([1Ti 4:15-16](#)) and show himself to be sensible (Greek, *sophronein*; self-controlled, vv. 2, 5, 6) and in all respects to be a model of good works,

**and in your teaching show integrity, dignity, --** Titus' moral example would allow believers to see the relationship between sound doctrine and good deeds.

The terms, “integrity,” and “reverence,” show the appropriate commitment to doctrine.

#### The Christian Teacher

- 1) pure motives
- 2) dignity
- 3) a sound message

**Tit\_2:8**

**Tit 2:8**

**and sound speech that cannot be condemned, --** Paul seems here to be speaking of daily conversation. Cf. [Eph 4:31](#); [Col 3:16-17](#); [Col 4:6](#).

Soundness in your speech will ensure that no critic will be able to point out anything in it justly open to censure or rebuke. Paul hints at the picture of a courtroom where the judge can find no basis for the accusation of the plaintiff.

**so that an opponent may be put to shame, having nothing evil to say about us. --** The expression "those who oppose you" is apparently left intentionally vague to leave room for all types of critics.

Paul is concerned about the reputation of the faith among outsiders. The conduct of believers must not give unbelievers an opportunity to make shameful accusations about the faith.

**Tit\_2:9**

**Tit 2.9** *Instructions to slaves (2:9–10)*

**Slaves --** "Slaves" or "bond-servants" refers to those in voluntary submission to another person due to debt or those in forced subjection to another person. Slavery was a central component to the economic system of first-century Graeco-Roman society.

Slavery in the ancient Graeco-Roman world was different from the form of slavery practiced by Europeans and Americans in the 15th to 19th centuries (compare note on [1Pe 2:18](#)).

Paul here makes no distinction between slaves who had Christian masters and those who did not (see comments on [1Ti 6:1-2](#)).

**are to be submissive to their own masters in everything; --** Since the Greek has no opening command in v.9, we must substitute either "teach" from v.1 or, more likely, "encourage" from v. 6, or "exhort" as does the NKJV.

The popular stereotype of slaves by writers of that day, pictured slaves as lazy, apt to argue with their masters and liable to steal when they could. But Paul urges Christian slaves not to reinforce the stereotype.

**they are to be well-pleasing, not argumentative [gainsaying], --** In their subjection, slaves must "try to please" their masters. Instead of having a sullen disposition, they should aim to be well-pleasing.

The term "argumentative" [ESV] ([G483](#)) means "not to talk back."

In verses 9 and 10 Paul encourages Christian slaves: (1) to be subject to their own masters in everything and (2) to try to please their masters. They were: (3) to refrain from talking back when given instructions, (4) not to steal from their masters (not pilfering), and (5) to prove completely trustworthy (showing all good faith).

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Christian Workers ([Tit 2:9-10](#))

"How To Adorn The Gospel" (see word "Adorn" in vs. 10)

- 1) obedient
- 2) efficient
- 3) respectful
- 4) honest
- 5) faithful

**Tit 2:10**

**Tit 2:10**

**not pilfering**, -- A term used to refer to embezzlement, or stealing. Petty theft was common among slaves in Roman households.

**but showing all good faith**, -- This speaks of being loyal to the master and demonstrating they can be fully trusted.

**so that in everything they may adorn the doctrine of God our Savior**. -- The word "adorn" (Greek *kosmeo*) gives us our English word for "cosmetic"

Paul stresses that the supreme purpose of a virtuous life is to make attractive the teaching that God saves sinners.

**Tit 2:11**

**Tit 2:11**

**For the grace of God has appeared**, -- This is a reference to Christ's appearance on earth— including His life, death, and resurrection.

**Grace of God** -- Justification made possible by God's grace. [Rom 3:23-24](#); [Tit 2:11](#); See [Tit 3:4](#) for Paul's definition of grace.

**bringing salvation for all people**, -- The appearance of God in the flesh (John 1.14) and his sacrifice for man's sins manifested God's grace and made possible salvation.

**Tit 2:12**

**Tit 2:12**

**training us to renounce ungodliness and worldly passions**, -- Coming to faith in Christ (conversion) is transforming ([2Co 5:17](#); [Eph 2:8-10](#)). The new life brought on by repentance and obedience to the gospel leads one to a new, and different life. ([Rom 6:4-14](#); [Php 3:8-9](#); [Col 3:9-10](#)).

**and to live self-controlled, upright, --** Repentance and conversion means a turning away from ungodliness and worldly lusts and turning to a disciplined and pious (godly, holy) life.

**and godly lives --** Christian living speaks to our behavior with others, and our relationship with God.

**in the present age, --** Paul speaks of the present time with a negative connotation ([1Ti 6:17](#); [2Ti 4:10](#); compare [Gal 1:4](#)).

## Tit\_2:13

**[Tit 2:13](#)** *The expectation of Christ's return (2:13)*

**waiting for our blessed hope, --** The "hope" here, as punctuated by the ESV, is the anticipated return of Jesus Christ. The foundation of Christian hope is the resurrection of Jesus Christ.

The Greek connects "blessed hope" and "glorious appearing" under one article, suggesting that the reference is to one event viewed from two aspects.

However, the "**blessed hope**" we are awaiting could also be understood to be the hope of eternal life, [Tit 1:2](#); [Tit 3:7](#), if we consider what "hope" is associated with in the book of Titus.

**the appearing of the glory of our great God and Savior Jesus Christ, --** The "appearing" is a reference to the second coming of Christ ([Tit 2:11](#)). The "glorious appearing" is literally "the appearing of the glory" as in the ESV. (Cf. [2Ti 1:10](#).) This speaks to His heavenly glory now being viewed in his second coming.

By anticipating His return, the disciples acknowledge that He lives and has victory over death.

**Great God and our Saviour --** Strict grammar would apply both God and Saviour to Jesus Christ.

God is Savior in [Tit 1:3](#), [Tit 2:10](#), [Tit 3:4](#)

Christ is Savior in [Tit 1:4](#), [Tit 3:6](#); cf. [2Pe 1:1](#).

## Tit\_2:14

**[Tit 2:14](#)**

**who gave himself for us--** This refers to Christ's sacrificial death on the cross (compare [Gal 1:4](#); [Eph 5:2](#); [1Ti 2:6](#)).

**to redeem --** The purpose of Christ's sacrifice was the payment to redeem man from the clutches of Satan because of man's sins. The Greek word used here, *lytroō*, means "to release" or "set free," like from slavery (See note at [1Pe 1:18](#)).

**us from all lawlessness [iniquity; wickedness]** -- (G458) Literally, *without law*. The word fitting Peter's description when Lot was "greatly distressed by the sensual conduct of the wicked." [2Pe 2:7](#) ([1Ti 1:9](#), [Rom 2:14-15](#).)

The "*from*" indicates our deliverance from the penalty due to all wicked law-breakers.

**and to purify for himself** -- Because of our sinfulness, his atoning work had a dual aspect, it 1) redeemed us; and 2) it purified us.

**a people for his own possession** -- Paul echoes the description of God's people in the OT (see [Exo 19:5](#); [Deu 7:6](#); [Deu 32:9](#); compare [Isa 53:12](#); note on [Tit 3:7](#)).

**who are zealous for good works.** -- The "good works" refers to deeds done for the benefit of others (see [1Ti 5:10](#), [1Ti 5:25](#); [1Ti 6:18](#)). Doing good deeds for others is the appropriate response of thankfulness for the good God does for us ([Tit 2:11-14](#); [2Co 9:8](#); [Eph 2:10](#)).

#### v. 14 A Description of God's People

- 1) A Purchased People
- 2) A Redeemed People
- 3) A Pure People
- 4) A Possessed People
- 5) A "zealous of good works" People.

#### Tit\_2:15

#### Tit 2:15

**Declare these things;** -- "Teach" (or "speak") looks back to [Tit 2:1](#), where the same word is used. As his central duty, Titus must continually present practical instructions to the various groups in their proper doctrinal setting.

**exhort** -- As part of his teaching he must "encourage" (G3870) or exhort the hearers to appropriate and practice the instruction taught.

**and rebuke with all authority.** -- Titus is to "rebuke" (G1651) or convict those who are slack or fail to respond to the teaching of "these things."

He must perform these duties "with all authority," for the message is apostolic and authentic and its authority must be stressed. The preacher's authority rests in the nature of his message.

**Let no one disregard you.** -- As the apostolic representative in Crete, Titus must "not let anyone despise" him or belittle his message and authority. He must not permit his message and work to be disdainfully rejected. Since this letter would be read in the churches, the remark was intended as much for the Cretans as for Titus himself.

The Three-Fold Task of Evangelists

- 1) Proclaim
- 2) Encourage
- 3) Convict of sin

**Tit\_3:1****Tit 3:1**

**3:1–7** After addressing specific groups within the church in [Tit 2:1-15](#), Paul offers Titus instructions regarding the entire congregation. Paul first presents his instructions for believers ([Tit 3:1-2](#)), then presents a theological basis for his teaching—the appearance of God’s grace in the world (Christ), resulting in new life for believers ([Tit 3:3-7](#)).

**Remind them to be submissive to rulers and authorities, --** Paul is here referring to government officials (cf. [Luk 12:11](#); [Luk 20:20](#).) Submission to God also demands submission to human authorities as part of a Christian’s duty (see notes on [Rom 13:1-7](#); [1Pe 2:12-17](#)).

Barclay says that Cretans were notoriously turbulent and quarellsome, and rebellious toward authority.

"Rulers and authorities" signifies not the individual rulers but the various forms of human government (cf. also [Rom 13:1-7](#); [1Pe 2:13-17](#)); the known turbulence of the Cretans made such an instruction particularly appropriate here.

**to be obedient, -- (G3980)** The word means to obey one who is superior, or above one in rank.

**to be ready for every good work, --** As good citizens, believers must show that Christianity is a constructive force for good works in society.

Rom 13:1 - 8, 1Pe 2:13-15

- 1) Subject to established government, to obey civil authority.

Good citizenship (vs 1-2) is 1) law abiding v.1,

- 2) active in service v.1,
- 3) careful in speech v.2,
- 4) tolerant, not aggressive,
- 5) kind and gentle.

**Tit\_3:2****Tit 3:2**

*Continuing the subject from verse 1 about good citizenship.*

**to speak evil of no one, --** The Greek word used here, *blasphēmeō*, describes speaking against someone with the purpose of harming his or her reputation. Believers will ruin their own reputation if they seek to ruin the reputation of others.

Paul probably has in mind especially not to "speak evil" of government officials. ([2Pe 2:10](#)).

**to avoid quarreling, --** (G269) The Christian is to not be contentious and to abstain from word-fights.

**to be gentle, --** (G1933) He is to be fair. One has describe the difference between "meekness" and "gentleness" as the second being something displayed "in outward acts, while "meekness" is in the inner spirit.

**and to show perfect courtesy toward all people. --** Paul asserts that believers must show kindness to "all people," not only to one another.

Such commands ([Tit 3:1-3](#); [1Ti 2:1-4](#)) guarded the Cretan believers against thinking "courtesy" applied only to each other. See note on "all people" at [1Ti 2:1](#).

■ Tit\_3:3

[Tit 3:3](#)

**For we ourselves were once --** We were once, no better off or different than our heathen neighbors.

**foolish, --** The word means "without intelligence," "without understanding." (G453).

**disobedient, --** Not compliant, (G545).

**led astray, --** To wander away, led into error; led away from the truth; (G4105).

**slaves to various passions and pleasures, --** "Serving lusts" a desire for what is forbidden, [G1939]; "various pleasures" (G2237).

**passing our days in malice and envy, --** Malice, ill-will; desire to injure, (G2549); envy (G5355), grudging the success of others.

**hated by others and hating one another. --** Being "hated" and detested; (G4767); and pursuing others with hate (G3404),

■ Tit\_3:4

[Tit 3:4](#)

**But when the goodness and loving kindness of God our Savior appeared, --** God's kindness and love appeared in the incarnation of Jesus Christ. In His saving work at Calvary; and in Christ's model of kindness and love that believers must imitate. (see [Tit 3:2](#)). This is the very definition of "grace" in [Tit 2:11](#); cf. [Eph 2:4-6](#).



 Tit\_3:5

[Tit 3:5](#)

**not by works of righteousness which we have done, --** Righteousness is not earned by works we may do. It is through God's mercy that we can be saved, [Tit 2:11](#).

**but according to His mercy He saved us, --** It is by God's mercy that he created a plan for the saving of mankind. [Tit 2:11](#).

**through the washing of regeneration --** ([Eph 5:26](#), [Joh 3:3-5](#), [1Co 6:11](#)). Arnt & Gingrich lexicon says it is "The bath that brings about regeneration." According to [Rev 1:5](#), it is the "washing" in the blood of Christ.

The "washing" is both "regenerating" and "renewing." The washing here denotes an inner, spiritual cleansing of sins (compare [Eph 5:26](#)) that sanctifies one, making one "righteous" before God.

It is the washing away of sin [Rev 1:5](#); cf. [Act 22:16](#); and becoming a "new" person, [2Co 5:17](#); [Gal 6:15](#); [Eph 2:15](#); [Eph 4:24](#); [Col 3:10](#), that makes one "righteous" before God.

**and renewing of the Holy Spirit, --** Through the "washing" the H.S. makes one a "renewed" man. [2Co 4:16](#), [Col 3:10](#) [Rom 6:4](#).

**renewing --** The "renewing" is "accomplished by" the H.S. What is renewal? See [Rom 12:1-2](#); Grammatically, the "renewal" and "regeneration" depend on "the washing".

**renewal of the Holy Spirit --** In [Rom 12:1-2](#), the renewal or transformation, is the renewal of the mind. The agent for accomplishment is the Holy Spirit through the teaching of Christ and the Gospel which teaches us how to be "Christ-like" instead of "sin-like."

EGT suggests an analogy of natural birth used of the *new birth*. Birth, natural and spiritual, takes place at a definite moment. [1Pe 1:22-23](#)

 Tit\_3:6

[Tit 3:6](#)

**whom He poured out on us abundantly --** There is a question whether the pronoun **o** (**G3739**) is to be interpreted as: 1) the relative pronoun "*which*" and refers to His Mercy which was shed on us; or is 2) the personal pronoun "*who*" and refers to the Holy Spirit which he shed on us ([Act 2:18](#); [Act 2:33](#)).

**through Jesus Christ our Savior, --** "All the spiritual Blessings of the New birth, and of the New life, are represented as flowing down to us from and out of the one fountain and well-spring of the love of God the *Father*; and are all derived to us *through* God the Son," Alford.

## ■ Tit\_3:7

### Tit 3:7

**so that being justified by his grace --** "Justified" describes being declared righteous in God's sight— not by something we have earned by our works, but granted to us out of His grace.

**we might become heirs --** "Heirs" refers to those who receive an inheritance. In this case, God's children inherit eternal life. Through faith and obedience to the gospel one becomes part of God's family and receive the blessings promised to His children ( Joh 1:12).

**according to the hope of eternal life. --** (cf. Tit 1:2; Tit 2:13). Heirs and "eternal life" go together here as the saints inheriting the spiritual life that is and is to come fitting the words of 1Ti 4:8; 1Ti 6:12, and 1Ti 6:19.

With regard to "hope" remember 1Jn 3:3.

## ■ Tit\_3:8

### Tit 3:8

**3:8–15** Paul issues a final warning about the dangers that false teachers pose to the church. He calls on Titus to avoid the interests of false teachers and to dissociate with those who reject church discipline (Tit 3:8-11). Paul closes the letter with brief instructions regarding some of his coworkers and a benediction (Tit 3:12-15).

**The saying is trustworthy [faithful] --** See note on 1Ti 1:15.

What is the "faithful saying" that Paul is here pointing to? Some say it is verse 4-5 (Tit 3:4-5) and say verse 7 (Tit 3:7) or is it this verse itself.

**and I want you to insist [affirm constantly] on these things, --** It is Paul's definite intention that Titus, in his ministry in Crete, continue insistently "to stress these things" [διαβεβαίωσαι, G1226] i.e., the truth that Paul has related to him in this letter.

Titus must stoutly and confidently affirm them both continually and uniformly.

**so that those who have believed in God may be careful to devote themselves to good works. --** The believers in Crete will have an opportunity to do good to Zenas and Apollos (see Tit 3:13). See note on Tit 2:14.

**These things are excellent and profitable for people. --** The practice of good works, the logical outcome of godly living, is "excellent" (G2570), i.e., good, attractive, and praiseworthy. They are also "profitable [G5624] for everyone," meaning that they have a beneficial impact on humankind.

The beneficial effects of Christian standards are not limited to only the believers, but blesses an entire country.

**Tit\_3:9**

**Tit 3:9**

**But avoid --** "To turn one's self away from."

**foolish controversies, genealogies, dissensions, and quarrels --** This seems to primarily reference the problems the false teachers were causing. Titus is instructed to oppose these false teachers but should not allow for their controversies to dictate his agenda. This also seems to be a broad reference to controversies that are unprofitable in terms of the gospel reaching more people (compare note on [1Ti 6:4](#)).

**about the law, --** Crete was the home to many Jews and Paul may have had in mind Judaizers who contended that Christians must be obedient to the Mosaic law.  
There is no definite article before "law."

**for they are unprofitable and worthless. --** Such talk is "vain" "aimless," and "useless," and "futile." (NIV, RSV). Controversies and quarrels do not stir God's people to good works.

**Tit\_3:10**

**Tit 3:10**

**As for a person who stirs up division, --** Some translations call such a person a "heretic," a factious, contentious, "sect maker", a man who has decided he is right, everyone else is wrong, and he is going to cause strife and division. His disposition betrays him ([1Co 11:16](#))

**after warning him once and then twice, --** The man is to be "admonished" and warned regarding the disastrous consequences of his actions with the purpose of getting him to repent.

**have nothing more to do with him, --** You are to "refuse" and reject his company. Anyone in the church who is unsubmissive, self-willed, and divisive should be expelled.

Two warnings are to be given, following the basic pattern for church discipline set forth by Christ (see [Mat 18:15-17](#); cf. [Rom 16:17-18](#); [2Th 3:14-15](#)).

**Tit\_3:11**

**Tit 3:11**

**knowing that such a person is warped and sinful; --** Such a person is "subverted" or "perverted" and wholly out of touch with truth.

This person is also "sinful," by a persistent refusal to receive correction.

**he is self-condemned. --** Paul asserts that they condemn themselves because they reject the warnings given them ([Tit 3:10](#)).

That individual knows that in his deliberate refusal to abandon his selfish views, he is wrong and stands condemned by his own better judgment.

⚡Tit\_3:12

[Tit 3:12](#)

**When I send Artemas or Tychicus to you, --** Artemas or Tychicus seems to be replacement for Titus. cf [Tit 1:5](#). We understand they are the bearers of this letter to Titus.

*Artemas*, apparently someone who worked with Paul and highly considered for the work at Crete. He is only mentioned here in the NT.

*Tychicus* was from Asia Minor who accompanied Paul on his third missionary journey ([Act 20:4](#)). Tychicus served as Paul's messenger to Ephesus ([Eph 6:21](#); [2Ti 4:12](#)), Colossae ([Col 4:7](#)), and Crete ([Tit 3:12](#)).

**do your best to come to me at Nicopolis, --** The name means "city of victory," and this was but one of perhaps 9 different cities so named because of decisive military battles that were won in or near them.

This particular Nicopolis was probably in southern Greece, on the W coast of Achaia, which was a good place "to spend the winter."

**for I have decided to spend the winter there. --** This indicates that Paul was at liberty, and probably in between the first and second imprisonments.

Thus this letter probably falls in time between the first and second letters we have to Timothy.

⚡Tit\_3:13

[Tit 3:13](#)

**Do your best to speed Zenas the lawyer --** This is his only NT reference, but in church tradition, Zenas was from Lydda and the author of a letter to Titus. It is unknown whether he studied Jewish, Roman, or Greek law.

**and Apollos on their way; --** Apollos was a Jewish Christian from Alexandria in Egypt ([Act 18:24](#)). While Apollos was well-versed in the Scriptures, he was initially only aware of the baptism John performed and apparently not aware of the ministry of Christ the baptism commissioned by Him and practiced by the apostles.

**see that they lack nothing. --** Titus was to diligently assist them by seeing that their further needs are supplied. Such generous material assistance for Christian workers on their journeys characterized the early church ([Act 15:3](#); [Rom 15:24](#); [1Co 16:6](#); [2Co 1:16](#); [3Jn 1:5-8](#)).

⚡Tit\_3:14

**Tit 3:14**

**And let our people learn to devote themselves to good works, --** By appealing to the churches for further funds, Titus has an opportunity to train them in the practice of “doing what is good” (cf. [Tit 3:8](#)). It will further the Gospel and develop their own Christian lives.

**so as to help cases of urgent need, and not be unfruitful. --** This situation gives Paul a final opportunity to stress the theme that Christians must be characterized by the practice of noble deeds, thus assuring that their lives will not be “unproductive.” Noble deeds are the fruit of the tree of salvation.

⚡Tit\_3:15

**Tit 3:15**

**All who are with me send greetings to you. --** We do not know who was with Paul when he wrote this epistle or where he was when he wrote it, but obviously he was somewhere in the company of other Christians.

[Cf. [1Co 16:20](#); [2Co 13:12](#); [Php 4:22](#); cf. also [Rom 16:21-23](#); [Col 4:10-14](#), where those with Paul are mentioned by name.]

**Greet those who love us in the faith. --** Paul sent greetings to the faithful in Crete (“those who love us in the faith”), and he closed his letter with a benediction for them. This phrase probably means that the false teachers on Crete had rejected Paul’s apostolic authority and teachings.

**Grace be with you all. --** This second “you” is plural in the Greek text. As in [1Ti 6:21](#) and [2Ti 4:22](#), the plural betrays that the letter was expected to be read publicly to the church.

*End of Titus Notes*