
The Epistle of Paul the Apostle to TITUS

an expositional study by
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TITUS "PREVIEW"

A reference book that is an essential in any study that involves the Apostle Paul, whether his epistles or his activities and speeches in the Acts of the Apostles, is the masterful history "The Life and Epistles of St. Paul", written in the 19th Century by the Rev. W. J. Conybeare, MA, and the Very Rev. J. S. Howson, DD.

For what it's worth, this is my all time favorite Christian publication! I have studied the book twice and read parts of it many times.

From the first paragraph of Conybeare and Howson's introduction: "The purpose of this work is to give a living picture of St. Paul himself, and of the circumstances by which he was surrounded."

Actually, they did far more than that modest sentence indicates. Either Conybeare or Howson (or both of them) personally walked and sailed everywhere that the Apostle traveled! Their account is a great travelogue, an historical tour-de-force, and an insightful Christian analysis and examination of Paul's ministry. Included in the book are the authors' own translations from the Greek of Paul's inspired writings! The excerpt below will give you an indication to the depth of thought and careful consideration that went into all their writing.

The book used to be published by Wm. B. Eerdmans Publishing Co. of Grand Rapids, Michigan, USA. They have published both hard cover and paperback editions, but they tell me now that it's out of print.

The following is from "The Life and Epistles of St. Paul", by W. J. Conybeare and J. S. Howson, Appendix II

ON THE DATE OF THE PASTORAL EPISTLES

Before we can fix the time at which these Epistles [1 Timothy, 2 Timothy, Titus] were written, we must take the following data into account.

1. The three Epistles were nearly contemporaneous with one another. This is proved by their resembling each other in language, matter, and style of composition, and in the state of the Christian Church which they describe: and by their differing in all the three points from all the other Epistles of St. Paul. Of course the full force of this argument cannot be appreciated by those who have not carefully studied these Epistles; but it is now almost universally admitted by all who have done so, both by the defenders and impugnors of the authenticity of the Pastoral Epistles. Hence, if we fix the date of one of the three, we fix approximately the date of all.
2. They were written *after* St. Paul became acquainted with Apollos, and therefore *after* St. Paul's first visit to Ephesus. (See Acts 28:24 and Titus 3:3).
3. Hence, they could not have been written till after the conclusion of that portion of his life which is related in the Acts; because there is no part of his history, between his first visit to Ephesus and his Roman imprisonment, which satisfies the historical conditions implied in the statements of any one of these Epistles. Various attempts have been made, with different degrees of ingenuity, to place the Epistles to Timothy and Titus at different points in this interval of time; but all have failed even to satisfy the conditions required for placing any single Epistle correctly. And no one has ever attempted to place all three *together*, at any period

of St. Paul's life before the end of his first Roman imprisonment; yet this contemporaneousness of the three Epistles is a necessary condition of the problem.

4. The Pastoral Epistles were written not merely after St. Paul's first Roman imprisonment, but *considerably* after it. This is evident from the marked difference in their style from the Epistle to the Philippians, which was the last written during that imprisonment. So great a change of style (a change not merely in the use of single words, but in phrases, in modes of thought, and in method of composition) must require an interval of certainly not less than four or five years to account for it. And even that interval might seem too short, unless accompanied by circumstances which should further explain the alteration. Yet five years of exhausting labour, great physical and moral sufferings, and bitter experience of human nature, might suffice to account for the change.
5. The development of Church organisation implied in the Pastoral Epistles leads to the same conclusion as to the lateness of their date. The detailed rules for the choice of presbyters and deacons, implying numerous candidates for these offices; the exclusion of new converts (neophytes) from the presbyterate; the regular catalogue of Church widows (1 Tim. 5:9; are all examples of this.
6. The Heresies condemned in all three Epistles are likewise of a nature which forbids the supposition of an early date. They are of the same class as those attacked in the Epistle to the Colossians, but appear under a more matured form. They are apparently the same heresies which we find condemned in other portions of Scripture written in the latter part of the Apostolic age, as, for example, the Epistles of Peter and Jude. We trace distinctly the beginnings of the Gnostic Heresy, which broke out with such destructive power in the second century, and of which we have already seen the germ in the Epistle to the Colossians.
7. The preceding conditions might lead us to place the Pastoral Epistles at any point after AD 66, i.e., in the last thirty-three years of the first century. But we have a limit assigned us

in this direction, by a fact mentioned in the Epistles to Timothy, viz., that Timotheus was still a young man (1 Tim. v:2; 2 Tim 2:22) when they were written. We must, of course, understand this statement relatively to the circumstances under which it is used: Timotheus was young for the authority entrusted to him; he was young to exercise supreme jurisdiction over all the Presbyters (many of them old men) of the Churches of Asia. According to even modern notions (and much more according to the feelings of antiquity on the subject), he would still have been very young for such a position at the age of thirty-five.

Now Timotheus was (as we have seen, pp. 156 and 203) a youth still living with his parents when St. Paul first took him in AD 51 as his companion (Acts 16:1-3). From the way in which he is then mentioned (compare with 2 Tim. 1:4), we cannot imagine him to have been more than seventeen or eighteen at the most. Nor, again could he be much younger than this, considering the part he soon afterwards took in the conversion of Macedonia (2 Cor. 1:19). Hence we may suppose him to have been eighteen years old in AD 51. Consequently, in AD 68 (the last year of Nero), he would be thirty-five years old.

8. If we are to believe the universal tradition of the early Church, St. Paul's martyrdom occurred in the reign of Nero. Hence, we have another limit for the date of the Pastoral Epistles, viz., that it could not have been later than AD 68, and this agrees very well with the preceding datum.

It will be observed that all the above conditions are satisfied by the hypothesis adopted in Chapter XXVII, that the Pastoral Epistles were written, the first two just before, and the last during, St. Paul's final imprisonment in Rome.

Introduction to the Study of Titus

I can't do better than to start off with the brief introduction of Conybeare and Howson to the Epistle to Titus.

From "The Life and Epistles of St. Paul" by W. J. Conybeare and J. S. Howson.

"From Ephesus he [Paul] soon afterward made an expedition to Crete. It can scarcely be supposed that the Christian Churches of Crete were first founded during this visit of St. Paul; on the contrary, many indications in the Epistle to Titus show that they had already lasted for a considerable time.

“But they were troubled by false teachers, and probably had never yet been properly organised, having originated, perhaps, in the private efforts of individual Christians, who would have been supplied with a centre of operations and nucleus of Churches by the numerous colonies of Jews established in the island.

“St. Paul now visited them in company with Titus, whom he left in Crete as his representative on his departure. He himself was unable to remain long enough to do what was needful, either in silencing error, or in selecting fit persons as presbyters of the numerous scattered Churches, which would manifestly be a work of time.

“Thus, Titus was left at Crete in the same position which Timotheus had occupied at Ephesus during St. Paul's recent absence; and there would, consequently, be the same advantage in his receiving written directions from St. Paul concerning the government and organisation of the Church ... Accordingly, shortly after leaving Crete, St. Paul sent a letter to Titus, the outline of which would equally serve for that of the preceding Epistle [1 Timothy].

“But St. Paul's letter to Titus seems to have been still further called for, to meet some strong opposition which that disciple had encountered while attempting to carry out his master's directions. This may be inferred from the very severe remarks against the Cretans which occur in the Epistle, and from the statement, at its commencement, that the very object which its writer had in view, in leaving Titus in Crete, was that he might appoint Presbyters in the Cretan Churches; an indication that his claim to exercise this authority had been disputed.

“This epistle seems to have been dispatched from Ephesus at the moment when St. Paul was on the eve of departure on a westward journey, which was to take him as far as Nicopolis (in Epirus) before the winter.”

[End of Conybeare and Howson quotation.]

One of the most interesting and useful features of the Epistle to Titus is what it teaches about the Christian way of life. The letter serves as a succinct outline of the obligations for holy living, devotion to God, and love and graciousness toward other people. The examples of the spiritual character of godly church leaders, gracious and grace-filled Christian senior citizens, and serious and motivated young people, are as clearly drawn here as anywhere else in the Bible.

This epistle is a good place to learn a great deal about God's plan for your life, and why the Lord requires certain thinking and behavior from believers.

For example, the young woman of chapter 2 is to be taught certain specific things (by the older woman). The things she learns will certainly help her in her daily life with her husband and children. But the most important thing is that her life be such a testimony that “the word of God be not slandered”!

Titus himself is told to be an example, that “he that is in opposition have no evil thing to say of you”. Not that you can keep people from talking, but the idea is not to give them ammunition.

They the servant is given commands about his work for his master, to be obedient, not to talk back, not to steal. Why? Not just that he may be a good witness to his employer, but that he may “adorn the gospel” of the Lord!

So, “how then am I to live, Lord?” If I follow these three principles, that my life brings no disrepute on the Lord, gives enemies no evil thing to say, and decorates the Gospel - well, that's pretty hard to slide around!

And suppose you have a decision to make about some activity that you are planning, whether it is in the Lord's will. Just apply the principles of Titus 2 to help make the decision. Does the activity bring slander on God, does it give enemies of the Gospel something to criticize, does it “adorn the Gospel”? This makes it a lot easier to make decisions in gray areas.

In this study we will take a close view of each word and statement. But there is a “near field” and a “far field” approach to the Word of God. We must study microscopically; but we must then zoom out, use our peripheral vision, to see the landscape of the whole context of Scripture. And the memory work I suggested was aimed at helping us keep our minds on the overall context.

Here are some of the aims of this Titus series:

To learn how Christians are supposed to operate in the Christian life.

To see some things about the operation of a local church, such as how church leaders are identified and qualified.

To observe how certain serious church problems are handled, particularly involving false teaching and sins of the tongue.

To gain an insight into the character, background, and motivation of Christian Jews of the 1st Century, who were struggling mightily with how to correlate their ancient Judaic teachings and practices with the new Christian doctrines they were being asked to consider.

To examine the relationships between Jewish and Gentile Christians in an environment of polar extremes in culture. This study will help in understanding other New Testament books (such as Romans and Galatians) where the Jewish and Gentile cultures collide.

Titus, Chapter 1

Titus 1:1

Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

"Paul": the Apostle, author of this letter. This is one of the pastoral epistles written late in Paul's ministry. He had recently been on the island of Crete with Titus and had departed, leaving Titus with a difficult but a very necessary mission, to begin the establishing and building up of local churches on Crete.

Topic: Paul

"a servant of God": (doulos theou) "a slave belonging to God". Paul was bent to God's authority and basked in His sovereignty, as shown in the preamble of several of his epistles.

"and an apostle of Jesus Christ": (apostolos) [parentheses indicate Greek, transliterated for the e-mail text format.]

The word "apostle" (apostolos), means "an ambassador; one who is sent; a delegated authority." The word was used for high-ranking naval officers in classical Greek times.

An apostle of Jesus Christ was the highest ranking official among the Christian churches of the first century, 1 Cor. 12:28.

Apostles of Jesus Christ were appointed by God the Father for the purpose of establishing churches and spreading new truth, Eph. 3:1-10.

There were both the spiritual gift and office of apostleship. The spiritual gift was the divine enabling to function as an apostle, Eph. 4:11, 1 Cor. 28,29.

The office of apostleship was the authority to function as an apostle, Rom. 1.5, ACTS 1:25, GAL. 2:8.

The Qualification of an Apostle

An apostle had to have the spiritual gift of apostleship. The gift was provided by Jesus Christ after His ascension into Heaven, Eph. 4:8-11. The gift was imparted by the Holy Spirit on the Day of Pentecost, 1 Cor. 12:11; Acts 2.

The apostle received his gift and office by the sovereign decision of God the Father, 1 Cor. 1:1; 12:18; Eph. 1:1; Col. 1:1.

The apostle had to have been an eyewitness of the resurrected Lord, Acts 1:22; 1 Cor. 9:1.

The Credentials of an Apostle

An apostle was endowed with miraculous powers of miracles, Heb. 2:4; 2 Cor. 12:12.

An apostle had success in evangelism, 1 Cor. 9:2; 2 Cor. 3:1-3; Gal. 2:7-9.

An apostle had the capacity to suffer patiently, 2 Cor. 12:12.

The Function of an Apostle

Apostles received and communicated new revelation, Eph. 3:2-6.

Apostles communicated the gospel effectively and people accepted Christ in response to their preaching, 1 Cor. 9:1; Gal. 2:7-9.

Apostles helped organize local churches and appointed officers, Acts 14:23; Tit. 1:5.

Apostles trained new believers in doctrine, 1 Thess. 1:5 to 2:12.

Apostles had the authority to administer discipline to believers, Acts 5:1-10; 1 Tim. 1:20; 1 Cor. 4:21; 2 Cor. 13:2.

"according to the faith": (kata), a preposition of criterion or standard, followed by (pistis), "belief; faith". "Faith is the substance of that in which we have complete confidence (hoped for), the evidence of things not seen."

[Faith and Hope (confidence) are closely linked. See the topical study on Hope.]

"of God's elect": The elect are those who are chosen as the recipient of special privilege". [An English cognate is "eclectic", from Greek (eklektos)].

Note carefully Eph. 1:3-11. We are chosen in Him and united with Him. These verses in Ephesians show the privileges and responsibilities of our union with the Lord Jesus Christ.

“and the acknowledging”: (epignosis), not just a simple acknowledgement, but full and applied knowledge in the believer's soul.

As Christians, we have not only understood the gospel academically, we have also made it a part of our lives by accepting Christ by faith. And the Holy Spirit has given us spiritual discernment regarding the facts of the gospel.

(epignosis) is the result of a process which begins when a Christian learns academically (gnosis) a principle of Scripture. Then, when the person accepts the truth of what he has learned and makes application of it, spiritual growth, or edification, takes place.

Application is a matter of believing Scripture, obeying the commands, and claiming the promises, which God has put in His word.

In this manner, over a lifetime of learning Bible truth, a Christian is edified, “line upon line, precept upon precept, here a little, there a little.”

For a contrast, see Rom. 1:28 ff on the results of negative volition to (epignosis).

“of the truth”: (aleitheia), the Greek grammar indicates that the believer's applied knowledge is from the source of truth. Full and applied knowledge comes from the source of the Word of God. This refers to Bible teaching learned accurately and categorically under the unhindered teaching ministry of the Holy Spirit to provide spiritual discernment.

The Word of God is TRUTH!

The Lord Jesus said, “I am the Way, the Truth, and the Life, no man comes unto the Father but by me” (John 14:6) Any desire to be occupied with Christ, and to serve Him, must be accompanied by a great desire for the truth, the Word of God. The acquiring of truth must be the highest priority.

There are many Bible passages that deal with the concept of truth; here is a sampling:

Psalms 86:11, “Teach me thy way, O Lord; I will walk in thy truth; unite my heart to fear thy name.

Psalms 119:72, “The law of thy mouth is better unto me than thousands of gold and silver.” Also Psalms 119:127,162.

Prov. 23:23, “Buy the truth, and sell it not; also wisdom, and instruction, and understanding.”

Examples of eagerness for truth:

The temple worshippers:

Luke 21:37, 38 “Now during the day He was teaching in the temple, but at evening He would go out and spend the night on the mount that is called Olivet. And all the people would get up early in the morning to come to Him in the temple to listen to Him.

The Samaritans:

John 4:39-42, “And from that city many of the Samaritans believed in Him because of the word of the woman who testified, “He told me all the things that I have done.” So when the Samaritans came to Him, they were asking Him to stay with them; and He stayed there two days. And many more believed because of His word; and they were saying to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world.”

Cornelius:

Acts 10:30-33 And Cornelius said, “Four days ago to this hour, I was praying in my house during the ninth hour; and behold, a man stood before me in shining garments, and he said, ‘Cornelius, your prayer has been heard and your alms have been remembered before God. Send therefore to Joppa and invite Simon, who is also called Peter, to come to you; he is staying at the house of Simon the tanner by the sea.’ “And so I sent to you immediately, and you have been kind enough to come. Now then, we are all here present before God to hear all that you have been commanded by the Lord.”

The Bereans:

Acts 17:10-13, "And the brethren immediately sent Paul and Silas away by night to Berea; and when they arrived, they went into the synagogue of the Jews. Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily, to see whether these things were so. Many of them therefore believed, along with a number of prominent Greek women and men. But when the Jews of Thessalonica found out that the word of God had been proclaimed by Paul in Berea also, they came there likewise, agitating and stirring up the crowds.

Other passages to read:

Col. 1:9-23; 2:1-8

Eph. 1:17-23; 3:14-19; 4:11-16.

"which is after godliness": or "according to a standard of godliness", (eusebeia), "inner piety; spirituality".

Topic: Godliness

Summary:

Paul carried out his duties as an apostle according to the standard of the faith of Christian believers, according to the full and applied knowledge which he had of the Word of God. And from that standard for truth he ministered according to a character of inner piety.

Titus 1:2

In hope of eternal life, which God, that cannot lie, promised before the world began;

"in hope" : (elpis) - "utmost confidence" This phrase fits with the preceding verse. There is confidence in eternal life -- there is confidence in the plan of God -- this confidence springs up in the life of the believer who has a full and applied knowledge of the Word of God, the Truth.

"Faith cometh by hearing, and hearing by the Word of God."

Read Rom. 5:1-5 (growth in confidence)

Read Titus 2:11-15 (confidence supports authority)

Topic: Hope

"of eternal life": life everlasting.

"which God that cannot lie": (ho apseudeis theos), "the non-lying God"

This phrase deals with the Veracity of God. God never lies. God always deals honestly with people, He always speaks straight. We may not

like the information we get from God, but we can have confidence in what He says.

The Veracity of the Godhead:

Veracity of the Father - Psa. 31:5; Isa. 65:16; Jer. 10:10; John 3:33; 17:3; Rom. 3:4

Veracity of the Son - John 1:14; 8:32; 14:6; 1 John 5:20; Rev. 16:7; 19:11

Veracity of the Holy Spirit - John 14:17; 15:26; 16:13; 1 John 5:6

Application of God's Veracity to the Christian - Prov. 6:16,17; Matt. 5:37; 2 Tim. 2:15; 1 John 4:6

Why would Paul tell Titus that God does not lie? After all, this is the man whom Paul appointed troubleshooter in Crete, so he was as well trained and doctrinally informed as any of Paul's colleagues. Answer: "The Cretans are always liars, evil beasts, lazy gluttons..."

Lying was the way of life of the Cretans. They were the world's best story tellers. They were habitual, congenital liars -- so much so that a Greek word (kreditimadzo), "to Cretanize", meant "to lie like a Cretan", to tell a whopper.

Imagine trying to teach the Bible to a Cretan. Habitual liars have one thing in common; they don't believe anyone else. They would have thought that a teacher was lying to them. And they were already being lied to by false teachers who were out for their money (see later in chapter 1).

So it was necessary to emphasize the fact that God is perfect Veracity.

"promised": (epaggellw), a Greek verb for a contractual promise; hence, "to promise to undertake something, to underwrite something"

See Romans 4:20-25

"before the world began": This is provision for every detail of life, which God planned completely in eternity past.

Eph. 1:3, We are "...chosen in Him before the foundation of the world."

So, Paul is saying that his ministry is according to faith, characterized by godliness, and from a mental attitude of complete confidence in eternal life, which an absolutely truthful God had promised from before man was even created.

Titus 1:3

But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour:

This verse shows that the method for communicating the “truth” of verse 1 and the “promise” of verse 2 is by means of “preaching”.

“**But hath manifested**”: (phaneroo) “to reveal; to make known; to show; to teach; to pass on by word of mouth”.

In the Greek of 100 A.D. this word was used both for written and oral communication.

“**in due times**”: “his own time”, referring to God's own time, a technical word used to mark differences in divine administration.

“**his word**”: (logos), the Word of God, the Truth the Bible, the Mind of Christ.

“**through preaching**”: (keirugma), “by means of heralding; public teaching; inculcation”

Topic: Preaching

“**which is committed unto me**”: (pisteuo), from the same root as “faith”. Here it means “entrusted”.

The word of truth, the preaching ministry, is entrusted by God to Paul.

Compare: Gal. 2:7 !!; 1 Thess. 2:4; 1 Tim. 1:11

“**according to the commandment**”: The teacher is strictly accountable to God and operates under strict rules in his teaching.

“**of God our Saviour**”: a reminder that the basis of our stability is Jesus Christ seated at the right hand of the Father. He represents us in heaven; our position is “in Christ”.

The Lord revealed His word to Paul at the propertime and entrusted to him the task of preaching the truth, holding him accountable to Himself as God and Saviour.

Titus 1:4

To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

“**to Titus**”: the recipient of the epistle.

Facts concerning Titus:

Σ He was a Gentile, Gal. 2:3.

Σ He was a beloved friend and helper of Paul, 2 Cor. 2:13; 7:6,13.

Σ He was a messenger of the church of Corinth, 2 Cor. 8:16-18.

Σ He was a companion of Paul and Barnabas on a journey to Jerusalem, Gal. 2:1

Σ He was assigned as missionary pastor to Crete by Paul, Titus 1:5

Σ He was in Rome with Paul during Paul's second imprisonment, 2 Tim. 4:10

Titus was a man of sturdy character, a very mature believer. He was tough in his mental attitude, indicated by the nature of the task he was assigned.

On Crete there are some traditional recollections of Titus. One Greek legend says that he was the nephew of a pro-consul of Crete, another that he was a descendant of King Minos. The cathedral of Megalo-Castron on the north of the island was dedicated to him. Titus's name was the watchword of the Cretans when fighting against the Venetians during the Dark Ages.

In one of the prayers in Latin in the Greek Orthodox church on Crete there is the phrase “Sancte Tite, tu nou adjuva”, “St. Titus, pray for us.”

“**my own son**”:

This phrase sparked some debate in times past as to whether Titus was the natural son of Paul. Some have stated that Paul was married and Titus was his son. Others say that Titus was the illegitimate son of Paul. We can lay this to rest by reference to Gal. 2:3, which states that Titus was Greek and was criticized for not being circumcised as an adult in order to avoid offense to Judaisers. If he had been Paul's son, he would not have been Greek; and he would already have been circumcised as an infant.

The phrase refers to Titus position as the spiritual son of Paul.

“**after the common faith**”: (kata koinein pistin), “according to the faith common” to all believers. Titus was Paul's spiritual son in the sense that Paul led Titus to Christ (probably) and disciplined him.

“**grace and peace**”: a common greeting in letters of all sorts in Roman times.

But grace and peace is ...

“from God the Father and the Lord Jesus Christ our Saviour.”

Titus 1:5

For this cause left I thee in Crete, that you should sent in order the things that are wanting, and ordain elders in every city, as I had appointed you.

“for this cause”: (toutou carin), “because of this grace”, the grace mentioned in verse 4. Titus is to operate on grace principles in dealing with the most ungracious mob of Christians in the known world. (The Greek has the word “grace”, while the KJV leaves it out, probably because the translator thought the reference to v. 4 was obvious. I think it should be re-emphasized in English. wd]

“left I thee”: “I left you behind”

Paul was Titus's last link to the rational society of grace believers, and now this link was being cut. He was a missionary in the truest sense of the word.

“in Crete”:

Topic: Crete

“that you should set in order”: (epidiorthow), “to set right; to correct; to mend a situation” [English cognate: diorama]

This is a situation requiring the exercise of authority. Paul has delegated apostolic authority to Titus to deal with people who acknowledge no authority. And Titus is to get things started in the right direction.

“the things that are wanting”: (leipw), “the things that are deficient, lacking, that fall short”.

NOTE WELL:

The discussion in this Epistle, of the methods that Titus is to use to correct the problems among the believers in local churches on Crete, is one of the most important in the New Testament with regard to solving problems among believers.

There were many problems on Crete requiring authoritative action: false teaching, maligning and gossip, cultural clashes, Judaism, etc. The first chapter uses some extreme language to describe troublemakers and those whose “mouths must be stopped”. As we will see, stopping the mouths of those who were against sound teaching was equivalent to putting a bit in a horse's mouth and hauling back!

What is “wanting” on Crete? Everything! And how is Titus going to go about putting things in order? By Bible teaching -- every day in the towns and villages of Crete. And he is going to find men of godly character who would “hold fast the faithful word as they have been taught”.

The people lack knowledge and application of Bible principles. Therefore, there is no faith-rest (trust leading to peace), no orientation to grace, no knowledge of how to use armor of God, and so forth.

Added to this were the cultural problems peculiar to Cretans, along with religious problems associated with both false teachers and Judaism.

“and ordain”: (kathisteimi), “to appoint, to put in charge, to set, to approve”

“elders”: (presbuteros), literally, “old men”; however, here referring to maturity from the standpoint of both experience and wisdom. The next few verses of Titus make plain what type of person is meant.

(presbuteros) is used in general language to refer to “the older of the two”, or the older of two generations.

Used with definite article (presbuteros) refers to “the ancestors”. However, this group of words did not carry any negative implications such as loss of powers, etc.

Officials at local city or village councils were called (presbuteroi). They had administrative and judicial functions. The members were not necessarily older men. Various texts refer to (presbuteroi) of 45, 35, and even 30 years of age.

Officers of Jewish synagogues before 70 A.D. were known as (presbuteroi).

Certain members of the Sanhedrin were called (presbuteroi).

The English words “presbyter”, “Presbyterian”, and “priest” derive from (presbuteros).

(When I was in my early forties, I had to get new eyeglasses. The doctor said I had “presbyopia”, old man's eyes! Tsk.)

Comment: Christian leadership emerges from the ranks. Most churches in the New Testament times found their pastors within their own ranks; and the gift was recognizable by the people in the congregation. This can be compared with the manner in which deacons were chosen at first. Seven men were chosen who were obviously

controlled by the Holy Spirit; by their fruit they were known.

“in every city”: (kata polis), “according to each city”

Titus's job was to go from town to town, appointing pastors to take care of the need for “feeding” in each city. He had to identify those who had the communication gifts and enough doctrinal background to be ready for training. Then, he had to train them and assign them to their posts.

Note that Titus is not commanded to import pastors. He must find the best man in each locality, train him, and appoint him.

“as I have appointed thee”: (diatassw), “to arrange; to prescribe; to direct; to command”.

Paul had given Titus detailed orders concerning church policy and organization - a precise and detailed set of plans which took into account the character of the people. Titus was directed to carry out the plans for organizing the churches on Crete.

Titus 1:6

If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

Titus 1:6-16 contain Paul's directions to Titus regarding basic church order and discipline. Note the need for firm and authoritative management of the affairs of the church in Crete.

1:6-9, character and qualifications of elders and bishops

1:10,11, the duty of suppressing those who would teach for money

1:12-14, the evil character of the Cretans which demands stern treatment and steadfast adherence to the truth

1:15,16, the condemnation of inward defilement and hypocrisy

“if any”: In the Greek, a first-class conditional statement, meaning that the conditional statement is assumed to be true.

Paul assumes that Titus will be able to find those who qualify as elders. Paul may already have been somewhat acquainted with the people during his own stay on Crete and noticed that there were some emerging leaders.

The churches on Crete were not necessarily new ones. There had been Christians on Crete since the Day of Pentecost, some 35 or so years previous.

“blameless”: (anegkleitos), the negative prefix with the adjective meaning “chargeable; open to accusation in court”. Hence, this means, “not chargeable with offense”, or, simply, “irreproachable”.

Col. 1:21,22, “and you...now hath he reconciled in the body of his flesh through death, to present you holy and *blameless* in his sight.”

1 Tim. 3:10 -- deacons are also to be blameless.

“the husband of one wife”: (mias gunaikos aneir), “a one-woman man”

The pastor must be monogamous. The pastor, if he is married, needs a godly woman at his side.

“having faithful children”: or, “having children who are believers”, children of Christian faith, rather than, simply, loyal or respectful children.

Unbelieving children, in their older childhood and teenage years, can be a source of pressure and great suffering in a pastor's life. They can even force him out of the ministry; or, as here, keep him from starting it.

Well-behaved, godly children are a great example of the power of the Word of God. They are evidence that the pastor and his wife have taught the word in the home consistently and have lived for the Lord before their children.

Topic: Biblical Goals for Children

“not accused of riot”: (kateigoria), “accusation” “categorization”, plus (aswteis), “dissipation, excess, reckless living”. Hence, “not accused of reckless living; not profligate, dissolute, disorderly”.

Eph. 5:18, “Be not drunk with wine, wherein is *excess* ...”

READ 1 Peter 4:3-5

“or unruly”: (anupotaktos), “insubordinate”.

There are quite a number of warnings to children to “honor” their parents, from the ten commandments to Ephesians 6. The commands to children are accompanied by a promise “that it may be well with you and that you may live long on the earth”.

This sound rather benign, but it carries some very serious overtones. You may recall that in Old Testament times among the Jews, older children

who "cursed" their parents or were otherwise implacable were liable to death by stoning!

And notice in Romans 1, right in the middle of that long list of terrible sins of those who reject God, is "disobedient to parents".

In the Bible, proper response to parental authority is extremely important. Keep in mind that the transmission of Bible doctrine and the Christian way of life from one generation to the next is possible only in stable families.

If parents go astray, they will fail to communicate the Word of God to their offspring, and there will be serious reverberations in their progeny, the "sins of the fathers being visited upon the third and fourth generation."

Likewise, if children are negative, disobedient, implacable, they will fail to receive good teaching and will interrupt the process of the communication of divine truth to future generations.

Both negative parents and negative children are the worst kind of stumbling blocks. And there are plenty of examples in Scripture of the Lord taking swift and severe action against those who hinder the gospel or who cause unbelievers or weaker brethren to be offended.

Examples are Ananias and Sapphira and Herod, among others. And remember Christ's admonition not to prevent the little children from coming to him, and warning that "it would be better that a millstone be hanged around his neck ... than that he should cause one of these little ones to stumble."

All of this emphasizes how important it is in a pastor's family that both the father (the pastor) and the children be yielded to God's authority.

Titus 1:7

For a bishop must be blameless, as the steward of God, not self-willed, not soon angry, not given to wine, not a striker, not given to filthy lucre.

"for a bishop": (episkopos), "overseer".

This is a word denoting authority; used for someone who is functioning as a leader; used of persons who have a definite office within a group. This word was quite commonly used in Greek to refer to temple officials, for example

Acts 20:28, "Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit

hath made you *overseers*, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch..."

Therefore, in the local church, the bishop was a man with official duties including teaching and shepherding; in our own parlance, the pastor.

Topic: Shepherds of the Flock of God

READ 1 Tim. 3:1-7

"must be": "it is necessary". Therefore, "It is necessary for a bishop to be...". All of the characteristics below are necessary qualifications for the overseer.

"blameless": (anegkleitos), [see above in verse 6]

"as the steward": (oikonomos), "an administrator with authority; the manager of an estate"

"of God": the possessive case, "a steward belonging to God"

"not self-willed": (auqadeis), "stubborn, arrogant". See 2 Pet. 2:10.

The pastor cannot allow self will, stubbornness, or antagonism toward people to move him to the place where he is unfair. He is to express grace, even to those who deserve condemnation. He must be oriented to grace.

The pastor must maintain objectivity. A stubborn, implacable man cannot do so. The pastor will be criticized, sometimes justly, sometimes not. The criticism does not necessarily constitute judging or maligning. But criticism cannot be allowed to cause antagonism on his part, so he must have grace orientation. Personal feelings or prejudice must never destroy his fairness in dealing with a situation.

"not soon angry": (orgilos), "not quick tempered" Anger from a quick temper is mental attitude sin. The pastor must have a relaxed mental attitude which leads to a quick recovery from anger.

Prov. 14:17, "He that is soon angry deals foolishly..."

Prov. 15:18, "A wrathful man stirs up strife; but he that is slow to anger appeases strife."

Topic: Anger

The elder who is to be appointed to a church on Crete must turn matters over to the Lord and maintain a non-judgmental, objective outlook.

“not given to wine”: (paroinos), “not addicted to drunkenness”. This refers to using alcohol as a form of sublimation. The edified man, mature in Christ, has such happiness (+H) and peace every day that he doesn't need to sublimate or forget it all.

There are several reasons given in the Bible not to drink wine. First, one is not to drink in order to get drunk, Eph. 5:18. A person's mind must be unclouded and always open to the controlling and teaching ministry of the Holy Spirit.

Then, a person is not to drink if it would be offensive to others, 1 Cor. 10:31; Rom. 14:21. This is the Law of Love superceding the Law of Liberty; the outworking of impersonal love and burden for the lost and untaught.

Prov. 31:4,5 “It is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted.”

It is apparent that any person in a position of social or spiritual responsibility is not to be given to wine or strong drink, including elders, deacons, and mature women (Titus 2:3)

“not a striker”: (pleikteis), “bully, pugnacious man, brawler”

This is not a reference to self defense. A bully is a man who seeks out fighting and brawling. But an elder can ruin his ministry by starting a fight.

“not given to filthy lucre”: (aiscrokerdeis), “not eager for dishonorable profit; not greedy for material gain.”

This is a reference to Mastery of the Details of Life by the mature believer who is no longer part of the “Rat Race” for this world's goods. When a Christian is a master of the details of life (rather than a slave to them), he can enjoy the things in his life when he has them, but when they are taken away, his happiness (joy) is not disturbed, because his joy depends on God's faithfulness, not on personal possessions, social life, or status.

The pastorate is not a career. It is not a salaried position (although he might receive a salary). It is not a job for yuppies, those who are upwardly mobile, status conscious, world-changers. It is not a track to national prominence or even local prominence. It is not a position from which a man

can satisfy his ambition, or stroke his lust for approbation, or solidify his power base.

Titus 1:8

But a lover of hospitality, a lover of good men, sober, just, holy, temperate.

“but”: a conjunction of contrast: there is a change here, from dealing with negative characteristics to be avoided, to the positive aspects that are characteristics of the edified believer, and that must be found in church leadership.

“a lover of hospitality”: (philozenos), literally, “having a love for strangers”

This word carries the connotation of hospitality, of doing something for someone who does not earn or deserve the good treatment, because there has been no previous acquaintance. This word reflects a Grace attitude toward people who have not yet earned your consideration.

This is a word of impersonal love - the type of attitude that is free of arrogance, envy, hatred, or even disdain for other people, even if there is sharp disagreement about doctrine or practice. This is the type of love that permits a Christian to love even his enemies or people that he doesn't like.

This is the type of love that is the fruit of the Holy Spirit. It does not come from emotion, although it may cause emotion. This is the “professional” love of the mature Christian believer, analogous to the Love of God, the quality of which does not depend on the behavior or character of the one being loved, but on the character of the one who loves.

“a lover of good men”: (philagogos), “one who loves good”.

The idea of “good men” probably derives from the fact that sometimes adjectives are used by themselves to indicate a class of people. We say “the rich” when we mean “the rich people”, or “the infirm” when we mean “the infirm people”. Here, the adjective is “good”, which could mean “good people”, hence, “one who loves good people”.

But the meaning could well be limited to only the adjective itself, without regard to a class of people. In that case, the meaning would change quite a bit. “Good” then would refer to that which has intrinsic good, good in itself, and in this context it would refer to “divine good”, and the translation would be “one who loves good”.

I've read various discussion on this, and I choose the latter meaning, probably because the idea of love towards mankind (strangers) is already paramount in the previous word.

[If you are aware of studies that shed more light on this point, I would appreciate hearing from you about it. wd]

"sober": (swphrwn), "prudent, thoughtful, discrete, self-controlled".

(To Greek-sters: the "w" in the transliteration is "omega".)

When used of women in Titus 2:5, (swphrwn) is translated "discrete" or "modest".

This is a mental attitude of care for one's reputation, one's character, a consideration of appearances. The verb form, (swphrwne), means "to be of a sound mind", so there is the connotation of mental stability.

READ Rom. 12:1-3 The transformation leading to mental stability.

"just": (dikaios), "righteous; fair; equitable"

The pastor must be fair, even-handed in all his actions. He must exhibit the righteousness of God in the human life. He knows that the source of righteousness is the Lord and is imputed without merit. Therefore he is relaxed, not judgmental.

Topic: Judgment, Justice, Judging

"holy": (hosios), "kind, gracious, holy".

This is NOT (hagios), "set apart, or sanctified", which is a result of our union with Christ.

This word for holiness has to do with an experiential inner result of the work of the Lord in the life.

The candidate for Christian leadership must have an observable holiness. He must be known for the fruit of the Spirit, just as the original seven deacons were chosen for their obvious spiritual qualities and fruits.

These qualities are difficult to fake. Many people can put on a facade of "holiness" or morality; but Titus is a discerning Christian, and he has the responsibility to judge men in these matters.

He could tell whether a man loved the Word of God and was occupied with Christ (viewing everything in life with Jesus Christ in mind). He could observe a man who was going through some testing (minor or major) and determine whether he knew how to trust God in situations

and maintain peace and joy in the midst of trials. He knew what to look for, and could size someone up very quickly.

"temperate": (egkrateis), "self-restrained"; a master of the details of life.

You either have control over the details of life, or they control you.

Examples: Jer. 35:6; Dan. 1:8

Titus 1:9

Holding fast the faith word, as he has been taught, that he might be able, by sound doctrine, both to exhort and to convince the gainsayers.

In this verse there are some operational standards for the man appointed to the office of pastor (elder, bishop), the new recruit that Titus will ordain. This verse shows how rebellious and unruly Christians are to be handled.

Note that it is not Titus's job to come into town with a big stick to personally chastise the lying, rioting, deceiving, subversive believers. In fact, he's not going to do the job at all, because he will not stay on the island long enough.

The new recruit is to be the teacher. Month after month, year after year, the man who has emerged as a community spiritual leader will patiently instruct, encourage, exhort, convince -- by using the Word of God either to convince those with positive volition or to close the mouths of the implacable. The principle is that Bible teaching is the instrument of bringing change into people's lives. The opposition will either capitulate to doctrine, or they will be forced to leave.

"holding fast": (antecomai), "to cling to something; to hold fast to; to be devoted to"

That which is "held fast" is sound doctrine. The verb is in the Greek middle voice, which is reflexive, that is, the subject acts upon itself. Thus, the believer is holding something fast for himself.

Heb. 4:14 "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast (antecomai) our profession."

Heb. 10:23 "Let us hold fast (antecomai) the profession of our faith without wavering."

"the faithful word": (pistos logos), "the trustworthy word; the dependable word", that which inspires trust, The Word of God.

“as he hath been taught”: (kata tein didachei), “according to the instruction; teaching; doctrine”.

Topic: Teaching in a Local Church

“that he might be able”: (eimi + dunatos), “might be capable”.

Strength after the flesh, that is, human strength, is not enough. The teacher's ability is the result of clinging to doctrine.

1 Cor. 1:26 “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:”

“by sound doctrine”: (didaskalia + hugiainw), “by means of uncorrupted doctrine”.

(hugiainw) “uncorrupted” is repeated in 1:13; 2:1; 2:2; with (hugiain) in 2:8. It is used in the physical sense for good health; in the Gospels and in 3 John v.2.

The doctrine the new pastor is to teach is uncorrupted, sharply contrasted with other comments in this chapter about false teaching, myths, commandments of men.

“both to exhort”: (parakalew), “to exhort, to push, to stimulate”.

The Holy Spirit is called the Paraclete, and the Greek verb here has several meanings in the Bible, including “to exhort” and “to comfort”.

Exhortation requires authority; Titus 2:15 “These things speak, and exhort, and rebuke with all authority. Let no man despise thee.”

Exhortation requires great patience. 2 Tim. 4:2 “Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.”

Exhortation requires persistence. Heb. 3:12,13 “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called Today; lest any of you be hardened through the deceitfulness of sin.”

Exhortation takes place in the local church environment. Heb. 10:23-25

“and to convince”: (elegkw), “to bring to light; to expose; to demonstrate; to convince; to reprove; to rebuke. Translated “rebuke” in 1:13 and 2:15; but even rebuking is by means of convincing argument from the Scripture.

“the gainsayers”: (antilegw), literally, “those who speak against; those who contradict”; therefore, “those who are in opposition”.

Note the use in 2:9, servants are not to contradict or speak against their masters.

READ Luke 2:34; 20:27

READ Romans 10:21 !!

Titus 1:10

For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

“For there are many unruly”: (anupotaktos), “insubordinate; undisciplined; rebellious; independent; not subject to authority”

There were many believers on Crete living in a state of spiritual anarchy. These types are insubordinate to every type of authority and are not used to the authority of God's Word and the pastor's teaching.

Three characteristics of revolt against doctrine are covered in this verse;

1. the unruly, or “the undisciplined”
2. the vain talkers, or “those with empty arguments, and
3. the deceivers, or “those who mislead others”.

The noun (anupotaktos) is translated “lawless” in 1 Tim. 1:9 “Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient.”

Heb. 2:8 “Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.”

There will be no insubordination to Jesus Christ!

“vain talkers”: (mataiologos), “empty argument; words without content”. A combined word in the Greek, from (mataios) “empty” and (logos) “word”. The old King James here, “vain”, referred to “emptiness” (a few generations ago).

Solomon spoke of “vanity of vanities” in describing the empty life that has all this world has to offer but does not have God.

Here, these people are expressing viewpoint from empty souls. These are babes in Christ commenting on spiritual issues with which they are not familiar either in principle or in practice.

People who would never think of criticizing an engineer or doctor or an accountant, because they don't know those professions, seem to think nothing of making judgment as experts in the plan of God. So you have hundreds of opinions on child training, education, marriage, politics, how to run a church. Imagine a person who can't add fractions telling a mathematics professor that his explanation of a calculus problem is wrong.

Prov. 29:11 "A fool utters all his mind; but a wise man keeps it in until afterwards."

1 Tim. 6:20 "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of sciences falsely so called."

READ 1 Tim. 1:6,7 for reference to "vain janglings", the old King James word.

"and deceivers": (frenapateis), "deceiver; misleader" The verb form appears in Gal. 6:3 "For if a man think himself to be something, when he is nothing, he *deceives* himself."

READ Eph. 4:11-15 for the defense against being deceived.

The deceiver is a person that thinks that every man is king and that what he thinks is correct. This category includes the legalist, the moralist, the humanist, the one who is disoriented to the grace of God, who, therefore, communicates false doctrine in opposition to the truth.

"specially they of the circumcision": a reference to the Christian Jews who were adamant about including the keeping of the Law as part of the salvation package. Some of them were associated with the congregations, but they insisted on mixing Law and Grace.

(Lest we criticize, however, remember that neither Titus nor any other believers in the 1st Century, Jewish or Gentile, had a copy of the completed New Testament canon. Titus may have had some parchment copies of some of Paul's writings, and there may have been one or more Torah scrolls on the island. But imagine trying to understand the Christian way of life with so little help!)

The Jew is very proud to be a Jew, and rightly so in many respects. But he may also feel superior to Gentile believers, possibly because Jews were among the earliest believers on Crete, some of them having been in Jerusalem on the day of Pentecost. Jews generally considered themselves better than Gentiles, and the name "The Circumcision" was borne proudly.

READ Eph. 2:11-22. Christ has joined together the Jew and Gentile; but the Judaizer wants no part of this. The Judaizer is not a Grace believer, and he clings to his traditions with a grip of steel.

READ Rom. 2:17-29

There is an obvious need on Crete for crash programs of straight, thorough teaching on Salvation, Grace, Positional Truth, and a hundred other doctrines.

Topic: Circumcision

Topic: Union With Christ

Union with Christ (Positional Truth) is the title of the categories of teachings about the Christian's union with Christ. I am including the study here, even though this is not a passage dealing with union with Christ. But union with Christ, and many aspects of the teaching of Positional Truth, would have been understood by Titus, and could easily have been used by him to point out to Jew and Gentile that both have been united in Christ.

Titus 1:11

Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

"whose mouths must be stopped": (epistomizw), "to stop the mouth; to silence someone; to bridle; to muzzle".

Hence, "whom it is necessary to silence". It is imperative to teach those who are negative. Believers who are in revolt against God's authority, who will not obey, will only cause trouble among the congregation. These types must be silenced. They must either keep quiet and grow under the authority of the one teaching, or they must be required to leave.

Matt. 22:34, Jesus Christ put the Sadducees to silence.

READ Titus 2:7,8

READ 1 Pet. 2:11-15

"who subvert": (anatrepw), "to cause to fall; to overturn; to destroy"

The colloquial meaning of the word is seen in the Oxyrhynchus Papyri, P Oxy I 69:2, "they broke down a door leading into the public street." Or in P Oxy VI 902:11, "I have been reduced to complete ruin."

In this verse, the word is used in the sense of overturning something.

READ 2 Tim. 2:15-18 for the sense of turning something upside down spiritually.

“whole houses”: (holos oikos), “entire households; whole houses”

This may be a reference to the fact that churches met in people's homes. Hence, “they corrupt entire local churches”. Or, the phrase could refer to “families”, households in the familial sense. Then this would say “the corrupt entire families”. I have read discussions of both ideas, and I have no objection to either.

Phil v.2 *

1 Cor. 16:19

Rom. 16:3-5

Col. 4:15

False teaching destroys a local church when it remains unchecked. The false doctrine doesn't have to be something obviously heretical, such as denying the deity of Christ, His resurrection, or the virgin birth. It can simply be any human viewpoint about any doctrinal topic.

All believers have human viewpoint ideas; but when someone starts promoting some such idea publicly in the congregation, it becomes subversive.

Legalism, false teaching, human viewpoint, are the leaven which leavens the whole lump. There must be strong emphasis from the pulpit to protect the congregation from those who are vocal with false ideas.

“teaching”: (didaskw), “public instruction”

“things which they ought not”: “things that are not proper”

...such as, giving advice from the human point of view from a platform of pseudo-authority.

There will be believers who have been around a while and have built up a following, a mutual admiration society. A mutual admiration society is a group, small or large, who agree in some area of mental attitude sin, usually associated with some form of sinful judging. These people will pump each other up, using sins of the tongue, evil speaking, to try to tear down the character or work of someone else not in the group.

Or, a vocal older believer will teach false ideas from a platform of authority which the others in the group have allowed him to exercise. This teaching may involve outright lies. Or it may involve partial truth using scriptures outside of

context. These will be mini-sermons which sound good but which are false or lack content. So you get all types of teaching on how to run the church, marriage, child training, law keeping, legalism, along with every form of behavioral control from the platform of a “busybody” (allotroepiskopos).

“for filthy lucre's sake”: “for the sake of dishonorable profit” There were those on Crete who taught for money, dishonestly.

It seems that the Cretans had at least one thing straight; they paid the Bible teachers for their time. “...money is held in such high honor among them that its acquisition is not only regarded as necessary, but as most honorable.” Cretans were very money oriented; they would not think of asking someone to do some work without being paid well for his efforts. Of course, this led to abuses...

Now, we know from scripture that those who minister might be supported financially in their work. This concept is originally based on the congregation in the wilderness, and in the promised land, caring for the Levitical priesthood. For example, the meat offerings belonged to the priests as part of their sustenance.

Titus 1:12

One of themselves, even a prophet of their own, said, “The Cretans are always liars, evil beasts, slow bellies.

“One of themselves”: that is, a Cretan.

“a prophet of their own”:

The following quotation is thought by some scholars to be from the Cretan poet Epimenides who lived in about the 6th Century B.C. He was reputedly a prophet, or an oracle, and the author of political and historical works. However, of all the works ascribed to him by archaeologists, not one is certain to be his. Therefore, it is not entirely certain that the line in this verse of Titus is that of Epimenides.

Epimenides' life is mostly legend, anyway. According to Diogenes, he was supposed to have fallen asleep in a cave and waked up after 57 years. Later, the Athenians sent for him to purify their city from the plague which was said to have been sent by the gods because of the murder of an important person. Epimenides is credited with having lived a long life, either 157 years or 299 years, depending on the source; and he is in a list of seven ancient Greek wise men.

Plato called him "a divinely-inspired man". Plutarch calls him, "A man dear to the gods." It is curious and unique to find a Greek writer quoted here in the canon of Scripture. However, since divine viewpoint is expressed, there is no reason to exclude this quotation. At any rate, in 1:13 Paul corroborates the truth of the statement by saying, "This witness is true..."

"said, The Cretans are always liars": (pseusteis), "liar".

The word here indicates the condition of mental sin which produces habitual lying. An example of this is the systematic lying which develops out of a person's desire for the praise of others, such as bragging, tall tales, exaggeration. Lying includes the teaching of false doctrine.

"evil beasts": (kakos thurion), "an evil and brutish man".

This Greek word was used in ancient times to refer either to an actual wild beast or to a man with beastly tendencies. There are many things which can cause a man to become brutish: alcoholism, drug addiction, fornication, certain ingrained patterns of mental attitude sin, hatred, revenge tactics, etc, all of which, it seems, were problems on Crete at one time or another.

"slow bellies": (gastereis + argai), "glutton who is averse to labor; a lazy glutton". Refers to a person with little or no self-discipline. This is characteristic of some people without Bible teaching.

"Slow bellies?" This old KJV verse rings with diction, anachronistic to be sure, but this sort of language forces one to go to the Oxford English Dictionary, to the certain joy of one who loves his language.

I have one of those editions of the OED which has all the material of the previous edition squeezed into two volumes of microscopic, that is to say, Lilliputian, text, for which I paid \$25 in some book club introductory offer. I use a magnifying glass to read it. The latest edition is about \$2,200 U.S., but I'm saving my shekels for the CD-ROM version (about \$900).

Anyway, for an etymological adventure, look up "belly" in the OED, and try to find out why the 1611 KJV translators used this phrase! I'd type it out for your from my volume, but I have presbyopia (remember).

This verse shows that there is instability in every area of life on Crete, such as can be seen in many areas of modern society as well.

Titus 1:13

This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

"This witness": (marturia), "testimony; witness" [English cognate: "martyr"] The apostle Paul is affirming the truth of the statement in verse 12.

"is true": (aleitheis), "true".

This is the unqualified appraisal of the apostle Paul who speaks from education, experience, and doctrinal orientation. Paul places the stamp of approval on the Cretan poet's statement, even though the statement, when originally written in about 600 B.C., was not inspired scripture. The statement is divine viewpoint even though uttered by a pagan.

"wherefore, rebuke them": (elegkw), "to put to the proof; to refute; to detect; to lay bare; to expose; to reprove".

This statement, in context with v. 14, is directed at church members, at the false teachers who are in the church and upsetting things. The elder is the protector, the shepherd, of his own flock. Sometimes he will have to confront those who are a direct threat to his congregation.

The teacher's weapon is the Word of God; he uses truth to refute lies. In so doing he protects the flock.

"sharply": (apotomia), an adverb, "cut off abruptly"

"that they may be sound in the faith": (hugiainw) . Literally, "to be in good health" In this context, however, it is their faith which is to be uncorrupted. The stated purpose, them, of the very straightforward teaching, the reproof, the rebuke, is the restoration of the errant believer.

Titus 1:14

Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

The phrases which follow describe the doctrine of the false teachers, as the previous verses have spoken of their character.

"not giving heed": (prosecw), "to apply the mind to; to consider; to adhere to; to give one's self up to; to follow"

“to Jewish fables”: (muthos), “myths; tales; fables; figments”

This refers to the vast body of speculative or fictional literature which exists in the apocryphal and pseudepigraphical writings of Judaism. Some of this writing contains wise and helpful teaching. But much of it tends “to minister questions rather than godly edifying which is in faith”

To an uninformed group of Christians, very young in the faith, the “fables” might well have seemed to be deep, esoteric truths. Sects that build on such fictions have been with the church throughout its history, intriguing and exciting the unstable and leading them astray.

Sayings like “the Lord helps them who help themselves” or “Everyone has a divine spark in him” sound good, but they are not only not in the Bible, but they are utterly false doctrine.

“and commandments of men”: (entolei), “an injunction; a precept; a commandment”

Refers to human viewpoint admonition, exhortation, advice, taboos.

This passage is often used wrongly to excuse civil disobedience.

We are reminded of the Lord Jesus rebuking the Pharisees by quoting Isaiah in Mark 7:7,8. “In vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandments of God, ye hold the tradition of men...”

It is part of human arrogance that we insist on adding our own rules and regulations to the Word of God. Our intentions may be good. But our uninspired extensions of the law often hinder the effectiveness of the Word. The danger is very great in a situation like that on Crete where the teachers were men who had turned from the truth, and what they teach theoretically by their myths and fables they bring to bear practically by means of their precepts.

“that turn”: (apostrophw), “to turn away; to remove; to incite to revolt; to replace; to reject; to repulse; to desert”

READ 2 Tim. 4:2-4

“from the truth”: (aleitheia), “truth”; in this context, divine viewpoint. “They that worship him must worship him in spirit and in truth.”

When the Christian turns away from truth, he will naturally turn to something. Usually that will be some pattern of thinking that is non-biblical.

READ Heb. 2:1-4 a warning against letting go of the things we know to be the truth.

READ 2 Pet. 1:16-19

READ 1 Tim. 4:1-7

We are great followers of fads. We have an insatiable desire for entertainment, for amusement, for sublimation through occupying ourselves with some activity. Some fads are harmless, like hula hoops or pet rocks. But the unstable person is intrigued by something that is new, exciting, and which appeals to his emotions.

So, religious fads, or hobbies, come in many varieties, depending upon the group of people to which they appeal. In some religious fads there is great pageantry, ceremonialism without content. In others, there is emotionalism and mass psychology, the ecstasies of participation, such as is found in music, politics, and religion. There are religious hobby horses that are designed to make people emote rather than think.

But fads get boring. A person always wants to move on to new things. So each religious fad or hobby burns itself out in the light of day. The reality is that life continues on with its routine, drudgery, boredom, suffering -- and the hobbies do not hold up. We can't live on the froth of life.

The only sustaining commodity in life is the Truth of the Word of God. “Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.

Topic: Jewish Religious System

Titus 1:15

Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

“Unto the pure”: (katharos), the usual Greek word for purity, referring to ceremonial purity of a physical object such as a vessel in a temple, or of a person who is a worshipper, or of the spiritual nature of a person.

Modern examples of ceremonial purification are Hindu purification rites and washings when touched by someone who is inferior, such as a Moslem. Lady Mountbatten examined the ring of a Maharajah; and he carefully washed it before putting it back on.

Here, the word refers to a person who has been cleansed by some means. In ancient Greece, the cleansing would have been by some ritual. In the

New Testament, there is a deeper meaning; it refers to the cleansing of the soul by God. In this context, "purity" is a characteristic of a believer in fellowship.

"**all things**": refers to the things in life towards which it is possible to have some sort of mental attitude; in other words, almost anything.

"**pure**": again, (katharos). See ...

Topic: Purity

At this point the cynical person may draw the wrong conclusion, namely, that a totally pure person can touch anything, do anything, think about anything, and remain pure as the driven snow.

But this thinking involves lifting this phrase out of the whole context of the Bible and misinterpreting it so that it becomes both meaningless and false.

This does not mean, "All things are pure in the judgment of the pure." A pure-minded man will not usually put evil constructions or interpretations upon things, but for him to say that something is pure because he judges it to be so, or because he cannot be defiled, is false. The context indicates that Paul is referring to matters of Judaistic practice, ceremonial purifications, among other things, that have been misconstrued by the false teachers.

READ Luke 11:37-44 Christ's warning of the Pharisees.

READ Acts 10:9-21, 34, 35 Peter's vision on the housetop.

Christ exalts purity to the realm of the spirit, which automatically does away with ceremonial purity. A pure mind cannot be contaminated by physical contact; and the purest minds will have no relish in seeking defilement.

READ 1 Tim. 1:4-7

This is love out of a pure heart, the fruit of the Holy Spirit. This is not a ritual love; nor is it a labored love or a love gained by striving for it. "Good conscience" means "cleansed; in fellowship".

1 Tim. 5:22 "...keep thyself pure..." Refers to physical morality and to mental attitude purity, the most important and the most difficult.

READ James 1:25-27

How does one keep himself unspotted from the world? By staying out of bars? By giving up booze and drugs? By turning over twenty new leaves

and cleaning up one's act? Answer: the sin problems in life are attacked in the area of the mind.

Yes, we are to flee lusts. 2 Tim. 2:22 "Flee also youthful lusts: but follow righteousness, faith, love, peace, with them that call on the Lord out of a pure heart."

How often just the first part of the above verse is quoted, so that the believer never learns how to have victory over areas of weakness! Lust is desire; and desire is a mental attitude. So to "flee lusts" is to nip the sin problem in the bud, while it is still only in the mind. Confess, isolate, and forget the sin. Then, enjoy one more measure of victory.

READ 1 Tim. 6:9-11

These things are the product of Christian growth, of edification, of applied knowledge of doctrine in the human spirit, of conformity to Jesus Christ.

Recognize sin, confess it, and turn away. Prov. 1:23; 2 Chron. 7:14

READ Job. 11:13-20

READ 1 Pet. 1:18-25

Salvation is not by ceremony, but by the sacrifice of Christ. Morality is not by ceremony, but by the purification of the soul through the Word of God.

Eph. 5:25,26 "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word."

This purity is required as a qualification for the following people:

The elder Titus 1:6

Older men Titus 2:2

Older Women Titus 2:3

Young women Titus 2:4,5

Young men Titus 2:6

The word "defiled" is the perfect passive participle of (miainw) which means "foul pollution".

Mental attitude sins are the polluters of the mind. Sin, human viewpoint, religion, false teaching -- these things destroy the capacity to enjoy life. They destroy the important things in life such as the capacity to love, the capacity to serve. These types of mental attitude problems are corrupters of good things. Many believers tear down their

own happiness through mental attitude sin and never develop the capacity for the happiness that belongs to them as Christians.

Topic: Mental Attitude

Titus 1:16

They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate.

READ Matt 7:15-23

“They profess”: (homologew), “to declare publicly; to acknowledge; to confess.”

This word is translated “confess” in 1 John 1:9, where it refers to making a statement regarding personal sin. Acknowledgement of personal sin is made to God in order to receive temporal cleansing.

Here, the context indicates a public declaration.

Acts 23:8 “For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both.” The word simply refers to public acknowledgement or statement.

Romans 10:9,10 “That if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believes unto righteousness; a with the mouth confession is made unto salvation.”

In the Romans verse, confession of sin is not the issue. There the word refers to open declaration of faith in Christ.

1 Tim. 6:12 “Fight the good fight of faith, lay hold on eternal life, whereunto you are also called, and have professed a good confession before many witnesses.” Here the word is used in both noun and verb forms, both meaning the making of a public testimony.

In the context of Titus 1:16, it is the false teachers who are making a false profession -- a hypocritical show of religious fervor.

“that they know God”: “to know; to understand; to be acquainted with”

Hence, “They profess that they are acquainted with and understand God.”

This is a profession of some kind of knowledge of God. But we have seen that they are essentially unbelieving people, either at the point of hearing the Gospel, or at the point of doctrinal teaching .

There are many types of pseudo-religions exposed in the Bible.

READ Isa. 65:1-5 Pharisaical separation

READ Matt. 6:5-8 Religious display for public consumption

READ Matt. 7:15-23 False religion that does not honor Christ

Prov. 20:6 “Most men will proclaim every one his own goodness, but a faithful man who can find?”

Prov. 30:12 “There is a generation that are pure in their own eyes and yet is not washed from their filthiness.”

2 Cor. 10:12 “Wherefore, let him that thinks he stands take heed lest he fall.”

“but in works”: (ergon), “a deed; an action; a work; the product or result of activity”

“they deny him”: (argeomai), “to disclaim; to disown; to deny”

Isa. 29:13,14 “Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.”

This is a word of negative volition. The false teachers have deliberately disclaimed the Lord; they have disowned Him.

The word is used in Matt. 26, and other passages, to refer to Peter's disclaiming any knowledge of Christ during His trials. Peter's denial was by word of mouth. In our context, the denial is by actions or deeds. That is, the public can tell by observation that the actions, or works, of the false teachers show their testimony to be false.

The Bible, from beginning to end, insists upon a harmony of faith and works, a correspondence between profession and practice. The false teachers were acting as if the Creator, the Father, was some kind of metaphysical abstraction which had no moral relationship to human life. They behaved, and taught, as if He were neither Saviour or Judge.

There are many ways by which an individual can deny Christ:

- Σ By word of mouth; saying “I am not a Christian”, such as Peter's denial.

Σ By hypocritical life and speech:

READ Eze. 33:30-33

- By a display of covetousness. Any activity which indicates that one is covetous shows a denial of Christ, His Person and Word, and of the Plan of God.

Covetousness is a denial of Grace provision; taking, rather than not taking, thought for the morrow.

Covetousness is a denial of Grace promotion; seeking for status, fame, prominence.

Covetousness is a denial of God's sovereignty, rulership; one covets his own rights.

Covetousness is a failure to claim promises, failure to be occupied with Christ.

Every mental attitude sin is an example of denying Christ by means of works -- worry, jealousy, guilt complex, implacability -- with all these the Lord is disclaimed, disowned, while we try to work out our own plans and schemes to get what we want.

"being abominable": "detestable; loathsome"

With these three words, "abominable", "disobedient", and "reprobate", the apostle brands the works of the false teachers. "Abominable" is used in the Septuagint of Prov. 17:15 to describe the man who "perverts moral distinctions." Another form of the same root is found in Matt. 24:15 and Rev. 17:4,5 to describe that culmination of all ungodliness and evil, the Anti-Christ and Babylon. The word signifies that these works are abhorrent to the purity and perfection of God.

Isa. 64:6 **

Luke 16:15

"and disobedient": (apeitheis), "disobedient; not submissive to authority"

John 14:23 "...if a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

Note that true love for the Lord Jesus Christ comes from a love for His Word and a desire for His rulership.

Luke 6:46 "And why call ye me Lord, Lord, and do not the things which I say?"

READ 2 Timothy 2:17-24

"and unto every good work": this refers to work that is good from God's viewpoint; divine good; gold, silver, and precious stones.

"reprobate": (adokimos), "not approved; untested; unqualified; not esteemed", hence, "unqualified, worthless, or unfit for any good deed."

This individual is unqualified because he lacks divine viewpoint, a categorical knowledge of Bible truth. Two things hinder his production for the Lord.

First, his life witness is bad, so he has no appeal as far as attracting people to Christ is concerned.

Then, his verbal witness is useless because it comes from human viewpoint. He does not have the gospel straight, so he cannot evangelize. He doesn't have life doctrines straight, so he cannot help members of the Body of Christ.

For a contrast, READ Titus 2:1-5. These qualities of mature believers are built up over years of study, devotion to the Lord and His Word, and positive volition to truth.

READ James 3:8-18

In spite of all this, we are amazed at Paul's faith and the magnitude of God's grace. Remember that this exhortation has as its goal the restoration of the false teachers. They can be transformed, by the renewing of their minds, from being defiled in conscience and mind to spiritual soundness and uncorrupted faith.

Titus, Chapter 2

Titus 2:1

But speak thou the things which become sound doctrine:

"But" : This word is a conjunction which introduces a sharp contrast with what was written in the previous chapter.

The conclusion of chapter 1 was a description of false teachers and heretics and the troubles they cause in a local church. By contrast, chapters 2 and 3 contain some very direct applications regarding good works. Sound teaching and a holy lifestyle are the antidotes for the problems in these local churches.

Some people claim that Paul's doctrine, which emphasizes the inner man and the work of the Holy Spirit, differs considerably from James' writing because of James' emphasis on good

works. The Epistle to Titus lays these arguments to rest because it has very strong teaching regarding Christian living.

“you speak”: (lalew), “to communicate by speaking”.

[Please note again that the Greek omega is represented by the letter “w” and is pronounced “oh”. wd]

This word refers to Titus's function as a teacher of the Word. Titus is commanded to speak as becomes the true minister of God, in contrast to the false teachers described in the previous chapter.

Compare this verse with the last verse in the chapter.

“the things which become”:

The verb “become” is (prepei), meaning “it is fitting, it is proper, it is suitable”. The doctrine which Titus is to teach is to be suitable, proper for sound, uncorrupted messages.

“sound”: (hugiainw) “uncorrupted, healthy, correct, accurate”.

[See discussion on Titus 1:9 for a discussion of the use of this word.]

“doctrine”: (didaskalia) “teaching from an authoritative source”

2 Tim. 4:2-4 “Preach the word; be instant in season, out of season; reprove (elegkw), rebuke (epitimaw), exhort (parakalew) with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables.”

Again, compare with Titus 2:15.

The content of the Word of God reveals the lies and unspiritual conduct of the false teachers. By contrast, the conduct of true believers gives evidence of the reality in the claim to be a “new creation”, to have been “born again”, and to have “Christ living in me.” And it is the Word of God, “sound doctrine”, which produces a life that is pleasing to the Lord.

A great orator can captivate people without much content; so can a consistently entertaining person or someone with great charisma.

In a Bible class, however, the only way to keep an audience of thinking people is to teach from the text of the Word of God.

One easy way out of all the work of scholarship is to play to the audience - to “tickle their ears”. To tell them what they already agree with and are enthusiastic about. That produces more pats on the back, more recognition.

The false teacher on Crete would be tempted to pander to his audience, for the sake of money. He might find out what political or religious party the congregation liked, and find he could please the people by bashing their opponents. Or he might discover what crusade the people were on, and become a “caped crusader” himself, striking out against one issue or another.

The Bible teacher must be the edified, mature, grace-oriented person the Bible demands, before any teaching is done! You teach from the text; and your life backs it up!

To apply sound doctrine, you must understand what the Bible says! You grow in grace only from the doctrine that you understand and place your faith in!

The teaching of (didaskalia) is teaching from an authoritative source. And this command, to teach doctrine, is for the protection of both the teacher and the congregation. It has the following benefits:

- Σ Staying with the text lifts a great burden from the teacher; God's Word is the source of all comments and applications, not the teacher's personal opinion.
- Σ Staying with the text reduces the temptation to “play to the crowd”, to engage in personality dynamics.
- Σ It eliminates the “Pied Piper” effect in which the teacher becomes the charismatic leader of the flock on some great quest.
- Σ If the teacher can stay with the text, he can resist the temptation to preach, to scold, to bully, to pontificate, to sermonize.
- Σ He is much more likely to succeed in presenting God's point of view rather than his own.
- Σ Sound doctrinal teaching can eliminate emotional responses to the speaker or to his words. Sometimes what is

called "motivating" is just such an emotional response; and as such it is not lasting.

- Σ That which endures in any believer's life is that portion of the Word of God which actually gets applied. Edification will still be there when all emotional responses are gone.

Topic: Importance of Bible Study

Titus 2:2

That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.

"That the aged men": This is (presbuteis), a man mature in years, as opposed to (presbuteros), meaning mature, or senior, in rank.

Philemon v. 9 "For love's sake I rather beseech you, being such a one as Paul the aged (presbuteis), and now also a prisoner of Jesus Christ.

Paul clearly does not think of himself as decrepit or elderly. He considers himself a senior believer who can make a claim for some respect from Philemon. This word is a reference to older men - older not only in age but also in Christian experience. These qualities of maturity are desirable in older people.

Note here the great practicality of Bible doctrine. Bible study is not some arcane practice which gives its practitioners a mystic inner quality. Rather, the Word of God transforms the inner life and outer life, for the practical benefit of the believer and of all those who know him.

The Word of God makes old age the crowning glory of a person's lifetime. Old age can have promise, productivity, vitality, confidence, and a great deal of happiness, providing that spiritual preparation has taken place during the younger years.

The older one becomes as a believer, the more his life should improve! God's Plan has answers to any problem that life can produce; but God's Plan is one of preventive maintenance. A young person must prepare now for a happy, productive old age.

Coming into old age, the mature believer has great assurance:

- Σ He is assured of his redemption
- Σ He understands salvation and spirituality by grace.

- Σ He knows how to claim promises and avoid depression and anxiety.
- Σ He understands suffering, testing, and has lived victoriously through a lot of it.
- Σ He is ready for both suffering and happiness in his old age.
- Σ He has applied the Word of God to his experience.

Topic: Old Age

"be sober": from (neifalios), "temperate in all areas of life."

This is from the verb (neifw), meaning to be well-balanced, self-controlled, restrained, alert.

It is not the same word which is translated "sober" in 1:8 or 2:12. That word is (swphrwn), meaning of sound mind, mentally stable, thoughtful, although translated sober in the KJV.

[It's hard to "pronounce" (swphrwn) in your mind. Change the "w" to long "o" and say "sophron".]

There seems to be some confusion in the translation of the KJV (at least *I* am confused!). The English language is not so poor that a proper translation could not have been made of both words, (neifw) and (swphrwn), so as to show off the differences between them. We should not have been allowed to believe that they mean the same thing.

The verb (neifw) had an extensive connotation in the ancient world. In the listing of Greek inscriptions there is an indication that (neifalios) was used to describe the proper state of mind for temple worship.

1 Thess. 5:1-8 - for an example of the extended use of (neifw)

2 Tim. 4:1-5. - for the connotation in (neifw) of watchfulness.

1 Pet. 1:13 "Wherefore, gird up the loins of your mind, be sober (neifw), and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ;"

1 Pet. 5:8,9 "Be sober (neifw), be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith..."

"grave" : From (semnos), meaning "honorable", "noble", "dignified".

Little meaning is carried into modern American English from the word "grave", but we still speak of the "gravity" of a situation, meaning the seriousness of it.

The mature man is to be established in the Lord to the extent that the Lord has given him victory over the obvious defects in his soul. He is to have the characteristics of good character and personal integrity - in short, nobility and dignity.

In his youth, the man's vitality, good looks, his strength, and his youthful energy often covered up defects such as bitterness, envy, hatred, immorality, etc. However, if these characteristics are present in old age, they become highly visible. An elderly "babe in Christ" is a sorry sight, and is not regarded as honorable, noble, or dignified.

Old age strips the body of its glamor in order to emphasize the beauty of the soul. The greatest beauty can be seen in old age, it is the beauty which is more than skin deep.

The mature believer can be a library of divine viewpoint, of stable thinking. And a mature man's wisdom, discernment, prudence are great assets to his community and to the local church.

"temperate": From (swfrwn), "prudent, thoughtful, discreet." When used of women in Tit. 2:5, "discreet, modest."

You begin to see what I mean about the translation. Here is (swphrwn), translated "sober" elsewhere in Titus, but "temperate" here and "discrete" later on. Yet <neifalios) is translated "sober" earlier in this verse! I grant that words in translation can take on different meanings depending on context and colloquial usage, but this is confusing.

The word (swphrwn) does not mean temperate in the sense of self-restraint. That word is (egkrateis), which we saw in Tit. 1:8. To be temperate means to have mastery over the details of life and self-control in all areas of life.

To be (swphrwn) means to have a mental attitude of care for one's reputation, one's character, a consideration for appearances, along with a connotation of mental stability. To be sure, the ideas are related, but in application, "thoughtfulness" or "prudence" are the mental attitudes, therefore precede self-restraint, the practical outworking of prudence. Here again, the meaning would have been clearer in the KJV with a more consistent interpretation.

I leave it to you to examine these verses in the NASB, the NIV, and other versions, to decide whether the translations are more consistent and clear, in light of this brief explanation of the definitions.

"sound in faith": (hugiainw), "uncorrupted" + (pistis), "faith".

(hugiainw) is in the present participle of the Greek verb, and used as an adjective, "uncorrupted", "healthy", "whole".

(pistis) is a Greek noun in the instrumental case, indicating that "faith" is the cause (instrument) of the "soundness".

Therefore, a more accurate reading would be, "uncorrupted because of faith". The older man has spiritual maturity and integrity because of his life of faith in God and His Word.

The mature man is to be experienced in the use of faith. He has years of experience in using faith daily, adding to his life every day layer upon layer of applied truth.

But it is not the intensity of the faith which he holds, but the *object* of his faith which is valid. Even mustard seed faith is enough when God and His Word are the objects of the belief.

The question here is, "Can I believe the Word of God?" "Can God's promises be trusted?" "Are Christian life principles correct; do they work?"

"Can I really build a marriage on the Bible?" "Can I really raise my children properly using Bible principles?" "Can I function in society, be productive, be successful, achieve great things, by placing my confidence in the Word of God?"

The answer here is, "Look at the mature Christians, men and women. They are the examples of what successful Christian living can be. They look to Jesus as the author and finisher of their faith; you can do the same!"

The mature believer's faith is uncorrupted with worldly opinions, human viewpoint, religious semantics, or empty false doctrines. He stands like a rock by means of his faith in Christ and His Word.

"in charity": (agapei) - impersonal love, the fruit of the Holy Spirit.

The characteristics of Christian love, which is the fruit of spiritual growth, are amply detailed in 1 Cor. 13.

“in patience”: (hupomonei), “endurance, tolerance, fortitude, patience”

Patience (fortitude) is the ability to endure toil, suffering, severe disappointment, without falling apart, without getting depressed, without striking out against enemies, real or imagined.

Patience is also the ability to delay gratification, to wait for God's timing for everything - promotion, recognition, prosperity, rights. Children want immediate gratification of every desire, every whim. Mature people can wait as long as necessary to receive what they need or want, knowing that the Lord will prosper in His own time.

This is Faith-Rest in action. And this is the answer to many sin problems in life, such as those brought on by self-indulgence.

Romans 5:1-5.

Testing is designed to build patience; character is built up in this manner. In these verses of Romans, a Christian is put to the test and found to be of solid character. These things are a product of patience and lead to great confidence.

Read 2 Cor. 6:4-10.

2 Cor. 12:12 “Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.”

Read Col. 1:9-11 - concerning the source of patience.

Titus 2:3

The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things.

Greek students like this verse because it contains a rare triple (hapax legoumena). That means that there are three Greek words in this verse that appear nowhere else in the Greek of the New Testament. A word that appears only once is much harder to interpret than one which appears in many contexts.

“The aged women”: (presbutis). “older woman, senior woman” Again, this is not a reference to elderliness but to seniority.

“likewise”: “in the same manner”. A reference to the previous verse and qualifications of older men.

“that they be in behavior”: (katasteima) - “a state, a condition, a manner of life”.

This is the only place this word is used in the New Testament. However, we get some help from Josephus, Plutarch, and a few Greek inscriptions, and learn that in the first century, the word “behavior” referred to a person's condition or state.

In modern American, the word “behavior” refers to conduct or manners. But in the older English of 1611, as in the Greek, “behavior” referred much more to a life condition, to a person's inner characteristics, which would, in turn, lead to an outward behavior. Here the KJV is very close to the Greek when we use the colloquial English of the early 17th Century (see Oxford English dictionary).

“as becometh holiness”: (hieroprepeis), from (hiero), “temple” + (prepeis), “suitable”, thus, “suitable for the temple”, or “suitable to be used in worship”.

This is the second singular occurrence (hapax legoumena) in this verse. When this word was used to describe a person, it meant “worthy of reverence or respect”. It was used in literature outside the Bible to describe the conduct of a priest in the Greek temple.

While not found elsewhere in the New Testament, the word is seen in Greek literature, in Josephus; and in IV Maccabees 9:25 (Septuagint Greek translation), in the phrase, “...the revered (hieroprepeis) youth let go his life”, referring to a martyr's death.

The older woman is to have a reputation or manner of life that is worthy of respect as a mature woman of God.

“not false accusers”:

This is the plural feminine of (diabolos), “treacherous informers”.

The verb form is (diaballw), meaning “to throw through; to throw over; to defame; to inform against; to bring charges with hostile intent.” (English cognate, “diabolical”)

In the N.T., when this word appears in Greek with the definite article (and in the masculine), (ho diabolos), it refers to Satan, the Devil, “the accuser” of the brethren.

The godly woman is to have victory over sins of the tongue, particularly, in this case, the sin of bearing false witness, that is, of being a false accuser.

1 Tim. 3:11 "Even so must their wives be grave, not slanderers, sober, faithful in all things.

The deacons themselves are to be "grave, not doubletougued, not given to much wine..."

Topic: Sins of the Tongue

"not given to much wine":

This reads the same in English as Tit. 1:7, but the Greek is different. In 1:7, the word is (paroinos), which means "drunk with wine", or "quarrelsome when in his cups". There is a discussion in the notes for 1:7 regarding the use of alcohol by Christians.

Here the phrase is (oinw pollw dedulomenas), and it's interesting to try to learn the meanings of the Greek words here. That word (dedulomenas) is form of the verb (doulow). You may remember the noun form (doulos), "servant" or "slave". In Titus 1:1, Paul calls himself a (doulos) of God.

This phrase means "to be in bondage or slavery to wine" or "to be under the restraint of wine".

The KJV simply does not carry this meaning well at all. The phrase "not given to much wine" is much weaker than the Greek original.

To be effective in her personal witness for the Lord, and as an adviser and teacher of younger women, the mature godly woman must not be in bondage to addictions of the flesh, in particular in this passage, to alcohol.

Drunkenness was a big problem on Crete during this period; that's why it's mentioned so prominently in this letter.

"teachers of good things": (kalodidaskalos), "one who teaches good".

This is the third (hapax legoumena) - [by now you know what I mean!]

The importance of the teaching ministry of the older woman is seen in the next two verses. There are many young women who need the example and godly wisdom of the senior women in the church. The older woman's advice and teaching must be backed up with a consistent, holy lifestyle, accompanied by the ability to teach doctrine that is consistent with the production of divine good.

Titus 2:4

That they may teach the young women to be sober, to love their husbands, to love their children,

This verse begins with a purpose clause (beginning with "that") that points to the reason for the conditions set up in verse 3.

One of the purposes for having mature, knowledgeable older women is for the teaching of younger women. These types of mature women are scarce.

Someone has to teach the younger woman how to love her husband and her children. You can't get what you need from "Dear Abby". That's like leading a lamb to the slaughter!

"that they may teach the young women to be sober":

Now, the words "they may teach...to be sober" are one word in the Greek, the verb (swphrwnidzw) -- "to teach to be mentally stable; to bring someone to his senses". We have seen the adjective form (swphrwn) in previous verses, so maybe even the Greek is becoming a little more familiar to you.

Again, the translation "to teach to be sober" does not carry the weight of the much more comprehensive Greek meaning.

This verb connotes sanity of mind and stability of thinking. There are many enemies of sanity and mental stability. A young married woman has great pressures of married life and exhausting work in child rearing. There is great opportunity for depression and bitterness to creep in. The older woman's counsel enables the young woman to be occupied with Christ, to see life "with eternity's values in view", to make decisions from the wisdom of God's viewpoint.

Topic: Mental Attitude

The mature woman will have sanity, clarity of thought, wisdom, edification in the soul. She will be the picture of Grace. And she will be able to communicate these things to young women. She is a jewel among women and has an enormous task in her function as a teacher.

"to love their husbands": (philandros), --> "to be husband-loving"

This is the only use of this Greek Word in the NT, but this word was common in the epitaphs of wives written on tombs.

A tomb inscription of the time of the Emperor Hadrian (3rd Cent.) read, "Julius Bassus to Otacilia Polla, his sweetest wife. Loving her husband (philandros) and loving her children (philoteknos), she lived with him unblameably for 30 years."

"to love their children": (philoteknos) "loving one's children", having due parental concern.

You wonder why a young woman has to be taught to love her own children. But for Christians, due parental concern goes far beyond natural maternal love (which does not have to be taught). The idea in this verse takes into consideration all of the child's life and concerns itself with everything that is associated with bringing him up in the nurture and admonition of the Lord.

This includes child training, education, teaching manners and decorum, respect for privacy and property, respect for authority, especially the authority of God, dependence on God, love for the Lord Jesus Christ and the Word of God.

Topic: Biblical Goals for Children

Titus 2:5

To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

"to be discreet": (swphrwn) - "having a sound mind, sensible, discreet"

Here, (swphrwn) is translated "discreet", rather than "sober" or "temperate". But it carries the same idea of sensibility and stability of thinking, one results of which would be discretion.

By the way, the NIV does a good service by consistently rendering (swphrwn) as "sensible". When you read the NIV with this in mind, you become aware of the connotation of mental stability and sensibility behind the thinking and actions of the people described.

"chaste": (hagnos) - "pure, chaste, modest, innocent, blameless".

Both men and women have to be taught about sin, about true love and marriage, about proper behavior between sexes, so that they can avoid sin and experience God's blessings in life to the maximum.

READ Ruth 3:1-11

Topic: Sexual Health in the Bible

"keepers at home": (oikourgos) - "one who is occupied with domestic affairs".

Proverbs 31 is the best description of the godly wife in her daily life.

I don't even need to comment. The Scripture always provides better examples and illustrations of doctrine, anyway, and that's always preferable to an teacher's comments.

"good": (agathos) - "good, profitable, generous, upright".

This young woman will be a channel of blessing, to her husband and family and to others. She will grow spiritually beyond the selfishness of childhood. She will be a conduit of the Grace of God. Out of her innermost being will flow rivers of living water.

"obedient to their own husbands": "to be subject to their own husbands"

Notice the order in which counsel is to be given. First, LOVE. Then, MENTAL STABILITY, then PURITY, then HOMEMAKER, finally, subjection to husbands.

It takes spiritual preparation to be willingly submissive to authority, of whatever type. When a Christian has actually grown somewhat in Christ, submission is nowhere near so large an issue.

Many novice Christian young women are incensed by the idea of any type of submission. Maybe they responded poorly to their parents' authority. They certainly want their freedom now, and they don't want some man, even a husband, lording it over them.

But the "sensible" Christian woman knows there is much more at stake, that a much larger plan is involved.

Christian marriage is portrayed in Ephesians 5 as a picture of the relationship of Jesus Christ to His church. The husband is commanded to love his wife "as Christ loves the church". The wife is commanded to submit to her husband as the church does to the Lord.

God intends for Christian marriage to be an object lesson of this spiritual relationship to an unbelieving and careless world. It is a picture that must not be marred! If either the husband or the wife fail to fulfill the commands regarding their responsibilities in marriage, they become stumbling blocks of the worst kind, because they cloud the Gospel picture.

How does Satan “blind the minds of them who believe not, lest the light of the glorious gospel of Christ should shine unto them”? Well, one way is by tempting Christians to have non-Biblical marriages. And this is strikingly brought out in the next phrase...

“that the Word of God be not blasphemed”: this is (blasphemew), “to slander; to dishonor”

This is the naked blade of the Word of God, the “two-edged sword”. The issue is very clear. Marriage is a picture of the Gospel. Failure to obey the commands regarding marriage brings slander on the Word of God. If you bring slander on the Word of God, you are in for big trouble! Jesus said that those who hindered little children from coming to Him would have been better off if they had been drowned at birth.

“God is not willing that any should perish, but that all should come to repentance.” There is every indication in the Bible that the quickest way to come under severe divine chastisement is to hinder some unbeliever from receiving Christ!

All of the commands and principles of the Bible regarding marriage, sexual promiscuity, homosexuality, divorce, are laid out by God for one main reason, to convince the world to accept Christ as Saviour. All other reasons for chastity, integrity, fidelity, and love in marriage, while important, are secondary to this.

Titus 2:6

Young men likewise exhort to be sober minded.

“Young men”: from (neoterōs), “the young”.
“likewise”: “in the same manner; in the same way; likewise”

“exhort”: (parakaleō), “to exhort; to urge”

“to be sober-minded”: from (swphrwnew), “to be in one's right mind; to think sensibly; to be serious. Yet another use of this (now familiar) word. Briefly, then, “all of the above” can be applied to young men. So, without further ado ...

Titus 2:7

In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity,

“In all things”: (peri panta), “concerning all things; in every way; by all means”

“showing thyself”: the verb is (parecw), “to exhibit; to present; to hold out something”.

In this case, Titus is to exhibit himself as a model or example of good works.

“a pattern”: (tupos), “a model; a standard; an example; a pattern”

Other scriptures where (tupos) is used:

Rom. 5:14 “Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure (tupos) of him that was to come.”

Rom. 6:17 “But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form (tupos) of doctrine which was delivered you.”

1 Cor. 10:6 “Now these things were our examples (tupos), to the intent we should not lust after evil things, as they also lusted.”

READ Phil 3:17-21

READ 1 Thess. 1:1-10; The testimony of the Thessalonian believers!

1 Tim. 4:12 “Let no man despise thy youth; but be thou an example (tupos) of the believers, in word, in conversation, in love, in spirit, in faith, in purity.”

1 Pet. 5:1-3; The example of elders.

“of good works”:

Eph. 2:10; We are “created in Christ Jesus for the purpose of good works.”

2 Thess. 3:1-15; This is the Apostle Paul's personal testimony as to how he was an example to other believers in good works.

“in doctrine”: (didaskalia), “teaching; learning; doctrine”.

Therefore, principles of the Word of God. The Word of God is “profitable for doctrine”

“showing uncorruptness”: (afthoria), “purity; incorruption”.

Related to: (afthartos), “uncorrupted, incorruptible” and (aftharsia), “incorruption, immortality”

Titus' teaching was to be from a background of uncorrupted learning, which is only possible when it is the Word of God being taught.

1 Pet. 1:23 "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which lives and abides forever."

Rom. 1:23 "And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

1 Cor. 9:25 "Men striving for the mastery but receiving a corruptible crown."

1 Cor. 15:42, 50-54; There is no mixing of corruption with incorruption (aftharsia).

2 Tim. 1:10 "But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality (aftharsia) to light through the gospel:"

"gravity": (semnoteis), "dignity, seriousness".

1 Tim. 2:2 "For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty (semnoteis)."

1 Tim. 3:4

See discussion of "grave" (semnos) in Lesson 6, Titus 2:2

"sincerity"

This word did not show up in my version of the Greek New Testament. So we are led to wonder why it was included in the English of the KJV. If any reader will send me a well studied explanation of this, I will publish it to all of the Titus subscribers, and include it in future versions of this lesson.

Titus 2:8

Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you

"Sound speech": (logos hagios), "uncorrupted speech".

To be able to have "sound speech", you have to start with "sound doctrine".

"that cannot be condemned": from (akatagnwstos), "not able to be condemned; irreprehensible".

This is the only occasion for the use of this word in the negative, but there are several references which use the positive "reprehensible" (katagnwstos):

Gal. 2:11 "But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed (katagnwstos)."

1 John 3:19-21 "And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us (katagnwstos), God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God."

"that he that is of the contrary part": (ho ex enantias), "he who is opposed; an adverse party; a hostile individual"

Interesting scriptures where the same Greek word is used [words in brackets]:

Matt. 14:24 But the ship was now in the midst of the sea, tossed with waves: for the wind was [contrary].

See also Acts 27:4, when Paul was aboard ship in a storm.

Mark 15:39 And when the centurion, which stood [over against] him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

"Contrary" in the physical sense.

Acts 28:17 "And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing [against] the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans."

1 Thess. 2:14,15

"may be ashamed, having no evil thing to say of you.": "ashamed" is the verb (entrepw) in the aorist subjunctive passive, "to turn a person back on himself; to be put to shame; to be embarrassed."

1 Cor. 4:14 "I write not these things to shame you (entrepw), but as my beloved sons I warn you."

2 Thess 3:14 "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed (entrepw)."

A "contrary" person may say evil things of you, but if they are not true, he is the only one who can be embarrassed.

This does not mean that a contrary person will not badmouth you. It means that the maligning will not be true, there will be no substance to his stories.

To state the application in a different way, "Don't allow lapses in your personal behavior or in your teaching provide ammunition to your detractors."

1 Peter 2:11-16

Note that three methods have become apparent by which the doctrinally disorderly person can be reached:

1. By the teaching of sound doctrine which zeros in on the problem with divine viewpoint.
2. By the consistent testimony of Christian believers.
3. By the separation of believers from him or from his activities.

Titus 2:9

Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;

Topic: Servants and Slaves in Palestine

"**Exhort**" - no corresponding Greek word in this verse. The word "exhort" is italicized in the KJV, indicating that it has been added by the translators, probably because they wanted to indicate the continuation of the idea of exhortation begun in verse 6.

"**servants**": (doulos), "slave; servant".

The word can be used to refer to servants (employees) or slaves.

Christian slaves often worked for unbelievers in the Roman Empire; probably even on Crete. While slavery was a great evil; Paul did not become sidetracked by condemning the practice of slavery. Paul declares the greater issues of doctrine, of how God's plan provides for believers who are categorized as slaves or laborers.

This goes along well with Paul's statement "for I have learned, in whatsoever state I am, therewith to be content." (Phil. 4:11)

Even under conditions of slavery believers can have inner happiness and other blessings compatible with their lives during the early church times. Whether slave or free, every believer functions under all of the techniques of the Christian Way of Life.

"**to be obedient in all things**": (hupotassw), "to be subject to; to obey".

This word comes from a background of military usage and refers to accepting orders under conditions of discipline and strict organization.

This is a command for all Christians. Every believer is in full time Christian service. Regardless of what vocation a person follows, he or she is working under orders from above. The concept of doing one's job "as unto the Lord" is derived from this concept.

This means that orders are accepted and obeyed without regard for the personality or character of the one giving the orders. If the Christian doesn't like what he's being told, he keeps a poker face and says "Yes, sir!".

There is no excuse for a Christian to offer less than 110% of his effort to the people who he works for. Jobs are provided by the Grace of God; the U.S.A. with its capitalistic system is a product of grace.

Prov 25:13 "As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refreshes the soul of his masters."

Prov 27:18 "Whoso keeps the fig tree shall eat the fruit thereof: so he that waits on his master shall be honored."

Matt 24:44,45 "Therefore be ye also ready: for in such an hour as ye think not the Son of Man comes. Who then is a faithful and wise servant, whom his lord has made ruler over his household, to give them meat in due season."

Eph 6:5,6 "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;"

1 Tim 6:1,2 "Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them ..."

Topic: Christian in the Workplace

Topic: Servants of God

"**unto their own masters**": (despoteis) - "an owner or master of slaves; a despot".

A despot was an actual slave owner in ancient times; in modern times, a despot is a ruler whose

subjects are in virtual slavery under his government.

Acts 4:24 And when they heard that, they lifted up their voice to God with one accord, and said, LORD, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:

2 Tim 2:20, 21 "But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the MASTER' s use, prepared unto every good work."

See also 1 Pet 2:18-24

"to please them well": Actually, this is the adjective form, (euairestos), rather than a verb. Therefore, "to be well-pleasing; to be acceptable".

Other uses of (euairestos):

Rom 12:1-3; Rom 14:16-18; 2 Cor 5:6-9; Eph. 5:6-10; Phil 4:16-19; Col. 3:20; Heb. 11:5,6; Heb. 13:15-21

"not answering again": (antilegw) - "contradicting; gainsaying"

See Titus 1:9 for discussion of (antilego) under the concept of "gainsayers", those who oppose the Word of God.

Here, the servant is exhorted not to be the type of subordinate who is constantly talking back to his master, constantly contradicting in an insubordinate manner.

Titus 2:10

Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

"Not purloining": (nosphidzw), "to put away; to remove; to abstract; to steal; to appropriate for oneself".

This word comes from a form meaning "furtively; secretly". This is yet another Greek word which appears only once in the N.T.

The following notes are from Moulton & Milligan, "The Vocabulary of the Greek New Testament":

Σ In the Flinders Petrie Papyri (3rd Cent. AD) - an official swears an oath, "I will not peculate (steal) (nosphidzw), and I will report anyone who does peculate."

Σ In the catalog of the Greek Papyri in the John Rylands Library in

Manchester, England, someone writes of a woman, "oppressed by the consciousness of what she had appropriated for herself (nosphidzw) both of the furniture and stored articles.

Dishonesty was a way of life for the Cretans, just as it is for many people today. Whenever discipline or personal integrity is even slightly relaxed, honesty and productivity slip a lot. Most employees are in a position to steal something: pencils, computer time, petty cash, working time.

The honest Christian laborer stands out in a society like this. Honesty and good character are two of the most important aspects of the Christian's testimony. In any witnessing situation, these traits are necessary before any verbal testimony can be successful. Lev 19:35,36; Deut 25:13-16

Prov 11:1 "A false balance is abomination to the Lord: but a just weight is his delight."

See also Prov. 16:11; 20:10; Micah 6:9-14.

Rom 12:17 "Recompense no man evil for evil. Provide things honest in the sight of all men."

2 Cor 8:20-24

Eph 4:28 "Let him that stole, steal no more; rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth."

1 Thess 4:11,12 "That ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing."

"but showing": (endeiknumai), "to display; to manifest; to give outward proof; to display openly toward another."

This is a Christian testimony word, a command to present a witness to the world; the principle of "salt and light".

Rom. 2:14,15; Rom. 3:21-26; 2 Cor. 8:24

Eph. 2:7 "That in the ages to come he might show (endeiknumai) the exceeding riches of his grace in his kindness toward us through Christ Jesus."

The Lord intends for us to be a testimony to His grace, both now in in eternity.

2 Thess. 1:5; 2 Tim. 4:14; Heb. 6:10,11

"all good fidelity": (pistis), "faith"

Gen. 39:1-6; 2 Kings 12:1-15; Neh. 13:10-13; Dan. 6:4; 1 Cor. 4:1,2

“that they may adorn”: (kosmew), “to arrange; to set in order; to decorate; to embellish; to prepare; to trim; to put in readiness; to honor; to dignify”

Matt. 23:29 “Woe unto you scribes and Pharisees, hypocrites! because you build the tombs of the prophets, and garnish (kosmew) the sepulchres of the righteous...”

Matt 25:7 “Then all those virgins arose and trimmed (kosmew) their lamps.”

Luke 21:5 “And as some spoke of the temple, how it was adorned (kosmew) with goodly stones and gifts,”

1 Tim 2:9 “...women adorn (kosmew) themselves in modest apparel...” The adorning of the heart is to be given priority.

Rev. 21:2,19 “And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And the foundations of the wall of the city were garnished (kosmew) with all manner of precious stones.”

One of the main goals of God's plan is that every Christian “adorn” or “decorate” the doctrine of the Lord.

“the doctrine”: didaskalia, “the teaching; the doctrine”.

“of God our Saviour in all things”

Titus 2:11

For the grace of God that brings salvation has appeared to all men,

“For the grace of God”

It is because of what God has done in Grace that the Cretan believers were Christians in the first place; and that the holy life which has been described in 2:1-10 is possible.

It is as if God were saying, “Do this, because you can do it; my Grace was given for this purpose!”

Topic: Grace

“hath appeared”: (epiphainow), “to show forth; to display; to shine upon” [Eng: epiphany]

The whole favor of God is manifested in the “Epiphany”, the “Manifestation” of Christ. Verse 3:4 uses other words to describe the grace of God, “... the kindness and love of God our Saviour appeared”.

The Grace of God, and the appearance of Christ, distinguish Christianity from all religion. This is a historical reality which changes men's lives.

Luke 1:78,79 “Through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. And the child grew...”

Acts 11:22-24; Col. 1:6; I Pet. 5:12; Acts 13:43; Rom 1:5; Eph 3:2,7

“that brings salvation to all men”

Salvation is made available to all men.

Salvation is the most comprehensive spiritual concept in Christianity. The mighty God performed a transaction that encompasses time and eternity, and makes it possible for any person to take part in it, because of the substitutionary atonement of Jesus Christ on the Cross.

The topical study, Salvation Doctrines, provides a detailed look at all of the parts of what might be called the “salvation package”, those things which God does for a believer at the moment he accepts Christ as Saviour.

Topic: Salvation Doctrines

Titus 2:12

Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

“teaching us that”: (paideuw), “to rear or train (as a child), to educate, to instruct”.

Examples of the use of (paideuw):

(paideuw) = “to train”

Acts 7:22 "And Moses was learned (paideuw) in all the wisdom of the Egyptians, and was mighty in words and in deeds."

Acts 22:3 I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught (paideuw) according to the perfect manner of the law of the fathers, and was zealous toward God, as you all are this day."

2 Tim. 2:25,26 "In meekness instructing (paideuw) those that oppose themselves; if God will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

(paideuw) = "to correct; to discipline; to chasten"

1 Cor. 11:32 "But when we are judged, we are chastened (paideuw) by the Lord, that we should not be condemned with the world"

See also 2 Cor. 6:9

1 Tim. 1:20 "Of whom is Hymenaeus and Alexander, whom I have delivered unto Satan, that they may learn (paideuw) not to blaspheme."

Here, (paideuw) is translated "may learn" (in the passive voice), but it is clear that not just the impartation of knowledge but severe discipline is intended.

Another use of (paideuw) is seen in Luke 23:16 and 22, in which Pilate, since he had declared the Lord "not guilty" of the charge brought against Him, and hence could not punish him, offered as a concession to the Jews to "chastise (paideuw) him and let him go."

The noun form is (paideuteis), "educator, instructor, chastiser".

Rom. 2:20 "An instructor (paideuteis) of the foolish, a teacher (didaskalos !) of babes, which have the form of knowledge and of the truth in the law."

Note the two types of teachers mentioned here - the connotation of strict teaching, or chastisement, is used with the "foolish" but not used with respect to "babes."

Heb. 12:9 "Furthermore, we had earthly fathers to discipline (paideuw) us, and we respected them; shall we not much rather be subject to the Father of spirits, and live?"

Another noun in (paideia), "discipline, instruction"

Eph. 6:4, "...but bring them up in the nurture and admonition (paideuw) of the Lord."

2 Tim. 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction (paideuw) in righteousness."

There are also the words (paideusis), "training; education; a school", and paideuma (paideuma), "one who is trained; a pupil"

"**denying ungodliness**": (arneomai), "to deny; disown; renounce." plus (asebeian), "impiety; unholiness"

Compare "godliness" (eusebeia) in 1:1 with "ungodliness" here.

Rom. 1:18 "For the wrath of God is revealed from heaven against all ungodliness (asebeian) and unrighteousness of men, who hold the truth in unrighteousness."

Good reason for Christians not to participate in ungodliness!

2 Tim. 2:16 "But shun profane and vain babblings, for they will increase unto more ungodliness (asebeian)."

One of the ways to avoid falling into ungodliness as a lifestyle. This verb ("denying) emphasizes the firm decision of the believer who stoutly refuses to participate in the world system.

"**and worldly lusts**": (tas kosmikas epithumias), "an irregular or violent desire for the things belonging to the universe", "lust accommodated to the present state of things of the world".

Hence, lust patterns of the soul, such as a desire for approval and recognition, materialism, sex, power, etc. We are commanded to "deny" these things.

"**we should live**": aorist active subjunctive of (zaw), "we should live"

These verses are about what it really means to be grace oriented. Living by grace depends on whether the believer is filled with the Holy Spirit and is constantly growing in Christ. In Greek grammar, the subjunctive mood of the verb here indicates potential, godly living depends on the volition of the believer. We have to choose to be godly, to avoid worldly lusts. The words "soberly; righteously; godly" are terms relating to the outward grace life. These are the results of grace orientation, living by grace, occupation with the Lord Jesus Christ.

“soberly”: (swphrwnos), “sensible; mentally stable”.

This word indicates that the Word of God is so well assimilated in the soul that the Christian's standards of life are God's standards.

“righteously”: (dikaios), “righteousness”.

In practical Christianity, this refers to the production of gold, silver, precious stones => the output of divine good through the exercise of the Word of God in the life.

“godly”: (eusebws), an adverb from eusebeia (eusebeia), “godliness”

2 Tim. 3:12 “Yea, and all that will live godly...”

2 Pet. 2:9 “The Lord knows how to deliver the godly out of testing...”

References: 1 Tim. 2:1-3; 3:15,16; 4:7,8; 6:36 Titus 1:1; 2 Pet. 1:3-7.

Topic: Godliness

“in this present world”: “in this now age”. Reference to the age in which we now live, the age prior to the return of Christ.

Titus 2:13

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

“Looking for”: (prosdecomai). This verb means “to receive” or “to expect to receive”.

This word was used for receiving a gift, or receiving a guest into a household. In every case, that which is received is a benefit or pleasure. Therefore, this word has come to mean “to wait for something with keen anticipation.”

Every believer looks forward to a time when he will have perfect environment, a perfect body, perfect happiness. A Christian's present condition may be one of frustration, unhappiness in details of life, suffering; yet the Lord will return and there is heaven over the horizon.

“blessed”: (makarias), “happiness”.

This is the New Testament word for Joy, the happiness which is God provides, the fruit of the Holy Spirit, a happiness which does not depend on circumstances, people, or things.

Happiness is freedom from mental attitude sins, freedom from misery, freedom from neurosis and psychosis, mastery of details of life, and the

accompaniment to many other benefits of the Christian life.

“hope”: (elpis), “confident expectation”.

The Christian's assurance is based on known facts concerning the future. Heb. 11:1; Titus 1:2.

Topic: Hope

“and the glorious appearance”: The KJV renders “glory” as an adjective, but in the Greek it is a noun. The word “glory” is (doksa), used throughout the NT to refer to the perfect character of God, or Christ, in this case.

The word “appearance” is (epifaneia) (English: epiphany), and refers to the second coming of Christ at the end of this present age.

The translation, then, is “the appearance of the glory” [which the NASB gives], which is the substance of our keen anticipation.

“of the great God and our Saviour Jesus Christ”: a total description of the joining of deity and humanity in Christ. The words “God” and “Christ” refer to the deity of Christ. The words “Saviour” and “Jesus” refer to his humanity.

So there is a time coming when all believers will be totally happy in every respect, when Jesus Christ will appear.

Topic: The Rapture

Titus 2:14

Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

“Who gave himself for us”

The relative pronoun “who” refers to the Lord Jesus Christ. The verb “gave” (didomi) refers to a point in time when Christ provided salvation, the time of His death on the Cross.

The active voice means that Christ took this action upon Himself. That is, God the Father did not sacrifice the Son without Christ's being willing to go through with it. In the Garden of Gethsemane Christ said, “Not my will, but thine be done.”

“for us”

This is a phrase indicating that Christ was our substitute on the Cross. He paid our ransom price, to buy us out of the slave market of sin.

“that he might redeem us”, or “For the purpose of” redeeming us.

Redeem is (lutrow), which means "to release for ransom; to deliver or set free for ransom".

Topic: Redemption

"from all iniquity"

Iniquity is lawlessness. The source of lawlessness is the Sin Nature which we received as a result of spiritual death, at the time the fall of the human race with Adam. We practice lawlessness when we commit personal sin.

But we have been redeemed from that bondage. "Shall we sin the more that grace may abound? God forbid. How shall we that are dead to sin abide any longer therein."

"and purify unto himself" (katharadzw). "to purify; to cleanse" An English cognate is "catharsis".

Refers to ceremonial or religious or moral purification. It was also used in Greek to refer to healing from a disease which was considered hopeless, such as leprosy (Mt. 8:2,3; 10:8).

In this passage the word refers to cleansing at the point of salvation and at times during the believer's lifetime when he confesses his sins and is "cleansed from all unrighteousness" (1 John 1:9).

Topic: Purity

READ Heb. 9:11-23; 1 John 1:6-10.

The subjunctive mood indicates that purification is potential and conditional upon the faith of the individual in the work of Christ on the cross.

READ James 4:4-8. Positional purification is to be followed by temporal, or experiential, purification.

It is very important to compare the very similar idea of cleansing in Ephesians 5:25-27.

"Husbands, love your wives, even as Christ loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish"

Jesus Christ died for us to remove us from the sphere of "all iniquity", in order to put us through a cleansing process. This verse in Titus says that He did it if "for himself". The Ephesians passage shows that He intends to present a spotless, pure church to Himself.

And the mechanics of the cleansing process are indicated in Ephesians - "by the washing of water by the word..." Notice also that in Titus 3:5, regeneration is said to be a washing process.

The words "washing", "cleansing", "purifying" indicate some of the most important teaching of the Christian way of life, in terms of a Christian's actual walk with the Lord.

And there is a direct relationship between New Testament teaching about purification and the Old Testament Jewish rituals of sacrifice, cleansing, and purification that took place on a daily basis in the tabernacle and the temple. It is imperative that a Christian understand these principles from the Word of God, and be able to correlate the Old and New Testament teachings so that they have a single message.

"a peculiar people"

The word "peculiar" means "something that belongs to an individual as distinct from others", or "distinguished in nature, character, attributes from others". This is the meaning chosen by the KJV translators here.

A sect in England from 1838 into the early 20th Cent. was called The Peculiar People, or Plumstead's Peculiar. The assembled mostly in London. They had no preachers, no creeds, no ordinances, no church organization. They rejected medical aid or medicine, relying entirely on prayer for healing.

An evangelical group at Oxford University in about 1839 was derisively called "The Peculiar", although they were not of that sect.

"zealous of good works." (zeiloteis), "fanatical" for "honorable works"

i.e., gold, silver, precious stones - divine good; the works which God has "before ordained that we should walk in them." Ephesians 2:8-10 states that good works are expected as a result of the salvation received by grace.

Titus 2:15

These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

This verse is a continuation from verse 1, verses 2 to 14 having been parenthetical.

"These things" refers to the sound doctrine which Titus was commanded to speak. And the rest of chapter 2 provides illustrations of the type of teaching that is to be done.

“speak” the present active imperative of (lalew).

This is a continuous action imperative of the Greek verb. Titus's orders are to keep on communicating Bible truth in order to straighten out the problems on Crete. The content of his teaching is to be “these things”.

In fact, these three verbs are all imperatives, commands to speak, exhort, rebuke.

“exhort”, (parakalew) “to comfort; to admonish”

Here is one of the key words of the Christian experience. The Holy Spirit is called the Paraclete, because He comforts, and He admonishes and convicts of sin.

Christians are commanded to “exhort” one another. Sometimes that calls for a comforting ministry, and sometimes it calls for straight talk.

In this verse, it is the meaning “admonish” that is meant. The Greek scholars say that this is true whenever the word (parakalew) is followed by (elegkw) “rebuke”, as it is here.

“rebuke”, (elegkw), “to rebuke”

These are three approaches to making one point of doctrine.

There are several types of Christian. Some learn easily through teaching and respond with faith as each principle is laid down.

Other require bracing, the pointed example, the warning, the admonishment.

A few require serious rebuke, amounting to a verbal slap to wake them up.

The sense of this verse is that, if speaking doesn't get the idea across to the listeners, then move up to admonishment. And remembering that some of the people Titus is dealing with are “gainsayers”, he may have to increase the intensity to the point of offering “rebuke”.

Now this third method is not necessarily desirable, and it is the slow, painful method of learning. But it is necessary in some cases, especially with some believers who are already indoctrinated in some system of legalism or emotionalism.

But we see in Titus 3:10,11 that the “heretic”, who does not respond to any teaching, must be “rejected”, so rebuke is not too strong a treatment if the alternative is to be made to leave the congregation.

Remember that it is Titus who is being commanded to “speak, exhort, rebuke”.

It takes a very discerning and advanced believer to know how to admonish or rebuke properly. It takes experience and training, or other believers can be blown out of the water by misguided “admonishment”. When a novice believer tries to “rebuke” someone, it is often no more than self-righteous criticism.

“with all authority”

Titus's authority comes from God, so he can teach with dogmatic authority.

Topic: Authority

“let no man despise thee.”

The verb here is (periphronew), literally “to think around”. Combined with the negative the meaning becomes “disregard”, or “don't let anyone disregard or reject what you are teaching with all authority.”

This refers to anyone in the congregation. It would seem that the teacher would find it impossible to obey this command, because there is no way he can control the volition of all the believers in his church. While the objective of the communication is to allow the Word to motivate the volition of the Christians, the pastor does not have a key to turn a person's volition on or off.

Anyone who teaches the Word of God must be as well prepared as possible and be able to teach authoritatively. Authority, or regard, or respect, is not a mantle one can put on. It is not a title that can be assumed.

People will listen and respond to the Word of God accurately and authoritatively taught, because it *is* the Word of God, not the ideas of men.

That is why the emphasis in Titus is on “sound doctrine”, “preaching”, so that the teacher can “exhort and convince the gainsayers”. It is the Word of God that is convincing, not the opinions, ideas, or sermonizing of someone who just wants to hold an audience.

Titus, Chapter 3

Titus 3:1

Put them in mind to be subject to principalities and powers, and to obey magistrates, to be ready to every good work

“Put them in mind”, (hupomimneiskw) - “to remind someone about something”.

Here, the Cretans are to be reminded - that is, taught - that their obligation as believers is to be submissive to the authorities in their communities.

The Cretans were implacable and rebellious by nature and culture. They were a law unto themselves. Many Greek and Roman generals found them ungovernable as soldiers except by offers of reward and booty in combat.

The Cretan society was not a society of grace, mercy, and peace - when there were no foreign wars to absorb their energies, there were constant skirmishes between the cities and fighting among the clans.

Here, the teacher is to stand before the people and "remind them".

"to be subject", (hupotassw) - "to be subordinate; to be obedient; to submit to authority"

This word had an extensive military usage in the sense of obedience to regimented command..

Topic: Authority

"to principalities", (arkei) - "rulers; kings; commanding generals"

In Greece, this word referred to principal leaders of the Greek city-states, like Athens or Sparta. On Crete, the cities were ruled by the (kosmoi), the committees.

"and powers", (exousias) - "rulers; people of power"

But this word was used more often of subordinate officials, hence, city officials, police officers, judges, etc.

"and to obey magistrates", (peitharkew) - "to obey rulers"

The verb here is translated into the English verb and noun "to obey magistrates". In Acts 5:28,29, only a verb is used in English because the one to be obeyed is God.

"Did we not straitly command you that you should not teach in this name? And behold, you have filled Jerusalem with your doctrine ... Them Peter and the other apostles answered and said, We ought to obey (peitharkew) God rather than men."

This speaks of respect for the authority of God, followed by obedience to his commands.

"to be ready to every good work"

"Ready" is (etoimos), "prepared; in readiness". The preparation of a Christian to produce bona

fide good works is outlined in chapters 1 and 2. The result of being occupied with Christ, growing in Christ, and becoming a mature believer is "good works".

The production of divine good in the Christian life (gold, silver, and precious stones) stems in part from the proper response to authority. Therefore, respect for authority is an essential part of a believer's personal witness - it has the potential to save individuals and nations.

Titus 3:2

To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men.

"to speak evil of no man", (blasphemew), "to injure someone's reputation; to slander; to defame; to blaspheme; to malign"

Remember in Titus 2:3 the older woman was to be "not a false accuser". This is the same word, and the command is directed at all believers.

The Word of God has a lot of teaching about sins of the tongue. He seems to know us very well.

The concept of sin in the Bible is actually put there for our benefit, not God's. He is, after all, perfect in His infinite righteousness. And he knows each of us individually and perfectly.

Because He loves us, God wants us to experience blessing and peace and happiness in this life, and He knows what it takes to produce this. He knows that sin interrupts His will for Christians, because it disturbs a person's progress, growth, and prosperity, and that of others.

For example, sinful pride produces self-centeredness and blinds us to worth in others. Envy, jealousy, and covetousness rob a Christian of happiness.

Hatred and vindictiveness rule out real love for others. Drunkenness destroys rapport with God and man. Fornication defrauds, steals, lies because it does not deliver what it promises.

The slandering of other people is a symptom of deep mental hatred and evidence of a lack of adjustment to God's will and plan for other people. It is an act that is the direct opposite of the loving care for others that leads to personal evangelism and Christian fellowship.

"to be no brawlers", (amaxos) - "peaceable", meaning "not to fight; not to quarrel, not to wrangle."

This is not the “brawler” of Titus 1:7. There, the Greek word is (pleikteis), which refers to a bully or one who goes around looking for fights.

In this verse the term is more general and more indicative of the peaceable mental attitude of a person who is not looking for trouble, and it could equally apply to non-physical confrontations.

We see examples of the *lack* of this quality all around us in the world. In many people envy, hatred, venom is barely hidden behind a very thin facade. We see it in debates between religious leaders, in confrontations between politicians - the poorly concealed disdain and hatred people have for each other.

The Lord expects the Christian to be moving away from this type of life. This quality of peaceableness is commanded of all Christians.

“**but gentle**”, (epieikeis) - “fair; moderate; kind; forbearing; forgiving; not insisting on strict justice”.

Phil. 4:5, “Let you moderation (epieikeis) be known unto all men. The Lord is at hand.”

James 3:16,17 “For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle (epieikeis), and easy to be intreated, full of mercy and good fruits, without partiality, and with hypocrisy.”

Topic: Forgiveness

Some of the benefits of a gentle, forgiving spirit:

- Σ A great savings in emotional energy.
- Σ Minimum time living carnally, maximum time in divine production.
- Σ Relief from an assumed burden - a spin off of the prosperity package.
- Σ Protection from divine discipline (chastisement) for mental attitude sin.
- Σ Leaves one in position to be of service to to offender.
- Σ Is a great testimony to those who would have acted differently.

“showing all meekness”

The word “showing” is (endeiknumi), “to demonstrate; to display; to give proof of (in law)”.

The word “meekness” is (prauteis), meaning “courtesy; considerateness accompanied by humility”.

Here, the Christian is commanded to “demonstrate consideration for others in the frame of mind of true humility.”

The word “meekness” does not carry this meaning in modern American speech. A Christian man or woman can have great self-confidence, can walk erect, can be well organized and forceful, yet can manifest great courtesy and consideration based on a Grace attitude in all things.

True humility is not in giving an appearance of humiliation. True humility is the realization of God's gracious provision of everything that we have, and that we have not earned or deserved even one good thing.

“**unto all men**” - the evangelical imperative.

In order for us to have respectful listeners when we witness or teach requires that we have these personal characteristics shown in our outlook toward other people and in our responses to others.

Titus 3:3

For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

“For we ourselves also”

Here is Paul's description of his own life before salvation (and perhaps he is reminding Titus of the same things). These comments are a description of relying on the pseudo-provision that the world offers.

Read Romans 6:1-23

The plea in the first two verses of this chapter, that Christians be forbearing, merciful, considerate of others, is *reinforced* here by pointing out that all of us are products of Grace, and recipients of mercy, so we ought to remember where we came from and what God has brought us out of.

St. Paul never forgets Grace and his own total dependency on the Lord.

Read Romans 7:19-25; 8:1-13 for a contrast of the old life with the new life in Christ. These two chapters in Romans are a blueprint for exalted living on this earth.

There is the paramount consideration of personal volition in all of this; we choose every day whom we will serve, whether God or mammon.

Matt. 6:24, "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve God and mammon."

Joshua 24:14 ff, "Now, therefore, fear the Lord, and serve him in sincerity and truth [volition plus doctrine]: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.

And if it seem evil unto you to serve the Lord, choose you this day whom you will serve; whether the gods which you fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land you dwell; but as for me and my house, we will serve the Lord."

"**were sometimes foolish**", (anoetos), "were once unwise".

To be wise, a person must experience salvation through belief in Christ. Wisdom is part of the salvation package.

Read Ephesians 1:7-12

But wisdom must be obtained. " ... let him ask of God."

Read Col. 1:9-13

"**disobedient**", (apeitheis), "disobedient".

Not obedient to authority, in this case, not responsive to God's authority.

"**deceived**", the *passive* voice of (planow) - "to be led astray; to be deluded"

This is characteristic of the naive, the immature, the child. This is great gullibility.

Ephesians 4:11-15 shows that there is an antidote for gullibility. The mechanism to counter deception, and to remove spiritual ignorance, is set up. Those with spiritual gifts of communications teach believers so that they "grow up into Christ" and so that the church operates as a mature organization.

It takes great effort to become discerning, wise, "sophisticated" in life. Satan is a great con man, a carnival barker, offering something for nothing, but loading the dice "the sleight of men and cunning craftiness whereby they lie in wait to deceive."

"**serving diverse lusts and pleasures**"

Reference to slavery to the details of life, which may include quite legitimate things which we desire, as well as the sinful things of the world.

"**living**", (diagw) - "to spend one's life doing something" ...

in this case, wallowing in patterns of sinful mental activity, described in the following words.

"**in malice**", (kakia) - "ill-will; malignity; maliciousness"

This is from a word which, in the moral sense, means "badness; depravity; wickedness." Believers need to be warned about this, it is not restricted to non-believers.

Read 1 Peter 2:15,16

"**and envy**", (phthnos) - "jealousy"

A result of covetousness. This sin occurs in many of the catalogues of vices in the New Testament, notably in Romans 1:29.

Comment: how easy it is to place great emphasis on the homosexuality described in Romans 1, and ignore all of the other areas of weakness to which we all are subject. The warnings of Romans 2 regarding self-righteous judging are directed at this tendency to focus on the sins of other people.

"**hateful**", (stugetos), "filled with hate"

This could be considered a "spinoff" sin, or a sin resulting from a chain of sinning. For example: pride leads to envy; envy leads to bitterness; bitterness leads to hatred. A person can commit a lot of sins in a brief period of time.

"and hating one another", (misew) - "active pursuit of hatred towards another; detestation; abhorrence"

This word carries the connotation of venom toward others. This Greek root is found in the English "misanthrope; misogamist; misogynist".

This is the end of Lesson 11. In order to lift our eyes out of Satan's world and the depressing sight of our own weaknesses, let us now read Titus 3:4-7 as an uplifting exercise.

Titus 3:4

But after that the kindness and love of God our Savior toward man appeared,

"**But after that**" - "but when"

Here is the contrast with our past life. What we have become, in contrast to what we once were, gives a powerful motive for godly living.

What we are is no cause for celebration! Any change for the better is the result of God's salvation given freely and to those who had done nothing to earn or deserve His mercy.

In these verses we have the source (v. 4), the basis (v. 5a), the means (vv. 5b, 6), and the result (v. 7) of salvation.

“the kindness and love of God our Savior toward man”

This is the historical starting point of our salvation. These are the two aspects of the grace mentioned in 2:11.

His “kindness” is (chreistoteis) - “goodness; gentleness; kindness; virtue”

Kindness, or gentleness, is the practical outworking of God's grace thinking; He thinks grace at all times. In this case, “kindness” is God's mental attitude of love toward the human race.

It is through His goodness that we see God's grace attitude.

Ephesians 2:7 “That in the ages to come he might show the exceeding riches of his grace in his kindness (chreistoteis) toward us through Christ Jesus.”

But some people despise God's goodness.

Romans 4:4 “Do you despise the riches of his goodness (chreistoteis) and forbearance and longsuffering, not knowing that the goodness of God leads you to repentance?”

Through His goodness, God is always ready to bestow blessing and forgiveness.

His “love toward man” is (philanthropia) - “love of mankind; benevolence”

This word when used for a human being means “humanitarianism”.

On the part of God, (philanthropia) refers to His infinite divine love for all people, out of His perfect divine character.

See John 3:16

John 15:13 “Greater love hath no man than this, that a man lay down his life for his friend.”

Contrast this divine attitude to the human disposition portrayed in verse 3. We see that God hates the sinner's sin, but He loves the sinner, and He longs to save him. God is the great Philanthropist.

And true human philanthropy is based on divine love.

“The goodness and love of God to man, on which our salvation is based, should lead us to show benevolence and gentleness to all men.” (John Huther, “Critical and Exegetical Handbook to the Epistles of St. Paul to Timothy and Titus.”)

“**appeared**”, (epiphainw) - “has been revealed; has been caused to appear” (the verb in the aorist passive indicative)

The noun form is (epiphaneia) - “appearance; manifestation; glorious display”

Read 2 Tim. 1:9,10

Compare Titus 2:11

The implication here is that these characteristics of God were always there but that there was a distinct manifestation of them in the coming of Christ, leading to a proclamation of the Gospel.

Glimpses of these attributes of God are seen in the Old Testament, certainly, but it was especially in the announcement to the world of salvation in Christ that the kindness and love of God are brought fully to the world's attention. He now stands revealed as our Savior.

Topic: Essence of God (Divine Attributes; The Character of God)

Titus 3:5

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

“Not by works of righteousness which we have done”

The phrase “he saved us” in this verse states that the act of salvation is an accomplished fact. The word “us” indicates all those who have accepted Christ as Savior. Although salvation is not complete, and awaits its total summing up at the return of Christ, it is the present possession of all those who by faith have been united to Christ.

Topic: Positional Truth

Paul states both the negative and positive of the salvation process.

Salvation IS NOT by our works of personal righteousness. We did no works which merited or called forth God's salvation or which were acceptable to God in the sphere of righteousness. “Not of works, lest anyone should boast.”

Salvation IS by the grace of God through regeneration and renewal. Salvation lies entirely

in God. He was moved with compassion for us sinners; He acted out of love to originate and bring about our salvation.

“by the washing of regeneration”.

The word translated “washing” is (loutron) which appears only in one other place in the New Testament, Ephesians 5:26. It means either “the place or water in which a bath is taken” or “the act of bathing or washing”.

In Ephesians 5:26, the Bible speaks of the cleansing of the church “by the washing of water with the word.” The cleansing is brought about by applying the Word of God to the heart and conscience.

There are other passages where the Word of God is said to be applied to bring about salvation (1 Peter 1:23; James 1:18).

So, as the Word of God is applied to the heart, under the Holy Spirit's ministry of revelation and conviction, when a person believes in Christ regeneration is brought about by the Spirit. Regeneration is the initial experience of salvation, brought about in a person at the moment faith is placed in Jesus Christ and His work on the Cross.

Some commentators regard the “washing” as a reference to water baptism. Even if this interpretation is allowed, then baptism must be interpreted as the outward sign of the inner experience. Baptism is the consequent testimony of the spiritual washing (by the Word) that has taken place.

In the New Testament, water baptism is the outward symbol of the inner spiritual reality. Apart from the inner reality, the outward symbol has no value. Paul asserts this truth in relation to circumcision (Rom. 2:25-29).

“regeneration” expresses a new state of things. The Greek word (paliggenesias) occurs elsewhere only in Matthew 19:28, where it refers to the rebirth of external nature and creation at the revelation of Christ in glory. Here it refers to the rebirth of the soul, the “born again” of John 3.

Topic: Regeneration

“and renewing of the Holy Spirit”

The statement on this phrase comes from “Titus and Philemon” by D. Edmond Hiebert, Moody Press, 1957. [with which I concur. wd]

“Grammatically, two constructions are possible of the words 'the washing of regeneration and renewing of the Holy Spirit.' One view regards

both 'regeneration' and 'renewing' as dependent on the word 'washing.' (See the text of the American Standard Version.) On this view the regeneration is further described as the renewing of the Holy Spirit, both pointing to the same divine act.

“The other construction holds that the preposition “through” governs both the washing of regeneration and the renewing of the Holy Spirit. This give us two facts instead of just one. The renewing work of the Holy Spirit, begun at regeneration, is then viewed as continuing in the life of the believer. We prefer this view. It is the reading given in the margin, and implied by the comma, in the King James.

“In Ephesians 5:26 the mention of the cleansing of the church is supplemented by the thought of the sanctification of the church till there shall be no spot or blemish. In Romans 12:2 this renewal is presented as a continuing experience. It is the development and extension of the regeneration initiating the new life. It is the continuing work of the Spirit.”

Titus 3:6

Which he shed on us abundantly through Jesus Christ our Saviour;

All three Persons of the Trinity are present and cooperating in the word of Grace. Each Person has His function in the salvation of our soul.

Here, the Holy Spirit was made abundantly available to us to perform His function in the regeneration and renewal process.

Topic: The Holy Spirit

Titus 3:7

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

“That being justified”

Justification is God's act of grace by which He pardons a sinner and declares him righteous on account of the atoning work of Jesus Christ on the Cross. Remission of sin, absolution from guilt, and freedom from punishment are part of justification.

Justification is an act of God's grace. It begins in His free, unmerited favor, and it is given to us as part of our union with Christ by faith.

In order to be justified, a person must be given a righteousness equivalent to God's perfect righteousness. Hence, imputation precedes justification.

Imputation is the charging to the account of one person something which properly belongs to another. The Lord Jesus Christ shares his perfect righteousness with the believer, Rom. 3:22; 4:11; 9:30-32; 4:4,5 **.

Topic: Imputation

Topic: Justification

Because righteousness has been imputed to us, God calls us "justified". "Abraham believed God and it was imputed to him for righteousness." Hence, imputation of righteousness on the basis of faith brings about justification.

The means of justification is redemption, Rom. 3:24. "Being justified freely by his grace through the redemption that is in Christ Jesus."

Topic: Redemption

Justification produces reconciliation. Rom. 5:1

Because God the Father is satisfied (propitiation), we are freely justified.

Justification occurs at the moment of a person's faith in Jesus Christ, Rom. 3:28; 5:1; Gal.3:24.

Justification does not occur through keeping the Law of Moses, Gal. 2:16.

Justification during the believer's lifetime is described in James 2:21-25. This is the function of the Faith-Rest principle in living the Christian Way of Life under grace.

The principle of temporal justification is found in Matt. 11:19 and Luke 7:35.

Topic: Propitiation

Topic: Reconciliation

"by His grace"

Topic: Grace

"we should be made heirs"

We are heirs of God, joint heirs with Christ. This is not only a future hope, but it is also a present reality. We are heirs of eternal life, but we are not entirely in actual possession of it. We will receive our full inheritance when Christ comes for His Church.

Jesus Christ, as the Son of God, and as the victor in the spiritual conflict, is the heir of all things. Heb. 1:1-4

Inheritance is based on sonship:

John 1:12, But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name,

Rom. 8:16,17, The Spirit Himself bears witness with our spirit that we are children of God, and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him in order that we may also be glorified with Him.

Gal. 3:26-29, For you are all sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to promise.

To inherit from God, a person must possess the life of God, that is, salvation resulting in eternal life.

1 John 5:11,12 And the witness is this, that God has given us eternal life, and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life.

Therefore, salvation is the qualification for inheriting from God.

Col. 1:9-14

We have an inheritance because we share the destiny of Christ. The true doctrine of predestination is that we share Christ's destiny.

Eph. 1:11 "also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will,"

As joint-heirs with Christ, we also share Christ's election.

Heb. 9:15, And for this reason He is the mediator of a new covenant, in order that since a death has taken place for the redemption of the transgressions that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance.

Our heritage is a Christian's permanent possession.

1 Pet. 1:3-5, Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, to obtain an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you, who are protected by the power of God through faith for a salvation ready to be revealed in the last time.

The indwelling of the Holy Spirit is the down payment on our inheritance.

Eph. 1:14

Abraham's inheritance is the pattern and illustration of the heritage of believers.

Rom. 4:9-16

“according to the hope of eternal life”

or, “according to confidence in eternal life”

See the discussion of hope (elpis) in Lesson 1, Titus 1:2

Topic: Hope

Titus 3:8

This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto them.

Paul draws a striking relationship between high spiritual doctrine and the conduct that is expected.

First he says, “these truths are reliable and trustworthy.” Then he urges Titus to “affirm them confidently.” The objective is that doctrine clearly taught, and accepted by faith, will produce good works in the lives of the hearers.

Right beliefs must result in fruit in the Christian life. Good works are a logical and necessary result of true learning of the principles of the grace of God. And this fact must be emphasized to those “who have believed God,” the people whose faith has brought them into a personal relationship with the Lord Himself.

Christians must give serious thought to this obligation and be outstanding in the practice of good works. “These things are excellent in themselves as spiritual truth, and as such they are valuable for good and holy living.”

Titus 3:9

But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

“But avoid...” - “to shun; to turn oneself around”

Compare the idea of “profitable” in verse 8 with the “unprofitable” things of verse 9.

The words “foolish questions, genealogies, contentions, strivings about the law” indicate the content and spirit of the heretical Jewish teaching on Crete which was the subject of Titus 1:14. This is not a reference to the legitimate study of the Law and the Prophets, the Old Testament scriptures which are so rich in content for all Christians.

The “gainsayers”, the false teachers, were concerned with silly questions, with filling in the genealogies of the Old Testament with fictitious people and spinning stories about them. Such teaching simply promoted argument and strife.

These are “vain” activities, “empty” exercises which are useless, morally fruitless, and not worthy of time and serious consideration.

Titus 3:10

A man that is an heretic after the first and second admonition reject:

A heretic is a factious person (hairesikos). This is the only place the word appears in the New Testament. It means a person who is quarrelsome and stirs up factions through promotion of erroneous opinions. The heretic is determined to go his own way and to take others with him, so he forms parties, cliques, conspiracies. His self-chosen opinions are outlined in verse 9.

It is *not* heresy to be wrong about doctrine, or to be in error. Otherwise, we would all be heretics at one time or another. The heretic in this verse is an activist who does not respond to careful and loving teaching (speaking, exhorting, and rebuking). He is rebellious and is trying to raise a following.

Titus is commanded to give the heretic every encouragement and opportunity, “a first and second admonition.” He is to be reprimanded once and again with straight talk. If this fails, then the heretic is to be “rejected” that is, Titus is to “refuse” him, to have nothing to do with him. He is to be left to himself.

Factious men are often pushed into prominence by the attacks of Christians upon them, whereas, if

they were left alone, they would of themselves come to nothing.

However, remember, that a very different rule of action is called for in cases where the error is not foolish, but vital and fundamental, or where the offense involves immorality. See 1 Cor. 5:1-13; 1 Tim. 1:19,20.

Topic: Heresy and Apostasy

Titus 3:11

Knowing that he that is such is subverted, and sinneth, being condemned of himself.

“Knowing that” means that the heretic's refusal to listen has shown Titus what the man is.

As to his character, he is shown to be “subverted”, or “perverted”, in the process of “being twisted”, or turned out of the right way. His refusal to heed strong teaching shows that his error is of the heart, as well as of the mind.

As to his conduct, he “sins” and goes on sinning, both by his divisiveness and his refusal to listen to admonition.

Therefore he is “self-condemned.” He may not be conscious of his condemnation, but by his actions he passes judgment upon himself.

The following discussion of this passage has portions taken from “Titus and Philemon”, by D. Edmond Hiebert, Moody Press, Chicago, 1957.

Titus 3:12

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

The conclusion is devoted largely to personal matters. Paul indicates his plans for the future activities of Titus, and he lays on him the immediate obligation to assist Zenas and Apollos. The thought of material assistance is related more generally to the Cretan Christians.

Artemas is not mentioned elsewhere in the Bible, so we have no information about this man. He is obviously a trusted worker, in the same class as Tychicus. Artemas and Tychicus were evidently available as replacements for Titus on Crete, and were to be sent by Paul to relieve Titus in his duties.

Tychicus was one of Paul's close associates. He was a native of the province of Asia (Acts 20:4) and probably accompanied Paul to Jerusalem on the third missionary journey.

When Paul was imprisoned in Rome the first time, he chose Tychicus to carry the epistles to Ephesus and Colosse (Eph. 6:21; Col. 4:7). In Colossians Paul calls Tychicus “the beloved brother and faithful minister and fellow servant in the Lord.” From 2 Timothy 4:12 we learn that Paul sent him on a subsequent mission to Ephesus.

The verb “shall send” is in the subjunctive, indicating an indefinite clause, so that Paul had not yet decided when either of the two men would be sent to Crete. Titus was to remain as his post until his replacements arrived.

Paul requests Titus to join him at Nicopolis (“city of victory”). There were a number of cities of that name in the Mediterranean region. The city here is probably the one on the Ambracian Gulf in Epirus, built by Augustus to celebrate the Roman victory at the battle of Actium. Paul was not at Nicopolis when he wrote the letter to Titus, because he said “I have determined there to winter.” We do not know where he was at the time of writing, perhaps in Achaia or Macedonia. But Paul was at liberty to go to Nicopolis, so we know that the letter was written after his release from his first Roman imprisonment.

Titus 3:13

Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

“Bring” is actually “set forward”.

Here we get an impression of Paul as a great spiritual leader, moving his “troops” into strategic position. And Titus is to have a part in furthering that work. Zenas and Apollos are on a journey which has evidently taken them by Crete; they may have carried the letter which we are studying. Titus now is to “set them forward” on their journey and to meet their needs for the travel.

We know nothing further of Zenas, except that he was a lawyer. His name is Greek, so he may have been a practitioner of Roman law and was now using his abilities in spreading the Gospel. He may have been a Jewish Christian, however, with a Greek name, and expert in Jewish law.

Apollos was the eloquent preacher from Alexandria whom Aquila and Priscilla instructed more fully in the way of the Lord at Ephesus.

Topic: Apollos

Topic: Aquila and Priscilla

Titus 3:14

And let our's also learn to maintain good works for necessary uses, that they be not unfruitful.

These are instructions concerning the Cretan Christians. I believe there is a flavor here of Titus' turning to the local congregations to help with the needs of Zenas and Apollos. It was a good opportunity to cultivate a missionary spirit in the Cretan believers, and to learn to practice Christian giving.

This is a further reminder to them, and to us, that the Christian life is not in hearing only, but in doing the "good works which God has before ordained..." (Eph. 6:10)

Titus 3:15

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

There must have been a number of others with Paul when he wrote this epistle, probably fellow workers. As believers, the Cretans loved Paul and the other missionaries and that love bound them together. It was a love operating in the sphere of faith, so the reference is to the love which is the fruit of the Holy Spirit.

Paul ends with a prayer that God's grace will be with all his friends and associates on Crete.