

Titus Teaching Notes

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Titus 1

Introduction and Greeting- vs. 1-4

Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and their knowledge of the truth, which accords with godliness, ² in hope of eternal life, which God, who never lies, promised before the ages began ³ and at the proper time manifested in his word through the preaching with which I have been entrusted by the command of God our Savior;

⁴ To Titus, my true child in a common faith:

Grace and peace from God the Father and Christ Jesus our Savior.

1. Paul's Identity:

- a. *a servant of God-* a slave, one who is bound in service
- b. *and an apostle of Jesus Christ-* one who is sent

2. Paul's Mission:

- a. *for the sake of the faith of God's elect-* Paul's mission was to encourage God's people in their faith
- b. *and their knowledge of the truth-* Paul's mission was to teach God's people the truth
- c. *which accords with godliness-* Paul's mission was to promote godly living within the church.
- d. The purpose of pastoral ministry is to promote the faith, knowledge, and godliness of God's church.

3. Paul's Hope:

- a. *² in hope of eternal life, which God, who never lies, promised before the ages began*
 - i. We share the hope of eternal life based on the eternal promise of God.
- b. *and at the proper time manifested in his word through the preaching with which I have been entrusted by the command of God our Savior;*
 - i. In fulfillment of His promise, God sent His Only Begotten Son in the fullness of time.
 - ii. The preaching of God's Word is the fulfillment of Christ's message.

4. Titus

- a. Paul's "true son in a common faith"- Paul led Titus to Christ and mentored him.
- b. They shared a common faith in Christ alone.
- c. Paul wishes Titus grace and peace.

Qualifications of Elders-vs. 5-9

⁵ This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you— ⁶ if anyone is above reproach, the husband of one wife, and his children are believers and not open to the charge of debauchery or insubordination. ⁷ For an overseer, as God's steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, ⁸ but hospitable, a lover of good, self-controlled, upright, holy, and disciplined. ⁹ He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.

1. Titus' Commission:

- a. *put what remained into order* – establish orderly churches in the places where Paul had preached the gospel.
 - b. *and appoint elders in every town as I directed you*- Titus was to appoint pastors over the churches.
2. Standards for Elders- understand that pastors/elders are not a different kind of Christian, but an exemplary kind of Christian. These qualities are required of a pastor, but expected of every maturing Christian.
- a. *⁶if anyone is above reproach*, - a good testimony in public
 - b. *the husband of one wife*, - literally, a “one-woman man”. A faithful husband if married. This does not exclude single men or widower, nor all divorced men.
 - c. *and his children are believers and not open to the charge of debauchery or insubordination. ⁷For an overseer, as God's steward, must be above reproach.*
 - i. The word “children” (tekna) refers to those who are under their parents’ authority. Children within the household, not adult children.
 - ii. Pastorally, we understand the pastor’s kids are individuals, with their own struggles. This passage does not mean that if a pastor’s child goes through seasons of doubt or sin, he is disqualified for ministry. Rather, the focus is on the orderliness of his Christian home.
 - iii. A pastor/elder must have an orderly household in which his children are not permitted to indulge in open wickedness or rebellion.

iv. Paul reiterates that this is what it means to be “above reproach”.

d. *He must not be arrogant or quick-tempered*

i. The pastor’s temperament should demonstrate grace, even in the face of insult.

e. *or a drunkard*

i. The abuse of alcohol- and by extension, any drug- demonstrates the kind of lack of discipline which disqualifies a man from ministry.

f. *or violent*

i. The Bible does not forbid all forms of violence in every circumstance. But a man who is characterized by violence is not fit to lead in the name of the Prince of Peace.

g. *or greedy for gain,*

i. A pastor who is greedy for gain will take advantage of his people. The shepherd will exploit the sheep.

h. ⁸ *but hospitable,*

i. Sharing hospitality- welcoming people into his home and life.

i. *a lover of good,*

i. Not only a lover of God, but a lover of good things. A developed aesthetic sense. Lover of what is good, true, and beautiful.

j. *self-controlled,*

- i. Christianity requires self-denial. Jesus said “if anyone wants to come after me, he must deny himself, take up his cross, and follow me.”
 - ii. There is no self-denial without self-control.
- k. *upright, holy, and disciplined.*
 - i. These terms indicate an overall pattern of living. A man who is in control of himself and submitted to Christ.
- l. *⁹ He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.*
 - i. The pastor must believe sound doctrine.
 - ii. The pastor must be able to teach sound doctrine to the church.
 - iii. The pastor must be able to defend the faith in the face of doubt.

Necessity of Elders- vs. 10-16

¹⁰ For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party. ¹¹ They must be silenced, since they are upsetting whole families by teaching for shameful gain what they ought not to teach. ¹² One of the Cretans, a prophet of their own, said, “Cretans are always liars, evil beasts, lazy gluttons.” ¹³ This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith, ¹⁴ not devoting themselves to Jewish myths and the commands of people who turn away from the truth. ¹⁵ To the pure, all things are pure, but to the defiled and unbelieving, nothing is pure; but both their minds and their consciences are defiled. ¹⁶ They profess to know God, but they deny him by their works. They are detestable, disobedient, unfit for any good work.

1. Pastors are God’s answer to empty talk and deception.

¹⁰ For there are many who are insubordinate, empty talkers and deceivers,

especially those of the circumcision party.¹¹ They must be silenced, since they are upsetting whole families by teaching for shameful gain what they ought not to teach.

- a. *Insubordinate*- will not submit themselves to God's Word.
- b. *Empty talkers and deceivers*- those whose words are devoid of life and truth. They deceive God's people into believing ideas that are wrong.
- c. *Especially those of the circumcision party.*
 - i. Paul is referring to the Jews known as the "Judaizers".
 - ii. These are not simply Jews, but are a "party". They have organized around an idea- a Christian must be circumcised and obey the Law of Moses to be saved. Christ is not enough- works must be added to the sacrifice of Christ.
- d. *Silenced*- not canceled, but refuted. Paul's example is to reason with the church about false ideas and demonstrate the truth.
- e. *Upsetting whole families*- dividing and confusing faithful people.
- f. *Shameful gain*- these people benefit by confusing people and exploiting their ignorance.

Cretan Culture

¹² *One of the Cretans, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons."* ¹³ *This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith,* ¹⁴ *not devoting themselves to Jewish myths and the commands of people who turn away from the truth.* ¹⁵ *To the pure, all things are pure, but to the defiled and unbelieving, nothing is pure; but both their minds and their consciences are defiled.* ¹⁶ *They profess to know God, but they deny him by their works. They are detestable, disobedient, unfit for any good work.*

1. A culture dedicated to carnality and selfishness.

¹² One of the Cretans, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons." ¹³ This testimony is true.

- a. Paul quotes Epimenides, a Cretan philosopher.
 - b. His critique is not racial, but cultural.
 - c. Some cultures celebrate things that God does not approve and focus on self and sin.
2. Response to Cretan culture:

Therefore rebuke them sharply, that they may be sound in the faith, ¹⁴ not devoting themselves to Jewish myths and the commands of people who turn away from the truth.

- a. *Rebuke-* call it what it is. We cannot correct false teaching until we acknowledge that it is false.
- b. *That they may be sound in the faith-* the goal is not to win arguments, but to win souls.

¹⁵ To the pure, all things are pure, but to the defiled and unbelieving, nothing is pure; but both their minds and their consciences are defiled. ¹⁶ They profess to know God, but they deny him by their works. They are detestable, disobedient, unfit for any good work.

Titus 2

Teaching Sound Doctrine- vs. 1

But as for you, teach what accords with sound doctrine.

1. The role of the pastor is to teach sound doctrine.
2. “sound” doctrine means doctrine which is watertight, like a “sound” ship.

Sound Doctrine for Social Roles- vs. 2-10

1. Older men- ² *Older men are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness.*
 - a. Sober-minded- sees the world rightly
 - b. Dignified- actions which reflect Christian maturity
 - c. Self-controlled- not dominated by passions. Willful and deliberate obedience.
 - d. Sound in faith- faith that withstands storms- arises from sound doctrine.
 - e. Sound in love- love is the greatest priority for Christ- love of God and love of neighbor.
 - f. Sound in steadfastness- perseverance in the faith.
2. Older women- ³ *Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, ⁴ and so train the young women*
 - a. Reverent in behavior- just as older men are to be dignified, older women are to be reverent. Living under the gaze of God.

- b. Not slanderers- Not given to gossip, slander, or malicious or careless speech.
 - c. Not slaves to much wine- not an alcoholic. Does not give control of her life to that which would rob her of self-control and obedience to Christ.
 - d. Teachers of what is good- older women are to teach younger women to understand and practice goodness and godly behavior.
 - e. Training young women- Just as young men learn from older men, younger women learn from older women. It is essential that older people mentor younger people.
3. Young women- *to love their husbands and children, ⁵ to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled.*
- a. Love their husbands and children- the love of a wife and mother is one of the most noble and worthy forces in any society. It matters more than we understand.
 - b. Self-controlled- just as older men and older women, young women must be in control of themselves.
 - c. Pure- not only in sexuality, but in all areas of their lives. Not giving their minds or hearts to anything which defiles them.
 - d. Working at home- this does not mean that women cannot work outside the home, but that that they take their roles as wives and mothers seriously.
 - e. Kind- tenderhearted in word and deed. The world is cruel. Kind young women share the mercy of God, especially to their husbands and children.

- f. Submissive to their own husbands- This does not indicate that all women submit to all men, or that men are superior to women. Rather, it says that wives should honor the sacred husband-wife relationship into which they have entered.
 - g. Guardians of the Word of God- God's word is reviled when our conduct does not accord with what we say we believe about God.
4. Young men- ⁶ *Likewise, urge the younger men to be self-controlled.* ⁷ *Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity,* ⁸ *and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us.*
- a. Self-control- every demographic in this chapter is called upon to practice self-control. Young men- know for their passion- are called to control themselves. The world says "boys will be boys". The Bible says "younger men must be self-controlled."
 - b. Model of good works- despite their age, young men should model godliness and obedience.
 - c. Integrity- literally, "holding together". The connection between faith and walk must hold.
 - d. Dignity- Just as older men are to be dignified, younger men likewise. Putting away foolishness, immaturity, and crass behavior.
 - e. Sound speech- Young men should speak the truth.
 - f. Demonstrating no evil- A life that can withstand scrutiny and not bring shame to Christ.
5. Bondservants - ⁹ *Bondservants are to be submissive to their own masters in everything; they are to be well-pleasing, not argumentative,* ¹⁰ *not pilfering, but showing all good faith, so that in everything they may adorn*

the doctrine of God our Savior.

- a. Bondservants- literally slaves in a society which condoned slavery. Applied to our world, those without power.
- b. Submissive- not disrupting social norms, but pursuing godliness.
- c. Well-pleasing, not argumentative- a graceful, gentle, and Christlike attitude.
- d. Not pilfering- honoring God's command not to steal.
- e. Showing all good faith- bearing witness with their actions.
- f. Adorning the doctrine of God our Savior- our godly actions give glory to God.

God's Grace for Godliness- vs. 11-14

¹¹ For the grace of God has appeared, bringing salvation for all people, ¹² training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age, ¹³ waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, ¹⁴ who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.

- 1. Bringing Salvation- God's grace brings salvation. We are saved by grace through faith in Jesus Christ.
- 2. Training-
 - a. To renounce ungodliness and worldly passions
 - b. To live self-controlled, upright, and godly lives in the present age
 - c. To wait for the blessed hope of Christ's appearance
- 3. Based in Christ-

- a. Gave Himself to redeem us from all lawlessness
- b. Gave Himself to purify for Himself a people
 - i. His own possession
 - ii. Zealous for good works

Declare, Exhort, Rebuke-vs. 15

¹⁵ Declare these things; exhort and rebuke with all authority. Let no one disregard you.

1. Declare- to put forth the truth as God has revealed it.
2. Exhort- encourage people to obey the truth
3. Rebuke- reprimand those who deviate from the truth.
4. All authority- because Christ gave us His authority in Matthew 28:18.
5. Let no one disregard- or “despise you”. This is to say, do not let disrespect dissuade you from carrying out your ministry.

TITUS 3

The Christian's Public Conduct- vs. 1-2

Remind them to be submissive to rulers and authorities, to be obedient, to be ready for every good work, ² to speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all people.

1. Remind them- this is the content of Titus' preaching.
 - a. *to be submissive to rulers and authorities*, - Christians are not to be lawless or criminals. Christians maintain their public witness by obeying the laws, up to the limit of conscience.
 - b. *to be obedient*, - in the immediate context, this probably means obedient to rulers. More broadly, biblically-speaking, Christians are to obey those who rule well, and to submit to each other.
 - c. *to be ready for every good work*, - There is great value and a great witness in doing good works in the name of Christ. We do not do good works to be saved, but because we are saved, we serve others and honor the name of Christ with good works.
 - d. ² *to speak evil of no one*, - Christians must not slander others, especially through gossip or malicious speech.
 - e. *to avoid quarreling*, - We are called to win souls, not to win arguments. Most of what we argue about is not important for our holiness or for preaching the gospel to others. We must avoid quarrels whenever we can do so.
 - f. *to be gentle*, - Jesus Christ is the Prince of Peace. He is gentle and lowly. His yoke is easy and His burden is light. As His children, let us imitate His gentleness. Treat people gently in deed and in speech.
 - g. *and to show perfect courtesy toward all people*. - "Perfect" here means "complete". Let us use good manners in dealing with other people so

we do not cause offense. The gospel may cause offense, but our behavior should not be unnecessarily offensive.

2. These behaviors are commanded because they promote godliness and a good witness to the world. The pastor should preach these things to his people.

God's Great Mercy to Us- vs. 3-7

³ For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another. ⁴ But when the goodness and loving kindness of God our Savior appeared, ⁵ he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, ⁶ whom he poured out on us richly through Jesus Christ our Savior, ⁷ so that being justified by his grace we might become heirs according to the hope of eternal life.

1. *³ For we ourselves were once-* we can all relate to being ungodly sinners. When we see our people sinning, we must remember that every person struggles with sinfulness.
 - a. *foolish*, - the Greek word is *moros*, the root of the English word “moron”. We are all foolish without God, so when we see people living foolishly, we should gently bring them to God for grace.
 - b. *disobedient*, - obedience to God is a result of the filling of the Holy Spirit. We cannot obey God until we know Him in faith and repentance. We should be quick to forgive those who are disobedient, and point them to Jesus Christ.
 - c. *led astray*, - those who do not know Christ can be vulnerable to all kinds of false ideas. Without a solid truth to anchor them to God, they can be led away by false teachers, greed, lust, or wishful thinking.
 - d. *slaves to various passions and pleasures*, - Romans 7 says that we are slaves to God or slaves to sin. We can remember what it was like to be given to sin without any restraint. We can also relate to struggling with temptation, even as followers of Christ. We can sympathize with

our people.

- e. *passing our days in malice and envy*, - many lost people are consumed with anger and envy. They are taught to hate each other and see each other as enemies. Because they do not have Christ in their hearts, they have room for malice and envy. As we are sanctified by Christ, malice and hate are replaced by love, contentment and gratitude.
 - f. *hated by others and hating one another*. – The world is divided by race, politics, economics, and many other ways. People routinely hate people they do not even know. There is no room for God's people to hate each other. Hate is a normal human condition, but it is not normal for God's people. Christ teaches us to love.
2. *⁴ But when the goodness and loving kindness of God our Savior appeared, ⁵ he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, ⁶ whom he poured out on us richly through Jesus Christ our Savior, ⁷ so that being justified by his grace we might become heirs according to the hope of eternal life.*
- a. *⁴ But when the goodness and loving kindness of God our Savior appeared, ⁵ he saved us, not because of works done by us in righteousness, but according to his own mercy,*
 - i. God did not come to us in wrath and judgment, but in goodness and loving kindness. Remind your people that God is loving, kind, and gracious.
 - ii. We are not saved by any good works we do, but by the mercy of God. No one deserves salvation, but God gives it freely.
 - b. *by the washing of regeneration and renewal of the Holy Spirit,*
 - i. Three images are present here:

1. Washing- scrubbing away the filth and dirt. God finds us dirty and cleans us up.
2. Regeneration- new birth, being born again. In Christ, we are born again into new life.
3. Renewal- constantly being made new. God's mercies are new every morning, and we are new creatures in Him.

ii. These are accomplished by the Holy Spirit.

c. ⁶ *whom he poured out on us richly through Jesus Christ our Savior,*

i. God poured out the Holy Spirit on His people richly- like a strong waterfall, flooding us with the Holy Spirit.

ii. Jesus Christ our savior has poured out the Spirit on us.

iii. Teach your people to love Christ above all.

d. ⁷ *so that being justified by his grace we might become heirs according to the hope of eternal life.*

i. We are justified by his grace- He has paid our debt.

ii. We are heirs of eternal life- He gives us everything that the Father has for His children.

The Value of Preaching for Good Works- vs. 8-11

⁸ *The saying is trustworthy, and I want you to insist on these things, so that those who have believed in God may be careful to devote themselves to good works. These things are excellent and profitable for people. ⁹ But avoid foolish controversies, genealogies, dissensions, and quarrels about the law, for they are unprofitable and worthless. ¹⁰ As for a person who stirs up division, after warning him once and then twice, have nothing more to do with him, ¹¹ knowing that such a person is warped and sinful; he is self-condemned.*

1. ⁸ *The saying is trustworthy, and I want you to insist on these things, so that those who have believed in God may be careful to devote themselves to good works.*
 - a. Pastors do not preach or teach in our own wisdom. We *insist* on what God says is *trustworthy*.
 - b. The result of biblical preaching is that *those who have believed in God may be careful to devote themselves to good works*.
 - c. How do we know if we are good preachers? Our people live more godly lives. They dedicate themselves to good works. The results of our ministry is not the size of our churches or their budgets, but the obedience of our people.
2. *These things are excellent and profitable for people.*
 - a. Excellent- there is no better way to live than to seek godliness.
 - b. Profitable- there is great benefit in godly living. Godliness profits us in this life, and in heaven. God blesses godly living.
3. ⁹ *But avoid foolish controversies, genealogies, dissensions, and quarrels about the law, for they are unprofitable and worthless.*
 - a. This is the second time in Titus 3 that Paul has said to avoid quarreling. The pastor does not quarrel, and he teaches his people not to quarrel.
 - b. Notice the difference between *unprofitable* in verse 9 and *profitable* in verse 8. Godly living is *profitable*, arguing about religion is useless.

Dealing with Divisive People

¹⁰ *As for a person who stirs up division, after warning him once and then twice, have nothing more to do with him,* ¹¹ *knowing that such a person is warped and sinful; he is self-condemned.*

1. How do we deal with a person who stirs up arguments and divides the church?
2. Warn them twice- teach them right behavior, and warn them to stop stirring up division.
3. *have nothing more to do with him*- When a person stirs up division, cut them off. We are called to love everyone, but we do not have to spend time with everyone, or to treat everyone as a credible person.
4. *knowing that such a person is warped and sinful*- The solution to a person stirring up dissention is for that person to repent of their sins and let God change their behavior. If they will not repent, cut them off before they divide the church.
5. *he is self-condemned*.- Do not feel guilty about cutting off a divisive person. You have not condemned them. They have condemned themselves.

Paul's Greeting to Cretan Believers, Request For Assistance

¹² *When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there.* ¹³ *Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing.* ¹⁴ *And let our people learn to devote themselves to good works, so as to help cases of urgent need, and not be unfruitful.*

¹⁵ *All who are with me send greetings to you. Greet those who love us in the faith. Grace be with you all.*

1. Paul wants Titus to come to him at Nicopolis for the winter. He wants his “son in the faith” to be with him.
2. Zenas and Apollos probably brought this letter to Titus. Now Titus should lead his church to pay for these men to have everything they need to continue their travels.
3. Helping Zenas and Apollos will teach people to *learn to devote themselves to good works, so as to help cases of urgent need, and not be unfruitful.*

- a. We learn by doing. The more we help others, the more we learn to help others in cases of urgent need.
- b. Failing or refusing to help others in urgent need makes a person *unfruitful*.