

The Epistle of Paul to Titus

The Argument

When Titus was left in Creta to finish that doctrine which Paul had there begun, Satan stirred up certain which went about not only to overthrow the government of the Church, but also to corrupt the doctrine: for some by ambition would have thrust in them selves to be pastors: others, under pretext of Moses' Law brought in many trifles. Against these two sorts of men Paul armed Titus: first teaching him what manner of ministers he ought to chose, chiefly requiring that they be men of sound doctrine to the intent they might resist the adversaries, and among other things he noteth the Jews which put a certain holiness in meats and such outward ceremonies, teaching them which are the true exercises of a Christian life, and what things appertain to every man's vocation. Against the which, if any man rebel or else doeth not obey, he willeth him to be avoided.

Chapter 1

5 He adviseth Titus touching the government of the Church.
7 The ordinance and office of ministers. 12 The nature of the Cretians, and of them which sow abroad Jewish fables and inventions of men.

Paul a [^]servant of God, and an Apostle of JESUS CHRIST, according to the ^afaith of God's elect and the knowledge of the truth, which is according to godliness,

2 Under the hope of eternal life, which God that can not lie, hath ^bpromised before the ^{*}world began:

3 But hath made his word manifest in due time through the preaching, which is ^{*}committed unto me, according to the commandment of God our [^]Saviour:

4 To Titus *my* natural ^dson according to the common faith, Grace, mercy *and* peace from God the Father, and *from* the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Creta, that thou shuldest continue to redress the things that remain, and shuldest ordeine Elders in every city, as I appointed thee,

6 ^{*}If any ^ebe unreprouable, the husband of one wife, having faithful children, which are not slandered of riot, neither are disobedient.

7 For a bishop must be unreprouable, as ^fGod's steward, not [^]forward, not angry, not given to wine, no striker, not given to filthy lucre,

8 But harberous, one that loveth [^]goodness, wise, ^grighteous, ^hholie, temperate,

9 Holding fast the faithful word according to doctrine, that he also may be able to exhort with wholesome doctrine, and improve them that say against it.

10 For there are many disobedient and vain talkers and deceivers of minds, chiefly they of the ⁱCircumcision,

11 Whose mouths must be stopped, which subvert whole

1 [^]Or, minister.

1 a That is, to preach the faith, to increase their knowledge, to teach them to live godly that at length they may obtain eternal life.

2 b Hath willingly, and of his mere liberality promised without foreseeing our faith or works as a cause to move him to this free mercy.

2 ^{*}Rom. 16.25, Eph. 3.9, Col. 1.26, 2 Tim. 1.10, 1 Pet. 1.20.

3 ^{*}Gal. 1.1.

3 c Who both gives life, and preserves life.

4 d In respect of faith which was common to them both, so that hereby they are brethren: but in respect of the ministry Paul begate him as his son in faith.

6 ^{*}1 Tim. 3.2.

6 e That is, without all infamy whereby his authority might be diminished.

7 f Who has the dispensation of his gifts.

7 [^]Or, self-willed.

8 [^]Or, good men.

8 g Toward men.

8 h Towards God.

10 i Which were not only the Jews, but also the Hebionites, and Cherinthian's heretics, which taught that the Law must be joined with Christ.

houses, teaching things, which they ought not, for filthy lucre's sake.

12 One of them selves, *even* one of their own ^kprophets said, The Cretians *are* always liars, evil beasts, slow bellies.

13 This witness is true: wherefore rebuke them sharply, that they may be sound in the faith,

14 And no taking heed to ^{*}Jewish fables and commandments of men, that turn from the truth.

15 Unto the pure ^{*}are all things pure, but unto them that are defiled, and unbelieving, *is* nothing pure, but even their minds and consciences are defiled.

16 They profess that they know God, but by ^lworks they deny *him*, and are abominable and disobedient, and unto every good work reprobate.

Chapter 2

2 He commendeth unto him the wholesome doctrine, and telleth him how he shall teach all degrees to behave them selves, 11 Through the benefit of the grace of Christ.

But speak thou the things which become ^awholesome doctrine, 2 That the Elder men be sober, honest, discrete, sound in the faith, in love, and in patience:

3 The Elder women likewise, that they be in such behavior as becometh holiness, not false accusers, not given to much wine, *but* teachers of honest things,

4 That they may instruct the young women to be sober minded, that they love their husbands, that they love their children,

5 *That they be* discrete, chaste, ^bkeeping at home, good and ^{*}subject unto their husbands, that the word of God be not evil spoken of.

6 Exhort young men likewise, that they be sober minded.

7 Above all things shewe thy self an ensample of good works with uncorrupt doctrine, with gravity, integrity,

8 *And* with the wholesome word, which can not be reproved, that he which withstandeth, may be ashamed, having nothing concerning you to speak evil of.

9 ^{*}Let servants be subject to their masters, and please *them* in all things, not answering again,

12 k He calls Epimenides the Philosopher, or Poet, whose verse he here recites, a Prophet, because the Cretians so esteemed him: and as Laertius writes, they sacrificed unto him as to a God, forasmuch as he had a marvelous gift to understand things to come: which thing Satan by the permission of God has opened to the infidels from time to time, but it tums to their greater condemnation.

14 ^{*}1 Tim. 1.4.

15 ^{*}Rom. 14.20.

16 l Forasmuch as they stay at things of nothing, and pass not for them, that are of importance, and so give themselves to all wickedness.

Chapter 2

1 a Wherewith our souls are fed and maintained in health.

5 b Not running to and fro without necessary occasions, which is a sign of lightness.

5 ^{*}Eph. 5.22.

9 ^{*}Eph. 6.5, Col. 3.22, 1 Pet. 2.18.

10 Neither pykers, but that they shewe all good faithfulness, that they may adorn the doctrine of God our Saviour in all things.

11 *For the grace of God, that bringeth ^csalvation unto all men, hath appeared,

12 And teacheth us that we should deny ungodliness, and worldly lusts, and that we should live soberly and righteously, and godly in this present world,

13 Looking for the blessed hope, and appearing of the glory of the mighty God, and of our Saviour Jesus Christ,

14 Who gave him self for us, that he might redeem us from all iniquity, and purge us *to be* a ^dpeculiar people unto him self, zealous of good works.

15 These thing speak, and exhort, and rebuke with all ^eauthority. See that no man despise thee.

Chapter 3

1 Of obedience to such as be in authority. 9 He warneth Titus to beware of foolish and unprofitable questions, 12 Concluding with certain private matters, 15 And salutations.

Put them in remembrance that they ^abe subject to the Principalities and Powers, and that they be obedient, and ready to every good work,

2 That they speak evil of no man, that they be no fighters, *but* soft, shewing all meekness unto all men.

3 ^bFor we our selves also were in times past unwise, disobedient, deceived, serving the lusts and divers pleasures, living in maliciousness & envy, hateful, and hating one another.

4 But when the bountifulness and love of God our Saviour toward man appeared,

11 *1 Cor. 1.5, Col. 1.23.

11 c Of what condition or state soever they be.

14 d Most dear and precious.

15 e As becomes the ambassadors of God.

Chapter 3

1 *Rom. 13.1, 1 Pet. 2.13.

1 a Although the rulers be infidels, yet we are bound to obey them in civil policies, & where as they command us nothing against the word of God.

3 *1 Cor. 6.11.

3 b For let us consider what we ourselves were when God showed us favor.

5 *Not ^cby the works of righteousness, which we had done, but according to his mercy he saved us, by the ^dwashing of the new birth, and the renuing of the holie Ghost,

6 Which he shed on us abundantly, through Jesus Christ our Saviour,

7 That we, being justified by his grace, should be made heirs according to the hope of eternal life.

8 That *is* a true saying, and these things I will thou shuldest affirm, that they which have believed in God, might be careful to shewe forth good works. These things *are* good and profitable unto men.

9 *But stay foolish questions, and genealogies, and contentions, and brawlings about the Law: for they are unprofitable and vain.

10 ^eReject him that is an heretic, after once or twice admonition, 11 Knowing that he that is such, is ^fperverted, and ^gsinneth being damned of his own self.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come to me unto Nicopolis: for I have determined there to winter.

13 Bring Zenas ^hthe expounder of the Law, and Apollos on their journey diligently, that they lack nothing.

14 And let ours also learn to shewe forth good works for necessary uses that they be not unfruitful.

15 All that are with me, salute thee. Greet them that love us in the faith. Grace *be* with you all, Amen.

To Titus, elect the first bishop
of the Church of the Cretians,
written from
Nicopolis in Macedonia.

5 *2 Tim. 1.9.

5 c God does not justify us for respect of anything, which he sees in us, but does prevent us with his grace and freely accepts us.

5 d Baptism is a sure sign of our regeneration, which is wrought by the holie Ghost.

9 *1 Tim. 1.4 and 4.7, 2 Tim. 2.23.

10 e This commandment is given to the minister, and so particularly to all men to whom the sword is not committed, but else the magistrate, whose chief office is to maintain God's glory in his Church, ought to cut off all such rotten and infectious members from the body.

11 f So that there is no hope of amendment.

11 g Willingly, and wittingly.

13 h It is probable, that he was an interpreter of the Law of Moses, as Apollos, & c.