

Titus

Raising Godly Generations

OVERVIEW OF TITUS

• *Titus 1:*

1. OPENING SALUTATION — Titus 1:1-4

1. Paul's Special personal notes — 1:1-4

(1) What he was — 1:1a

-1. A servant of God

- “servant,” Gr. *doulos*, “a bonds slave.”
 - In my notes on Rom. 1:1: “He had formerly been a bonds slave of Satan. He was redeemed, and is now a willing slave of the Lord, bound to his Master with bonds of love.”
 - In my notes on Phil. 1:1: “He had bound others (Acts 9:1-2; 22:4-5; 26:9-11). Now he is bound, not by chains, but by the love of Christ and the purpose of God (see I Tim. 1:12).”

• *He was a bondman of God.*

-2. An apostle of Jesus Christ

- “apostle,” Gr. *apóstolos*, “a delegate, messenger, one sent forth with orders.” From *apo*, “from,” and *stello*, “to send,” he was literally “one sent forth.”
 - Paul had been sent forth with a message.
 - He was God’s apostle to the Gentiles (Rom. 11:13).

• *He was a sent-one of Jesus Christ.*

(2) Why he was those things — 1:1b

-1. According to the faith of God’s elect

- “according to,” Gr. *katá*.
 - Paul was one of God’s elect, and as such he had faith. His call to be a bonds slave and an apostle was “according to” that faith.
 - In the first two Pastoral Epistles, Paul strongly emphasized sound doctrine. In Titus the emphasis is sound behavior which naturally springs from that sound teaching.
 - It was with reference to his faith as one of God’s elect.
 - This faith is God’s norm, it consists of the basic beliefs which He has set forth. We may refer to these as the basic, fundamental beliefs set forth in God’s word.
 - The elect are called upon to defend as well as to live this faith.

• Thus, according to the basic message of the Epistle, the word “faith” here most likely refers to the body of doctrine which the elect are called to defend and to live.

• Also, how does one become one of God’s elect?

- See I Pet. 1:2:
 - A. It is “according to the foreknowledge of God the Father.”
 - God the Father foreknows His elect.
 - This is the work of the Father.
 - B. It is also “through sanctification of the Spirit.”
 - The Holy Spirit sets the elect apart.
 - They are set apart “unto obedience.”
 - And they are set apart to the “sprinkling of the Blood of Jesus Christ.”
 - This is the work of the Holy Spirit.

“Salting the Oats”

Titus 1:1-4 — What does Paul tell us about himself, God, and Titus in these opening verses?

“Salting the Oats”

- 2. Looking for the glorious appearing:
 - This refers to the second coming of Christ.
 - A. The “glorious appearing” — -
 - Lit, “appearing of the glory”: “appearing,” *epipháneia*, lit., “a shining forth.” (We get “epiphany” from this word.) “glory,” *dóxa*, “what He essentially is and does, as exhibited in whatever way He reveals Himself” (Vine): It has to do with his glorious Person, power, holiness, and all of His other perfections. All of this is far beyond human comprehension.
 - B. The glorious appearing of the great God and our Saviour Jesus Christ:
 - Jesus Christ is “the great God and our Saviour.”
 - He is God.
 - It is Christ who gave Himself for our redemption (2:14).
 - C. Jesus Christ will appear in glory.
 - He, “... the Son of man shall come in the glory of his Father with his angels.” And He shall reward. (Matt. 16:27)
 - Also, at that time, He “shall sit upon the throne of his glory.” (Matt. 25:31)
 - At that time He will be seen “sitting on the right hand of power, and coming in the clouds of heaven.” (Matt. 26:64)
 - When Christ shall appear, then we shall “also appear with him in glory.”
 - That prospect gives us incentive to mortify our “members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry,” as well as to “put off ... anger, wrath, malice, blasphemy, filthy communication out of” our mouth, and to not lie “one to another” (Col. 3:1-9).
 - His coming and our being made like Him at His coming is a purifying hope (I John 3:2-3).
 - We need to also compare (Phil. 3:20-21).
 - Paul loved His appearing and longed (II Tim. 4:8).

(4) Why Jesus gave Himself for us — 2:14

- 1. He gave Himself for us
 - He “gave Himself”
 - There are a number of very significant references to this. Since I firmly believe that the Bible is its own best commentary, I give the following for your perusal:
 - Matt. 20:28; John 10:15, 17-18; Gal. 2:20; Eph. 5:2, 23-27; I Tim. 2:6; Heb. 9:14; I Pet. 3:18.
- 2. Why He gave Himself for us
 - A. That he might redeem us from all iniquity
 - He gave Himself a ransom: See Matt. 20:28; I Tim. 2:6.
 - “redeem,” Gr. *lutróo*, “to redeem, liberate by payment of ransom.” The ransom price was His precious Blood.
 - He gave Himself a ransom: Heb. 9:14; I Pet. 3:18.
 - He gave Himself for our sins and delivered us (Gal. 1:4).
 - B. That he might purify us unto Himself a peculiar people.
 - “purify,” Gr. *katharízo*, “to make clean, cleanse.” Eph. 1:7; 2:13; Col. 1:14, 20; Heb. 9:12-14.

“Salting the Oats”

Titus 3:1-11 — In these verses Paul gives us some final instructions on what we are to teach others. What are we to teach and why?

- 3. In rebuking —
 - “rebuke,” Gr. *elégcho*, “convince, convict, reprove.”
 - All Scripture is profitable for “reproof” (II Tim. 3:16).
- (3) He was not to allow any man to despise him.
 - “despise,” Gr. *periphronéo*, lit., “to think round a thing, to turn over in the mind,” hence “to overlook, or to disregard.”
 - Paul had told Timothy to not let any man despise his youth. But he was to “be thou an example of the believers.” (I Tim. 4:12).
 - Jesus taught with authority (Matt. 7:29).

• Titus 3:

5. HIS TEACHING CONTINUED —3:1-15

— What he was to teach with relation to those outside:

(1) Concerning submission to rulers —3:1

- Remind them how to live toward men

-1. Titus was to put his hearers in mind to:

A. To be subject —

- To be subject to principalities and powers.
 - “subject,” Gr. *hupotáссо*, lit., “to arrange under.” It is a matter of order that they submit themselves.
 - “principalities,” Gr. *arché*, refers to the principle person, or the first in authority — the king. The word “chief” carries the same significance.
 - “powers,” Gr. *exousía*, “authorities.” These are those with delegated authority under the king.
- The same submission is commanded in Rom. 13:1 with regard to God’s governmental “higher powers”: “*Let every soul be subject unto the higher powers.*”
- It is mentioned again in I Pet. 2:13 — “whether it be to the king, as supreme”
- When Paul wrote this Nero had become an evil ruler over the Roman Empire.
- Thus, despite the believer’s heavenly citizenship, he cannot be free from the responsibilities of earthly citizenship. We are not above the necessity of subjecting ourselves to the civil authorities who rule us.

B. To obey

- To obey magistrates
 - “obey,” Gr. *peitharchéo*, from a compound of two words: *peitho*, lit., “to be persuaded,” and *árcho*, “to be chief,” “to lead,” “to rule.”
 - Thus, a “magistrate” is a chief person, a ruler, a leader.

C. To be ready

- To be ready to every good work.
 - “ready,” Gr. *hetoímos*, to be “ready,” or “prepared.”
- We are saved unto good works. (Titus 2:14; 3:8; Eph. 2:10 and see II Tim. 2:21).
- Thus, the believer must be prepared to do every kind of good work.

(2) Concerning the relationship to people —3:2-7

- 1. How we are to treat others —3:2

"Salting the Oats"

- **He manifest kindness and love.**
 - This “kindness and love appeared” at His first advent. [“appeared,” = *epipháino*. We look for His glorious *epipháneia* (2:14). *This will be His second coming.*]
 - “kindness,” Gr. *chrestótes*, refers to God’s goodness in action, expressing itself in deeds.
See Eph. 2:7, He will “shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.”
 - “love,” Gr. *philanthropía*, “love of mankind, benevolence.” (From *philéo*, “love,” and *anthropos*, “man.”)
God so loved that He gave (John 3:16).
See I John 4:8-10, “Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins” (4:10).

[2. That intervention brought salvation — 3:5-6

- Not by works: He did not save us by “works of righteousness.”
 - See II Tim. 1:9 and Eph. 2:8-9.
- But according to His mercy: He saved us.
 - It was “according to his abundant mercy” that He has “begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead” (I Pet. 1:3).
 - We are not saved because we now abstain from the bad things listed in 3:3, but we are saved according to His wonderful mercy.
- The means of salvation:
 - It was “by the washing of regeneration.” [“washing,” Gr. *loutrón*, “bath;” “the act of bathing.”]
 - Regeneration is the new birth.
 - It was by the new birth (John 1:12-13; 3:3-8; I Pet. 1:23-25).
 - Washing, see I Cor. 6:11 and Eph. 5:26.
 - And it was by “renewing of the Holy Ghost.”
 - We are “born of water and of the Spirit.” (John 3:5).
 - The Holy Ghost shed on us abundantly
 - He (the Father) shed the Holy Spirit on us.
 - He shed the Holy Ghost “abundantly.”
 - He shed the Holy Ghost on us “through Jesus Christ our Saviour.” (See Rom. 8:9 and 5:5.)

[3. That intervention brought justification — 3:7

- Justified by His grace:
 - The doctrine of justification is discussed in detail in Rom. 3:21 – 8:39. However, see Rom. 3:24-26; 4:3, 9 and 5:1 for more specific statements.
 - Justification: *The gracious act of God whereby He declares a believing sinner righteous because of his faith in the finished work of Christ on the Cross. The sinner is not made righteous, he is declared righteous. His faith is counted to him for righteousness.*
 - “The sinner who believes in Christ receives God’s gift of righteousness (Rom. 5:17), which then enables God to pronounce him righteous. (From Charles Ryrie)

