

Chapter 1

Argument and Division of the Chapter

The salutation having been communicated first, he commits the examination of the whole church of Crete to his faithful disciple and assistant [Titus], and places the pastors of all the towns under him, and teaches at length what sort of men they ought to be. There are two parts to the chapter: the former, up to verse 5, has a brilliant introduction in which Paul gives an account of his vocation with the most exquisite words.

The latter part, from verse 4 to the end of the chapter, deals with the organization of the church and the duty [*officio*] of the teachers.

The First Part of the Text [Titus 1:1–4]

Παῦλος δοῦλος θεοῦ, 1. Paul, the servant of God,
Απόστολος δὲ Ἰησοῦ Χριστοῦ and also an Apostle of Jesus
κατὰ πίστιν ἐκλεκτῶν θεοῦ, καὶ Christ, according to the faith of
ἐπίγνωσιν ἀληθείας τῆς κατ' God's elect, and the knowledge
εὐσέβειαν. of the truth that is according to
piety.

Ἐπ' ἐλπίδι ζωῆς αἰωνίου ἣν 2. In the hope of eternal life,
ἐπηγγείλατο, ὁ ἀψευδῆς θεός, which He has promised, God
πρὸ χρόνων αἰωνίων. who knows not how to lie, before
eternal times.⁵

Ἐφάνερωσε δὲ καιροῖς ἰδιοῖς 3. And in His own times
τὸν λόγον αὐτοῦ,² ἐν κηρύγματι He has manifested His word
ὃ ἐπιστεύθη ἐγὼ κατ' ἐπιταγὴν through the preaching that was
τοῦ σωτῆρος ἡμῶν θεοῦ. committed to me according to
the assignment of God our Savior.

<p>Τίτω γνησίῳ τέκνῳ κατὰ κοινήν πίστιν χάρις, ἔλεος, εἰρήνη³ ἀπὸ θεοῦ πατρὸς, καὶ Κυρίου Ἰησοῦ Χριστοῦ, τοῦ σωτήρος ἡμῶν.</p> <p>Notes in text.⁵</p>	<p>4. To Titus, my true son ac- cording to a common faith, grace, mercy, peace from God the Father and our Lord Jesus Christ, our Savior.</p>
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Analysis and Explanation of the First Part

Here again the three customary parts of Introductions, conspicuous in the Pauline Epistles, come together, namely: (1) the Subscription, (2) the Inscription, (3) the Salutation. The Subscription consists of fine words, by which Paul wished both to obtain good will and to establish his authority, because this Epistle, which we ought to esteem highly on account of an author of so great a name, was written not only for the sake of Titus, who already both knew and honored the Apostle as his teacher, but also for our sake. These words of the Apostle are: *“Paul, the servant of God, and also an Apostle of Jesus Christ, according to the faith of God’s elect, and the knowledge of the truth that is according to piety”* (v. 1).

These, Paul’s epithets, are his badges of honor. He calls himself a servant lest he should seem to have pursued either this writing, or his whole office [*munus*] of teaching, on his own impulse; but it should be

5 Verse 2 (English): varies a little from the Vulgate, and also from the version quoted below: “In the hope” (in spe) instead of “Unto the hope” (in spem), “who knows not how to lie” (qui mentiri nescit) instead of “who does not lie” (qui non mentitur), and “before eternal times” (ante tempora aeterna) instead of “before the times of the world” (ante tempora saecularia) are the significant differences.

Verse 3 (Greek): the preceding half-sentence shows a few differences between Balduin’s Greek text and modern critical texts [WH and NA28 consulted], which have the separable nu at the end of Ἐφάνέρωσε, an acute accent instead of a grave in ἰδιοῖς, and a smooth breathing mark instead of a rough on αὐτοῦ.

Verse 4 (Greek): Modern critical texts read χάρις καὶ εἰρήνη instead of χάρις, ἔλεος, εἰρήνη. In the Latin column, Balduin translates the Greek text rather than just quoting the Vulgate, which also has only “grace and peace” (gratia et pax). Balduin addresses this difference below.

believed that he did this by the command and instigation of his Lord, to whom should redound everything that ought to be expected from this work, whether glory or ignominy. He calls himself a servant of God, at which point it must be understood that one can be a servant of God in three ways: (1) through creation, in which way every creature is servile to God, because it serves to the glory of God, and has been created by God for the use of others. In this way God is said to produce the green plant for the service of men (Ps. 104:14), and Paul teaches that the whole creation has been subjected to the servitude of vanity (Rom. 8:20). (2) Through regeneration, which is a servitude only of the faithful, who serve God in holiness and righteousness all the days of their life (Luke 1[:75]). Thus Jerome writes on this text, “He is a servant of God, who is not a servant of sin. ‘For everyone who commits sin is a servant of sin’” (John 8:34). (3) Through deputation or administration [*ministerium*], in which way Moses is called the servant of God (Deut. 34:5, Josh. 1:2), and Christ Himself (Isa. 42:1, 44:21, 53:11). Our Paul calls himself a servant of God in this third sense, that is, one sent as His minister in order to teach the Gospel and plant churches.

Now, this is a general term that belongs also to the Prophets, and whomever has been sent as an ambassador of God, so he adds something more specific when he calls himself an Apostle of Jesus Christ, that is, a man sent directly by Christ to teach the Gospel among Jews and Gentiles. He accordingly limits that service of God to a particular aspect, namely that of the Apostolic function, which was the service of a very small number of people. Thus he says, “Paul, the servant of God, and also an Apostle of Jesus Christ,” where the particle δὲ, “and also,”⁶ is διορθωτικὴ [that is, corrective], for it corrects what seemed to be said in a meaner sense, in order that the meaning might be, “Indeed, I am a servant of God, but also⁷ an Apostle of Jesus Christ, so that no one might understand my service to be something lowly and mean, but might hold it to be such a service as is shared by only a few.” Phil. 2:8 is

6 The equivalent Latin term he cites is *autem*.

7 The primary meaning of δὲ (and the Vulgate *autem*) is adversative, and Balduin is referring to that here.

said of Christ in almost the same sense: “He humbled Himself, having become obedient to death”; then lest this should seem too servile, it adds, “and also the death of the cross,” which is indeed an ignominious death, but is nevertheless esteemed as salutary and divine, because of the redemption of the human race. These words were chosen in order that the world’s judges might seem to be more noble than Him (something Jerome writes on this text) on account of the kings whom they serve, and the dignity with which they are puffed up. So also the Apostle, claiming for himself a dignity that is great among Christians, marked himself from the beginning with the title “Apostle of Christ,” that by it he might cow readers with the authority of the name, indicating that all who believe in Christ should be subject to him.

And now Paul’s Apostleship is described according to all four kinds of causes. The Efficient Cause is Jesus Christ, whose Apostle he calls himself. The Material Cause is noted by the added clause, “according to the faith of God’s elect,” *etc.*, where the “according to” (*secundum*) is the same as “with respect to” (*circa*), as in Rom. 8:5: “Those who walk according to (*secundum*) the flesh, do the things that are of the flesh.” That is, those who have been occupied with respect to (*circa*) fleshly things, or with respect to (*circa*) the desires of the flesh. Chrysostom understood “faith” to mean “committal,”⁸ as did Theophylact, as if the meaning were, “God’s elect have been entrusted or committed to me; ‘I have received this dignity not because of deeds done righteously, nor from labors and sweat, but it is entirely of His favor, who entrusted them to me.’”⁹ But we take “faith” here to mean “saving faith,” by which we believe in Christ, which he calls “the faith of the elect,” which is the principal requirement of election,¹⁰ for “he elected us... in belief (*fide*) of the truth” (2 Thess. 2:13), and is the universal mark of the elect, who are not found outside the assembly of the faithful. The Apostle

8 The Greek πίστις can also mean “that which is entrusted, a trust.”

9 “I have received... entrusted them to me” is a direct quotation of the Chrysostom excerpt featured in the *Glossa Ordinaria* for Titus 1:1.

10 The Latin is, *praecipuum requisitum electionis*. This wording hints at the *intuitu fidei* view of election that he articulates in Question 4 on this portion of the text.

In the Greek text ἔλεος, mercy, is inserted between “grace” and “peace,” as in the other Epistles to Timothy, for since Paul takes both men as his own sons, he also shows his greater affection to both. Now the augmentation of the language in this Salutation should be noted, for “grace” signifies the benevolent love of God toward us, and the mercy that is bestowed upon our miseries flows from this, and mercy eventually produces peace of conscience; and these three have their origin from God the Father, but their foundation is in Christ the Savior, who brought it about by His merit and obedience that God might be benevolent to us, might be moved by our distresses, and might still our conscience.

Questions from this Part of the Chapter

Question 1

Why does St. Paul call himself the servant of God in v. 1, when elsewhere (Gal. 4:7) he treats “servant of God” and “son of God” as opposites?

Answer: Servitude, as it is generally understood, is opposed to liberty, for it is an institution of the law of the pagans, by which one is subjected, against nature, to the lordship of another. But when it is attributed to a man with respect to God, it rarely differs from liberty. For the servitude of God is either common or particular. The common kind is either lawful or unlawful. Lawful servitude is the condition of all men, for all owe obedience and subjection to God. “For you are slaves of the one whom you obey” (Rom. 6:16). We are all such servants of God in four ways: (1) by the law of birth, inasmuch as those who are born from slaves and servants are called slaves (Ex. 21:4). And thus from our birth we have all been subjected to God, from whom, through our parents, we have received our life and fortunes. This is the way some understand what Paul writes in 2 Timothy 1:3, that he “serves God from his ancestors.” (2) By the law of captivity or war, just as Daniel and his associates were made slaves of Nebuchadnezzar, by whom they were led away into captivity, and were handed over to the instruction of the

Chaldaeans (Dan. 1:4). In the same way, all of us have been freed from Satan's captivity and redeemed by the precious blood of the spotless Lamb, and by this name have all become slaves of Christ (1 Pet. 1:19), of whose servitude Paul admonishes us in 1 Cor. 6:20. (3) By the law of poverty, doubtless, in the same way as the Egyptians, pressed hard by famine, were offering their servitude to Pharaoh in order that they might have necessary provisions (Gen. 47:19). So also we have brought nothing into the world. Whatever we possess, we have received from God, whom therefore we serve not undeservedly. (4) By the law of weakness, because we are certainly not able to govern ourselves. Thus we serve God as our superior, on whose will and counsels we depend. Accordingly, all men are God's slaves, whether they are pious or impious; and this is a lawful servitude that, because it is done willingly and from the mind, is liberty: for to serve God in this fashion is to rule.

The unlawful servitude of God is when someone does indeed obey the Lord's commands, but not out of the mind's inclination, nor with a free spirit, but as coerced; or even from fear of punishment or hope of rewards, which is mercenary behavior. Servitude of this kind is opposed to τῆ υἰοθεσίᾳ (adoption) as a slave and a son (Gal. 4:7), a slave and a friend (John 15:15), and the spirit of servitude and of [adoption]¹⁴ (Rom. 8:15) are opposed, for it is not in men who are reborn, but who are carnal, who hate and flee God. Paul in this passage calls himself the servant of God according to neither kind of servitude. His own servitude of God is that of certain persons who act in the place of God on earth, and through whom God deals with men, as through His vicars and legates. In this sense the very Son of God was a servant of God (Isa. 41:9, 43:10, 49:6, 53:11), Moses the leader of the people is called a servant of God (Deut. 34:5, Jos. 1:2), and Obadiah the prophet of the Lord received a name from servitude,¹⁵ for a servant is obedient. Our Paul too is a servant of God in this way, by reason of his ministry and Apostleship, in which embassy he is engaged for the sake of Christ (2 Cor. 5:20).

14 Read *adoptionis* instead of *timoris* (fear).

15 In *Hebrew* the name Obadiah means "servant of the Lord."

Question 2

Why does St. Paul call himself the servant of God in this passage, but elsewhere (Rom. 1:1) the servant of Christ?

Answer: Theophylact replies, “He used these titles indiscriminately; sometimes, for instance, ‘servant of Christ,’ but ‘Apostle of God’; and vice-versa; for he knows no difference between the Father and the Son.” And Theodoret: “He calls himself without discrimination the servant, sometimes indeed of Christ, but sometimes of God; for he knows that the name is shared.” And Jerome: “If the Father and the Son are one, and he who believes in the Son believes also in the Father, then the servitude of the Apostle Paul also should be referred indifferently either to the Father or to the Son.” Hence it has happened that some refer the word “God” in this passage to the whole Trinity, because Paul’s Apostleship is a work of the whole Trinity in common, although he is called an Apostle of Jesus most especially, because he was called immediately by Christ (Acts 9:3ff.); because the will of Christ and of God is still the same in calling Paul, which is why it is written that he was called through Jesus Christ and through God the Father (Gal. 1:1), and “an Apostle of Jesus Christ according to the will of God” (2 Cor. 1:1, Eph. 1:1), and “according to the command of God” (1 Tim. 1:1), all of which things indicate the identity of the Father with the Son in this shared work. For whatever Christ teaches the Apostle, and commands him to do, that also is pleasing to the Father, as He Himself says: “The speech that you have heard is not mine but the Father’s who sent Me,” (John 14:24), and “All that the Father has is mine” (John 16:15).

Question 3

Does no one have faith except for the elect, because faith is said (v. 1) to be of God’s elect?

Answer: Indeed the Calvinists want it to be thus. They say that faith is an exclusive trait of the Elect, nor do they think it can be lost. On this,

Theological Aphorisms from this Part of the Chapter

1. The peculiar property of ministers is the ministry (*munus*) of the Word, if not to make his hearers learned, at least to lead them to faith and the knowledge of the truth, by the example of Paul in verse 1. For faith is not a trait of all (2 Thess. 3:2), nor is the knowledge of divine truth natural, but both are kindled through the Word. Thus it is written that faith is from hearing (Rom. 10:17), and God is said to sanctify us in truth through the Word (John 17:17). Also the Lord uses the works of ministers in this way, which is why men are said to believe through their word (John 17:20). Therefore he has discharged his office (*munus*) properly who teaches in such a way that faith in Christ is born and grows in the souls of his hearers, and the end of faith, which is the salvation of the soul, ensues at last.

2. Faith is a trait of the elect (v. 1). From this there are two *πορίσματα* (corollaries). One is that not all men are elect, because faith is not a trait of all, but “however many were ordained to eternal life” are said to believe (Acts 13:48). The other is that anyone can be certain of his salvation as long as he holds fast faith and a good conscience, for these are the marks of the elect, by which they are distinguished from those who are false. This is why Paul commands Timothy to hold fast “faith and a good conscience” (1 Tim. 1:19).

3. Saving faith consists in the knowledge of the truth (v. 1). Thus Paul in another passage connects the salvation of men and the knowledge of the truth (1 Tim. 2:4). Now that knowledge of the truth is the knowledge of Christ; that is why Christ is said to justify many by means of His knowledge (Isa. 53:11). Elsewhere it is called “knowledge of salvation” (Luke 1:77). It follows from this that they do not have saving faith who have not been properly instructed concerning Christ, or who go astray in other chief doctrines pertaining to celestial truth. For faith is one connective thing that requires knowledge of all the articles of the faith. From this it is easily settled, what should be concluded concerning the salvation of the Sacramentarians, the Anabaptists, the

Papists, and the like, who think correctly in certain areas, but stray from the truth in very many.

4. Theological wisdom surpasses all the arts and sciences because it has an object that is by far the noblest, namely “the truth that is according to piety” (v. 2). Dialectic, Astronomy, Geometry, Music, Jurisprudence, and indeed, any skill or discipline you like, has its truth, and first principles of the kind that require no extended demonstration, but nevertheless have nothing about piety, that is, nothing about faith in Christ, nothing about the love of the perfect God and your neighbor. For piety consists in these two things. Only Theology teaches these things from the prophetic and Apostolic Scriptures, and from this teaching alone is the hope of everlasting life. It behooves us, then, as we are commanded elsewhere to strive after the better gifts (1 Cor. 12:31), accordingly to choose the better and more useful sciences in which our zeal may be employed. So then, let us be wary of the truth of the other arts and disciplines, lest we should be infants in that celestial wisdom which is occupied with piety, and outmaneuvered by the wiles of the heretics. And because of this threat, let no one at all, in whatsoever walk of life, be so estranged from piety that he devotes no time or labor to the recognition of this truth.

5. The celestial teaching does not consist in the subtlety of disputations, but in true piety; thus is it called “the truth that is according to piety.” Therefore anyone may make progress in this study, with the result that his whole life testifies concerning his growth. For they are surely unworthy whose life suggests nothing of piety, who make any boast about their understanding of this truth. For St. Paul writes about them below, that they confess that they know God, but deny it with their deeds (Tit. 1:16), and he shows that men are theologians not by words, but by deeds, men who know the experience of virtues more than the vaunting of virtues, who do not say great things, but live as servants and worshipers of God, as Cyprian once said of the philosophers in his sermon on the good of suffering [*De bono patientiae*].

6. The reward of true piety is eternal life (v. 2), for it has the promise of this life and the future life (1 Tim. 4:8). For although eternal life is the gift of God (Rom. 6:23), nevertheless God permits no one to be