

# The LETTER of PAUL to TITUS

LAST GENERATION VERSION

Translation & Notes by Tim Warner

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## Chapter 1

### *Greeting*

**P**aul, slave of God and Emissary of Jesus Anointed according to the Faith<sup>1</sup> of God's chosen ones, and the full-knowledge of the truth which is according to devotion, 2 upon the Hope of permanent life which the non-lying God promised before ancient times,<sup>2</sup> 3 yet made His word clear at His own appointed times in the proclamation with which I was entrusted according to the decree of God our deliverer; 4 To Titus a genuine son according to the common Faith, grace, mercy, and peace from God the Father and the Master Jesus Anointed our deliverer.

### *Elders Appointed according to City*

5 I left you in Crete for this favor, so that you might set in order what is lacking and might designate Elders according to city,<sup>3</sup> just as I appointed you.

6 If anyone is unindictable, being a man of one woman,<sup>4</sup> having faithful children without accusation of being wild and insubordinate, 7 for a Supervisor must be unindictable, as an administrator of God, not self-willed, not indignant, not a drinker, non-violent, not greedy, 8 but rather hospitable, fond of goodness, sensible, just, holy, self-controlled, 9 upholding the faithful word according to the Teaching<sup>5</sup> so that he may be able also to implore in sound teaching, and to refute those who are contradicting.

### *The Threat from Jewish Mystics*

10 For there are also many insubordinate, empty-talkers, and deceivers, especially those out from the circumcision, 11 who must be silenced, who are subverting whole households, teaching what must not [be taught] for the benefit of dishonest gain. 12

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<sup>1</sup> The prepositional phrase *κατὰ πίστιν* lit. "in accord with the Faith" always refers to the biblical body of doctrine, not to "faith" in a generic sense. Here it is "the Faith of God's chosen ones," also called "the common Faith" in v. 4. See: Heb. 11:7; Heb. 11:13.

<sup>2</sup> Paul here referred to the Covenant which promised to Abraham and to his 'Seed' the Land as an everlasting inheritance.

<sup>3</sup> Under the supervision of the Apostles, there was only one local assembly in a given city to which all baptized Christians in that city belonged. The appointment of elders under the jurisdiction of the Apostles was over all Christians within that city.

<sup>4</sup> See notes on 1 Tim. 3:2

<sup>5</sup> The teaching of the Apostles

(Someone out from them – their own ‘prophet’ – said, “Cretans are always liars, evil wild-beasts, lazy gluttons.” 13 This witness is true). For this reason, refute them harshly, so that they<sup>6</sup> may be sound in the Faith, 14 not heeding Jewish fabrications<sup>7</sup> and commandments of men who are turning from the truth. 15 Everything is indeed clean<sup>8</sup> to those who are clean. But to the defiled and distrusting, nothing is clean. But their mind has also been defiled, and the conscience. 16 They claim to have seen God, yet with their deeds they disavow, being idolatrous and stubborn, and disqualified towards every good deed.

## Chapter 2

### *Instructions concerning Christian Conduct*

But you speak what is appropriate to sound teaching. 2 The older men are to be sober, serious, sensible, sound in the Faith, in love, in endurance. 3 The older women similarly [are to have] appropriately reverent behavior, not gossips, not having been enslaved to much wine, but teachers of the good 4 so that they may disciple the young women to be affectionate to their husbands and to their children, 5 sensible, pure, guards of the home,<sup>9</sup> good, submissive to their own husbands<sup>10</sup> so that the word of God should not be blasphemed. 6 Similarly, encourage the young men to be sensible concerning everything, 7 exhibit yourself as a model of good deeds, teaching with sincerity and incorruptibility 8 a sound, untarnished message, so that the opponent may be ashamed, having nothing bad to say about you all. 9 Slaves<sup>11</sup> are to be submissive to their own masters, to be agreeable in everything, not argumentative, 10 not pilfering, but displaying complete trustworthiness so that they might admire the teaching of God our savior in everything.

### *The Christian Life in a Nutshell*

11 For the grace of God shined upon all men, 12 training us, so that disavowing the irreverence and worldly desires, we should live sensibly, justly, and devoutly in the present age, 13 anticipating the joyful Hope, the appearance of the glory of the great God and our savior, Jesus Anointed, 14 who gave Himself for us so that He might release us from all lawlessness and purify for Himself a special people, zealous of good

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<sup>6</sup> The Christian households that were being subverted by the Jewish mystics

<sup>7</sup> Theories, stories, or doctrines not based on objective proof. See: Eph. 4:14; 1 Tim. 1:4; 1 Tim. 4:7; 2 Tim 4:4

<sup>8</sup> 1 Tim. 4:3-5

<sup>9</sup> οἰκουρούς literally, a guard of the home. The sense seems to be to manage and oversee the home well. This command does not forbid women from working outside the home as long as it does not interfere with her duty to manage the home well.

<sup>10</sup> 1 Peter 3:1-6

<sup>11</sup> The New Testament does not encourage slavery, but rather recognizes it as a reality within the Roman Empire, and instructs both slaves and masters regarding how best to represent the Anointed in this reality.

deeds. 15 Speak about these things, encourage, and refute with all authority. Let no one trivialize you.

### Chapter 3

Remind them to be submissive to rulers and authorities, to be obedient, to be prepared for every good deed, 2 to disparage no one, to be peaceful, tolerant, displaying gentleness towards all men.

#### *God's Abundant Mercy upon Us*

3 For we also used to be foolish, stubborn, being deceived, being slaves to various desires and lusts,<sup>12</sup> living in malice and envy, hateful, and hating one another. 4 But when the kindness and benevolence of God our savior appeared, 5 not from deeds of justice which we did, but according to His mercy He rescued us through the bath of rebirth<sup>13</sup> and renewal of the holy Breath,<sup>14</sup> 6 which He poured out upon us richly through Jesus Anointed our savior, 7 so that having been justified in His grace, we may become inheritors according to the hope of permanent life.

#### *Special Instructions for Titus*

8 The word is trustworthy, and concerning these things I want you to elaborate so that those who have trusted God might be mindful to maintain good deeds. These things are good and beneficial for men. 9 But stand apart from foolish inquiries and genealogies,<sup>15</sup> [from] arguments and legality disputes,<sup>16</sup> for these are useless and vain. 10 Reject a divisive man after a first and second warning, 11 having observed that such [a man] has been perverted and is sinning, being self-condemned.

12 Whenever I send Artemas or Tychicus to you, be diligent to come to me in Nicopolis, for I have decided to spend the winter there. 13 Be sure to send Zenas the lawyer and Apollos ahead of you so that nothing may be lacking to them. 14 Yet let our [people] also learn to maintain good deeds for urgent needs, so that they may not be unfruitful. 15 All those with me greet you. Greet our loved ones in the Faith. Grace be with all of you, Amen.

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<sup>12</sup> 1 Cor. 6:9-11

<sup>13</sup> Baptism: cf. John 3:3,5; Rom. 6:3-8; Eph. 5:26; Col. 2:11-14

<sup>14</sup> Cf. 1 Cor. 6:11

<sup>15</sup> The Jewish mystics as well as Gnostics had elaborate mythological genealogies concerning deities (Gnostics) or angels (Jewish mystics), both being adaptations of Greek mythology. Jewish mysticism can be found in some of the apocryphal books like the Book of Jubilees, and the so-called Book of Enoch which taught myths about angels procreating with women and producing hybrid children. (cf. Titus 1:14; Col. 2:17)

<sup>16</sup> The same Jewish mystics had imposed taboos concerning food, and had minute regulations concerning the festivals (cf. Col. 2:16; 1 Tim. 4:1-3).

## Titus

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To Titus, appointed head Supervisor of the assembly of the Cretians, written from Nicopolis of Macedonia.