

Titus

1:4. with respect to *our* common faith. *Kata* is here translated “with respect to,” see BDAG def. #6: “denoting relationship to something, *with respect to, in relation to.*” Titus is Paul’s true child *in relation to* the faith, which is their common faith. We have added “our” in italics to best capture the meaning of the Greek phrase. Paul is not speaking of “a” common faith, or saying the Christian faith is “common,” rather he is saying it is common between him and Titus, it is “our” common faith. Cp. NIV; NRSV; HCSB; NAB; NJB.

1:6. “recklessness.” This word is translated in many different ways. It appears as “riot” (KJV), “wildness” (HCSB), “disorderly conduct” (NJB), “dissipation” (NASB), “debauchery” (ESV), etc. The Greek is *asotia* (#810 ἀσωτία), referring to the sort of “behavior which shows lack of concern or thought for the consequences of an action—‘senseless deeds, reckless deeds, recklessness’” (Louw-Nida). The translation “recklessness” best denotes such an attitude of action without concern about the consequences.

1:7. See 1 Timothy 3:3.

“not self-pleasing.” The Greek is *me authades* = from *autos*, “self” and *hedomai*, “to satisfy or please,” and is translated “arrogant” in many versions and “self-pleasing” in Young’s literal. It is to be not self-pleasing, assuming, or arrogant. The minister is not pleased with his own way, but is coachable and willing to defer to the judgment of others. He is not determined to get his own way.

“Not quick tempered.” The Greek is *me orgilos*, “not prone to quick anger.” There are many pressures in Christian leadership and the leader needs to not be prone to quick, violent outbursts.

“not eager for dishonorable gain.” The Greek is *me aischrokerdes* (*me* is “not,” and #146 ἀισχροκερδής) and means, “not eager for dishonorable gain.” This refers to all kinds of gain, not just money. Of course it does include money, and historically there have been many ministers who have laid guilt trips on people, or bullied them, or threatened them, to get money. However, the phrase also refers to other kinds of gain that can be acquired in a dishonorable manner, such as gaining popularity by adulterating the Gospel to attract more people to the congregation. Greed for money, power, recognition, etc., can cloud the mind and ruin the ministries of Christian leaders.

1:8. “liking that which is good” is *philagathos* = liking that which is good (Louw Nida; *Greek Lexicon*). This word occurs only here. The Christian leader likes good, and good things, and his entire life reflects that fact. This is not just “liking good people,” or being a friend.” It is liking good, i.e., good versus evil. Because he likes what is good, there are no evil or immoral activities in his personal life or “recreational life.” The minister of God does not like or participate in sinful activities. They are just not something he likes.

“righteous.” The Greek is *dikaios* = upright, honest, just, law abiding. The leader must be honest, just and law abiding in his life. He is often called on to judge things in other people’s lives, and living an upright life gives him the clear vision to make judgments as Christ would make them. (See note on Rom. 3:22).

“pure.” The Greek is *hosios* (#3741 ὁσιος), holy, pure. Used of someone who observes his duty to God and fulfills his obligations to God. Christian leadership is a serious thing, and the person who wishes to be a leader gets more than a title or respect.

He must be willing to get the work of the Lord done. He will not be able to do that without the active involvement of the Lord in his life, and unholiness and ungodliness limits how the Lord will work with a minister. Salvation is by unconditional grace, but the grace a minister needs to truly be successful is conditional. “God opposes the proud but gives grace to the humble” (1 Pet. 5:5).

“self-controlled.” The Greek is *egkrates* (#1468 ἐγκρατής) from the root word *kratos*, “power.” It is used of the person who has power over himself. In the Greek literature it was often used of the person who was self-controlled regarding sex, although it includes self-control in general. The minister is one who controls his life and environment. He is a self-starter and disciplined in his personal life. This is the noun form of the adjective, which is the fruit of the spirit “self-control” (Gal. 5:23).

1:9. “faithful word.” The Devil uses all the resources at his command to get people to abandon the message of the gospel. He uses false doctrines to replace the truth, he tries to get people to water down the truth, and he gets people to be so focused on the practical side of life that they forget the doctrinal side or think it is not relevant or important. The minister of God recognizes the importance of doctrine and the message God has communicated in the Scripture, and holds it firmly. It is the responsibility of a leader to know and contend for the faith. This is not always popular, but it is a sacred trust that leaders have been given.

“refute those who oppose it.” The minister is not only charged with keeping the deep truths of the faith, he or she is charged with “refuting” those who oppose it. The word “refute” is *elegcho*, and it has a broad meaning that includes, “refute, reprove, admonish, call to account, expose, correct, demand an explanation.” We chose “refute” for the REV (cp. NIV, NASB, NRSV) because although a minister may not be able to “convince” or “convict” someone with the truth, he can always “refute” the error, which may help someone else listening to believe. “Refuting” someone is not very popular or comfortable in our society, which has rejected the notions of truth and error in favor of “sincerity,” and relationship with others, yet refuting error is very clearly a responsibility of those who say they represent God as His overseers. Many people resist the idea of ministers performing this part of their God-given duty. The minister must graciously bear up under such pressure and press on with the work given him by the Lord to strive to preserve and promote sound doctrine in the Church.

2:2. “dignified.” From the Greek word *semnos* (#4586 σεμνός). Used in 1 Timothy 3:8 and 11. See commentary on “honorable” in Philippians 4:8.

2:5. “workers at home.” The Greek word is *oikouros* (#3626 οἰκουρῶς; pronounced oi-koo-ros'). *Oikouros* occurs only here in the NT, and it is made from *oikos* (house) and *ergon* (work), so in its roots it refers to one who works at, or for, the home. It refers to someone who works at home and cares for the home and family that lives in it. One who takes care of domestic affairs. It is similar in sense to 1 Timothy 5:14, which says that women are to “rule the household.” The idea is that it take a lot of work to run a godly household, and God charges the women with that responsibility. It is important to note that the impact of the verse is not “being” at home, but “working.” Work is challenging, and it takes dedication and focus to run a godly home. The challenge, in biblical times and now, is to do the work it takes to make the home a blessing, joy, and success, and not just a place to sleep at night.

While many women work outside the home today and family issues and responsibilities are discussed and divided between the husband and the wife, nevertheless, God created us male and female and there are still overarching responsibilities that follow accordingly. Men are still charged with protecting the home and family, and the woman still is charged with the internal running of the home. However, the culture and state of life in biblical times almost always demanded that a woman stay home. There was no effective birth control, so families were usually large and most women found that much of their lives they were either pregnant or had little children. A good example is Mary, the mother of Jesus. Jesus had 4 brothers and at least 2 sisters (Matt. 13:55, 56). That means Mary had at least 7 children (if "sisters" was more than two, then Mary had more than 7).

So if Mary married Joseph when she was 13 (a usual age for girls to be married) and if she gave birth an average of every 18 months (not unusual) then she was pregnant for about 10 years and then nursing her youngest for a couple years after that, for a total of 12 years, making her 25 when she stopped nursing babies. Then, if her youngest was a girl and married at age 13, we add another 13 years for her to "launch" her last child out of the home, making Mary 38 when her youngest was married and Mary was free of the responsibility of children. By now, in the biblical parlance Mary is not a "young woman" any more. Between death in childbirth, childhood diseases, and no way to fight disease or infection, the average lifespan for a girl in Christ's time was in the low thirties (some sources say 32). In comparison, a girl's life expectancy today in the USA is in the 80's. Beyond that, however, families were very close knit and as a grandmother, Mary would now have plenty of grandchildren to help with.

Besides mothering responsibilities, work at home was difficult. Just cooking was a herculean job. Water usually had to be drawn from a well or obtained from a local cistern and carried to the house. Firewood had to be gathered and chopped and the fire watched, if the family even had a stove, which would have been a mud-brick oven. Often in the country the family would just have a fire to cook over. Cooking itself was a chore, and food storage was difficult. All food had to be carefully guarded from insects and vermin (and sometimes thieves). Cooking was just the tip of the iceberg. The family clothing was made by hand. That meant spinning the wool or linen into yarn and then weaving that into cloth. It was a huge job to clothe a family and clothing was very valuable, which is why, bloody as they were, the soldiers wanted Jesus' clothing and divided it up right at the foot of the cross. Of course, there is much more to running a successful home in the biblical world than just food and clothing, but these are some of the consideration.

If we consider all the things it took to run a successful and profitable household, the women had to be at home working, and the men had to be working outside the home at jobs such as tilling the soil, fishing, or were at work at some craft like building and carpentry (like Joseph and Jesus). A successful family was a large family with lots of teamwork, and so God charges the women to be working at their homes.

“defamed.” The Greek verb *blasphēmeō* (#987 βλασφημῶ) means showing disrespect to a person or deity, and/or harming his, her, or its reputation. (For more on *blasphēmeō*, see commentary on Matt. 9:3).

2:7-8. The phrase “in all things” most likely goes in verse six prescribing the young men, “to be sensible in all things,” rather than in verse seven with Titus “setting an example in

all things.” This is the punctuation chosen by the Nestle-Aland Greek text, HCSB, and NJB, although, grammatically the phrase could go with either. The ambiguity of the Greek shows that both are true, nevertheless, there are reasons for preferring the translation in the REV. As Hendriksen and Kistemaker point out, “the fact that this admonition is very brief makes it all the more probable that the phrase “in every respect” belongs here and must not be construed with verse 7.”

2:13. We translated the verse in a similar fashion to many other versions; “looking for the blessed hope and appearing of the glory of our great God and Savior—Jesus Christ.” See *One God & One Lord*.

2:14. “in our stead.” From the Greek preposition *hyper* (#5228 ὑπέρ). An alternate translation could read, “who gave himself in our place.” See Romans 5:6 commentary on “in place of the ungodly... for... in our place.”

3:2. “defame.” The Greek verb *blasphēmeō* (#987 βλάσφημῶ) means showing disrespect to a person or deity, and/or harming his, her, or its reputation. (For more on *blasphēmeō*, see commentary on Matt. 9:3).

“reasonable.” See note on 1 Timothy 3:3.

3:5. “new beginning.” The Greek word is *paliggenesia* (#3824 παλιγγενεσία), this is a compound noun made up of the words *palin* (#3825 πάλιν), meaning “again,” and *genesis* (#1083 γέννησις), meaning “origin” or “birth.” In this context it refers to the new beginning given to Christians when they are born again and receive holy spirit. It is one of the three words used for the individual new birth of a Christian that guarantees him everlasting life (see commentary on 1 Pet. 1:23). It is also used of the new beginning of the world in the Messianic Age (cp. commentary on Matthew 19:28).

“by.” The words “holy spirit” are in the genitive case. It is a genitive of production (Cp. Wallace, *Exegetical Syntax*, p. 104-106). An expanded translation would be, “He saved us through the washing of a new beginning and renewal *produced by* holy spirit.” In the salvation process, the “new beginning” and the “renewal” are both produced by holy spirit.

3:8. “this statement is trustworthy.” See note on 1 Timothy 1:15.

“to excel.” Literally, “to take the lead in” (Robertson, *Word Pictures*), “excel” is the meaning here (Lenski). Christians are not to be slackers when it comes to good works. We are to excel in them. I do not feel “devote” is the best translation, because it seems too exclusive. The NASB’s “engage in” seems too weak.

3:9. “questionings.” There is a biblical custom behind this Greek word, *zetesis* (#2214 ζήτησις). Greek philosophy was prominent during biblical times, as can be seen by Paul’s reasoning in the Areopagus (Acts 17). One aspect of Greek philosophy was the discovery of truth by asking questions, however this was perverted into a skeptical sort of questioning that did not care to learn truth, but only be disputing. What Paul is warning against here is a nonproductive dispute caused by a dishonest questioner.

3:12. “be diligent.” Paul was telling Titus to come to meet him. “do your best” as in some versions, misses the point here, because that phrase would make it seem okay if Titus did not come but “did his best” to come. “make haste” may even be better than “be diligent” in this context.

3:14. “learn.” When *maithano* (#3129 μαθηθάνω) is used with the infinitive, it means learn or “learn how” not “learn that” (Lenski).

“excel.” (see Titus 3:8)

3:15. “are our friends” The Greek word we translate as “are...friends,” is *phileo* (#5368 φιλέω). It is hard to translate the Greek verb *phileo* in this context and keep the English as a verb. If we say, “love,” as most versions do, we lose the meaning of *phileo* here, and confuse it with *agape* love. *Phileo* love has a deep attachment, like the attachment of true friends, while *agape* love does not necessary have any feeling of attachment at all, which is why we can “love” (*agape*) our enemies. We could translate the word, “friendly to us” or “fond of us,” but these seem too weak. Also, the Greek verb *phileo* is in the present tense. Given that, it seemed that using the phrase, “are...friends” was the best way to bring the meaning of the Greek into the English. For a more complete understanding of *phileo*, see the note on John 21:15.

