

Notes on the Greek New Testament Week 125 – Titus 1:1-2:5

Day 621: Introduction to Titus

For the historical background and authorship of the Pastoral Epistles, see the introduction to the Pastoral Epistles in Week 121 and also the comment on Titus 3:12 in Week 126.

Titus the Man

Titus is not mentioned in Acts, but he does play a prominent role in 2 Corinthians. Mounce writes, "According to the traditional theory, Paul paid a 'painful visit' to the Corinthian church (2 Cor 2:1) and wrote a painful letter (2 Cor 2:4), which Titus carried to the church (2 Cor 2:12-13; 7:6). Paul left Ephesus for Troas, hoping to find Titus there, When he did not, he continued on to Macedonia, where he found Titus, who brought an encouraging word about the church's repentance (2 Cor 7:13-15)." Titus had been involved in collecting the offering for the Jerusalem church (2 Cor 8:6; 16-17,23). He was a trusted member of Paul's inner circle.

The Letter to Titus

Though there are similarities between the contents of Titus and 1 Timothy there are also differences. The letter to Titus seems to relate to the situation of a young church in a pagan environment where the problems arise more from the need for instruction than from opposition. The insistence in 1 Timothy that elders should not be young in the faith is absent from Titus probably because there were none who had been Christians for many years.

Mounce writes concerning the purpose of the letter:

"There are two basic reasons for Paul's writing to Titus: (1) The first was to ask Titus to remain in Crete and care for the young church for the time being. This care included organisational issues, such as appointing qualified leadership (only five out of forty-six verses) and withstanding the opponents who are already experiencing success. Titus was also to teach the Cretan church basic catechesis, behaviour and beliefs that were derived from the truth of the two core theological formulations around which the epistle is built, Titus 2:11-14 and 3:4-7. One suspects that much of the teaching was intended for the church, not Titus, who already knew it, and as validation of Titus's authority (although this is not as pronounced as in 1 Timothy). The Cretan church did not apparently have the advantage of Paul's extended teaching ministry, as did the Ephesians, and the proverbial character of the Cretans (Titus 1:12) was proving itself true; therefore, Paul had to emphasise more of the basic teaching of theology, how conversion must lead to a life of obedience. (2) The second reason for writing was to ask Titus to encourage Zenas and Apollos, the carriers of the letter, on their way and to urge Titus to winter with Paul in Nicopolis when a replacement arrived."

It is uncertain which of the two letters, 1 Timothy or Titus, was written first.

Referenced Works

Mounce, William D *Word Biblical Commentary Vol 46: Pastoral Epistles*, Nashville, Thomas Nelson, 2000

Day 622: Titus 1:1-4**Verse 1**

Παῦλος δοῦλος θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ κατὰ πίστιν ἐκλεκτῶν θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν

δοῦλος, ου m slave, servant

"All people are in slavery to sin (cf. Rom 6:16; Gal 4:3, 8-9; Titus 3:3; cf. John 8:34) without choice. But once redeemed, they joyously become slaves of God (Rom 6:15-18, 20-23; 8:15; 1 Cor 7:22; Gal 4:4-5; cf. John 15:15) and are employed in his service." Mounce

πιστις, εως f faith, belief, the Christian faith

ἐκλεκτος, η, ον chosen

Hendriksen argues that *κατα* here has the sense of, "*in order to further or promote*" i.e. is expressive of purpose. Mounce understands *κατα* here in a similar fashion, stating, "The purpose of Paul's apostleship is to bring God's elect to faith."

ἐπιγνωσις, εως f knowledge, recognition

"ἐπιγνωσις, 'knowledge,' is not only intellectual apprehension but also a fulness of understanding, in this context the type of understanding that results from experience (cf. εὐσεβεια, 'godliness,' below)." Mounce

ἀληθεια, ας f truth, reality

εὐσεβεια, ας f godliness, godly life

"The goal of Paul's apostleship is the personal response of faith, a faith based on an accurate knowledge of the truth of the gospel, and a faith that naturally and necessarily shows itself in godly behaviour. Paul has encapsulated his answer to the problem of the PE, felt more emphatically in Ephesus but also present in Crete, that Christianity is based on the truth of the gospel and demands the response of faith lived out in a godly life." Mounce

Verse 2

ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων αἰώνων,

ἐπ' expressing purpose (as *κατα* in the previous verse), but also goal.

ἐλπις, ιδος f hope

ζωη, ης f life

αἰωνιος, ον eternal, everlasting

ἐπηγγείλατο Verb, aor midd dep indic, 3 s

ἐπαγγελλομαι promise

ἀψευδης, ες one who never lies, trustworthy

Here alone in the NT. In early Christian literature the word is used of God alone.

χρονος, ου m time, period of time

αἰωνιος, ον eternal, everlasting

God's plans for the salvation of his people were formed before the foundation of the world (cf. Rom 16:25; 1 Cor 2:7; 2 Tim 1:9 also Acts 7:17 and Eph. 1:4).

Verse 3

ἐφανερώσεν δὲ καιροῖς ἰδίους τὸν λόγον αὐτοῦ ἐν κηρύγματι ὃ ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν τοῦ σωτῆρος ἡμῶν θεοῦ,

φανερω make known, reveal

καιρος, ου m time, proper time

ἰδιος, α, ον one's own

Cf. 1 Tim 2:6.

τον λογον is here the gospel, cf. 1 Tim 4:5.

κηρυγμα, τος n what is preached, message

ἐπιστεύθη Verb, aor pass indic, 3 s

πιστευω believe (in), pass be entrusted (with)

Cf. 1 Tim 1:11; 2:7.

ἐπιταγη, ης f command, order, authority

here the meaning is 'by order of.'

σωτηρ, ηρος m saviour

Verse 4

Τίτω γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν· χάρις καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος ἡμῶν.

γνησιος, α, ον genuine, true, loyal

τεκνον, ου n child

Maybe Titus was converted under Paul's ministry.

κοινος, α, ον common, in common

May carry the sense of a common faith which now binds together Jew and Gentile, of which Paul and Titus are examples.

εἰρηνη, ης f peace

Cf. 1 Tim. 1:2; 2 Tim. 1:2.

Day 623: Titus 1:5-9**Verse 5**

Τούτου χάριν ἀπέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθωσῃ καὶ καταστήσῃ κατὰ πόλιν πρεσβυτέρους, ὡς ἐγὼ σοι διαταξάμην,

χαριν prep with gen for the sake of, because of

ἀπέλιπόν Verb, aor act indic, 1 s & 3 pl

ἀπολειπω leave behind

Suggests Paul may have been in Crete ministering with Titus.

σε Pronoun, acc s ου
 λειπω lack, fall short
 ἐπιδιορθωση Verb, aor midd subj, 2 s
 ἐπιδιορθωω finish setting in order or set in order

και The appointment of elders could be a separate task from the 'remaining things' or the και could be explicative, bearing the sense 'including' or 'especially.'

καταστήσης Verb, aor act subj, 2 s
 καθιστημι and καθιστανω put in charge, appoint

In this church planting situation elders had to be appointed rather than be chosen.

πολις, εως f city, town
 πρεσβυτερος, α, ον elder
 διαταξάμην Verb, aor midd indic, 1 s
 διατασσω command, give instructions

Paul was a team worker, not attempting to do everything himself but delegating tasks to other members of his team.
 "Paul and Titus possibly had a missionary tour through Crete after Paul's release from the first Roman imprisonment, ... but Paul left before he was able to set the Cretan church in order. So Titus stayed to finish the task, which included the appointment of overseers. Titus' job was twofold: to complete the organisation of the church in Crete and to preserve it from doctrinal contamination, the former being the first step towards the latter." Mounce

Verse 6

εἴ τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνὴρ, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ ἄσωτίας ἢ ἀνυπότακτα.

"εἴ τις, 'if anyone,' begins a conditional sentence that is never finished, but we can assume an apodosis such as 'let them serve.'" Mounce

ἀνεγκλητος, ον beyond reproach, without fault

εἷς, μια, ἐν gen ἑνος, μιας, ἑνος one
 γυνη, ακος f woman, wife
 ἀνηρ, ἀνδρος m man, husband

Cf. 1 Tim 3:2.

τεκνον, ου n child
 πιστος, η, ον faithful, trustworthy, believing

The words that follow make it clear that the requirement is not that the children have to be believers but that they are to be faithful, or obedient, to their parents. It is not a requirement that the overseer *have* children, but only that *if he has*, they are submissive and not disorderly.

On the qualifications for elders, cf 1 Tim 3.

κατηγορια, ας charge, accusation
 ἄσωτια, ας f dissipation, reckless living

Cf. 1 Peter 4:3-4, also Lk 15:13.

ἢ ορ
 ἀνυποτακτος, ον disorderly, disobedient

Verse 7

δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι ὡς θεοῦ οἰκονόμον, μὴ ἀυθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ,

δει impersonal verb it is necessary, must, should

ἐπίσκοπος, ου m overseer; bishop

Note that the elders are to be overseers, they are appointed to perform a task. "The switch from πρεσβυτερος, 'elder' (v 5), to the synonymous ἐπίσκοπος, 'overseer,' shows an early date of writing, at a time when the offices and terminology had not yet had time to solidify... The same fluctuation occurs in Acts 20:17, 28 (cf. 1 Pet 5:1-2,5)." Mounce

εἶναι Verb, pres infin εἶμι
 οἰκονομος, ου m steward, manager

Cf. 1 Tim 3:14-16.

ἀυθαδης, ες arrogant, self-willed

Cf. 1 Peter 5:1-4

ὀργιλος, η, ον quick-tempered

Here alone in the NT.

παροινος, ου m drunkard, given to strong drink

πληκτης, ου m a quick tempered or violent man

αἰσχροκερδης, ες greedy for material gain

This appears to have been a problem among Paul's opponents, cf. 1 Tim 3:3,8 also 1 Tim 6:5-10; Titus 1:11. The full time elder should be properly paid for the work he performs (1 Tim 5:17,18), but should not be greedy or grasping or "desire to be rich beyond one's needs." Mounce

Verse 8

ἀλλὰ φιλόξενον, φιλάγαθον, σωφρονα, δίκαιον, ὄσιον, ἐγκρατῆ,

φιλοξενος, ον hospitable

Having an open and welcoming home, cf. 1 Tim 3:2.

φιλαγαθος, ον loving of what is good

Here alone in the NT.

σωφρων, ον gen ονος sensible, self-controlled; chaste

δικαιος, α, ον righteous, just

όσιος, α, ον holy, devout

Robert Murray McCheyne stated, "My people's greatest need is my personal holiness."

έγκρατης, ες self-controlled, disciplined

Verse 9

άντεχόμενον του κατὰ την διδαχὴν πιστου λόγου, ἵνα δυνατός ἦ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ καὶ τοὺς άντιλέγοντας ἐλέγχειν.

άντεχομαι be loyal to, hold firmly to διδαχη, ης f teaching, what is taught

κατα την διδαχην implies a body of instruction passed on to Titus and/or the church in Crete by Paul – the apostolic teaching.

πιστος, η, ον faithful, trustworthy, reliable

δυνατος, η, ον possible, powerful, able

ἦ Verb, pres subj, 3s εἰμι

παρακαλεω exhort, encourage, urge

διδασκαλια, ας f teaching, doctrine

ύγιαίνουση Verb, pres act ptc, f dat s

ύγιαινω be sound, be in good health

Cf. 1 Tim 1:10.

άντιλεγω object to, oppose

έλεγχω show (someone his) fault, convince (someone of his) error, convict

He is to build up the believer and to refute those who oppose the Gospel, cf. 1 Tim 3:2; 2 Tim 4:2.

Day 624: Titus 1:10-16

Verse 10

Εἰσὶν γὰρ πολλοὶ [καὶ] ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ τῆς περιτομῆς.

"The γαρ, 'for,' shows the relationship between vv 10-16 and the preceding vv 5-9. Titus must appoint qualified people to church leadership because there are many wicked people in Crete who would destroy the church if they could." Mounce

πολυς, πολλη, πολυ gen πολλου, ης, ου much, many

και is present in D G I K Ψ TR *et al* but is omitted from κ A C P 088 81 *et al*. Metzger comments, "It is difficult to decide whether και was added in accordance with the rhetorical usage known as hendiadys, or whether it was omitted by copyists who, not appreciating such usage, deleted it both as unnecessary and apparently disturbing to the sense."

άνυποτακτος, ον disorderly, disobedient

Rebels against the gospel.

ματαιολογος, ου m empty talker

Cf. 1 Tim 1:6.

φρεναπατης, ου m deceiver

Here only in the NT.

μαλιστα especially

περιτομη, ης f circumcision, those circumcised, Jews

The false teaching was Jewish in origin though it had clear Hellenistic/gnostic elements to it.

Verse 11

οὓς δεῖ ἐπιστομίζειν, οἵτινες ὅλους οἴκους ἀνατρέπουσιν διδάσκοντες ἅ μὴ δεῖ αἰσχροῦ κέρδους χάριν.

δει impersonal verb it is necessary, must, should

έπιστομιζω silence

"Just how this silencing should be done is not indicated in the present passage. See however on 1 Tim 1:3,4; 1:20; 4:7; 2 Tim 2:16, 21, 23; 4:2; Titus 1:13b; 3:10. At first the errorist should be tenderly admonished so that he may be won for the truth. If he refuses, he must be sharply reprimanded and told to desist. The person who persists in his evil ways must be shunned by the church and disciplined." Hendriksen

οἵτινες Pronoun, m nom pl ὅστις, ἥτις, ὁ τι who, which

όλος, η, ον whole, complete, entire

οἶκος, ου m house, household

ἀνατρεπω overturn, bring ruin to

Cf. 2 Tim 2:18.

διδασκω teach

αἰσχος, α, ον disgraceful, shameful, dishonest

Elsewhere in NT occurs only in the compound αἰσχροκερδης

κερδος, ους n gain

χαριν prep with gen for the sake of

Their concern is for money and prestige.

Verse 12

εἶπέν τις ἐξ αὐτῶν, ἴδιος αὐτῶν
προφήτης, Κρητες ἀεὶ ψεύσται, κακὰ
θηρία, γαστέρες ἀργαί.

ἴδιος, α, ον one's own
προφήτης, ου m prophet

The quotation that follows is believed to come from Epimenedes, a poet from Cnossus in northern Crete, who wrote somewhere between 630 and 500 B.C. This is how the character of the Cretans is painted by one of their own number.

Κρης, ητος m a Cretan
ἀεὶ always, constantly
ψευστης, ου m liar
κακος, η, ον evil, bad, wrong, harm
θηριον, ου n animal, beast
γαστηρ, τρος f womb; glutton
ἀργος, η, ον idle; lazy; useless

Verse 13

ἡ μαρτυρία αὕτη ἐστὶν ἀληθῆς. δι• ἦν
αἰτίαν ἔλεγε αὐτοὺς ἀποτόμως, ἵνα
ὑγιαίνωσιν ἐν τῇ πίστει,

μαρτυρια, ας f testimony, witness
ἀληθης, ες true, truthful, honest

Paul adds his authority to the saying.

αἰτια, ας f reason, cause
ἐλεγχω show (someone his) fault, rebuke
ἀποτομως sharply, severely
ὑγιαίνω be sound, be in good health

The third person plural here surely refers to the Christians in Crete – though it could refer to the false teachers who are to be rebuked.

πίστει Noun, dat s πιστις, εως f faith

Verse 14

μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις καὶ
ἐντολαῖς ἀνθρωπῶν ἀποστρεφομένων τὴν
ἀλήθειαν.

προσεχω pay close attention to, hold on
to, be devoted to

Cf. 1 Tim 1:4.

Ἰουδαϊκος, η, ον Jewish
μυθος, ου m myth, fanciful story

"Refers to stories the opponents had created around minor OT characters, stories that contained their secret knowledge (cf. 1 Tim 1:4)." Mounce

ἐντολη, ης f command, order, instruction

ἐντολαῖς ἀνθρωπῶν "Refers in part to the opponents' ascetic teachings (cf. 1 Tim 4:3-5), a ritualism that replaced true worship." Mounce. Cf also Isa 29:13 LXX cited in Matt 15:9; Mk 7:7.

ἀποστρεφω turn away; midd turn away
from, reject, desert

ἀληθεια, ας f truth, reality

I.e. the gospel.

Verse 15

πάντα καθαρὰ τοῖς καθαροῖς· τοῖς δὲ
μειμαμμένοις καὶ ἀπίστοις οὐδὲν
καθαρόν, ἀλλὰ μεμύανται αὐτῶν καὶ ὁ
νοῦς καὶ ἡ συνείδησις.

καθαρος, α, ον pure, clean, innocent

In the context of "commandments of men" (v.14) this is probably reference to the Jewish food laws (cf. 1 Tim 4:3). "Paul's opponents were evidently teaching that one could attain ritual purity by following the ascetic laws. Paul asserts, rather, that those who are morally defiled and do not believe cannot be made acceptable to God even by ritual purity because everything about them is unclean." Mounce.

μειμαμμένοις Verb, perf pass ptc, m & n
dat pl μαινω defile, contaminate
ἀπιστος, ον unfaithful, unbelieving
οὐδεις, οὐδεμα, οὐδεν no one, nothing
μεμύανται Verb, perf pass indic, 3 pl
μαινω
νοῦς, νοος, νοι, νουν m mind,
understanding

συνείδησις, εως f conscience

Cf. Mark 7:7.

Verse 16

θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις
ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς
καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

ὁμολογεω confess, declare

εἰδέναι Verb, perf act infin οἶδα (verb perf
in form but with present meaning) know

ἀρνεομαι deny, disown

Cf. 2 Tim 3:5.

βδελυκτος, η, ον detestable, vile

Particularly what is detestable to God.

ἀπειθεῖς Adjective, m & f, nom/acc pl
ἀπειθης, ες disobedient, rebellious
ἀγαθος, η, ον good, useful, fitting

Cf. Titus 2:14.

ἀδοκιμος, ον failing to meet the test,
worthless

"Titus 1:16 is the hinge verse of the entire epistle. The opponents claimed to know God, but their godless lives showed that they did not, and as a result they were not living out their salvation as God intended, pursuing good works. The essence of the Cretan theology was that they thought that belief and practice could be separated, and Paul spends most of the rest of the letter arguing that God's salvific work and the believer's life of obedience must go hand in hand. Of course, this zeal for good works commended by Paul cannot earn salvation, but it is the necessary corollary to God's salvation and is in line with his original intent." Mounce.

Day 625: Titus 2:1-5

Verses 1-10

Verses 1-10 are reminiscent of 1 Tim 5:1-2, addressing groups by age and sex.

Verse 1

Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαίνουσῃ διδασκαλίᾳ.

λαλεω **speak, talk**

πρέπει **impers verb it is fitting, it is proper**
 ὑγιαίνουσῃ **Verb, pres act ptc, f dat s**
 ὑγιαίνω **see 1:13**

A key word in these exhortations, cf. vv 2,8, also 1:9.

διδασκαλία, ας **f teaching, doctrine**

Christian teaching or doctrine is not simply a set of ideas, it encompasses also a pattern of life which reflects the character of Christ and adorns the gospel we profess.

Verse 2

πρεσβύτας νηφαλίους εἶναι, σεμνοὺς, σωφρονας, ὑγαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ.

πρεσβυτης, ου **old man, elderly man**
 νηφαλιος, α, ον **temperate, sober**

Cf. 1 Tim 3:2.

εἶναι **Verb, pres infin εἶμι**
 σεμνος, η, ον **serious; of good character, dignified**
 σωφρων, ον **gen ονος sensible, self-controlled; chaste, modest (of women)**

Able to act wisely and in a restrained manner.

ὑγιαίνω **see 1:13 for this phrase**
 ὑπομονη, ης **f patience, endurance**

The definite article included with each of the three virtues mentioned implies that it is not just any old faith, love and patience that Paul has in mind: he is speaking of the *Christian* faith, *Christian* love, flowing from a knowledge of the character of God's love to us in Christ, and *Christian* patience, rooted in the certain hope of glory. The same trilogy occurs in 1 Tim 6:11; 2 Tim 3:10 and 1 Thess 1:3.

Verse 3

πρεσβύτιδας ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς, μὴ διαβόλους μηδὲ οἴνω πολλῷ δεδουλωμένας, καλοδιδασκάλους, πρεσβυτις, ιδος **f old or elderly woman**

A church should consist of people of all types and ages, reflecting the diversity of the people of God. 'Youth churches' are contradictions in terms. The teaching in the church is to reflect that diversity, including instruction for all ages and needs.

ὡσαυτως **adv in the same way, likewise**
 καταστημα, τος **n behaviour, way of life**
 ἱεροπρεπης, ες **reverent**

Here alone in the NT. It refers to conduct appropriate for a temple. "The simple meaning is that we must take seriously the fact that we belong to God." TDNT

διαβολος, ον **given to malicious gossip**

Cf. 1 Tim 3:11. Those given to malicious gossip are doing the devil's work.

οἶνος, ου **m wine**

πολυς, πολλη, πολυ **gen πολλου, ης, ου much, many**

δεδουλωμένας **Verb, perf pass ptc, f acc pl**
 δουλωω **enslave**

καλοδιδασκαλος, ον **teaching what is good**

The word occurs only here in Greek literature and may have been coined by Paul. The meaning is elaborated in the following verses. It refers to informal instruction of the younger women.

Verse 4

ἵνα σωφρονίζωσιν τὰς νέας φιλάνδρους εἶναι, φιλοτέκνους,

σωφρονιζω **train, teach, advise, encourage**

νεος, α, ον **new, fresh, young**

φιλανδρος **loving one's husband**

"Especially appropriate in a culture where husbands were not chosen by the wife."
 Mounce

εἶναι **Verb, pres infin εἶμι**
 φιλοτεκνος, ον **loving one's children**

Verse 5

σωφρονας, ἀγνάς, οἰκουροῦς ἀγαθὰς,
ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα
μὴ ὁ λόγος τοῦ θεοῦ βλασφημῆται.

σωφρων, ον gen ονος see v.2
ἀγνος, η, ον pure, holy, innocent, chaste
οἰκουργος, ον devoted to home duties

"Contrasts with the conduct of the younger
Ephesian widows who were lazy and ran from
house to house (1 Tim 5:13)." Mounce.

ἀγαθος, η, ον good, useful, fitting
ὑποτασσομένας Verb, pres pass ptc, f acc pl
ὑποτασσω subordinate; pass. be
subject, submit to, obey

"By specifying ἰδίους, 'one's own,' Paul
emphasises that the submission is not of one
gender to another but of the wife to her
husband." Mounce

βλασφημῆται Verb, pres pass subj, 3 s
βλασφημεω speak against, slander,
insult

Cf. the similar reason given for the conduct
sought of younger men (v 8) and slaves (v 10).