

Titus

1:7. See 1 Timothy 3:3.

“not self-pleasing.” The Greek is *me authades* = from *autos*, “self” and *hedomai*, “to satisfy or please,” and is translated “arrogant” in many versions and “self-pleasing” in Young’s literal. It is to be not self-pleasing, assuming, or arrogant. The minister is not pleased with his own way, but is coachable and willing to defer to the judgment of others. He is not determined to get his own way.

“Not quick tempered” is *me orgilos* = “not prone to quick anger.” There are many pressures in Christian leadership and the leader needs to not be prone to quick, violent outbursts.

“not eager for dishonorable gain.” The Greek is *me aischrokerdes* (*me* is “not,” and #146 αἰσχροκερδής) and means, “not eager for dishonorable gain.” This refers to all kinds of gain, not just money. Of course it does include money, and historically there have been many ministers who have laid guilt trips on people, or bullied them, or threatened them, to get money. However, the phrase also refers to other kinds of gain that can be acquired in a dishonorable manner, such as gaining popularity by adulterating the Gospel to attract more people to the congregation. Greed for money, power, recognition, etc., can cloud the mind and ruin the ministries of Christian leaders.

1:8. “liking that which is good” is *philagathos* = liking that which is good (Louw Nida; *Greek Lexicon*). This word occurs only here. The Christian leader likes good, and good things, and his entire life reflects that fact. This is not just “liking good people,” or being a friend.” It is liking good, i.e., good versus evil. Because he likes what is good, there are no evil or immoral activities in his personal life or “recreational life.” The minister of God does not like or participate in sinful activities. They are just not something he likes.

“just.” The Greek is *dikaios* = upright, honest, just, law abiding. The leader must be honest, just and law abiding in his life. He is often called on to judge things in other people’s lives, and living an upright life gives him the clear vision to make judgments as Christ would make them.

“holy.” The Greek is *hosios* = holy, pure. Used of someone who observes his duty to God and fulfills his obligations to God. Christian leadership is a serious thing, and the person who wishes to be a leader gets more than a title or respect. He must be willing to get the work of the Lord done. He will not be able to do that without the active involvement of the Lord in his life, and unholiness and ungodliness limits how the Lord will work with a minister. Salvation is by unconditional grace, but the grace a minister needs to truly be successful is conditional. “God opposes the proud but gives grace to the humble” (1 Pet. 5:5).

“self-controlled.” The Greek is *egkrates* (#1468 ἐγκρατής) from the root word *kratos*, “power.” It is used of the person who has power over himself. In the Greek literature it was often used of the person who was self-controlled regarding sex, although it includes self-control in general. The minister is one who controls his life and environment. He is a self-starter and disciplined in his personal life. This is the noun form of the adjective, which is the fruit of the spirit “self-control” (Gal. 5:23).

1:9. “faithful word.” The Devil uses all the resources at his command to get people to abandon the message of the gospel. He uses false doctrines to replace the truth, he tries to get people to water down the truth, and he gets people to be so focused on the practical

side of life that they forget the doctrinal side or think it is not relevant or important. The minister of God recognizes the importance of doctrine and the message God has communicated in the Scripture, and holds it firmly. It is the responsibility of a leader to know and contend for the faith. This is not always popular, but it is a sacred trust that leaders have been given.

“refute those who oppose it.” The minister is not only charged with keeping the deep truths of the faith, he or she is charged with “refuting” those who oppose it. The word “refute” is *elegcho*, and it has a broad meaning that includes, “refute, reprove, admonish, call to account, expose, correct, demand an explanation.” We chose “refute” for the REV (cp. NIV, NASB, NRSV) because although a minister may not be able to “convince” or “convict” someone with the truth, he can always “refute” the error, which may help someone else listening to believe. “Refuting” someone is not very popular or comfortable in our society, which has rejected the notions of truth and error in favor of “sincerity,” and relationship with others, yet refuting error is very clearly a responsibility of those who say they represent God as His overseers. Many people resist the idea of ministers performing this part of their God-given duty. The minister must graciously bear up under such pressure and press on with the work given him by the Lord to strive to preserve and promote sound doctrine in the Church.

2:5. “blasphemed.” The Greek verb is *blasphemeo* (#987 βλασφημέω), see commentary on Mark 3:28, “blasphemies...blaspheme.”

2:13. We translated the verse in a similar fashion to many other versions; “looking for the blessed hope and appearing of the glory of our great God and Savior—Jesus Christ.” See *One God & One Lord*.

2:14. “in our stead.” From the Greek preposition *huper* (#5228 ὑπέρ). An alternate translation could read, “who gave himself in our place.” See Romans 5:6 commentary on “in place of the ungodly... for... in our place.”

3:2. “reasonable.” See note on 1 Timothy 3:3.

3:8. “this statement is trustworthy.” See note on 1 Timothy 1:15.

“to excel.” Literally, “to take the lead in” (Robertson, *Word Pictures*), “excel” is the meaning here (Lenski). Christians are not to be slackers when it comes to good works. We are to excel in them. I do not feel “devote” is the best translation, because it seems too exclusive. The NASB’s “engage in” seems too weak.

3:12. “be diligent.” Paul was telling Titus to come to meet him. “do your best” as in some versions, misses the point here, because that phrase would make it seem okay if Titus did not come but “did his best” to come. “make haste” may even be better than “be diligent” in this context.

3:14. “learn how.” When *maithano* (#3129 μαυθαίνω) is used with the infinitive, it is “learn how” not “learn that” (Lenski).

“excel.” (see Titus 3:8)

3:15. “are our friends” The Greek word we translate as “are...friends,” is *phileo* (#5368 φιλέω). It is hard to translate the Greek verb *phileo* in this context and keep the English as a verb. If we say, “love,” as most versions do, we lose the meaning of *phileo* here, and confuse it with *agape* love. *Phileo* love has a deep attachment, like the attachment of true friends, while *agape* love does not necessary have any feeling of attachment at all, which is why we can “love” (*agape*) our enemies. We could translate the word, “friendly to us” or “fond of us,” but these seem too weak. Also, the Greek verb *phileo* is in the present

tense. Given that, it seemed that using the phrase, “are... friends” was the best way to bring the meaning of the Greek into the English. For a more complete understanding of *phileo*, see the note on John 21:15.

