

Titus 1 - Order in the Church; Qualified Leaders; False Teachers

I. Assignor, assignee, and assignment (Titus 1:1-5a)

- (1) Assignor: Paul (1:1-3)
 - (A) Servant of God (1:1a)
 - (B) Apostle of Christ (1:1b)
 - (C) Ministry given by Christ (1:1c-2)
 - (D) Entrustment from Christ (1:3)
- (2) Assignee: Titus (1:4a-c)
 - (A) Paul's son (1:4a)
 - (B) Sharer in the common faith (1:4b)
 - (C) Benediction (1:4c)
- (3) Assignment of (1:5a)

II. Assignment described (Titus 1:5b—3:11)

- (1) Specifically: establishment of leadership (1:5b-16)
 - (A) Duty to appoint elders (1:5b)
 - (B) Personal qualifications of elders (1:6-8)
 - (a) Marital relationships (1:6a)
 - (b) Family relationships (1:6b)
 - (c) Interpersonal relationships (1:7-8)
 - (C) Doctrinal qualification of elders (1:9)
 - (D) Reason for appointing elders: dealing with false leaders (1:10-16)
 - (a) False teachers' character and conduct (1:10-12)
 - (b) Recipe for dealing with false teachers (1:13-14)
 - (i) Rebuke them (1:13a)
 - (ii) Cause them to adhere to proper doctrine (1:13b-14)
 - (c) Description of false teachers continued (1:15-16)
 - (i) Unbelieving and corrupt (1:15)
 - (ii) Known through their works (1:16)

Titus 1

I. Assignor, assignee, and assignment (Titus 1:1-5a)

- (1) Assignor: Paul (1:1-3)
 - (A) Servant of God (1:1a)

(B) Apostle of Christ (1:1b)

(C) Ministry given by Christ (1:1c-2)

1 Paul, a bond-servant of God and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness,

1 Paul, a bond-servant of God and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness,

1 From: Paul, a servant of God, and also an apostle of Jesus the Messiah, to bring the faith to those chosen by God, along with full knowledge of the truth that leads to godliness,

1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

2 in the hope of eternal life, which God, who cannot lie, promised long ages ago,

2 in the hope of eternal life, which God, who cannot lie, promised long ages ago,

2 which is based on the hope of eternal life that God, who cannot lie, promised before the world began.

2 In hope of eternal life, which God, that cannot lie, promised before the world began;

(D) Entrustment from Christ (1:3)

3 but at the proper time revealed His word in the proclamation with which I was entrusted according to the commandment of God our Savior;

3 but at the proper time manifested, even His word, in the proclamation with which I was entrusted according to the commandment of God our Savior,

3 At the right time he revealed his message through the proclamation that was entrusted to me by the command of God our Savior.

3 But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Savior;

(2) Assignee: Titus (1:4a-c)

(A) Paul's son (1:4a)

(B) Sharer in the common faith (1:4b)

(C) Benediction (1:4c)

4 To Titus, my true son in a common faith: Grace and peace from God the Father and Christ Jesus our Savior.

4 To Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior.

4 To: Titus, a genuine child in the faith that we share.

May grace and peace from God the Father and the Messiah, Jesus our Savior, be yours!

4 To Titus, *mine* own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Savior.

(3) Assignment of (1:5a)

II. Assignment described (Titus 1:5b—3:11)

(1) Specifically: establishment of leadership (1:5b-16)

(A) Duty to appoint elders (1:5b)

5 For this reason I left you in Crete, that you would **set in order** what remains and appoint elders in every city as I directed you,

5 For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you,

5 The reason I left you in Crete was to complete what still needed to be done and to appoint elders in every city, as I myself commanded you.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

(B) Personal qualifications of elders (1:6-8)

(a) Marital relationships (1:6a)

(b) Family relationships (1:6b)

6 *namely*, if any man is beyond reproach, the husband of one wife, having children who believe, not accused of indecent behavior or rebellion.

6 *namely*, if any man is above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion.

6 An elder must be blameless. He must be the husband of one wife and have children who are believers and who are not accused of having wild lifestyles or of being rebellious.

6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

(c) Interpersonal relationships (1:7-8)

7 For the overseer must be beyond reproach as God's steward, not self-willed, not quick-tempered, not overindulging in wine, not a bully, not greedy for money,

7 For the overseer must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain,

7 Because an overseer is God's servant manager, he must be blameless. He must not be arrogant or irritable. He must not drink too much, be a violent person, or make money in shameful ways.

7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

- 8 but hospitable, loving what is good, self-controlled, righteous, holy, disciplined,
- 8 but hospitable, loving what is good, sensible, just, devout, self-controlled,
- 8 Instead, he must be hospitable to strangers, must appreciate what is good, and be sensible, honest, moral, and self-controlled.
- 8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate;

(C) Doctrinal qualification of elders (1:9)

- 9 holding firmly the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict *it*.
- 9 holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict.
- 9 He must be devoted to the trustworthy message that agrees with what we teach, so that he may be able to encourage others with healthy doctrine and refute those who oppose it.
- 9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

(D) Reason for appointing elders: dealing with false leaders (1:10-16)

(a) False teachers' character and conduct (1:10-12)

- 10 For there are many rebellious people, empty talkers and deceivers, especially those of the circumcision,
- 10 For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision,
- 10 For there are many people who are rebellious, especially those who are converts from Judaism. They speak utter nonsense and deceive people.
- 10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

- 11 who must be silenced because they are upsetting whole families, teaching things they should not teach for the sake of dishonest gain.
- 11 who must be silenced because they are upsetting whole families, teaching things they should not teach for the sake of sordid gain.
- 11 They must be silenced, because they are the kind of people who ruin whole families by teaching what they should not teach in order to make money in a shameful way.
- 11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.
- 12 One of them, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons."

12 One of themselves, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons."

12 One of their very own prophets said, "Liars ever, men of Crete, savage brutes that live to eat."

12 One of themselves, even a prophet of their own, said, The Cretians *are* alway liars, evil beasts, slow bellies.

(b) Recipe for dealing with false teachers (1:13-14)

(i) Rebuke them (1:13a)

(ii) Cause them to adhere to proper doctrine (1:13b-14)

13 This testimony is true. For this reason reprimand them severely so that they may be sound in the faith,

13 This testimony is true. For this reason reprove them severely so that they may be sound in the faith,

13 That statement is true. For this reason, refute them sharply so that they may become healthy in the faith

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

14 not paying attention to Jewish myths and commandments of men who turn away from the truth.

14 not paying attention to Jewish myths and commandments of men who turn away from the truth.

14 and not pay attention to Jewish myths or commands given by people who reject the truth.

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

(c) Description of false teachers continued (1:15-16)

(i) Unbelieving and corrupt (1:15)

15 To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled.

15 To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled.

15 Everything is clean to those who are clean, but nothing is clean to those who are corrupt and unbelieving. Indeed, their very way of thinking and their consciences have been corrupted.

15 Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

(ii) Known through their works (1:16)

16 They profess to know God, but by *their* deeds they deny *Him*, being detestable and disobedient and worthless for any good deed.

16 They profess to know God, but by *their* deeds they deny *Him*, being detestable and disobedient and worthless for any good deed.

16 They claim to know God, but they deny him by their actions. They are detestable, disobedient, and disqualified to do anything good."

16 They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.