

Commentary on Titus Chapters 1 and 2 by Chuck Smith 8.25.24

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May memory verse Romans 6:8 (NKJV)

Now if we died with Christ, we believe that we shall also live with Him,

June memory verse Romans 6:9 (NKJV)

knowing that Christ, having been raised from the dead, dies no more. Death no longer has dominion over Him.

July memory verse Romans 6:10 (NKJV)

For *the death* that He died, He died to sin once for all; but *the life* that He lives, He lives to God.

August memory verse Romans 6:11 (NKJV)

Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord.

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Includes John MacArthur :: Bible Introductions - Titus

Not much is known about Titus. Paul makes slight references to him in the Corinthian epistles. Outside of that we know very little about Titus, except what we can pick up in the book. Evidently he was a convert of Paul, as was Timothy, because he calls him his "beloved son" as he did Timothy. He wrote his epistle to Titus at about the same time that he wrote the first epistle to Timothy. There is a similarity between the two epistles, in that in both of them Paul is establishing the order within the churches the appointment of the elders and the various other offices within the church and the functions of the various groups within the church.

And so with that brief background lets turn directly to the book as Paul introduces himself here as

Chapter 1

Paul, a servant of God (Tts 1:1),

The Greek word is "douleuo", which is "slave". It is a title of humility but in the same token it is a title of pride. What greater thing could a person be than the servant of the Eternal living God, the Creator of the universe? And so he sees himself. Moses was called a servant or a slave of God, as was so many in the Old Testament. And so Paul begins his book to Titus by the declaration of himself as a slave of God.

and an apostle of Jesus Christ, [or an envoy of Jesus Christ] according to the faith of God's elect, and according to the truth which is after godliness (Tts 1:1);

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So Paul a servant of God writing to Gods' elect, the faithful, who are seeking the truth which is after godliness.

In the hope of eternal life, which God, that cannot lie, promised before the world began (Tts 1:2);

Now I do not know where God promised eternal life before the world began, except that God existed before the world began.

There is the promise in the Bible to those who would believe in Jesus Christ, that God will give to them the gift of eternal life. We read, "this is the record God has given to us eternal life, the life is in the Son. And he who has the Son has life" (1 John 5:11).

So the Bible teaches that for the child of God there is no death, there is only a metamorphosis, a change of body as I move from the tent to the house. The hope of eternal life, a building of God not made with hands, eternal in the heavens. That new body that God has prepared for me, simply because of my faith, belief, and trust in Jesus Christ. Oh, what a glorious gift and what a glorious hope we have.

Oh, what a glorious hope we have. Don't let anybody take it away from you, that hope that is in Jesus Christ of eternal life that is made by God, the promise of God, something so sure. God, who cannot lie, God's Word that cannot fail, has given to us the promise of eternal life, and thus the hope of eternal life. And so we live in hope of eternal life, which God, that cannot lie, promised before the world began.

But hath in due time manifested his word through the preaching, which is committed unto me according to the commandment of God our Saviour (Tts 1:3);

Now the plan of redemption existed before the world because God knows all things. Now don't ask me why God, if He knew man was going to fall, created man. I don't know the ways of God. God told me I wouldn't know the ways of God. He said, My ways are not your ways; My ways are beyond your finding out. So for His purposes and for His reasons, God created man knowing that man would fail, knowing that man would fall. But He also predestined the method of redemption, purposing to send His Son to reveal His love, so that those that would believe in Him would have the hope of eternal life through Him.

And Paul said, "To him was committed the preaching of this glorious commandment of God and our Savior." Now he is addressing the letter,

To Titus, my own son after the common faith: Grace, mercy, and peace (Tts 1:4),

As with the epistle to Timothy, he includes the mercy with the grace and peace, which are Paul's common salutations.

from God the Father and the Lord Jesus Christ our Saviour (Tts 1:4).

For this cause [Paul said] I left thee in Crete, that thou should set in order the things that are wanting, and ordain elders in every city, as I have appointed thee (Tts 1:5):

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Now, Crete had a very bad reputation. The people of Crete were known to be unscrupulous. They were money-mongers. There were in the ancient days, what they called the three evil C's: the Cretians, the Cicilians, and the Cappadocians. But Crete they said was the worst of all. And in fact, a Greek word, "crecia" was ultimately coined from the evilness of the Cretian people. And "crecia" is a man who is so money-hungry that he is dishonest and unscrupulous in all his dealings.

And such were the Cretians known to be, and yet in this environment there was the body of Christ. And Paul left Titus, who was much like Timothy. According to Paul in Corinthians, He had the heart of Paul. He was a trustworthy servant and companion with Paul in the Gospel. And so he left him in Crete with the purpose of ordaining elders in every city as Paul had appointed him.

Now somewhere along the line, the church got the idea that elders were to be elected. Where this idea developed, I do not know. In the New Testament the elders were always spoken of as being ordained, selected and ordained by the pastoral leadership. And so he is telling him that he is to ordain elders in every city. The qualifications:

if any be blameless, the husband of one wife, having faithful children not accused of riots or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, [or not short-tempered,] not given to wine, no striker [and that means a guy that is cuffing people or hitting people.] (Tts 1:6-7),

Somewhere along the line it must have happened that those who were appointed to the offices of bishops could not really handle their power. And thus, there are rules in the early church against the bishops, that if a bishop is striking a man or striking people, than he is to be deposed from his office.

You know, there are some people that just can't handle power. It goes to their head and they become just tyrants. And that happens even in the church, unfortunately. And so they are not to be a striker that means --it doesn't mean someone who goes on strike, but it means someone who strikes someone else with his hand or fist.

Not given to filthy lucre (Tts 1:7);

Which of course was hard to find in Crete because that was the characteristics of the Cretians. Those are the negatives. The positive traits is that he must be

a lover of hospitality (Tts 1:8),

In those days there was a lot of travel and there weren't always good accommodations. The public inns were usually places of ill repute, immoral, and just a place of debauchery. And so when a Christian traveled, it was hard. And so there developed within the church a great hospitality to other Christians, the opening of the door. And it was a very important thing that the elders set the example and that their house be an open door so that Christians passing through would have a decent place to lodge, "a lover of hospitality".

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a lover of good men, sober, just, holy [good], temperate (Tts 1:8);

Now as you look at these, they are pretty much just the opposite of the things he had said earlier. He said not quick to anger, and here he says, "temperate". And so it is just sort of the opposite of the negative characteristics that he had named earlier. And as you compare this with first Timothy, you'll find that the list and the qualifications are pretty much identical with what Paul gave to Timothy in the ordaining of elders, few differences.

Holding fast the faithful word as he has been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers (Tts 1:9).

Or those that would ridicule Christianity. So he had to be a man of the Word. He had to be a man of sound doctrine, capable of teaching sound doctrine.

One of the greatest weaknesses of the church today is the lack of solid doctrine teaching, or the teaching of solid, sound doctrine. Too many times, the church has been, become an entertainment center. The church has sought to attract the crowd through an entertaining program, and the churches vie with one another for the most entertaining program, for the grandest organ, for the greatest choir, for the biggest productions. People with itching ears wanting to hear sermons with cute little stories and filled with jokes, no content to them, but they are very entertaining. Sad, because, the church is weak. What we need is sound doctrine. We need those that can teach sound doctrine and establish people in the faith and through the Word of God, prove that Jesus is indeed the Messiah, the promised One of God.

Exhorting and convincing people of the truth. For there are many unruly and vain talkers and deceivers, specially they of the circumcision (Tts 1:9-10):

That is, the Judaizers, those who were safed from the ranks of the Jews. And what has Paul called them? Empty talkers; that is, there is no real content to their message. There is no real discovery of salvation through Jesus Christ in their message. They are deceivers.

Whose mouths must be stopped, because they subvert whole houses, teaching things which they ought not, for filthy lucre's sake (Tts 1:11).

Men who are in the ministry for the profit, for the financial gain, willing to say the things that the people want to hear, in order that they might live a luxurious lifestyle that they want to live.

One of themselves, [Paul said] even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies (Tts 1:12).

He said, "This witness is true". Now what is he saying? That it is true, that this is true of the Cretians? They are always liars, evil beasts, slow bellies? Well it was quite true of the Cretians, many of them, but of course generalizations are never right or accurate. You can't say "all" Cretians. You can't generalize. Yes, it is true of some of them. I think

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when Paul said, "This is a true witness", what he is saying is, I know that someone actually said this, someone actually did say this, one of the prophets in talking of the Cretians.

And this is a true witness. [that it actually was said] Wherefore, [Paul said] rebuke them sharply (Tts 1:13),

So here's Titus who is to stand up before these false teachers, these men who are out after their own glory and enrichment, and he is to rebuke them sharply,

that they may be sound in the faith. Not giving heed to Jewish fables, and the commandments of men, that turn from the truth (Tts 1:13-14).

So those Judaizers that plagued to Paul wherever he went, who taught the people in a mixture of faith and law in order to be saved. Paul said,

Unto the pure all things are pure (Tts 1:15):

Jesus said, It isn't what goes into a man's mouth that defiles a man, but what comes out, for out of the abundance of the heart the mouth speaks. So Jesus is saying really it is what is in a man's heart that is really important. "Unto the pure all things are pure." Now I've met some people that are looking for dirty little innuendoes in everything, that are always looking for some impure angle in the speech or what else to make some dirty little pun. It is a reflection of what is in their minds, what is in their hearts. "Unto the pure all things are pure." Oh God, make me pure.

But unto them that are defiled and unbelieving is nothing pure; but even their mind and their conscious is defiled (Tts 1:15).

I have been around these kinds of people. I feel like taking a bath or a shower when I leave them, filth rolling out of their mouths continually.

They profess that they know God; but in their works they deny him, being abominable, and disobedient, unto every good work they are reprobate (Tts 1:16).

And so Paul is warning Titus concerning these false teachers.

Chapter 2

But he said to Titus,

Speak the things which become sound doctrine (Tts 2:1):

Again, the emphasis and the exhortation is that of sound doctrine.

Now, teach

that the aged men (Tts 2:2),

And this should be the older men. Well, age is aged, I don't know, probably eighty-five or a hundred, I don't know, surely not one in their fifties.

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That the aged men be sober, grave, temperate, sound in their faith, and in their love, and in their patience (Tts 2:2).

You know, it's a beautiful thing and way, age does seem to mellow. The older men should be sort of mellowed out as they grow older.

Paul said, "If a brother be overtaken in the fall, ye that are spiritual, restore such a one, in the spirit of meekness considering yourself lest you also be tempted" (Galatians 6:1). The younger people have a tendency to be a little sterner, harder, because they have not experienced yet those things in life that have by their very nature, the tendency of causing a person to become more mellow. And so the aged men sound in faith, in love and in patience.

The older women, likewise, [forty or so] that they be in behavior as becomes holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, and to love their children (Tts 2:3-4),

In that culture, where women for the most part stayed in their rooms, never mixed socially, would only go out into the public market in twos, never alone. There was little for the women, life became a drudgery. And alcoholism among women was very prevalent as they sought to escape the drudgery of life. And so that is why the emphasis upon "being sober, to love their husbands and love their children".

Oh God, we need such teachers today when our whole culture is pressuring women to find a career, to make their way in the world. Why be confined to a house? Why give your life for those children? Put them in a daycare center and you find your place in the world, make your mark. How we need those who will teach the younger women how to love their husbands and how to love their children.

[How]to be discreet [in discretion among women], [how to be] chaste, keepers of their homes, good, obedient to their own husbands, that the word of God be not blasphemed (Tts 2:5).

One of the saddest byproducts of the failure of a Christian is that it gives occasion to the enemies of God to find fault with Christianity and to blasphemy God.

When David had committed his sin with Bathsheba, and Nathan was rebuking him for it he said, You have caused the enemies of the Lord to blasphemy, you give them a cause to blasphemy God

Young men, likewise, exhort to be sober minded. In all things showing thyself a pattern (Tts 2:6-7).

So Titus, don't just tell them. You be the example. That's what he said to Timothy, remember, Be thou an example unto the believers. Paul, when he was talking to the elders of Ephesus on his last recorded visit in the book of Acts, as he met them on the beach at the shores of Miletus, Paul said to them, You know how that over the space of

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the three years I was with you night and day, showing you and teaching you. He wasn't just teaching precepts, but he was actually demonstrating the lifestyle that he was espousing.

And so he is telling Titus now, Look Titus, let your life be the demonstration. Show them Titus; live before them this kind of a life. Teach them that they should be sober-minded, but in all things showing yourself the pattern. You set the pattern for them, the pattern of good works.

in doctrine showing uncorruptness, gravity, and sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, because he cannot say any evil thing about you (Tts 2:7-8).

Now, there are people who will say evil things about you just because you are a Christian and they do not like you for that fact.

So they're going to lie about you. They are looking for things and if they can't find anything, they are going to make up something, and that's sort of sad. But don't give them any fuel for their fires. Don't give them any cause for speaking evil, but live a life of commitment to Jesus Christ, dedication.

Now,

the servants exhort them to be obedient unto their own masters, and to please them well in all things; not talking back (Tts 2:9);

Now that's under your breath because you wouldn't dare talk back out loud, if you were a servant. But so many times we go away mumbling.

Not purloining (Tts 2:10), not stealing, but showing all good faithfulness; [that is the servants] that they may adorn the doctrine of God our Savior in all things. For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lust, we should live soberly, righteously, and godly, in this present world (Tts 2:10-12);

Now the grace of God that brings salvation, I'm saved by grace. Does that mean that I can live any old way? No. What does the grace of God teach me? That I should deny ungodliness, that I should deny the worldly lust, that we should live soberly, and righteously, and godly. God's grace teaches me that. It doesn't teach me that I can go out and live any old way I want and the grace of God will cover for me, but it teaches me that I am to live a righteous life.

As I look for that blessed hope, and glorious appearing of the great God and our Savior Jesus Christ (Tts 2:13);

And this is the thing that keeps our life in perspective better than anything else; the realization that Jesus is coming soon, looking for the glorious hope of the blessed appearing of our great God and Saviour Jesus Christ.

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John in his epistle said, "Beloved, now are we the sons of God, it doesn't yet appear what we are going to be: we know, when he appears, we'll be like him; for we will see him as he is. And he that has this hope in him, purifies himself even as He is pure" (1 John 3:2-3). It's a purifying hope. Knowing that Jesus is coming at any time, live righteously, live godly.

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. And let no man despise thee (Tts 2:14-15).

He said to Timothy, "Let no man despise thy youth"(1 Tim 4:12). Titus was probably older, just don't let any man despise thee.

Now Jesus gave Himself for us that He might redeem us, the redemption through the death of Jesus Christ, through His shed blood. Redeem us from what? From all iniquity. The redemption is also positive, "to purify unto Himself a peculiar people". Now, some people have taken that wrong.

Now, rebuke with all authority, don't let any man despise thee (Tts 2:15).

John MacArthur :: Bible Introductions - Titus

Title

This epistle is named for its recipient, Titus, who is mentioned by name 13 times in the NT (1:4; Gal. 2:1, 3; 2 Tim 4:10; for the 9 times in 2 Cor.,). The title in the Greek NT literally reads "To Titus." Along with 1, 2 Timothy, these letters to Paul's sons in the faith are traditionally called "The Pastoral Epistles."

Author and Date

Authorship by the Apostle Paul (1:1) is essentially. Titus was written between A.D. 62–64, while Paul ministered to Macedonian churches between his first and second Roman imprisonments, from either Corinth or Nicopolis (cf. 3:12). Most likely, Titus served with Paul on both the second and third missionary journeys. Titus, like Timothy (2 Tim. 1:2), had become a beloved disciple (1:4) and fellow worker in the gospel (2 Cor. 8:23). Paul's last mention of Titus (2 Tim. 4:10) reports that he had gone for ministry in Dalmatia—modern Yugoslavia. The letter probably was delivered by Zenas and Apollos (3:13).

Background and Setting

Although Luke did not mention Titus by name in the book of Acts, it seems probable that Titus, a Gentile (Gal. 2:3), met and may have been led to faith in Christ by Paul (1:4) before or during the apostle's first missionary journey. Later, Titus ministered for a period of time with Paul on the Island of Crete and was left behind to continue and strengthen the work (1:5). After Artemas or Tychicus (3:12) arrived to direct the ministry

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there, Paul wanted Titus to join him in the city of Nicopolis, in the province of Achaia in Greece, and stay through the winter (3:12).

Because of his involvement with the church at Corinth during Paul's third missionary journey, Titus is mentioned 9 times in 2 Corinthians (2:13; 7:6, 13, 14; 8:6, 16, 23; 12:18), where Paul refers to him as "my brother" (2:13) and "my partner and fellow worker" (8:23). The young elder was already familiar with Judaizers, false teachers in the church, who among other things insisted that all Christians, Gentile as well as Jew, were bound by the Mosaic law. Titus had accompanied Paul and Barnabas years earlier to the Council of Jerusalem where that heresy was dealt with.

Crete, one of the largest islands in the Mediterranean Sea, measuring 160 miles long by 35 miles at its widest, lying south of the Aegean Sea, had been briefly visited by Paul on his voyage to Rome (Acts 27:7–9, 12, 13, 21). He returned there for ministry and later left Titus to continue the work, much as he left Timothy at Ephesus (1 Tim. 1:3), while he went on to Macedonia. He most likely wrote to Titus in response to a letter from Titus or a report from Crete.

Historical and Theological Themes

Like Paul's two letters to Timothy, the apostle gives personal encouragement and counsel to a young pastor who, though well-trained and faithful, faced continuing opposition from ungodly men within the churches where he ministered. Titus was to pass on that encouragement and counsel to the leaders he was to appoint in the Cretan churches (1:5).

In contrast to several of Paul's other letters, such as those to the churches in Rome and Galatia, the book of Titus does not focus on explaining or defending doctrine. Paul had full confidence in Titus' theological understanding and convictions, evidenced by the fact that he entrusted him with such a demanding ministry. Except for the warning about false teachers and Judaizers, the letter gives no theological correction, strongly suggesting that Paul also had confidence in the doctrinal grounding of most church members there, despite the fact that the majority of them were new believers. Doctrines that this epistle affirms include: 1) God's sovereign election of believers (1:1, 2); 2) His saving grace (2:11; 3:5); 3) Christ's deity and second coming (2:13); 4) Christ's substitutionary atonement (2:14); and 5) the regeneration and renewing of believers by the Holy Spirit (3:5).

God and Christ are regularly referred to as Savior (1:3, 4; 2:10, 13; 3:4, 6) and the saving plan is so emphasized in 2:11–14 that it indicates the major thrust of the epistle is that of equipping the churches of Crete for effective evangelism. This preparation required godly leaders who not only would shepherd believers under their care (1:5–9), but also would equip those Christians for evangelizing their pagan neighbors, who had been characterized by one of their own famous natives as liars, evil beasts, and lazy gluttons (1:12). In order to gain a hearing for the gospel among such people, the believers' primary preparation for evangelization was to live among themselves with the

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unarguable testimony of righteous, loving, selfless, and godly lives (2:2–14) in marked contrast to the debauched lives of the false teachers (1:10–16). How they behaved with reference to governmental authorities and unbelievers was also crucial to their testimony (3:1–8).

Several major themes repeat themselves throughout Titus. They include: work(s) (1:16; 2:7, 14; 3:1, 5, 8, 14); soundness in faith and doctrine (1:4, 9, 13; 2:1, 2, 7, 8, 10; 3:15); and salvation (1:3, 4; 2:10, 13; 3:4, 6).