

Titus

Paul, a slave of God, yet an apostle of Jesus Christ, in accord with the faith of God's chosen, and a realization of the truth which accords with devoutness, in expectation of life eonian, which **God**, Who does not lie, promises before times eonian, yet **manifests His word in its own eras by heralding**, with which I was entrusted, according to the injunction of God, our Saviour, to Titus, a genuine child according to the common faith.

Grace and peace from God, the Father, and Christ Jesus, our Saviour.

On this behalf I left you in Crete, that you should amend what is lacking and constitute elders city by city, as I prescribe to you. If anyone is unimpeachable, the husband of one wife, having believing children, not under the accusation of profligacy or insubordinate—for the supervisor must be unimpeachable as an administrator of God, not given to self-gratification, not irritable, no toper, not quarrelsome, not avaricious; but hospitable, fond of that which is good, sane, just, benign, self-controlled; upholding the faithful word according to the teaching, that he may be able to entreat with sound teaching as well as to expose those who contradict.

For many are insubordinate, vain praters and impostors, especially those of the circumcision, who must be gagged, who are subverting whole households, teaching what they must not, on behalf of sordid gain.

One of them, their own prophet said: "Cretans are ever liars, evil wild beasts, idle bellies." This testimony is true. For which cause be exposing them severely, that they may be sound in the faith, not heeding Jewish myths and precepts of men who are turning from the truth. All, indeed, is clean to the clean, yet to the defiled and unbelieving nothing is clean, but their mind as well as conscience is defiled. They are avowing an acquaintance with God, yet by their acts are denying it, being abominable and stubborn, and disqualified for every good act.

2. Now you be speaking what is becoming to

'The truth which accords with devoutness' does not originate in law, nor does 'God our Saviour.'

The word 'manifested by heralding' accords with Paul's ministry among the nations. The law was declared to Israel, and bound the nation to God's instructions.

Why 'the common faith'? This must mark Titus as a pre-prison epistle.

sound teaching. The aged men are to be sober, grave, sane, sound in the faith, in love, in endurance; the aged women, similarly, in demeanour as becomes the sacred, not adversaries, nor enslaved by much wine, teachers of the ideal, that they may bring the young wives to a sense of their duty to be fond of their husbands, fond of their children, sane, chaste, domestic, good, subject to their own husbands, that the word of God may not be blasphemed. The younger men, similarly, entreat to be sane as to all things, tendering yourself a model of ideal acts, in teaching with uncorruptness, gravity, with words sound, uncensurable, that the contrary one may be abashed, having nothing bad to say concerning us.

Slaves are to be subject to their own owners, to be well-pleasing in all things, not contradicting; not embezzling, but displaying all good faithfulness, that they may be adorning the teaching that is of God, our Saviour, in all things.

For the saving grace of God made its advent to all humanity, training us that, disowning irreverence, and worldly desires, we should be living sanely and justly and devoutly in the current eon, anticipating that happy expectation, even the advent of the glory of the great God and our Saviour, Jesus Christ, ¹⁴Who gives Himself for us, that He should be redeeming us from all lawlessness and be cleansing for Himself a people to be about Him, zealous of ideal acts. Speak of these things and entreat and expose with every injunction. Let no one slight you.

3. Remind them to be subject to sovereignties, to authorities; to be yielding, and to be ready for every good work, to be calumniating no one, to be pacific, lenient, displaying all meekness toward all humanity. ³For we also were once foolish, stubborn, deceived, slaves of various desires and gratifications, leading a life in malice and envy, detestable, hating one another. ⁴Yet when the kindness and fondness for humanity of our Saviour, God, made its advent, nor for works which are wrought in righteousness which we do, but according to His mercy He saves us, through the bath of renascence and renewal of holy spirit, ⁶which He pours out on us richly through Jesus Christ, our Saviour, that, ⁷being justified in that One's grace, we may be becoming enjoyers in expectation of

The teaching is to be given in sound words.

“Saving grace” accords with the dispensation of grace, and has made its advent to all humanity. This takes away Israel’s place as God’s priestly nation.

“Cleansing a people for Himself” does not accord with the status of the mature believer in Christ. This further shows Titus to be an early epistle.

Cleansing does not accord with the value of justification.

‘According to His mercy He saves us through the bath of renascence’ is a lower revelation than in Romans.

The thought of being “In Christ” does not figure in Titus. No mention is made of being saved ‘according to His purpose.’ The bath of renascence is not justification. Verse 7 hints at the justification Paul reveals in Romans.

The allotment of life eonian is a general term, and the language does not speak of that which accords with ‘among the celestials.’ This

the allotment of life eonian.

Faithful is the saying, and I am intending you to be insistent concerning these things, that those who have believed God may be concerned to preside for ideal acts. These things are ideal and beneficial for humanity. Yet stand aloof from stupid questionings and genealogies and strifes and fightings about law, for they are without benefit and vain. A sectarian man, after one and a second admonition, refuse, being aware that such an one has turned himself out, and is sinning, being self-condemned.

Whenever I shall be sending Artemas to you, or Tychicus, endeavour to come to me in Nicopolis, for there have I decided to winter. Send Zenas, the lawyer, and Apollos forward diligently, that nothing may be lacking to them. Now let those who are ours also be learning to preside over ideal acts for necessary needs, that they may not be unfruitful. Greeting you are all those with me. Greet our friends in faith. Grace be with you all. Amen !

would further suggest Titus does not rank with the Prison Epistles. 'Those who have believed God' places this letter in the evangel of grace.

Artemas is not mentioned in the prison letters. The mention of Apollos is significant, for it places this epistle in the period of the Corinthian letters. He appears between Paul's second and third journeys, after Paul left Ephesus on his return to Antioch. Paul met him before he wrote 1 Cor., but after Apollos visited Corinth.

"Those who are ours." Does this discriminate between Paul and Apollos ? —and Cretan Jews ?

Some have considered Titus an epistle written during Paul's imprisonment. Yet the teaching does not rise to the level of revelation in the prison letters. There is no reason to place Titus in the period of Paul's imprisonment, the only suggestion being the mention of Crete, where Paul's ship stopped briefly on his journey to Rome. Much more likely is that Paul and Titus visited Crete when Paul spent eighteen months in Cenchræa (Corinth). Paul left him there with instructions to join him and this is mentioned in ^a2 Cor.2:13; ^b2 Cor.7:6; ^c2 Cor.7:13,14; ^d2 Cor.8:6, 16, 18. 2Tim.4:10.

- A.** Now on coming to Troas for the evangel of Christ, and a door being open for me in the Lord, I have no ease in my spirit at my not finding Titus, by brother, but taking leave of them, I came away into Macedonia.
- B.** But God, who is consoling the humble, consoles us by the presence of Titus, yet not only by his presence, but by the consolation with which he was consoled over you.
- C.** We rather rejoiced more exceedingly in the joy of Titus, for his spirit has been soothed by you all, for, if I have boasted any to him over you, I was not disgraced, but as we speak all in truth to you, thus also our boasting before Titus came to be truth.
- D.** So that we entreat Titus that, according as he undertakes before, thus also should he be completing in you this grace also.
- E.** Now thanks be to God, Who is imparting the same diligence for you to the heart of Titus, for he, indeed, receives the entreaty, yet being exceedingly more diligent, of his own accord he came out to you.
- F.** Now we send together with them our brother, whom we test in many things, often, being diligent, yet now much more diligent, yet with much confidence in you, whether for the sake of Titus, my mate and fellow worker for you, or our brethren, the apostles of the ecclesias, the glory of Christ.
- G.** Now let be, I do not overburden you, but, being inherently crafty I got you by guile! Did not anyone of those whom I have dispatched to you ? Through Him do I overreach you? I entreat Titus and dispatch together with him a brother. Does Titus overreach you? Walk we not in the same footprints?