

TITUS 1 | *Appoint Qualified Elders*

For the Faith of God's Elect

1 Paul, a servant (δοῦλος)¹ of God, an apostle (ἀπόστολος) of Jesus Messiah, for the purpose of/in accordance with (κατά) the faith (πίστις) of God's chosen ones (ἐκλεκτός, pl.) and their knowledge (ἐπίγνωσις) of the truth (ἀλήθεια) that accords with godliness (εὐσέβεια), 2 based on the hope of eternal life,² which the trustworthy (ἀψευδής) God promised before the ages began 3 and at the proper time disclosed in his word (λόγος) by the proclamation (κήρυγμα) with which I³ was entrusted (πιστεύω) according to the command (ἐπιταγή) of God our Saviour. 4 To Titus,⁴ my true/legitimate/genuine (γνήσιος)⁵ child in a common (κοινός) faith (πίστις). Grace and peace from God the Father and Messiah Jesus our Savior.

Appoint Elders in Every Town

5 This is why I left you in Crete, so that you might put what remained into order (ἐπιδιορθώω),⁶ and appoint⁷ elders (πρεσβύτερος)⁸ in every town/city (πόλις) as I directed you—⁹ 6 if anyone is above reproach (ἀνέγκλητος),¹⁰ the husband of one wife, and his children are trustworthy (πιστός)¹¹ and not open to the charge of debauchery or

¹ **Ro 1:1** 1 Paul, a servant of Messiah Jesus, called to be an apostle, set apart for the gospel of God.... **2 Pe 1:1-2** 1 Simeon Peter, a servant and apostle of Jesus Messiah....

² **Jud 20-21** 20 But you, beloved, building yourselves up in your most holy faith and praying in the Holy Spirit, 21 keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Messiah that leads to eternal life.

³ **Eph 4:11-13** 11 [Messiah] gave the apostles, the prophets, the evangelists, the shepherds and teachers, 12 to equip the saints for the work of ministry, for building up the body of Messiah, 13 until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Messiah. **1 Ti 2:7** 7 I was appointed a preacher and an apostle (I am telling the truth, I am not lying), a teacher of the nations in faith and truth.

⁴ **2 Co 2:12-13** 12 When I [Paul] came to Troas to preach the gospel of Messiah, even though a door was opened for me in the Lord, 13 my spirit was not at rest because I did not find my brother Titus there. So I took leave of them and went on to Macedonia.

⁵ “[O]ne who is considered a valid member of a family, *legitimate, true*. In the Hellenic world ancestral connections were highly prized; hence this term referred orig. to having connection with the γένος by birth: ‘belonging to the race.’ Hence lit. of children *born in wedlock, legitimate*” (BDAG, 202).

⁶ “[S]et right or correct in addition” (BDAG, 371).

⁷ **Ac 14:23** 23 And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they had believed. **2 Ti 2:2** 2 ...And what you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also.

⁸ “[A]n official (cp. Lat. senator), *elder, presbyter*” (BDAG, 862).

⁹ **1 Ti 1:3-4** 3 As I urged you when I was going to Macedonia, remain at Ephesus so that you may charge certain persons not to teach any different doctrine, 4 nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship from God that is by faith.

¹⁰ “[B]lameless, irreproachable” (BDAG, 76).

¹¹ [P]ertaining to being worthy of belief or trust, trustworthy, faithful, dependable, inspiring trust/faith” (BDAG, 820).

insubordination (ἀνυπότακτος).¹² 7 For an overseer (ἐπίσκοπος),¹³ as God's steward (οἰκονόμος),¹⁴ must be above reproach. He must not be arrogant, quick-tempered, a drunkard, violent, or greedy for gain, 8 but hospitable, a lover of good, self-controlled, upright, holy, and disciplined (ἐγκρατής).¹⁵ 9 He must hold firm (ἀντέχω, pres.)¹⁶ according to the teaching (διδασχῆ)¹⁷ of the trustworthy word (τοῦ κατὰ τὴν διδασχῆν πιστοῦ λόγου), so that he may be able to give instruction (παρακαλέω)¹⁸ in sound (ὕγιαίνω)¹⁹ doctrine (διδασκαλία)²⁰ and also to rebuke (ἐλέγχω)²¹ those who contradict (ἀντιλέγω)²² it.

Silence the Insubordinate

10 For there are many who are insubordinate (ἀνυπότακτος), empty talkers and deceivers (φρεναπάτης),²³ especially those of the circumcision party. 11 They must be silenced (ἐπιστομίζω) because they are upsetting (ἀνατρέπω, pres.)²⁴ whole families by teaching for shameful gain what they ought not to teach. 12 One of the Cretans, a prophet of their own, said,

Cretans are always liars, evil beasts, lazy gluttons.

¹² “[P]ert. to refusing submission to authority, *undisciplined, disobedient, rebellious*” (BDAG, 91).

¹³ “[O]ne who has the responsibility of safeguarding or seeing to it that someth. is done in the correct way, *guardian*... In the Gr-Rom. world ἐ. freq. refers to one who has a definite function or fixed office of guardianship and related activity within a group... The term was taken over in Christian communities in ref. to one who served as *overseer* or *supervisor*, with special interest in guarding the apostolic tradition” (BDAG, 379).

¹⁴ “[M]anager of a household or estate, (*house*) *steward, manager*...public treasurer, *treasurer*...one who is entrusted with management in connection with transcendent matters, *administrator*” (BDAG, 698).

¹⁵ “[P]ert. to having one's emotions, impulses, or desires under control, *self-controlled, disciplined*” (BDAG, 274).

¹⁶ **2 Th 2:15** 15 So then, brothers and sisters, stand firm and hold to the traditions that you were taught by us, either by our spoken word or by our letter. **2 Ti 1:13** 13 Follow the pattern of the sound words that you have heard from me, in the faith and love that are in Messiah Jesus.

¹⁷ “[T]he content of teaching, *teaching*” (BDAG, 241).

¹⁸ “[T]o urge strongly, appeal to, urge, exhort, encourage” (BDAG, 765).

¹⁹ “[T]o be in good physical health, *be healthy*...to be sound or free from error, *be correct*” (BDAG, 1023).

²⁰ “[T]hat which is taught, *teaching, instruction*” (BDAG, 240).

²¹ “[T]o scrutinize or examine carefully, *bring to light, expose, set forth*...to bring a pers. to the point of recognizing wrongdoing, *convict, convince* someone of someth....to express strong disapproval of someone's action, *reprove, correct*...to penalize for wrongdoing, *punish, discipline*” (BDAG, 315). **Jud 3-4** 3 Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints. 4 For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Messiah.

²² “[S]peak against, *contradict* τινί *someone* or *someth*....oppose, refuse” (BDAG, 89).

²³ “[D]eceiver, misleader” (BDAG, 1065).

²⁴ “[T]o jeopardize someone's inner well-being, *upset, ruin*” (BDAG, 74).

13 This testimony is true. Therefore keep rebuking (ἐλέγχω, pres.)²⁵ them sharply (ἀποτόμως),²⁶ that they may be sound (ὕγιαίνω, pres. subj.) in the faith (τῇ πίστει), 14 not devoting (pres.) themselves to Jewish myths (μῦθος) and the commands of people who turn away from the truth. 15 To the clean (καθαρός), all things are clean, but to the defiled (μαίνω, perf. pass.) and unbelieving (ἄπιστος), nothing is clean, but both their minds (νοῦς) and their consciences (συνείδησις) are defiled. 16 They claim (ὁμολογέω)²⁷ to know (οἶδα) God, but they repudiate (ἁρνέομαι)²⁸ him by their works. They are detestable, disobedient, unfit for any good work.

²⁵ “[T]o express strong disapproval of someone’s action, *reprove, correct*” (BDAG, 315).

²⁶ “[S]everely, rigorously” (BDAG, 124). **2 Co 13:10** 10 For this reason I write these things while I am away from you, that when I come I may not have to be severe in my use of the authority that the Lord has given me for building up and not for tearing down.

²⁷ “[T]o acknowledge someth., ordinarily in public, *acknowledge, claim, profess, praise*” (BDAG, 708).

²⁸ “[T]o disclaim association with a pers. or event, *deny, repudiate, disown* (verbally or nonverbally)” (BDAG, 132).

Commentary

1. For the Faith of God's Elect (Tt 1:1-4).

- a. **Tt 1:1-4** 1 Paul, a servant (δοῦλος) of God, an apostle (ἀπόστολος) of Jesus Messiah, for the purpose of/in accordance with (κατά) the faith (πίστις) of God's chosen ones (ἐκλεκτός, pl.) and their knowledge (ἐπίγνωσις) of the truth (ἀλήθεια) that accords with godliness (εὐσέβεια), 2 based on the hope of eternal life, which the trustworthy (ἀψευδής) God promised before the ages began 3 and at the proper time disclosed in his word (λόγος) by the proclamation (κήρυγμα) with which I was entrusted (πιστεύω) according to the command (ἐπιταγή) of God our Saviour. 4 To Titus, my true/legitimate/genuine (γνήσιος) child in a common (κοινός) faith (πίστις). Grace and peace from God the Father and Messiah Jesus our Savior.
- b. Paul views himself as a slave of God and an apostle of Jesus Messiah (v. 1).
 - (1) **Ro 1:1** 1 Paul, a slave of Messiah Jesus, called to be an apostle, set apart for the gospel of God.
 - (2) **2 Pe 1:1-2** 1 Simeon Peter, a servant and apostle of Jesus Messiah....
- c. Paul's mission is to establish God's elect in the truths of the Christian faith (v. 1).
 - (1) **Eph 4:11-13** 11 [Messiah] gave the apostles, the prophets, the evangelists, the shepherds and teachers, 12 to equip the saints for the work of ministry, for building up the body of Messiah, 13 until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fulness of Messiah.
 - (2) **1 Ti 2:7** 7 I was appointed a preacher and an apostle (I am telling the truth, I am not lying), a teacher of the nations in faith and truth.
- d. God desires every believer to know sound doctrine so that they live godly lives (v. 1).
 - (1) Paul uses many synonyms for sound doctrine: (1) the faith (v. 1); (2) the truth (v. 1); (3) God's word (v. 3); (4) our common faith (v. 4); (5) the trustworthy word (v. 9); etc..
- e. The believer's motivation for godliness is his or her expectation of eternal life (v. 2).
 - (1) **Jud 20-21** 20 But you, beloved, building yourselves up in your most holy faith and praying in the Holy Spirit, 21 keep yourselves in the love of God, waiting for the mercy of our Lord Jesus Messiah that leads to eternal life.
- f. God promised eternal life before creation, and his promise is trustworthy (v. 2).
- g. God's promise of eternal life was hidden from man until the proper time (v. 3).
- h. God disclosed his promise of eternal life through the proclamation of Paul (and other apostles) (v. 3).
- i. God specially entrusted Paul with the proclamation of eternal life (v. 3).
- j. Paul writes to Titus as his true (γνήσιος) disciple in the Christian faith (v. 4).
 - (1) γνήσιος: "one who is considered a valid member of a family, *legitimate, true*. In the Hellenic world ancestral connections were highly prized; hence this term referred orig. to having connection with the γένος by birth: 'belonging to the race.' Hence lit. of children *born in wedlock, legitimate*" (BDAG, 202).
 - (2) **Co 2:12-13** 12 When I [Paul] came to Troas to preach the gospel of Messiah, even though a door was opened for me in the Lord, 13 my spirit was not at rest because I did not find my brother Titus there. So I took leave of them and went on to Macedonia.

k. Theology.

- (1) We are to preach sound doctrine to believers in order that they may advance in their knowledge of sound doctrine and live godly lives (1:1).

2. Appoint Qualified Elders (Tt 1:5-9).

- a. **1 Ti 1:5-9** 5 This is why I left you in Crete, so that you might put what remained into order (ἐπιδιορθώω), and appoint elders (πρεσβύτερος) in every town/city (πόλις) as I directed you— 6 if anyone is above reproach (ἀνέγκλητος), the husband of one wife, and his children are trustworthy (πιστός) and not open to the charge of debauchery or insubordination (ἀνυπότακτος). 7 For an overseer (ἐπίσκοπος), as God’s steward (οἰκονόμος), must be above reproach. He must not be arrogant, quick-tempered, a drunkard, violent, or greedy for gain, 8 but hospitable, a lover of good, self-controlled, upright, holy, and disciplined (ἐγκρατής). 9 He must hold firm (ἀντέχω, pres.) according to the teaching (διδασχῆ) of the trustworthy word (τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου), so that he may be able to give instruction (παρακαλέω) in sound (ὑγιαίνω) doctrine (διδασκαλία) and also to rebuke (ἐλέγχω) those who contradict (ἀντιλέγω) it.
- b. Paul has left Titus in Crete to put in order the local churches (v. 5).
 - (1) Paul must have just finished an evangelistic campaign in Crete. He did not have time to appoint elders himself, so he delegates that responsibility to Titus. Titus is worthy fo Paul’s trust.
- c. Titus is to put in order the Cretan churches by appointing qualified elders in every town (v. 5).
 - (1) **Ac 14:21-23** 21 When [Paul and Barnabas] had preached the gospel to that city [Derbe] and had made many disciples, they returned to Lystra, to Iconium, and to Antioch, 22 strengthening the souls of the disciples, encouraging them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God. 23 And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord [Jesus] in whom they had believed.
- d. Elders serve as overseers of local churches and stewards of God (v. 7).
 - (1) Overseer: “[O]ne who has the responsibility of safeguarding or seeing to it that someth. is done in the correct way, *guardian*.... In the Gr-Rom. world ἐ. freq. refers to one who has a definite function or fixed office of guardianship and related activity within a group.... The term was taken over in Christian communities in ref. to one who served as *overseer* or *supervisor*; with special interest in guarding the apostolic tradition” (BDAG, 379).
 - (2) Steward: “[M]anager of a household or estate, (*house*) *steward*, *manager*... public treasurer, *treasurer*...one who is entrusted with management in connection with transcendent matters, *administrator*” (BDAG, 698).
 - (3) Elders will give an account to God for their stewardship of God’s church.
- e. To be qualified as an elder, one must:
 - (1) Be above reproach (vv. 6-7).
 - (a) “[B]lameless, irreproachable” (BDAG, 76).
 - (2) Be the husband of one wife (v. 6).

- (a) These are general qualifications and not meant to categorically exclude single men, men who have been divorced, or men whose adult children have strayed from the Christian faith.
- (3) Have children who are faithful and not open to the charge of drunkenness or insubordination (v. 6).
 - (a) Faithful: “[P]ertaining to being worthy of belief or trust, trustworthy, faithful, dependable, inspiring trust/faith” (*BDAG*, 820).
 - (b) Insubordination: “[P]ert. to refusing submission to authority, *undisciplined, disobedient, rebellious*” (*BDAG*, 91).
 - (c) If a man can’t lead his family, he is disqualified from leading a local church.
- (4) Not be arrogant (v. 7).
- (5) Not be quick-tempered (v. 7).
- (6) Not be a drunkard (v. 7).
- (7) Not be violent (v. 7).
- (8) Not be greedy for gain (v. 7).
- (9) Be hospitable (v. 8).
- (10) Be a lover of good (v. 8).
- (11) Be self-controlled (v. 8).
- (12) Be upright (v. 8).
- (13) Be holy (v. 8).
- (14) Be disciplined (v. 8).
 - (a) “[P]ert. to having one’s emotions, impulses, or desires under control, *self-controlled, disciplined*” (*BDAG*, 274).
- (15) Hold firm to the trustworthy word as taught (v. 9).
- (16) Be able to give instruction in sound (ὄγμαινω) doctrine (v. 9).
 - (a) The church desperately needs faithful men able to teach sound doctrine.
 - 1) **2 Ti 2:2** 2 ...And what you have heard from me in the presence of many witnesses entrust to faithful men, who will be able to teach others also.
 - (b) ὄγμαινω: “to be sound or free from error, *be correct*, fig. in the Pastoral Epistles w. ref. to Christian teaching.... Thus, in accord w. prevailing usage, Christian teaching is designated as *correct* instruction, since it is reasonable and appeals to sound intelligence” (*BDAG*, 1023).
 - 1) **1 Ti 1:10** 10 ...The sexually immoral, men who practice homosexuality, enslavers, liars, perjurers, and whatever else is contrary to sound doctrine....
 - 2) **1 Ti 6:3** 3 If anyone teaches a different doctrine and does not agree with the sound words of our Lord Jesus Messiah and the teaching that accords with godliness....
 - 3) **2 Ti 1:13** 13 Follow the pattern of the sound words that you have heard from me, in the faith and love that are in Messiah Jesus.
 - 4) **2 Ti 4:3** 3 For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions....
- (c) Doctrine: “[T]he content of teaching, *teaching*” (*BDAG*, 241).

- 1) **2 Th 2:15** 15 So then, brothers and sisters, stand firm and hold to the traditions that you were taught by us, either by our spoken word or by our letter.
- (17) Be able to rebuke those who contradict sound doctrine (v. 9).
 - (a) Rebuke.
 - 1) “[T]o scrutinize or examine carefully, *bring to light, expose, set forth*...to bring a pers. to the point of recognizing wrongdoing, *convict, convince* someone of someth....to express strong disapproval of someone’s action, *reprove, correct*...to penalize for wrongdoing, *punish, discipline*” (BDAG, 315).
 - 2) **Jud 3-4** 3 Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints. 4 For certain people have crept in unnoticed who long ago were designated for this condemnation, ungodly people, who pervert the grace of our God into sensuality and deny our only Master and Lord, Jesus Messiah.
 - (b) Contradict.
 - 1) “[S]*peak against, contradict* τινί someone or someth....oppose, refuse” (BDAG, 89).
- f. Theology.
 - (1) Local churches are to run in an orderly way. To do so, they need the leadership of elder-overseers. This is a high priority (v. 5).

3. Silence the Insubordinate (Ti 1:10-16).

- a. **Ti 1:10-16** 10 For there are many who are insubordinate (ἀνυπότακτος), empty talkers and deceivers (φρεναπάτης), especially those of the circumcision party. 11 They must be silenced (ἐπιστομίζω, pres.) because they are upsetting (ἀνατρέπω, pres.) whole families by teaching for shameful gain what they ought not to teach. 12 One of the Cretans, a prophet of their own, said, Cretans are always liars, evil beasts, lazy gluttons. 13 This testimony is true. Therefore keep rebuking (ἐλέγχω, pres.) them sharply (ἀποτόμως), that they may be sound (ὕγιαίνω, pres. subj.) in the faith (τῆ πίστει), 14 not devoting (pres.) themselves to Jewish myths (μῦθος) and the commands of people who turn away from the truth. 15 To the clean (καθαρός), all things are clean, but to the defiled (μαίνω, perf. pass.) and unbelieving (ἄπιστος), nothing is clean, but both their minds (νοῦς) and their consciences (συνείδησις) are defiled. 16 They claim (ὁμολογέω) to know (οἶδα) God, but they deny (ἀρνέομαι) him by their works. They are detestable, disobedient, unfit for any good work.
- b. The reason Titus is to appoint qualified elders is because many in the Cretan churches are:
 - (1) Insubordinate (v. 10).
 - (a) ἀνυπότακτος:
 - (2) Empty talkers (v. 10).
 - (3) Deceivers (v. 10).
 - (a) φρεναπάτης: “[D]eceiver, misleader” (BDAG, 1065).
 - (4) Of the circumcision party (v. 10).
 - (a) They require Gentile believers to be circumcised to be “real” believers.

- (5) Upsetting whole families (v. 11).
 - (a) Upset (ἀνατρέπω, pres.): “[T]o jeopardize someone’s inner well-being, *upset, ruin*” (BDAG, 74).
 - (b) They are causing disunity among family members.
 - (6) Teaching for shameful gain what they ought not to teach (v. 11).
 - (7) Like typical Cretans,
 - (a) Liars (v. 12).
 - (b) Evil beasts (v. 12).
 - (c) Lazy gluttons (v. 12).
 - (8) Devoted to Jewish myths (v. 15).
 - (a) **1 Ti 1:3-4** 3 As I urged you when I was going to Macedonia, remain at Ephesus so that you may charge certain persons not to teach any different doctrine, 4 nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship from God that is by faith.
 - (9) Devoted to commands that turn away from the truth (v. 14).
 - (a) They are teaching sanctification by the flesh rather than sanctification by the Spirit.
 - (10) Defiled and unbelieving (v. 15).
 - (a) It is possible for believers to be defiled and unbelieving/unfaithful in phase two of the Christian life, so we should not assume all of these individuals are unbelievers. Paul is ambiguous about whether these individuals are saved or unsaved.
 - (11) Nothing is clean for them (v. 15).
 - (12) Defiled in their consciences and minds (v. 15).
 - (13) Claiming to know God (v. 16).
 - (a) Claim: “[T]o acknowledge someth., ordinarily in public, *acknowledge, claim, profess, praise*” (BDAG, 708).
 - (14) Denying God by their works (v. 16).
 - (a) Repudiate: “[T]o disclaim association with a pers. or event, *deny, repudiate, disown* (verbally or nonverbally)” (BDAG, 132).
 - (15) Detestable (v. 16).
 - (16) Disobedient (v. 16).
 - (17) Unfit for any good work (v. 16).
- c. In response, Titus and qualified elders must:
- (1) Silence them.
 - (a) ἐπιστομίζω (pres.): Silence.
 - (2) Rebuke them sharply.
 - (a) Rebuke (ἐλέγχω, pres.): “[T]o express strong disapproval of someone’s action, *reprove, correct*” (BDAG, 315).
 - 1) **1 Ti 1:3-4** 3 As I urged you when I was going to Macedonia, remain at Ephesus so that you may charge certain persons not to teach any different doctrine....
 - (b) Sharply (ἀποτόμως): “[S]everely, rigorously” (BDAG, 124).
 - 1) **2 Co 13:10** 10 For this reason I write these things while I am away from you, that when I come I may not have to be severe (ἀποτόμως) in my use

of the authority that the Lord has given me for building up and not for tearing down.

- d. The goal of their rebuke is that the insubordinate may be:
 - (1) Sound in the Christian faith (v. 14).
 - (2) Pure, clean (v. 14).

4. Application.

- a. We are to appoint qualified elders in every local church (v. 5).
- b. Elders are to instruct in sound doctrine and rebuke those who contradict it (v. 9).
- c. We are to sharply rebuke the insubordinate that they may be sound in the faith (v. 13).