

# CLASS NOTES -- TITUS

## INTRODUCTION

The key to this epistle is probably the word "work" or "works."

**False professors** are shown to be unbelievers by their works (1:16). Salvation is **not** by works (3:5), but the **believer**: ----

- Is meant to be zealous of good works (2:14);
- Is to be a pattern of good works to other believers (2:7);
- Is to be careful to maintain good works (3:8);
- Is to be a good citizen (3:1 -- see note on this verse below);
- Is to devote himself to honest work [his occupation] to supply the necessities of his teachers (3:14 -- see note on this verse below). Compare Eph. 4:28.

## NOTES.

**1:1.** "Paul . . . an apostle of Jesus Christ sent forth to bring God's chosen to faith and to the knowledge of the truth --" (Conybeare's translation). "To faith" -- their salvation. "To the knowledge of the truth" (the truth committed to Paul -- see v. 3 in Conybeare) -- their instruction. For the teaching involved here --- see Rom. 10:2; 1 Cor. 13:12; 1 Tim.2:4; 2 Tim. 3:7;.

"Godliness" -- see 1 Tim. 2:2; 3:16; 4:7, 8; 6:5, 6, 11; 2 Tim. 3:5; 2 Pet. 1:3, 6, 7; 3:11. Compare "godly" in Acts 10:2, 7 (translated "devout"); 2 Tim. 3:12; Titus 2:12; 2 Pet. 2:9. Contrast "ungodliness" in Rom. 1:18; 11:26; 2 Tim. 2:16; Titus 2:2; Jude 15, 18 (translated "ungodly"); also "ungodly" in Rom. 4:5, 6; 1 Tim. 1:9; 1 Pet. 1:18; 2 Pet. 2:5, 6; 3:7; Jude 15.

**1:1 - 3.** "The truth which is according to godliness, with the hope of eternal life" (Conybeare) is what was promised "before eternal times." God promised Himself (there were no others at that time) that He would manifest His grace in this age of grace, producing godliness in ungodly Gentiles and giving them eternal life. It is not eternal life itself which is in view here, for eternal life was manifested long before the preaching of Paul. "The truth" for this age was promised by God to Himself -- but hidden from men (Rom. 16:25; Eph. 3:3, 5) until "due times" when it was manifested through the preaching that was committed to Paul. "But He made known His word in due season, in the message committed to my trust by the command of God our Savior" (Conybeare). See also parallel passages -- 1 Tim. 2:6, 7 and 2 Tim. 1:9 - 11.

"Acknowledging" is επιγνωσις in the Greek -- full or complete knowledge.

**1:3.** "Manifested His word in the **proclamation** wherewith I was entrusted -" (RV margin)

**1:4.** Not "the common faith" but, as Conybeare puts it, "My true son in our common faith" -- that is, in yours and mine.

**1:5.** Elders must be blameless: Domestically (1:6); personally (1:7, 8); and doctrinally (1:9) -- J. Sidlow Baxter.

"Set in order" is translated "further correct" by Conybeare.

**1:6.** "Faithful children" is translated "believing children" by Conybeare.

**1:10.** "Unruly and vain talkers" is translated "disobedient babblers" by Conybeare.

**1:11.** "Whose mouths must be stopped" is translated "whose mouths need a bit and bridle" by Conybeare. Compare James 1:26; 3:3 for the use of bit and bridle in restraint and direction.

**1:13.** This verse refers back to v. 9 where "convince" is translated "rebuke" by Conybeare. The word is **ελεγχω** and found only here, v. 9; 2:15; 1 Tim. 5:20; and 2 Tim. 4:2.

**1:16.** "Unto every good work reprobate" is translated "worthless for any good work" by Conybeare.

**2:3.** "False accusers" is the Greek word **διαβολος**. It is translated "devil" in all but three of the 38 occurrences of the word in the NT (New Testament). Here, 1 Tim. 3:11 and 2 Tim. 3:3 it could be translated "devilish talkers."

**2:8.** "That our opponents may be ashamed, having no evil things to say about us" - Centenary New Testament.

**2:9.** "Masters" is **δεσποτης**. We get our English word "despot" from this Greek word. It is translated "Lord" in Luke 2:29; Acts 4:24; 2 Pet. 2:1; Jude 4 and Rev. 6:10. It is translated "masters" here and in 1 Tim. 6:1, 2; 2 Tim. 2:21 and 1 Pet. 2:8. Evidently the Greek word refers to one of absolute power (for it is one of the NT names of God), but with no reference to **misuse** of that power, as our English word implies.

"Not answering again" -- No "sass."

**2:9, 10.** Compare 1 Cor. 4:2.

**2:10.** "God our Savior" -- see Titus 1:3; 2:10; 3:4. "Jesus Christ our Savior" is found in 1:4; 3:6. In light of these verses, and Isa. 43:11 ("I am Jehovah and beside Me there is no Savior"), Titus 2:13 could and should read either "our great God and Savior, Jesus Christ" (NASB) or "the great God, even our Savior Jesus Christ."

"Not purloining" -- not stealing from your masters.

"Adorn" is **κοσμεω** from which we get our English word "cosmetics." It is translated "adorn" (Luke 21:5; 1 Tim. 2:9; Rev. 21:2); "garnished" (Matt. 12:44; 23:29; Luke 11:25; Rev. 21:19); and "trimmed" (Matt. 25:7). These are the only occurrences of this word in the New Testament. We think more highly of a man whose **theology** is "straight," but men think more highly of our theology (and our Lord) if our **life** is straight, adorning that theology. Compare 2:5 and 1 Tim. 6:1. We can also adorn His Word by worshipping in the beauty of holiness (Psa. 96:9). See also Psa. 29:2.

My note at 1 Pet. 3:3 reads: "*Adorning*" here is the Greek word **κοσμος**, which is, elsewhere, always translated "world." He seems to be using the word somewhat as we use the expressions "life-style" or "worldly."

**2:11 - 13.** An outline of these vital verses:

- The gift of grace (v. 11)
- The teaching of grace (v. 12)
- The prospect of grace (v. 13)
- The purpose of grace (v. 14.)
- The responsibility of grace (v. 15)

**2:11.** The NASB translates this verse, "For the grace of God has appeared, bringing salvation to all men." That is, grace brings salvation not to the Jew only, but to all men (all without **distinction**, not, all without **exception**).

**2:11, 13.** "Appearing" in both of these verses is the Greek word **επιφαινω**. This Greek word means "a shining forth." In 2:11 we have the shining forth of **grace**; in 2:13 it is the shining forth of **glory**; and in 3:4 the shining forth of **love**. Between the first two epiphanies we are to live soberly -- looking for the blessed hope. The epiphany of **love** (3:4) is the basis for the epiphany of **grace** (2:11) and, in light of the coming epiphany of **glory** (2:13), that love is expressed in **deeds** (2:12, 14).

**2:11 - 13.** In v. 11 we have salvation from the guilt of sin; in v. 12 salvation from the power of sin; and in v. 13 salvation from the very presence of sin. Compare the past, present and future in 2 Cor. 1:10. (Suggested by Pastor Max Amlon, a national pastor in the Philippines -- 9/74).

**2:12.** "Teaching" is translated "discipline" in the NASB margin. "Godly" -- see 1:1.

**2:13.** "Blessed" is **μακαριος** which means "spiritually profitable" according to Pastor Roy Kelsey.

"Blessed hope" -- Contrast "no hope" in Eph. 2:12 and 1 Thess. 4:13

**2:14.** "Peculiar people" is translated "a people for His own possession" in the NASB.

**2:15.** "Despise" means to take lightly, and is translated "disregard" in the NASB.

**3:1.** "Principalities and powers" here refers to earthly governments, whereas in Eph. 6:12 it refers to governmental groups in the spiritual world. Conybeare translates this verse, "Remind them to render submission to magistrates and authorities, **to obey the Government**, to be ready for every good work."

The good works here refer to **civic** good works. "Civil disobedience" is the rationalization for **anarchy** unless we have a direct command from the Lord. Compare Acts 4:19 and context.

**3:2.** "No brawlers" is translated "avoid strife" by Conybeare.

**3:3.** "Hateful" is translated "detestable" in Rotherham's translation.

**3:3, 4.** The thought, leaving out the parenthetical material, is "We ourselves also were ... foolish, disobedient [etc.], but ... **He saved us!**" What wonderful grace!

**3:3, 5.** Verse 3 tells us what we were, v. 5 reveals what He did -- **He saved us!**  
 -- The time -- it was after grace had come on the scene in this age (v. 4).  
 -- The basis for it --not our works, but His mercy (v. 5).  
 -- The agencies utilized -- the washing of regeneration and renewing of the Holy Spirit (v. 5).  
 -- The results (vs. 6, 7).

**3:5.** "Washing" is **λουτρον**. It is used only here and in Eph. 5:26 where it says Christ washes us by the Word. The Old Testament Laver, where the priests washed their hands and feet, was made from the melted **brass mirrors** of the women in Israel (Ex. 38:8). Since James likens the Word to a mirror in James 1:23, and since brass is typical of judgment, the Laver typified the truth that God's Word both reveals our sin (so we can judge it to be sin) and provides cleansing from it. "If we confess our sins, He is faithful and just to forgive us our sins and to **cleanse** us from all unrighteousness" (1 John 1:9).

**3:6.** "Abundantly" is "richly" in the Greek.

**3:8.** "Good works" is translated "honest occupations" in the RV margin and The Centenary New Testament.

**3:9.** "Heretic" is **αιρετικος** from **αιρω** (meaning "to choose"). The word refers to one who chooses divisions. It is translated "factious" in the NASB. A related word (**αιρεσις**) is translated "sect" or "heresy" in Acts 5:17; 15:5; 24:5, 14; 26:5; 28:22; **1 Cor. 11:19; Gal. 5:20;** and 2 Pet. 2:1.

**3:14.** "Let our people learn to devote themselves to honest work to supply the necessities of their teachers [so that they be not unfruitful]" -- Arthur S. Way translation, as noted in the Centenary New Testament.

William P Heath < My Documents\Class Notes\New Testament\Titus-1 > on Microsoft Word

(< AmiPro\docs\bibnotes\titus.sam >)