

# TITUS

## Book note for Titus

Titus was a pastor on Crete. His congregation consisted of Cretians and Paul wrote certain instructions which generally pertain to the pastorate such as warnings against false teachers, false doctrine, useless arguments, holy living, qualifications for bishops, and reasons for sober and temperate living. We also find those in the epistles to Timothy.

The Cretians come from Ham. In 1 Sam. 30:14; Eze. 25:16 and Zeph. 2:5 they are called Cherethites. The name is connected with Caphtor and Caphtorim (Deu. 2:23; Jer. 47:5 and Amos 9:7). Hamites (Gen. 10:14) are here characterized in v. 12: they are lazy and liars.

According to mythology, Zeus was born on Mt. Ida in Crete. King Minos was supposed to be his son. The Dorians colonized the island, and after the Trojan wars, the cities (Cnosus, Cydonia, Gortyna, & Lyctus) formed themselves into little "republics." The island fell to Rome in 67 B.C. and to the Saracens in A.D. 823. From the 13th to 17th centuries Venice held it.

Cretans were present at Pentecost (Ac. 2:11) and Paul wintered there at Fair Havens (Ac. 27:8-9).

## Chapter note for Titus 1

*1 For what end Titus was left in Crete. 6 How they that are to be chosen ministers ought to be qualified. 11 the mouths of evil teachers to be stopped: 12 and what manner of men they be.*

### Titus 1:1

**Titus** = honorable; nurse, rearer.

Hitherto Paul has labeled himself as a "servant of Jesus Christ" (Php. 1:1; Rom. 1:1) or an apostle. He uses "servant of God" here and so does James (Jas. 1:1). James is a tribulation passage, and we find the same idea in Rev. 22:9. Paul here addresses the errors that beset man as the time of the Lord's return approaches.

### Titus 1:3

Rom. 10:14.

Re. committed: 1 Thes. 2:4.

Re. preaching: 2 Tim. 4:2 defines it.

### Titus 1:4

Most new versions tend to omit "our Saviour" thus weakening the doctrine of salvation.

Titus: see refs. to 2 Cor. 2:13.

### Titus 1:5

**Crete** = belonging to the sun; fleshy.

This chapter identifies elders as bishops.

### Titus 1:6

Also see 1 Tim. 3:2 for notes on "husband of one wife" commentary.

### Titus 1:7

1 Tim. 3:2.

### Titus 1:9

Gainsayer = to declare false, deny; to oppose, especially by contradiction. aGAINst-SAYER, *gegen*.

### Titus 1:10

The fact that the debate about circumcision persists here, belies the notion that baptism replaces circumcision.

### Titus 1:11

Rom. 3:19. Contrast Isa. 30:10.

We see in modern Christianity that doctrine repels people, that they heap to themselves teachers to assuage their itching ears. Thus the radio and TV preachers have great followings and make much money by teaching the unsound doctrines of men instead of the sound doctrines of God. Cf. note to v. 14.

#### **Titus 1:12**

For *alway*, see note to Ex. 25:30.

In this and the following verse, the AV escapes the “liar’s paradox,” which is an example of a set of paradoxes termed “paradoxes of self-reference.” The classic example of the liar’s paradox is found in the statement, “I always lie.” If it is the truth, then I lied, for I do not *always* lie; if it is false, I have just lied. There is no way that the statement can be true. Thus, if the Cretian prophet said, “Cretians are always liars,” he has uttered the liar’s paradox, meaning his statement cannot be true, although Paul says it is the truth in v. 13.

The Scripture resolves this as follows: “Themselves” refers to the broad category of subverters presented in vss. 10-11, of which the Cretians are a subset. Instead of “always,” the Scripture uses “alway.” Always, as the genitive case, ties subject and object, invoking the liar’s paradox. Alway, however, is the accusative case, which separates the accuser from the accused. Thus in so speaking, the prophet removes himself from the group accused and thus avoids the liar’s paradox.

#### **Titus 1:14**

Modern versions change fables to myths, and ignore the comma, changing “men, that turn from the truth” to “men [or those] who reject the truth.” According to Scripture, it is the Jewish fables and the commandments of men that draw people away from the truth. According to modern “scholars,” we should not heed Jewish myths, but we should heed a man who has turned from the truth (i.e., ignores it, subtracts from it, modifies it, or embellishes it) as long as he has not rejected it. The devils have not rejected the truth (Ac. 16:17; Jas. 2:19), so, according to modern versions, you should heed them since they have merely turned from it but have not rejected it.

#### **Titus 1:15**

One big impediment to purity is uncleanness. Lk. 11:41 tells how to overcome that. The pure see things differently. For instance, a love songs sung from a man to a woman, may either be viewed as the man longing for a woman to fulfill his lusts or his ego (impure, since no woman can do that; she can help but that is all - Gen. 2:18) or a misdirected soul looking to a woman for what only God can supply (pure). For another example, see Rom. 14:20-23.

## **Chapter note for Titus 2**

*1 Directions given unto Titus both for his doctrine and life. 9 Of the duty of servants, and in general of all Christians.*

### **Titus 2:1**

Become is used here in the sense of adorning, to lift up, to enhance.

This verse spells out the purpose of Paul's writing this epistle: to present the things that become sound doctrine.

### **Titus 2:2**

Aged men are evidently not all elders.

### **Titus 2:3**

There is a tendency for women who consider themselves to be more spiritual or superior to their husbands, either morally or physically, to "loose it" when they reach middle age or older. When they do, it is characterized by falsely accusing others, especially men, and especially of sexual impropriety. They claim they are wise enough to discern when a man is guilty, as if they can read their minds. Of course, they can't; and that is what drives them mad.

### **Titus 2:4**

Young women need to be taught to love their husbands. Evidently it doesn't come "naturally." Husbands are to love their wives (Eph. 5:25) but apparently do not need to be taught.

### **Titus 2:5**

Pr. 31:14.

### **Titus 2:9**

1 Tim. 6:1.

### **Titus 2:10**

Deity of Christ: "God our Saviour."

### **Titus 2:11**

Contra Calvin who claims it only appeared to the saved.

### **Titus 2:12**

Fifth of five tests of discipleship. Start at Lu. 14:26.

### **Titus 2:13**

Isa. 9:6. Note we look for a glorious appearing, not a time of tribulation, supporting a pre-trib rapture.

### **Titus 2:14**

Re. peculiar, c.f. note to Ex. 19:5.

### **Chapter note for Titus 3**

*1 Titus is yet further directed by Paul, both concerning the things he should teach, and not teach. 10 He is willed also to reject obstinate hereticks: 12 which done, he appointeth him both time and place, wherein he should come unto him; and so concludeth.*

#### **Titus 3:1**

These principalities and powers aren't those of Eph. 6:10-12 which are to be fought against (Eph. 6:13-17). These entities are supportive of good works (Eph. 3:10); those in Ephesians 6 are not.

#### **Titus 3:2**

Speaking evil means lying or slandering, not telling the truth. The truth is not evil. Meekness is the attitude a wolf assumes before the slaughter of the sheep (Mat. 7:15).

#### **Titus 3:5**

Ex. 30:18-21. The work of the Holy Ghost.

#### **Titus 3:8**

Contrast 1:12.

#### **Titus 3:10**

"An heretic is one who, having professed Christianity, and received the Scriptures as the only rule of faith and practice, and still professes to abide by the same, and that all doctrine is to be tried by them, and to be approved or condemned as that agrees or disagrees with them, stands condemned by those Scriptures, which he himself allows to be the rule of decision and determination; and so may be said to be self-condemned." -- John Gill, from his commentary on this verse. Many church leaders today consider heresy to be something of the dark past.

#### **Titus 3:14**

"Ours" = "our people," i.e., the people on Crete.

#### **Titus 3:15**

It was written to Titus, ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.