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Introduction to Titus

Titus 1:1-4

Authorship: Paul

The early Christians did not question the authorship of Paul's epistle to Titus. Paul gives a clear identification of himself (1:1), but not so much for Titus's sake. Surely, Titus would have known his mentor's writings, but Paul needed to identify his authority to the congregations of Crete. Modern scholars have begun to exaggerate the differences in style and language and content. Yet this is one of Paul's final letters. It shares a good deal of similarity with Paul's first letter to Timothy which would have been written about the same time. Both letters speak of the qualifications of elders, include faithful sayings, warn of false teachers, give specific commands to different age and social groups, and included some personal content.

Recipient: Titus and Churches of Crete

Titus is only mentioned in this letter and in 2 Corinthians, Galatians, and 2 Timothy. He is never mentioned by Luke in the book of Acts. Judaizing teachers had demanded of Titus and all Gentile converts to keep the Law of Moses and be circumcised. Paul and Barnabas took Titus to Jerusalem to speak to the apostles and prophets about this false doctrine (Acts 15; Ga. 2:1-3). Later Titus accompanied Paul on his third missionary journey (Acts 18:22).

He is mentioned nine times in 2 Corinthians. Paul gave him the duty of resolving tensions between him and that congregation (2 Cor. 7:6-16; 12:18). Twice he was charged with collecting benevolence for the needy saints at Jerusalem (2 Cor. 8:6; 22-24). Paul used him as his courier for the second letter (2 Cor. 8:16-19).

Several years later Titus is left at Crete by Paul. At the end of the epistle Paul instructs Titus to rejoin him at his winter abode that year which would be Nicopolis in western Greece (3:12). Paul will send either Artemas or Tychicus to replace him in Crete. The final word on Titus is found in 2 Timothy 4:10 where he is said to have left for Dalmatia. Dalmatia was located in the Roman province of Illyricum and was a mountainous country on the eastern shore of the Adriatic sea. According to the Roman historian Polybius, "the Illyrians were not the enemies of this people or that, but were the common enemies of all" 3. Strabo, a geographer and contemporary of Titus, tells of "the wildness of the inhabitants and their practical habits" 4. Nothing else is known of Titus except tradition says that Titus became bishop of Crete and died peaceably at an advanced age of 94. Paul seems to have used Titus as his special troubleshooter to resolve conflicts, collect money, organize congregations, and tackle the special needs of congregations existing within difficult cultures.

Setting: Crete

According to Titus 1:5 Paul had left Titus on Crete to work with the congregations on this large island. Nothing is known for sure as to the origin of these congregations. The first time Paul was said to have visited Crete was while he was a Roman prisoner. The ship he was traveling on needed to avoid the coming winter winds by sailing on the south side of Crete (Acts 27:1ff). They hoped to find winter shelter past Fair Haven but were forced off course by a terrible sea storm. Paul may have been able to visit some of the brethren on Crete since his guard gave him a good deal of freedom. This would hardly have been enough time to establish congregations. Most likely, the gospel came to Crete by way of the Cretan Jews who converted on the day of Pentecost in Jerusalem in about AD 29 (Act 2:11) and had returned home to spread the good news to their neighbors.

The island of Crete is located in the southern extreme of the Aegean Sea in the Mediterranean Sea. It is 154 miles long and anywhere from 7 to 35 miles wide. According to myth its Mount Ida was the birthplace of the Greek god Zeus. Crete was the home of the Minoan culture which reached its golden years between 1600-1400 BC. It had been influenced by the cultures of Greece and Rome for many centuries before Titus arrived.

According to their own prophet (poet), Epimenides, who lived about 600 BC, they had a reputation for being "*liars, evil beasts, and lazy gluttons*" (Tit. 1:12). In ancient times they used a verb form of Crete to show Cretans to be cheats and liars. Even today to call one a Cretan is an insult. The people of Crete were "famed as a drunken, insolent, untrustworthy, lying, gluttonous people" (William Barclay, *The letters to Timothy, Titus, and Philemon*, 277). In 488 BC Lenoides said they were "always brigands and piratical, and unjust." Paul left Titus in a very difficult work on Crete. This shows both Paul's trust in the abilities of Titus and the importance of not writing off any people no matter how ungodly and uncivilized.

Origin: Corinth

Although Paul wanted Titus to come meet him at his next winter abode, it is doubtful that Paul actually wrote to him from Nicopolis which is located on the west coast of Greece (3:12). It is more likely that Paul went to Corinth and visited with the brethren who knew Titus very well. Here he may have met Zenoas and Apollos (3:13) who were on a journey and stopped at Crete to deliver the letter to Titus.

Date: AD 64

If Paul was only imprisoned in Rome once, much of the personal information about people and places written about in Titus and 1 and 2 Timothy do not coincide with the events in Acts. Neither do these two letters agree with the information found in the prison epistles (Ephesians, Philippians, Colossians, and Philemon) which were written during his first imprisonment at Rome. Where as he speaks of Demas negatively because he has forsook Paul due to his love for the present world (2 Tim . 4:10) in his letter to Philemon Demas is mentioned favorably (Phile. 22). At Miletus Paul left Trophimas because he was sick (2 Tim. 4:20). Yet Paul took him to Rome accord to Acts 21:29. According to the prison epistles Paul clearly expected to be released from prison. He prayed and encouraged others to fervently pray for his release. He made plans to visit certain people and places. After two years under house arrest in Rome, Paul was released. He may have traveled to Spain and from there to Crete where he "left" Titus to set in order some things which were still lacking. The Neronian persecution began in October of AD 64 in Rome. Paul would have been release from his first imprisonment in 61/62. This would have given Paul a few more years to accomplish all those things he spoke of in the prison epistles before he was arrest and sent to Rome as a prisoner for the final time.

Purpose

As the churches began to spread over the Roman Empire and the apostles grew old and died there was a grave need for men like Titus to be sent out to put things in order (1:5). Like his letters to Timothy Paul is passing the baton to the next generation of preachers. This letter would serve Titus as a written authorization from the apostle to do the work assigned within. This would become vital as he was to deal with the Judaizers who were present on the island.

Some things needed to be set in order by Titus in the congregations on Crete. Qualified elders needed to be appointed in every congregation (1:6-9). False teachers, like those of the circumcision, had to be silenced (1:10-16). Titus was also warned of their use of genealogies (3:9). Various groups like aged men, aged women, young women, mothers, young men and slaves were in need of special instructions (2:1-14).

Due to the Cretans disposition for immorality, Paul instructed Titus and the Cretans to be "*zealous for good works*" (2:14); "*be a pattern of good works*" (2:7); "*be ready for every good work*" (3:1); "*be careful to maintain good works*" (3:8); and "*learn to maintain good works*" (3:14). Elders were to be lovers of what is good (1:8). In contrast to this, false teachers are "*unfit for doing anything good*"

(1:16).

Another theme in the epistle is the need for sound doctrine (1:9; 2:1; 2:7) and sound speech (2:8). The word "sound" is translated from *hygianio* from it derives the English word "hygiene". The verb form means "to be healthy." To stay uncontaminated by the vile habits of the culture these Christians needed to practice good spiritual hygiene. This was especially important since Gentile Christians are known to use grace as a license to sin (Tit. 2:11-15).

1 Paul, a bondservant of God and an apostle of Jesus Christ,

Paul's Credentials

Curiously Paul gives his first credential as: "*bond-servant of God.*" In the culture of his day being a slave was about as low as being a beast of burden. Romans avoided work. Yet this term *doulos* for slave is applied time and again to God's servants. It is true that other times Paul calls himself a "*bond-servant of Christ*" (Rom. 1:1; Gal. 1:10; Phil. 1:1). He was brought and owned by God through the blood of Christ. Men like Moses (Rev. 15:3); Joshua (1:2; 24:9); David (2 Sam. 3:18); James (1:1); Jude (1:1); Peter (2 Pet. 1:1) and the Prophets (Amos 3:7; Jer. 7:25) were called servants. All Christians in a general sense are bond-servants of God and Christ (Col. 4:2; Rom. 6:22). All are serving the King of kings. Such a self-description is not self-denigrating. Charles Spurgeon wrote, "In grace you can be under bonds yet not in bondage. I am in bonds of wedlock but I feel no bondage. On the contrary it is joy to be so bound" (Mears, Henrietta, C., *What the Bible is All About*, 552).

Next, Paul reminds any reader of this epistle to Titus that he is indeed a true apostle of Jesus Christ. An apostle is "one sent forth" (Vine). This term is used to include any man sent on a particular mission to represent another (Acts 14:4; 14; Rom. 16:7; 1 Th. 2:6.) In Hebrews 3:1 Christ is even called an "*apostle.*" Yet, Paul was a apostle like one "*born out of due season.*" He, like all the Twelve, witnessed the fact of the resurrected Christ. He did not just assume the office as many do today claiming to be an apostle nor was Paul appointed such by some church. He was chosen by Christ to be His special ambassador to the Gentiles.

Paul's Objective

1b according to the faith of God's elect

► In Harmony with the Faith of God's Elect

The first verse of Titus is one long, compound sentence. The Greek preposition *kata* is found four times in these verses. It is used to show that Paul's apostleship and his bond-service to God is in harmony or accord with the faith of God's elect. It may also be used in view of producing faith in God's elect. This faith may refer to the Gospel or faith in the Gospel. Either way Paul's work is in perfect harmony with both. Christians are called through the Gospel (1 Th. 2:13). Paul preached the Gospel (The Faith) which produces faith in those who heard (Rom. 10:17). Those who are chosen of God.

1c and the acknowledgment of the truth which accords with godliness,

► Knowledge of Truth

The Greek word for "acknowledgment" is *epignosis*. It means Paul has a clear perception of truth. This Truth produces godliness. Knowledge of the truth in others will change their ungodly conduct to godliness. A genuine acknowledgment of the Truth in the hearer will produce an outward change in conduct. True learning is not the mere acceptance of a fact, but the resulting change in the individual's behavior as a result of implementing the truth in their lives.

2 in hope of eternal life which God, who cannot lie, promised before time began,

► For Hope of Eternal Life

Paul's mission was not just to preaching the Good News to change the lives of mere corporeal beings during their temporal existence upon the earth. His work

also included the hope of eternal life. Eternal life is a state of bliss in never ending existence. This eternal life is a promise which is hoped for and realized in the future. Christians do not possess eternal life on earth literally, but potentially. *"For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? But if we hope for what we do not see, we eagerly wait for it with perseverance"* (Rom. 8:24,25). This promise comes from God Himself. It is based on the fact that He cannot lie even though the Cretans were known for their lying (1:12). It is *"impossible for God to lie"* (Heb. 6:18). This promise is long standing and is part of eternity itself being in the mind of God before the foundation of the world (Eph. 1;4,5).

3 but has in due time manifested His word through preaching,

► **For the Preaching of the Word**

The work God planned for Paul called for him to be a herald or proclaimer of the Word. This was an inherent part of his job. *"For if I preach the gospel, I have nothing to boast of, for necessity is laid upon me; yes, woe is me if I do not preach the gospel! For if I do this willingly, I have a reward; but if against my will, I have been entrusted with a stewardship"* (1 Cor. 9:16,17). The Word was not known in the past but through the preaching of servants and apostles like Paul, it has been manifested or made clear for all to see.

3b which was committed to me according to the commandment of God our Savior

► **Entrusted by the Command of God our Savior**

Paul's commission was from God who entrusted the Gospel to him (Acts 26:13-18). Paul has in turn entrusted this duty to other men like Timothy and Titus. This is one of the many times Paul calls God *"our Savior"* in these evangelistic epistles. *"For this is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth"* (1 Tim. 2;3,4).

4 To Titus, a true son in our common faith:

Paul's Son

Like Timothy, Titus is called a son of Paul. This is not in the literal sense but in view of the faith which they both hold in common. The circumstances of Titus' conversion is not known. Who baptized him is a mystery not worth the effort to explore. The fact is Paul was the one who took a young Titus becoming a mentor to him and nurtured him into the mature Christian and preacher he was at the time Paul pinned this letter. The word *"true"* is *"translated gnesios, which has the basic meaning of 'being lawfully begotten.'* Child translates *teknon*, which was used of a legitimate child, in contrast to one born out of wedlock." Elsewhere Paul calls Titus *"my brother"* (2 Cor. 2:13) and *"my partner and fellow worker"* (2 Cor. 8:23).

Paul knew Titus very well and in his second letter to the Corinthians Paul speaks of Titus' joy and how he was refreshed by the brethren at Corinth (2 Cor. 7:13); how he was able to speak highly of them (2 Cor. 7:14); he volunteered to go to them (2 Cor. 8:17); he had an *"earnest care for"* the Corinthians (2 Cor. 8:16); and he, like Paul, was not one to take advantage of his position or his brethren.

4b Grace, mercy, and peace from God the Father and the Lord Jesus Christ our Savior.

Paul's Blessing

This is basically the same greeting as found in Paul epistles to Timothy (1:2). *"Grace"* is a gift given which is in no way deserved or earned. *"Mercy"* is feelings of compassion and demonstrations of kindnesses. It involves God withholding the just punishments deserved and providing a way of salvation. *"Peace"* is the contentment and happiness which results when one is blessed with mercy and grace. The source of these three blessings in Paul's greeting: God and the Lord Jesus Christ. Both are referred to as *"our Savior."* This phrase can be found six times in Titus (1:3,4; 2:10; 3:4,6).

Questions:

1. How is Titus similar to 1 Timothy?

2. What else do we know about Titus based upon the New Testament?

3. How are the Cretans stereotyped?

4. What is the most likely date for the writing of the epistle to Titus?
 - a. 29 AD
 - b. 62 BC
 - c. 64 AD
 - d. 89 BC

5. Which is NOT one of the reasons Paul wrote to Titus?
 - a. Correct false teachings about the resurrection.
 - b. Set things in order
 - c. good works
 - d. sound doctrine

6. What credentials did Paul give?

7. How does Paul's commission accord with the faith of God's elect?

8. Upon what two facts can saints base their hope of eternal life?

9. How does Paul refer to Titus in this epistle and the second letter to Corinth?

10. What is the source of the blessings of grace, mercy, and peace?

Application & Discussion:

1. Paul left Titus on Crete to set things in order in the congregations. What is there that we know of Titus' character which would have motivated Paul in choosing Titus for this job?

Appoint Elders

Titus 1:5-9

5 For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you—

Crete is one of the largest islands in the Mediterranean. Titus was instructed by Paul to appoint elders in all the churches of Crete. The purpose of Titus being in Crete was to set in order that which was wanting. The Greek word for "lacking" literally means "to set straight besides or farther; that is, should arrange what remained to be set in order after Paul's departure. Used by medical writers of setting broken limbs or straightening crooked ones." (Vincent, vol. 3, p. 333). God intends that all congregations select and appoint elders. Without the selection and appointment of elders a congregation is imperfect and wanting.

The word "appoint" in Tit. 1:5 is synonymous with the Greek word used in Acts 14:23. It is the same word used in Ac. 6:3 for the appointing of the seven by the apostles. It is used in Ac. 7:10 describing how Pharaoh "made" Joseph governor over Egypt and all his house. High priests were "appointed" according to the Law of Moses in Hebrews 5:1. It means "to cause to stand, to set...usually to appoint a person to a position. In this sense the verb is often translated to make or to set, in appointing a person to a place of authority, e.g., a servant over a household, Mt. 24:45,47..." (Vine, p. 57). "...to set down, put down to set, place, put; to set one over a thing (in charge of it)..." (Thayer, p. 314). "put in charge...someone over something or someone..." (Arndt and Gingrich, p. 301). Titus was to appoint men to the position of elders, put them in charge of the church, or set them up over God's house.

Note the "elders" who are to be appointed in verse five are the same as a bishop in verse seven.

6 if a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination. 7 For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, 8 but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled, 9 holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict.

A Man, 1:6

Many denominations and even brethren fail to see this as a qualification. They feel free to appoint women to this position in the church. Women can't possibly qualify to serve as elders for several logical reasons: (1) It is specifically commanded that an elder be a man, this excludes women. (2) All elders in the New Testament were men. (3) A woman cannot be the husband of one wife. (4) A woman cannot be a father. (5) Women are not given the role of ruling the home. (6) Women are not to exercise authority over men (1 Tim. 2:11,12). An elder is to rule or exercise authority over the church. Therefore, a woman cannot be an elder. This qualification also excludes boys or young men from serving as elders.

Blameless, 1:6

The Greek word is "anegklatos." in Titus 1:6. Thayer the renowned lexiconographer defines *anegklatos* as "that cannot be called to account, unreprouvable, unaccused, blameless." (p. 44.) The Greek word for blameless in Timothy implies that the man has lived so that men will not accuse him of evil, while the word in Titus is stronger meaning that men cannot accuse him of evil.

The Husband of One Wife, 1:6

Literally, the phrase means "a one woman man" or "a man who has only one woman." If an individual is a "one farm man" he could not have more than one farm, yet he must have a farm. This not only prohibits polygamy and requires that a man be scripturally married to a woman. A man if divorced must have put away is wife

on the grounds of fornication and then married another who also had a right to marry. In this case, he has but one wife. If his wife dies he must marry again in order to be qualified. Still, he has but one wife.

Having Faithful Children Not Accused of Dissipation or Insubordination, 16

"Faithful" is translated from the word *"pista."* Vincent says it means *"Believing children...children that believe"* (vol. 3, p. 333). The word *"faithful"* generally is referring to Christians.

Steward of God, 1:6

Translated from the word *"oikonomos."* Thayer says

"the manager of a household or of household affairs; esp. a steward, manager, superintendent, ...to whom the head of the house or proprietor has entrusted the management of his affairs, the care of the receipts and expenditures, and the duty of dealing out the proper portion to every servant and even to the children not yet of age...and any and every Christian who rightly uses the gifts entrusted to him by God for the good of his brethren,..." (p. 441.)

The spiritual use of this term involves the idea of a manager of the affairs of God on earth.

Not Self-Willed, 1:6

The word *"authades"* is the Greek term for self-willed. It means *"self-pleasing, self-willed, arrogant."* (Thayer, p. 83.) Vine says, *"self-pleasing...denotes one who dominated by self-interest, and inconsiderate of others, arrogantly asserts his own will...One so far overvaluing any determination at which he has himself once arrived that he will not be removed from it."* (p. 342.)

An elder who is not self-willed doesn't consider himself before all others. He is willing to yield his personal preferences to those of others. He does not believe his way is always the right way, but is willing to listen to others. A self-willed man will lord is over the flock (1 Pet. 5:3). A self-willed elder cannot work with other elders. He is not willing to surrender his will in matters of judgment. Just one self-willed elder can stop the work and growth of the church.

Not Quick-tempered, 1:7

From the Greek word *"orgilos"* meaning *"prone to anger, irascible"*. (Thayer, p. 452.)

Anger in and of itself is not a sin. A big difference exists between such a thing as sinful anger and righteous indignation. Anger is a God-given emotion. All emotions when not under control can be expressed in a sinful way. Paul wrote, *"Be angry, and do not sin: do not let the sun go down on your wrath, nor give place to the devil"* (Eph. 4:26,27). An adult temper tantrum from an elder will destroy love and affection. All a man needs to do is get into the habit of letting this emotion run out of control and the Devil is given a destructive foot hold in his life. With much ease Satan can turn sinful anger into wrath. The step is an exceedingly short one between wrath and malice.

Not Given to Wine, 1:7

From the Greek word: *"ma"* (not) *"paroinon"*. Paroinon means *"...one who sits long a his wine, given to wine, drunken. (secondary sense) quarrelsome over wine; hence, brawling, abusive"* (Thayer, p. 490.) *"Drunken, addicted to wine"* (Arndt & Gingrich). *"Lit. tarrying at wine...probably has the secondary sense, of the effects of wine-bibbing."* (Vine, p. 146.)

Old Testament priests were forbidden the use of wine because of their work in the Tabernacle (Lev. 10:8-11). Today, the office of a bishop and the drinking of alcoholic beverages do not mix any better than water does with oil.

Not Violent, 1:7

Translated from the Greek words *"ma"* (not) *"plaktan"*. *"Bruiser, ready with a blow; a pugnacious, contentious; quarrelsome person"* (Thayer, p. 516.) David Libscomb describes it as *"Ungoverned in temper, ready to resent insult or wrong,..."*

(p. 147.) This qualification is closely related to brawler, not soon angry, temperate, and patient, but is a distinct quality.

An elder must be one who is not apt to strike out at the opposition in any form. He is not too "quick on the trigger." He won't strike out to hurt with physical force, verbal abuse, emotional abuse or negative actions. Elders need this quality for they will have to deal with false teachers and must get doors slammed in their faces. Overseers will have to give an account for how they have reacted when Judgment Day arrives. Remember, God loves a peacemaker.

Not Greedy for Money, 1:7

From the Greek words "*ma aischrokerdas*". The word "*ma*" means "*not by no means, never at any time*". *Aischrokerdas* is defined as "*eager for base gain*" (Thayer, p. 17) and "*fond of dishonest gain*" (Arndt & Gingrich).

To be an elder one must have his priorities in proper order relative to material things. He must seek the Kingdom of God above the dominion of Mammon, (Mt. 6:33). He realizes the futility of trying to serve both God and mammon (material world) (Mt. 6:24). It requires a man that serves God, not gold; the Savior, not silver, and the Master, not money. Paul recalled the words of the Savior in Acts 20:35 to illustrate this point to the Ephesian elders. "*It is more blessed to give than to receive.*"

Some elderships are too materialistic. They treat the treasury as if it were their own to do with as they please without regard to the Will of God or the needs and concerns of the congregation. Some elderships become misers, not wishing to spend, but hoard up what is God's. True elders will never allow the wealthy members to blackmail them into making biased decisions or curtailing the preaching of the gospel on a certain subject. Of course, truly qualified men are those who would never stoop to improper means to get gain.

Hospitable, 1:8

It is from the Greek word, "*philoxenos*". meaning "*love of strangers (philos, loving, xenos, a stranger)*" (Vine, p. 565.) Vincent defines it as "*pursuing hospitality*". (v. 3, p. 229). Thayer says, "*hospitable, generous to guests.*" (p. 654.) Our English word is defined as "*the quality of being friendly and solicitous toward guest by giving a warm welcome, food and shelter, or kind treatment to them.*" (Webster's Dict.)

Hospitality is a quality to be shown to all men even strangers (Gal. 6:10; Heb. 13:2). It is easy to show hospitality to brethren we love. It is a whole different ball game to go all out for a complete stranger. An elder must have a reputation among brethren and strangers of being hospitable and friendly. His home is always open. A bishop's hospitality is seen in his willingness to provide for the needs of others (1 Jn. 3:17,18). He has a reputation as a generous gentlemen not a materialistic miser. Much work is to be done. To qualify, his home must be known as a haven of hospitality.

Lover of What is Good, 1:8

Thayer defines "*philagathos*" as "*loving goodness*" (p. 653). Vine defines it as "*loving that which is good*" (p. 23.) It is the opposite of pettiness or the disposition to despise a man regardless of his goodness. The negative form of this Greek term, *aphilagathos*, is used in 2 Timothy 3:3 in describing wicked men. "*...Despisers of those that are good...*"

"*No finer index to a man's real character exists than an examination of what he loves and what he hates. What a man loves or hates either makes him like God or like Satan. God loves the good and hates the wicked and evil; Satan loves the evil and hates the good. A man who is yet indecisive about whether to pursue good or follow the course of evil is not yet fit material for the eldership in the Lord's church.*" (Taylor, p. 80).

Sober-Minded, 1:8

This is translated from "*sophrona*". It "*denotes of sound mind (sozo, to save; phren, the mind), hence, self-controlled, soberminded,...*" (Vine, p. 1057.) "*a. of sound mind, sane, in one's senses...b. curbing one's desires and impulses, self-controlled, temperate...*" (Thayer, p. 613.) Emphasizes calm, thoughtful, serious, good common sense. This quality is closely related to vigilant and temperate.

Being a watchman over the house of God is serious business. An elder must

be a serious person. He is not a joker. A sober person can joke, but a joker will not be serious. He has complete control of his thinking faculties. He does not allow his thinking to be effected by alcohol or drugs, so he can think clearly at all times. An overseer is one who is well adjusted in the face of trial. A wise man in the ability to make good decisions.

Just, 1:8

From the Greek word *"dikaios"*. Thayer defines it as *"rendering to each his dues, passing just judgment on others, whether expressed in words or shown by the manner of dealing with them"* (p. 149.) *"A person who observes the rules, one who is fair minded, upright, and righteous."* (Yeakley, 122.)

This qualification deals with his handling of judicial aspects of his work. He is one able to render his judgments fairly. He carefully listens to both sides before making a decision. His decision making is not the result of respect of persons, selfishness, one-sidedness or prejudice. Like God, he deals with people without partiality (1 Tim. 5:21; Ac. 10:34). This qualification is seen in his ability to pass just judgment on others whether expressed in words or by manner of dealing with them. He refuses to be influenced by mere emotional pressures.

Holy, 1:8

This qualification is translated from the Greek word *"hosion"*. *"Signifies religiously right, holy, as opposed to what is unrighteous or polluted, It is commonly associated with righteousness..."* (Vine, p. 557.)

Since this is a character trait that all Christians are commanded to have those who aspire to the office must begin to be holy as soon as they are born spiritually (Rom. 12:1; 1 Cor. 3:17; 1 Pet. 2:5; Eph. 1:4; Heb. 12:14). He must be one that is not only separated from sin, but is devoted to God. He is blameless before God. He is right with God. This is required of God's leaders because of the nature of God. *"But as He who called you is holy, you also be holy in all your conduct, because it is written, 'Be holy, for I am holy.'"* (1 Pet. 1:15,16.) He does what God says, the way God says it, for the reason God says it, because God says it. He is guided by the Holy Word (Ac. 20:35). Because he is entering a holy work. He is not sinless, but does not allow sin to reign in his body (Rom. 6:12; 1 Pet. 2:9; Js. 4:17).

Self-Controlled, 1:8

From *"egkrates"* meaning *"self-control...(the virtue of one who masters his desires and passions, especially his sensual appetites"* (Thayer, p. 167.) *"It comes from a word that signifies strength, and denotes one who has power over his appetite and affections, or in things lawful"* (Pulpit Comm. v. 21, p. 858). Good control of one's self to moderation in that which is lawful, and abstaining from all that is unlawful.

A man who cannot bring his own habits of life under control cannot take a position of controlling others. Control of self must come before there can be leadership of others. Paul pointed this out to the elders from Ephesus when he said, *"Therefore, take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood"* (Ac. 20:28.)

Holding fast the faithful word as he has been taught, 1:9

"Holding firm" is translated from *"antecho"*. Thayer tells us that it means *"to hold before or against, bold back, withstand, endure;...to hold to, hold it fast."* (p. 49.) This is closely akin to the previous two, but denotes a close experience with the Word.

This implies more than mere knowledge of the Word. It is a set beyond even application of the Word to one's life. It requires the ability to remain faithful to the Word and hanging onto it through thick and thin. As Paul did, *"I have fought the good fight, I have finished the race, I have kept the faith"* (2 Tim. 4:7).

Able by sound doctrine, both to exhort and convict those who contradict. 1:9

The word *"convict"* is from the Greek word *"elegchein"*.

"1. to convict, refute, confute, generally with a suggestion of the shame of the

person convicted...contextually, by conviction to bring to light, to expose...used of the exposure and confutation of false teachers of Christianity, Tit. 1:9,13; utter these thus by way of refutation, Tit. 2:15. 2. to find fault with, correct; a. by word, to reprehend severely, chide, admonish, reprove, Jd. 22...contextually, to call to account, show one his fault, demand an explanation,...b. by deed; to chasten, punish."; (Thayer, p. 203.)

"Gainsayers" is translated from "*antilegontas*". "*Gainsay, Anglo-Saxon gegn (Ger. gegen) 'against', and 'say'.*" (Vincent, v. 3, p. 335.) The verb form means "*to contradict, oppose, lit. say against.*" Thus, this phrase requires the ability to stand against those who stand against the truth.

Though closely related to "*apt to teach*" this qualification requires that one be able to teach even the adversaries. The context of this qualification shows that it includes: those who refuse to obey and those who lead others the wrong way (v. 10). Also given are two reasons why this ability is required in an overseer. 1) "*Whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain*" (v. 11.) 2) "*...rebuke them sharply, that they may be sound in the faith*" (v. 13).

Questions:

1. Why did Paul leave Titus on Crete?

2. Why can't a woman be appointed to serve as a bishop?

Matching Qualifications of Elders

- | | |
|---------------------------------|------------------------------------|
| 2. ___ Blameless | a. arrogantly asserts his own will |
| 3. ___ Husband of One Wife | b. believing children |
| 4. ___ Having Faithful Children | c. fair or upright |
| 5. ___ Steward | d. fond of dishonest gain |
| 6. ___ Not self-willed | e. household manager |
| 7. ___ Not Quick-tempered | f. love of strangers |
| 8. ___ Not Violent | g. loving goodness |
| 9. ___ Not Greedy for Money | h. one woman man |
| 10. ___ Hospitable | i. power of appetites and emotions |
| 11. ___ Sober-Minded | j. prone to anger |
| 12. ___ Just | k. soundness in mind |
| 13. ___ Holy | l. unaccused |
| 14. ___ Self-Controlled | m. ungoverned in temper |
| | n. unpolluted |

15. How are elders to handle those who contradict?

Application & Discussion:

1. How would Titus go about appointing elders in the churches of Crete in order?
2. What can be done in churches of today to develop elders?

Lesson 3: *Sunday Morning, August 22, 2021*

Stop the Mouths of Judaizers

Titus 1:10-16

10a For there are many

False Teachers are Numerous

Previously Titus was instructed to appoint elders in every city (1:5). Often there has been a shortage of qualified leadership among God's people. In stark contrast, there was never seemed to be a shortage of false teachers. John tells us that "*many false prophets have gone out into the world*" (1 John 4:1). "*For many deceivers have gone out into the world who do not confess Jesus Christ as coming in the flesh*" (2 Jn.7). In a parallel passage John wrote, "*even now many antichrists have come*" (1 Jn. 2:18). This is due in part to the simple fact that to be a false teacher takes far less courage and qualifications than to be an elder or a Titus. These men like their authority to be derived from special titles, like apostle, bishop, prophet, etc., not scriptural truths.

10b insubordinate,

False Teachers are Rebellious

Those who preach and teach a different Gospel do not like to be in subjection. First, they rebel against the authority of the Word. To them the cry for "book, chapter and verse" is nothing short of a foolish joke. Second, they would not want to be accountable to the authority of the local eldership.

10c both idle talkers

False Teachers are Void of Truth

These teachers talk but their speech is void of truth. They are good at talking the talk, but they do not walk the walk. The message preached is not backed up by their way of life. False teachers often possess the gift of being able to say nothing as if it is everything.

10d and deceivers, especially those of the circumcision,

False Teachers Brainwash

The art of deception is perhaps the false teacher's most relied upon weapon in his arsenal. Literally, this compound Greek word is only found here and means someone who is a deceiver of the mind. They brainwash their subjects with half-truths and worldly wisdom.

The specific false teachers under consideration those who claim that Christians must keep certain aspects of the Law of Moses and be circumcised. They have long been a source of trouble for Paul throughout his missionary journeys. This is true even though the issue was settled by the Holy Spirit years ago in Jerusalem (Acts 15).

11a whose mouths must be stopped,

False Teachers Must Be Muzzled

The word "*stopped*" literally means "to muzzle" by way of placing a bridle in the mouth of the unruly beast or by stuffing something in the mouth so as to produce silence. Titus was not just to nicely ask they Judaizing brethren to "be quiet and wait their turn." He was to find a way to make them shut up and be silent.

11b who subvert whole households, teaching things which they ought not,

False Teachers are Destructive

These Judaizers will "*subvert*" that is "destroy" entire families with their lies. Just as the early Christians and Paul went house to house edifying the brethren and reaching the lost (Acts 5:42; 20:20), so they do the same. Mormons and Jehovah's Witnesses are going house to house focusing their myths on homes where there is little real Bible knowledge.

11c for the sake of dishonest gain.

False Teachers Are Motivated by Greed

In Paul's letter to Timothy he clarifies the motives of these false teachers. They are "*destitute of the truth, who suppose that godliness is a means of gain*" (1 Tim. 6:5). Many men and women throughout the ages have found man's religious desires to be fertile ground for easy pickings. Many men will give up to these preachers anything they ask so long as the false teachers know how to scratch their itching ears. This can be seen clearly among the proclaimers of the "health/wealth gospel" so popular today.

12a One of them, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons." 13 This testimony is true.

False Teachers are Cretans

Paul speaks of and quotes one of Crete's most famous prophets or poets: Epimenides. He calls him a "*prophet*" from their view point not his or God's. Six hundred years prior to Paul leaving Titus on Crete to set things in order, Epimenides lived and wrote poetry. According to legend while he was looking for a lost sheep he fell asleep for sixty years in a cave. He awoke to be a spokesman for the gods and wrote the poem to attack the Cretans claim that they had both the birthplace and grave of the Zeus.

They fashioned a tomb for thee, O holy and high one
The Cretans, always liars, evil beasts, idle bellies!
But thou are not dead; thou livest and abidest for ever,
For in thee we live and move and have our being.

You will note that Paul uses the second line in our text while he quotes the last line here in his sermon on Mar's Hill to the Athenians (Acts 17).

The people of Crete were known in general for three disgraceful characteristics. They were not just the occasional liar. They were always telling lies. In ancient times the verb "to cretize" mean to go on lying. It must have made Titus laugh when Paul used a poet they lied about, who condemned their lies about Crete with his own lies about Zeus and then conclude by saying that Epimenides' proverb about his own fellow-liars of Crete is "true." If all Cretans are liars according to Epimenides and he was a Cretan. Can we trust what he said as being the truth? This is known as the "Epimenides' Paradox." Yet, Paul says it is true. These Cretans were not just beast they were evil beast who gave themselves to any and every craving of the flesh like a blind starved pit bull in the butcher shop. And finally they were not just lazy but they were gluttons.

13b Therefore rebuke them sharply, that they may be sound in the faith,
False Teachers Must Be Rebuked

As elders were to "reprove" in verse nine so Titus is to reprove them here. This is the part of preaching which is dangerous and takes tact and courage. He is to use the Word of God "to cut" these false teachers and it must be down sharply. No quarter is to be given. However, these men need to be moved to a healthy faith just like any other Christian.

14 not giving heed to Jewish fables and commandments of men who turn from the truth.

False Teacher Turn to Myths

The Jews have their myths just like the Gentiles. These were often based on the stories of the Bible with a twist. Sometimes they were assigning numeric values to the Hebrew words and then create stories around the person, place and/or event. The "commandments of men" are the same things that Jesus condemned in Matthew 15:1-9 when they were commanding His disciples to keep the traditions of the elders by washing their hands before they ate in order to maintain ceremonial cleanness.

15 To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled.

False Teachers Have a Defiled Conscience

Sadly, some have misused this verse to teach that anything can be pure even the most defiling and disgusting sin so long as it is done by one whose heart and outlook on it is pure. A pure heart cannot purify sinful behavior. If that is possible than why did Christ come and die on the cross and shed His innocent blood to wash away sin?

The Judaizing Christians were teaching the need to abstain from certain foods. Paul told Timothy concerning those who commanded others to abstain from certain meats, "*For every creature of God is good, and nothing is to be refused if it is received with thanksgiving; for it is sanctified by the word of God and prayer*" (1 Tim. 4:4,5). Jesus told the Pharisees, "*Do you not yet understand that whatever enters the mouth goes into the stomach and is eliminated? But those things which proceed out of the mouth come from the heart, and they defile a man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man, but to eat with unwashed hands does not defile a man*" (Matt. 15:17-20). As a result their conscience is not defiled when they eat pork because of the teachings of the Gospel, but because they are impure heart is looking at "all things" of the old system of Judaism which could never make a man pure.

16a They profess to know God, but in works they deny Him,
False Teachers are Hypocrites

Those who know God obey Him by doing the works He has commanded them. The mere outward professing of God while denying Him make them

hypocrites.

16b being abominable, disobedient, and disqualified for every good work.

False Teachers are Detestable, Disobedient, and Disqualified

That which is unclean is an abomination. These Judiaizers' focus on food was misleading. They were in themselves detestable to God. According to Wuest "*disqualified*" means "put to the test for the purpose of being approved, but failing to meet the requirements." Whereas following the inspired scriptures equips us for every good work (2 Tim. 3:16,17), disobeying God disqualifies him for every good work.

Questions:

1. Why does there seem to be a never ending supply of false teachers but a shortage of good leaders?
2. Who are the circumcision mentioned in verse 10?
3. What do they do to whole households? Who are modern examples of this?
4. What are the motives of these false teachers?
5. Who is the Cretan prophet Paul is quoting? What do we know about him?
6. Why is Titus to rebuke false teachers sharply?
7. What are the "*commandments of men*"?
8. Why are their minds and consciences defiled?
9. What makes them hypocrites?
10. Why are these false teachers disqualified for every good work?

Application & Discussion:

1. To what extent are there Judaizing teachers today? Explain.

2. Is it inherently immoral to stereotype a specific race or nationality? Explain.

Lesson 4: *Sunday Morning, August 29, 2021*

Sound Teaching Produces Sound Members

Part One: *Titus 2:1-5*

1 But as for you, speak the things which are proper for sound doctrine:

Sound Teaching Needed

This chapter begins with Paul stating, "*But as for you.*" Titus is being put in stark contrast to the false teachers previously mentioned. Inasmuch as they speak things which are unsound or unhealthy for the saints he is to make sure that everything he says, even in ordinary conversation, is proper. They have empty talk, he has healthy speech. The word "*sound*" is from a term from which we derive the English word "hygiene" which is used by Paul five times in this epistle. False teaching is like bacteria to the soul. The truth from God's Word imparts spiritual health. Titus must be sure that his speech is not contaminated, infected or poisoned by the commandments of men, myths, and human opinions.

2 that the older men be sober, reverent, temperate, sound in faith, in love, in patience;

Sound Teaching for Older Men

A congregation is made up a different people based on their gender, age, and relationships. All of these need healthy instructions from Titus. The term used for "*older men*" is *presbutes* which is found in Philemon 9 for the aged apostle Paul and of John the immerser's father, Zacharias (Luke 1:18). In secular Greek writings the term is applied to men as young as fifty. This is not a reference to men who are "elders" (1:5) but form the group from which Titus would selected qualified "*bishops*" (1:9).

Titus is to encourage these older men to develop four healthy character traits. Older men in society can become cranky complainers and critical cynics. If

these men are to be rebuked Titus would have followed the same instructions which would have been given to Timothy. *"Do not rebuke an older man, but exhort him as a father..."* (1 Tim. 5:1a).

First, older men need to be instructed to be *"sober."* The Greek word can also be translated: temperate. It speaks of being clearheaded instead of being under the influence of alcohol. Older men with drinking problems are often in a mental haze which would cause them to render poor judgments and display actions not worth emulating. In contrast, drunk drivers are shown not to be sober because of their imbalanced actions, so sober men demonstrate a life that is in balance. Second, older men should be *"reverent."* Some translations say *"dignified"* in the sense of one who is worthy of respect by the way he carries out his duties with a sense of seriousness. He does not clown around with the seriousness of the salvation of souls. He does not try to act like a young man again by driving fast cars and flirting with young women. Older men do not earn the right to be honored just by getting older or by having grey hair. Next, they are to be *"temperate."* This involves the ability to have sensible judgment because they are in self-control of their mind and their fleshly appetites. He has self-control over the use of the remote control. He is not prone to get out of control. This term will be applied to the sisters in Christ and well as the young. Finally, older men are to practice healthy hygiene in regard to: 1) *"faith"* which may refer to the Faith which is the Gospel; 2) *"love"* which is the Greek word *"agape"* meaning that he does what is best for others no matter how they act or feel about him or what they feel is right; and 3) *"patience"* which means to abide under the weight or endure the difficult passing of time with perseverance.

3 the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things— 4a that they admonish the young women

Sound Teaching for Older Women

"Likewise" shows that Titus has healthy teaching for older women just as he does for older men. The objectives are different, because men and women are different. God made them that way and it is He who knows what is healthy for each of the sexes.

Titus has five specific instructions for older women who wish to practice spiritual hygiene. 1) Older women must be *"reverent in behavior."* The Greek word is used only here and means behavior which is appropriate to serving in the Temple. These older sisters in Christ are important to the service of the Lord in His Temple the church (1 Cor. 3:17) and in the temple of the Holy Spirit which is their bodies (1 Cor. 6:19,10). This can be seen in the way they dress themselves (1 Tim. 2:9-11). Paul gives several duties to be performed by older women who are to qualify as widows indeed (1 Tim. 5:5-10). These may be what Paul has in mind for older Christians women in general when they are reverent in behavior. 2) On the negative list is *"slanderers."* The term for *"slanderers"* is from the Greek term *diabolos* which is "devil" in English and used over thirty times to refer to the Devil. Older women have more time on their hands and can fall into a common vice to their age and gender: gossip or false accusations. 3) The command *"not given to much wine"* has been construed to mean that they are permitted to drink so long as they did not get drunk. Paul has in mind a prohibition and not permission. The New International Version translates it *"not addicted to much wine."* Does this mean they can be addicted to a little wine? Other translations use the term *"enslaved."* Christian are not to be addicted to or enslaved to anything. Furthermore, the Greek term for "wine" is *oinos* which refers to grape juice and sometimes according to the context it is referring to intoxicating wine. 4) On the positive side is the command to be *"teachers of good things."* Those good things are outlined in the things they are to teach the younger women. However, it would not of necessity be limited to just this list. 5) Finally, older women due to their experience are to *"admonish the young women."* Although these women cannot teach or usurp authority over men (1 Tim. 2:11f), they do have a duty to encourage the younger women. It is a sad state of affairs when so many Ladies' Bible Studies are being taught by men, and not just men, but young preachers. Too many older women like the wisdom to teach or encourage younger women due to the fact that they have been indoctrinated with the lies about what it takes to be a woman. This misinformation is spread daily by television and magazines, etc.

4b the young women to love their husbands, to love their children, 5 to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.

Sound Teaching for Young Married Women

Titus has no less than seven sound teachings for older women to teach the younger women. These are younger women are married and have children. Notice that Titus is not the one given the duty to teach the younger women. So far he has been told to instruct the older men and older women in healthy teachings but not the younger women. 1) Younger women must be taught to *"love their husbands."* Husbands are commanded to love their wives (Eph. 5:25,33). There Paul uses *agape* whereas here he uses the rare term *philandros* which literally means love of husband. Christian women are to learn love their husbands. "Love" is something that is commanded and therefore something that can be learned. In many ancient and/or eastern cultures couples are chosen for one another and may have never met till they day they were wedded. They had to learn to love each other and not simply "fall in love." When a couple confess they just do not love each other like they did instead of being taught how to love each other many times today they are instructed to find someone else so they can be happy. Failure to love one's spouse is a sin. 2) Not only are women commanded to love their husbands but *"to love their children."* This motherly love should come naturally however mothers can be void of natural affection (Rom. 1:31). This can be seen today as mothers chose abortion because a child would be such an inconvenience to their current plans and lifestyle. Just as love for their husbands is commanded and therefore must be learned and practiced, so it is with the children. Some husbands and children are more loveable than others. But Paul does not place conditions on their love for them. Pathetic husbands and problem children are to be loved. This love means she will make the sacrifices to unselfishly perform whatever needs to be done for the well-being of the child. Some mothers will argue when it come to spanking that they "love their children too much" to do this. However, it is a lack of love to fail to discipline them when needed (Prov. 13:24). 3) Younger women must *"be discreet."* This is the same command given to older men in verse two. They too must use sensible self-control and prudent conduct in life. 4) Young women are to be *"chaste."* From the Greek word *hagnos* which means "pure." Many women are taught to act, talk, and dress before the world so they can be chased. 5) Although the next command is not politically correct, women are to be homemakers. Other translations have *"keepers at home."* Which has been construed by many to mean in effect "keep her at home." The worthy woman to Proverbs 31 did not stay at home but also worked outside the house. Other good and noble women of both the Old and New Testament worked outside the house. Nonetheless a Christian woman's special domain is the home and she should make it the top priority. Every one needs a manager and she is the one who supervises the home even if her husband is the head of the wife (Eph. 5:22ff). The home is not a dungeon for a prisoner, but a palace which the realm of the queen's rule. 6) Naturally, younger married women must be *"good."* This is often translated "kind." Whatever, wherever and whenever she is to be beneficial to others in word and deed. 7) Finally, older women should teach the younger wives to be *"obedient to their own husbands."* This is the idea of submission or being in subjection. This is a virtue that wives can learn not something that is just naturally demanded of her by her husband. The Greek term "does not mean to obey, but to accept the relationship that God has designed, voluntarily subjecting oneself to God's order and fulfilling the responsibilities that come with it" (Barton 270). The wife is the husband's helper and she is most suited for that role (Gen. 2:18). Husbands need to be aware that true subjection cannot be demanded but is given, it cannot be forced, but it can be learned.

Before moving on to instructions for young men, Paul gives the motive for young wives practicing these healthy commandments from the Lord *"that the word of God may not be blasphemed."* The eyes of the world are on the wives and mothers of the church. Younger widows were to fulfill their duties as to *"give no opportunity to the adversary to speak reproachfully"* (1 Tim. 5:14b). The enemies of God do not need to be given any more ammunition to hurl against the Truth. God's Wisdom is tarnished by the scandalous behavior of some young wives. Many unbelieving husband will be either won to Christ or railed against based on the

behavior of the wife (1 Pet. 3:1,2).

Questions:

1. How is Titus' teaching contrasted with that of the false teachers 1:10-16?

Matching: Older Men

2. ____ sober a. spiritual hygiene

3. ____ reverent b. self-control of mind and passions

4. ____ temperate c. dignified or serious about important matters

5. ____ sound d. clearheaded, in balance

6. Why are the instructions for women different than the instructions for men?

7. In what ways can an older woman display reverent behavior?

8. T F Paul teaches that older women may drink in moderation just so long as they do not get drunk.

9. T F Love for husbands and children is something that can be learned.

10. Explain how younger women are to be "chaste."

11. What does it mean for a wife to be "obedient to their own husbands."

Application & Discussion:

1. Why is it best for the older women to teach the younger women? What are the pros and cons of a older woman verses a young preacher teaching the Ladies Bible Class?

2. In what ways is the word of God being blasphemed because many wives and mothers are not following sound doctrine?

Lesson 5: *Sunday Morning, September 5, 2021*

Sound Teaching Produces Sound Members

Part Two: Titus 2:6-10

In previous lesson Paul instructed Titus to give healthy teaching to old men, old women who in turn would instruct the young women. Now he continues with spiritually hygienic teachings for young men and bond-servants or employees.

6 Likewise, exhort the young men to be sober-minded, 7 in all things showing yourself to be a pattern of good works; in doctrine showing integrity, reverence, incorruptibility, 8 sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you.

Sound Teaching for Young Men

The use of the word "*likewise*" demonstrates the need for more sound teaching to be given and this time it is to a group within the congregation to which Titus can clearly relate - younger men. Paul speaks of young men and then requires these virtues to be demonstrated in the life of Titus. He was to exhort younger men and be an example to them. Perhaps, he had not reached the age of forty and would have still been considered a young man in that culture. Titus was to be directly involved in teaching and modeling these behaviors to young men, but in contrast, he was only to indirectly through the older women to instruct the younger women.

Younger men are given four distinct duties to fulfill as they are exemplified in the life of Titus. Titus not only modeled these but was to exhort or urge them to implement these sound teachings. The Greek word is *parakaleo* meaning "to strongly entreat someone" (MacArthur 91) or "I beg of you, please, I urge." 1) They are urged to to "*be sober-minded.*" Like the older men and young wives these young men need to be sensible utilizing a self-control in regard to their youthful lusts. They will naturally be making some of their biggest decisions of their lives. Yet, they lack the experience that comes with the advancement of age. All the more reason for them to listen to sober-minded men like Titus. 2) Titus was to be an example in all things to these young men. The Greek term used here is *tupos* which

refers to a mark and an impression left as a result of the striking by some instruments. Timothy was told to be *"an example of those who believe"* (1 Tim. 4:12). This is not something Titus is to start doing, but he is being told here to keep on being the example or pattern of good deeds. One of the greatest stumbling blocks for young men is to see the older men or leaders fail to set the proper example. To impart sound doctrine requires both exhortation and example. Exhortation without example leads to hypocrisy and example without exhortation leads to confusion. Exhortation with example has a greater impact. 3) When it comes to Titus' teaching he was to impart instructions with "integrity, reverence, incorruptibility." Integrity is purity in the sense that it is uncorrupted by Titus' opinions or the world's wisdom. Reverence can be translated "gravity." It is found in verse two of older men. Timothy was to be serious and grave about his teaching. The final quality of his teaching is *"incorruptibility"* meaning that which is pure, sincere and beyond reproach. 4) As in verse one Titus is to be an example of *"sound speech that cannot be condemned."* This is not preaching per se, but a reference to his daily communication to others. His words must impart health to others. It must be hygienic. Far too often the words coming out of the mouths of young men to do heal but mere spread the sick, unhealthy, filthy ideas of corrupt minds. Titus should carefully measure every word before it comes out of his mouth (Js. 1:19). As Paul warned the Ephesians, *"Let no corrupt word proceed out of your mouth, but what is good for necessary edification, that is may impart grace to the hearers"* (Eph. 4:29).

The effect of Titus' exhortations and examples is that *"an opponent may be ashamed, having nothing evil to say of you."* Young Christian men are being watched by the world. Some of these on-lookers have already made up their mind and oppose the Truth. Even if they cannot be persuaded by the Word of the Gospel at least they can be put to shame. Consider the comic as he deals with a heckler. He responds to the heckler in a way that causes him to be embarrassed. He may intend to mock and ridicule the comedian but instead it backfires and he becomes the object of the audiences' laughter. Jesus was an expert at silencing his accusers. *"You"* here is plural showing that Paul has included himself with those whom the opponent cannot speak evil of.

9 Exhort bondservants to be obedient to their own masters, to be well pleasing in all things, not answering back, 10 not pilfering, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things.

Sound Teaching for Employees

During the period of the Roman Empire there were perhaps sixty million slaves. Romans disdained work and even the laborers. Even though slaves were often more educated and skillful than their masters, they still were considered on par with a beast of burden. Slavery could be in a form of indentured servitude and many slaves had the possibility of buying their freedom. Paul does not deal with the morality of slavery. One did not become free from their master by merely becoming a servant to their new Master (Christ) when they obeyed the Gospel. Therefore, the New Testament address the master/slave role by giving both sides commandments which would allow them to work in harmony without violating their relationship with God (Eph. 6:5,6; Col. 3:22,23; 1 Tim. 6:1). God was more concerned about their Christian influence and their attitude toward work than He was their economic and personal rights. Eventually, Christianity grew and more masters were converted by their slaves and more Christians purchased the freedom for their brothers and sister in Christ.

Titus gives a total of five exhortations to the brethren in Crete who are slaves. 1) First, they need *"to be obedient to their own masters."* The Greek work translated *"obedient"* is *hupotasso* and "was often used by the military to designate a soldier's relationship to his superior officers. The relationship is not conditional or optional but an absolute and inescapable given" (Patton 99). 2) Slaves are *"to be well pleasing in all things."* This is the idea of pleasing them and excellent service. Most often the Greek term is used of pleasing God (Rom. 12:1,2; Phil. 4:18; Eph. 4:10). The phrase *"in all things"* must be taken to mean all things that are lawful. Otherwise, one may argue that they could do anything moral or immoral, legal or illegal just so long as the boss ordered them to do it. 3) Christians who are slaves must not be guilty of *"answering back"* to their masters. This means not to be argumentative, mouthing off, talking back, griping, murmuring, being sarcastic, etc. 4) Christians should never be found *"pilfering"* in the eyes of the all-knowing God

whether it be from a master or not. The term means "to set apart for oneself, to embezzle" (Robertson 604). As Ananias and Saphirra had embezzled the money they promised to God. Several Christians who have been placed in positions of great trust have been guilty of embezzling. Petty theft such as pencils, fifteen minutes of work time, unapproved personal use of company property, etc. would be a modern example of this. Some employees act as if it is all right because they are not paid enough or it just a small thing. Such loses mount up costing companies in the billions. The cost of which is past on to the rest of the consumers who represent our neighbors. Employees who cannot be entrusted with a paper clip cannot be trusted with a higher position which requires greater trustworthiness. 5) The final healthy instruction for slaves is for them to be "*showing all good fidelity.*" The very things that masters or employers look for in a good worker is faithfulness, loyalty, reliability, trustworthiness, dependability, etc. These are the characteristics which allowed Joseph to be promoted in Potiphar's house, later in prison, and finally to the second position of authority in Egypt next to Pharaoh himself.

The end result of a Christian slave following this healthy instruction: "*that they may adorn the doctrine of God our Savior in all things.*" The teachings of God are not ugly and they do not need a make over by God's children. However, those who are monitoring the conduct of the Christian employee will see their attitude and trustworthiness. This will reflect positively on the Gospel and God Himself. The term "*adorn*" is from *kosmeo* from which is derived "cosmetics". The saints can adorn and beautify God in the eyes of the world, make the church appear attractive to those who look upon it with disdain, and make the Gospel message appear more attractive.

Questions:

1. What special duty did Titus have toward the younger men?

Matching: Young Men

2. ____ sober-minded a. purity

3. ____ pattern of good works b. sincere or beyond reproach

4 ____ integrity c. sensible, self-control of passions

5. ____ reverence d. Healthy talk

6. ____ incorruptibility e. gravity or serious about the important

7. ____ sound speech f. to leave an impression

8. What should be the effect of this sound teaching to younger men?

9. Why was slavery so prevalent in the first century?

10. Does the phrase "in all things" in verse 9 included that which is immoral or illegal? Explain.

11. What is pilfering?

12. Give an Bible example of someone who was "showing all good fidelity" toward their master.

Application & Discussion:

1. How do people pilfer from their employers today? What should a Christian do if he has been guilty of such?
2. How can Christian young men and employees spread the Gospel by implementing these sound teachings in their day to day lives?

Lesson 6: *Sunday Morning, September 12, 2021*

Motivation to Live by Sound Doctrine

Titus 2:11-15

The word "*grace*" is fraught with or full of meaning. The Greek word *charis* is found throughout the New Testament. It involves a gift that cannot be bought because it is free (Eph. 2:8,9), a benefit to another who cannot help himself (Rom. 5:6), something given without expectation of anything in return, and was always given to a friend and not an enemy. However, when it comes to its usage in the Bible grace is given to the enemies of God in order for them to be his friends. The message of grace is the greatest of motivations for the saints to live by the sound teaching given in the previous paragraphs.

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

Grace Brought Salvation

Salvation has appeared. From the Greek word comes "epiphany." Man could search for it but on his own could never find salvation. He could plead for it, research it, try to earn it, etc. but it would be all in vain. God sent His Son so salvation could come to light. While holding baby Jesus in his arms in the Temple aged Simeon said, "*for my eyes have seen Your salvation*" (Luke 2:30). When the Word became flesh God showed the world of lost men and women their Savior. Jesus not only personifies the Word but in this verse He is the very embodiment of divine Grace.

The phrase "*to all men*" does not teach universal salvation, that is, all men will be saved no matter that they do or believe. The universal need for salvation is met with a universal solution in Jesus. Grace brings a universal opportunity for every sinner. This salvation is available to all men regardless of their former moral or religious condition, race, age, gender and it is even available to those who are slaves. "*For this is good and acceptable in the sight of God our Savior, who desires all men to be saved and to come to the knowledge of the truth*" (1 Tim. 2:3,4). Yet all men will not be saved (Matt. 7:13,14; 21-23). Salvation is for "whoever" believes (Jn. 3:16).

12 teaching us that, denying ungodliness and worldly lusts,

Grace Taught Denial

For the word "*teaching*" Paul does not use the Greek *didasko* but *paideuo* which is instruction which is given by a parent to an small child.

The word "*ungodliness*" has often been misunderstood. It is translated from the Greek term *asebeia* which does not mean "un-God like" but rather an irreverent

disregard for God and things holy. It is an anti-God mind set which shows a contempt for the existence, wisdom, love, etc. of God.

The world represents the realm of man and Satan. Grace teaches us not to crave the possessions or the pleasures of this world. *"Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world—the lust of the flesh, the lust of the eyes, and the pride of life—is not of the Father but is of the world"* (1 John 2:15,16).

Grace instructs all the saved to change their attitude toward God and their appetite for the World.

we should live soberly, righteously, and godly in the present age,

Grace Taught Proper Living

Grace just does not stop at teaching saints what to deny in their lives, it also instructs them the proper way to live in this world. First, they must live "soberly" or sensible. The Greek word is *sphronos* and has been commanded of bishops, older men, young women, and young men (1:8;2:2,4,6).

This calls for self-restraint in a world that knows no "no." The fleshly desire for material goods and sex cloud the minds of men and crowd out thoughts of God. Next, grace teaches Christians to live "*righteously*" in their relationships with fellow man. In all of his dealings a Christians must show no partiality but always manifest fairness, justice according to what is right. Finally, grace teaches the saved to live "*godly*." This term *eusebeia* is akin to the word translated "*ungodliness*." It speaks of the right attitude toward God or reverence for Him, all His attributes, and all His commands.

This present age is the age of grace where Christians are taught to live with self-restraint within, fairness without, and respect toward God. At the same time they deny the irreverent and lustful ways of this post-modern age.

13 looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ,

Grace Wrought Hope

The hope wrought by grace is not the wishful thoughts made while blowing out the candles on a birthday cake. Bible hope is an assured expectation of the things desired. It is not the hope for something which is most likely never to happen. "I hope to win a million dollars." Instead, it is like placing your order with a waiter and expecting it you be filled and filling you in a matter of minutes. Grace has made possible the hope of Christ's return. That hope will be fulfilled when that final day arrives.

The word "*appearing*" comes from the same word used in verse eleven *epiphaneia*. This time it refers not to the incarnation of Christ but to His second coming at the end of the age (1 Th. 4:13-18) when He comes as a thief in the night (1 Th. 5:1f). As the saints now look and wait for Him to return at any moment, they gain patience and perseverance. Our blessed, beautiful, and happy hope makes the waiting tolerable knowing that it will be glorious. Indeed all the saints who have waited and love His appearing will be filled with the joy of being reunited with the saints of all ages, transformed with incorruption, and receive a reward that can never be taken away.

Note, that the appearing is not both God the Father and Jesus Christ His Son. Appearing is never connected with the Father. Most Greek scholars believe the construction here points to the deity of Jesus and the fact that He is the Savior. Thus the verse is only speaking of God the Son and not God the Father.

14a who gave Himself for us, that He might redeem us from every lawless deed

Grace Bought Redemption

The concept of redemption would have been well known in the first century. "'Redeem' is from *lutroo*, which refers to the releasing of someone held captive, such as a prisoner or a slave, on receipt of a ransom payment." (MacArthur 121). Many slaves longed to be able to raise enough money to pay the ransom for their freedom from doing the deeds for their masters. Perhaps, if they could not redeem themselves a relative or friend may be in a position to do so. All men have become

enslaved through their lawless deeds. They are incapable of paying the ransom price *"for the wages of sin is death"* (Rom. 6:23). They need someone who can pay it for them. Jesus came and gave Himself up voluntarily for all sinners. He, the innocent Son of God, died in our place, that is, *"for us."* *"God demonstrates His own love toward us, in that while we were still sinners, Christ died for us"* (Rom. 5:8). The redemption price was high and unique - the blood of Christ (1 Pet. 1:18,19).

14b and purify for Himself His own special people,

Grace Sought a People

Some passages render this *"peculiar people"* as if Christians are purified to be odd or strange compared to the world. Although Christians are different from the world, this passage is not teaching that concept. The term used here denotes those who have been set apart, to be God's very special people who are His possession and His alone. As God told the Israelites whom He redeemed out of Egyptian bondage *"you shall be a special treasure to Me above all people"* (Ex. 19:5). God has through the redemption price of Christ's blood washed or purified those who had been enslaved through the filthiness of sin. Christians are now a people who are His sanctified or set-apart saints. This purifying comes through the Word and baptism. *"Christ also loved the church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word"* (Eph. 5:25,26).

14c zealous for good works.

Grace Begot Zeal

A people redeemed from *"lawless deeds"* while enslaved to sin are now God's special people doing good deeds out of a zealous heart. Literally, a zealot doing good deeds. Whereas a slave may not be very anxious to do his work, with a new master former slaves have been turned into a group of zealots. In ancient Israel zealots were a radical group of Jews who were dedicated to throwing the Romans and their cohorts out of Israel at any cost and willing to do whatever it took. For the former slave to sin a New Master or Master brings new zeal.

15 Speak these things, exhort, and rebuke with all authority. Let no one despise you.

Grace is Fraught With All Authority

Titus was to teach this message of grace with all the authority which comes from God and not man. The Jews once asked Jesus where He derived His authority for doing the things He did and teaching what He taught. Authority is important, but the Jews rejected that authority and thus rejected God. After His death Jesus gave what has been labeled the Great Commission. *"And Jesus came and spoke to them, saying, 'All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age'"* (Matt. 28:18-20). It is by this same authority delegated to and through the apostle Paul and then to Titus that he is to teach sound doctrine and the message of grace.

Titus was to teach all these things in three ways. First, he is to *"speak."* In Titus' everyday conversation he was to seize the opportunities to converse about God's saving grace. Second, he was to *"exhort."* Just as a coach exhorts his athletes to give their best effort, so Titus was to entreat and plead with the saints to keep up the good fight and finish the course they had begun to run. Finally, he was to *"rebuke"* those who needed correction. This is done by showing disapproval for incorrect behavior and demanding they replace it with correct conduct.

Just as Timothy was not to allow any man to despise his youth (1 Tim. 4:12). Titus was not to let anyone without exception try to make an end run around his teaching. Zero tolerance is to be shown to anyone trying to think beyond or evade the truth.

Questions:

1. By what means did salvation appear to all men?

2. Does verse 11 teach universalism? Explain.

3. What does the term "ungodliness" mean in verse 12?

4. Which term means the right attitude toward God and His commands?
 - a. godly
 - b. grace
 - c. righteously
 - d. soberly

5. Define the Biblical use of the term "hope."

6. What does the "glorious appearing" refer to in verse 13?

7. Explain redemption as it related to a first century slave.

8. Why can't a sinner redeem himself from his slavery to sin?

9. T F The fact that Christians are special or peculiar people means they are odd or different from the world in verse 14.

10. Who were the zealots in the first century?

11. What was Titus to do with all authority? Where did the authority come from?

Application & Discussion:

1. How do people try to get around the authorized teachings of God today?

Remind The Saved

Titus 3:1-7

In the previous verse Titus was instructed by Paul to speak, exhort, and rebuke. Now he is to remind the saints of their duties to their fellow citizens of Crete, their previous lost condition, and the source of their salvation.

1 Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, 2 to speak evil of no one, to be peaceable, gentle, showing all humility to all men.

Remind the Saints of the Duties to the Nation

Is it possible for a Christian to be a faithful citizen of the Kingdom of heaven and be an obedient subject of the nations where they reside? When Paul wrote this Nero was the ruler of the Rome Empire. He was adulterous, idolatrous, murderous, engaged in homosexual behavior and was very crude and cruel. In a few years he would have Christians in Rome tortured to death and the apostle Paul imprisoned and beheaded. Yet, the saints were to subject themselves to and obey even Nero. God has ordained the government to exist to fulfill a much needed role of keeping society from falling into utter chaos (Rom. 13:1-7).

Titus is to remind the citizens of Heaven of the responsibilities they are obligated to carry out in relation to the society where they make their home. 1) Christians are *"to be subject to rulers and authorities."* The civil authorities are not clearly identified by position or person but simply government leaders and sub-leaders. Being a subject of God's kingdom does not exempt a saint from being subject or subservient to the powers that be in the community, state and nation where they live. 2) Next, Titus needs to remind the saints on Crete *"to obey."* This does not mean that Christians are to do whatever the Government commands without exception. When Peter and John were commanded by the Sanhedrin not to preach the crucified Christ, they answered, *"Whether it is right in the sight of God to listen to you more than to God, you judge. For we cannot but speak the things which we have seen and heard"* (Acts 4:19-20). 3) The third reminder was for them *"to be ready for every good work."* Whereas the Jewish settlements in the Roman Empire sought to avoid and limit their contact with the pagans, Christians were to be prepared for any opportunity to serve the needs of the people in their community. *"Therefore, as we have opportunity, let us do good to all, especially to those who are of the household of faith"* (Gal 6:9-10). The phrase *"all men"* is to be taken literally, No race, nationality, child, woman, sinner, is outside the sphere of a Christians assistance. Although the spirit of volunteerism may be dead among the world, it must always be alive and well among Christians willing and eager to seize the chance to serve when needed. Christians need to remember that it is God not society who determines what is to be considered a good work (2 Tim. 3:16,17). 4) Another commanded is for them *"to speak evil of no one."* They cannot gossip or slander or malign others. The Greek term used here is the same one from which is derived the English term *"blaspheme."* This would involve treating one with contempt and not just speaking of them with contempt. 5) The fifth duty of a Christian toward their fellow-citizens is *"to be peaceable."* They are not to be quarrelsome or someone who is looking for a fight. This would exclude those who were critical, contentious, divisive, opinionated, argumentive, etc. *"If it is possible, as much as depends on you, live peaceably with all men"* (Rom. 12:18). 6) The saved need to be *"gentle"* in their dealings with everyone. They are to show a kindness and be considerate. This would cause them to give others the benefit of the doubt and benefit themselves from seeing the other persons point of view. 7)

"Showing all humility to all men" is the final reminder to the saved concerning their duties to the community. "Meekness" would be a better translation instead of "humility." This is not meek as a mouse but rather meek as a stallion. Meekness is not to be misunderstood as weakness. The meek are strong and have strong emotions. It is service with self-control. The Greek *prautes* "described negatively is the opposite of self-assertiveness and self-interest" (Vine). Meekness is a fruit of the Spirit (Gal. 5:23); a beatitude (Matt. 5:5); and an aspect of Christ's character (Matt. 11:29). They are to harness their strength and bridle their feelings when dealing with people and problems. Notice that meekness is not to be demonstrated to some but all to all.

3 For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another.

Remind the Saints of the Previous Lost Condition

Once a great leader of China was known to have kept a beautiful, ornate chest in his possessions at all times. One day a lowly servant's curiosity got the best of him. Thinking there must be the greatest of treasures in the rich ruler's chest, he stealthily stole a glance at the contents. What he found was the rags of a peasant. Just then his master walked in on him. The servant asked, "why do you keep these ragged clothes in this expensive chest." The ruler replied, "I keep them to remind me of my past."

So that none of the saved citizens of Crete could exalt themselves over their fellow-man Titus was to remind them of their past condition. It would be a humble reminder from whence they came. The word "*we*" shows that Paul was including himself among this group. He told Timothy "*although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did it ignorantly in unbelief*" (1 Tim 1:13).

Titus was to remind them of six horrible conditions which describe their former life before they were saved. 1) They were "*foolish*." When living in sin they gave no thought to their soul's condition, but merely engaged in a senseless existence of caring for the needs of the flesh. Paul warned the Ephesians, "*See then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil. Therefore do not be unwise, but understand what the will of the Lord is*" (Eph. 5:16-17). 2) In their former life they were "*disobedient*." They disobeyed the authority of God, their rulers, parents, etc. 3) Before knowing Christ and obeying the Gospel they were "*deceived*." A dumb sheep that were being led astray. They were deceived by the wicked (Rom. 3:13); by the Devil (Jn. 8:44); by false teachers (Mt. 24:4,5); even by themselves (Gal 6:3); and by their own lusts (Eph. 4:22). 4) Their former life can be characterized as "*serving various lusts and pleasures*." Instead of being a servant of Christ they were servants of sinful desires and seeking satisfaction through sin. Pleasure is from the same Greek term from which we get the English "hedonism." As worldly men and women they desired more and more money, fame, sexual pleasure, gluttony and power. 5) Before baptism they were "*living in malice and envy*." Malice is an evil state of mind that is willing to do harm to others. According to "Calvin, on Ephesians 4:32, defines as 'a viciousness of mind opposed to humanity and fairness, and commonly styled malignity'" (Vincent). Envy is a desire to see other lose what is theirs and wishes them harm. 6) Before they became Christians they were "*hateful and hating one another*." "*Hateful*" means one who is worthy of being hated. The hated become those who are haters of everything and everyone.

4 But when the kindness and the love of God our Savior toward man appeared, 5 not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, 6 whom He poured out on us abundantly through Jesus Christ our Savior, 7 that having been justified by His grace we should become heirs according to the hope of eternal life.

Remind the Saints of the Source of their Salvation

The final set of reminders involve the source of their salvation. To save them from their former condition help had to be sent from God. 1) Salvation is a result of God's kindness. His goodness and generosity was demonstrated when He sent His Son (Jn. 3:16). 2) Salvation comes from God's love. "*But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us*" (Rom. 5:8).

In this verse the Greek word for love is not *agape* by *philanthropia* meaning affection for mankind. 3) Salvation is through God's mercy, not man's works. *"For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast"* (Eph 2:8,9). God saw our great need and was able to meet that need through the blood of His Son. 4) Salvation is through the "washing of regeneration." The term "regeneration" means to be born again. This comes through baptism. Jesus told Nicodemus, *"most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.... unless one is born of water and the Spirit, he cannot enter the kingdom of God"* (John 3:3,5). 5) Salvation comes by way of the "renewing of the Holy Spirit." The term "renewing" is synonymous with the term "regeneration." It means to make new again. Whereas the new birth results from water baptism, the newness of life comes from the Holy Spirit revealed Word of God. This same Holy Spirit is said to be "poured out" by Jesus Christ. This same term is used in Acts 2:33 on the day of Pentecost. Perhaps this is explained in Acts 2:38 when *"Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit."* Since the word "us" includes all the saints it would eliminate the "baptism of the Holy Spirit" since it was only promised to the apostles and the gifts of the spirit since these are not essentially connected with salvation (Acts 8:12ff). 6) Salvation is justification through grace. Justification comes through faith. *"Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ"* (Rom. 5:1). It is the unmerited favor of God how considers us just because of our obedient faith. 7) Salvation involves hope of eternal life. Hope is not just wishful thinking. Christians have hope of eternal life because of the promises of a God who cannot lie; a personal desire to live forever with God; and an expectation to receive our reward. The saved have a realistic expectation of Heaven because they are heirs. *"In the human setting, heirs don't inherit until the owner of the estate dies...But in the spiritual realm the opposite occurs; We do not fully inherit until we have died."* (Barton 289).

Questions:

1. What were the rulers of the first century like?
2. T F Since Christians are citizens of Heaven they are exempt from being subject to earthly governments.
3. How did Peter and John handle the conflict with the Sanhedrin which ordered them not to preach Jesus?
4. How do Christians determine what are "good works" to be done in the community?
5. How can one person blaspheme another person?
6. Define the term "meekness."
7. What is the significance of the word "we" in verse three?

Matching: Previous Lost Condition

8. ____ foolish a. vicious state of mind

9. ____ disobedient b. desires the loss of another benefits
10. ____ deceived c. disregard for authority
11. ____ lusts and pleasures d. worthy of being hated
12. ____ malice e. by the Devil
13. ____ envy f. thoughtless
14. ____ hateful g. sinful desires and hedonism
15. What is the "washing of regeneration"?
16. Show that the three persons of the Godhead are involved in our salvation from verse four through six?

Application & Discussion:

1. What are some conflicts which you have with being a citizen of Heaven and a subject of the United States government on a local, state or national level?
2. Explain how baptism is not excluded as a "work of righteousness" in the salvation of mankind.

Lesson 8: *Sunday Morning, September 26, 2021*

Profitable Good Works

Titus 3:8-15

8 This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men.

Profitable Preaching to Believers

Throughout the epistles to the evangelists Paul has mentioned five different faithful statements or trustworthy sayings (1 Tim. 1:15; 3:1; 4:9; 2 Tim. 2:11). The things under consideration are those above which he was to remind the saved: their duties to fellow-Cretans; their former condition before salvation; and the source of their salvation. These are the faithful sayings Titus must continue to preach on a regular basis. A couple of good reasons are given. First, it will serve as a strong motivation for them to continue practicing good deeds. Second, they are healthy and for promoting spiritual well-being to all.

9 But avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless.

Unprofitable Works of False Teachers

The church is made up of people and wherever there are people there is the potential for problems. Titus is to avoid or shun four different unprofitable things promoted by Judaizing teachers. There are plenty of men and women who think they are teachers and religious leaders simply because they enjoy discussing new thoughts about the scriptures. 1) Many of these result in foolish or moronic disputes. The Greek term *moros* is used by Jesus to point out the uselessness of salt which has lost its saltiness. Pointless discussions and questions in Bible Classes which do not edify need to be avoided. 2) Some of the conflict is the result of speculations over "genealogies." Paul is not talking about the genealogical list found throughout the Old Testament and even in the New Testament. These lists or family trees were essential for showing who was to serve as priests and High Priests; what role the various Levitical families were to play in the worship of God at the Temple; the kings of Judah and Israel; the coming Messiah through the seed of Abraham, David and even Adam (Matt. 1; Luke 2); and to demonstrate the various prophecies that were fulfilled by God. These passages should be studied and discussed. However, the Jews had long ago distorted their family trees into vast speculations. Today, our parentage has nothing at all to do with our salvation. 3) "*Contentions*" must also be avoided by Titus. This is often strife about words and twisting their meaning. Some of these little word discussions have been known to develop into fist-fights among brethren. 4) Titus was also warned to stay away from "*strivings about the Law.*" The council at Jerusalem (Acts 15) was the Holy Spirit's (v. 28) determination that Gentiles did not have to keep the Law of Moses. Today, some will argue to the extreme that New Testament Christians are not to study the Old Testament (Rom. 15:4; 1 Cor. 10:1-11). Others will take certain doctrines about tithing, instrumental music, etc. and apply them to New Testament worship.

The effect these foolish disputes etc. have on the brethren is that they are unprofitable. They do not do any good. Unlike and in direct contrast to the faithful sayings which are good and profitable these things are vain and useless.

10 Reject a divisive man after the first and second admonition, 11 knowing that such a person is warped and sinning, being self-condemned.

Unprofitable Works of the Factious

Titus is next commanded by Paul to reject or have nothing to do with factious men. Titus was sure to have men like this in his life since God's workers have always been troubled by false teachers and false friends. Alexander the coppersmith did Paul much harm (2 Tim. 4:14) John had to deal with Diotrephes (2 Jn. 9,10) and Nehemiah as troubled by Sanballat, Tobiah, and Geshem when he was striving to rebuild the walls of Jerusalem. The Greek word for "*divisive*" is "*hairetidos*, from the verb *haireo*, 'to take, to take for one's self, to choose, prefer.' ...A heretic is one therefore who refuses to accept true doctrine as it is revealed in the Bible, and prefers to choose for himself what he is to believe" (Wuest). From this word is derived the English words "heresy" or "heretic." It refers to a self-willed man

who sets aside what God's Word says and choose something else based on his opinion. Then he goes about encouraging as many as he can to also choose his opinion. Titus must see to it that these men are admonished so that they repent. If not he is to discipline them as Paul had done with same false teachers "delivering them to Satan that they learn not to blaspheme." Or as Paul commanded the church at Rome, "*Now I urge you, brethren, note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them*" (Rom. 16;17).

Next Paul gives the reasoning why heretics must be so treated. They are "*warped*" or perverted not in a sexual way as it often used today, but they have twisted their thinking to the point that they are not longer reasoning correctly. This has resulted in a relentless habit of sinning. Their self-condemnation is a result of their continued rejection of Titus' warnings. Those who are warned and warned of danger and still persist in their behavior will bring upon themselves the consequences.

12 When I send Artemas to you, or Tychicus, be diligent to come to me at Nicopolis, for I have decided to spend the winter there. 13 Send Zenas the lawyer and Apollos on their journey with haste, that they may lack nothing. 14 And let our people also learn to maintain good works, to meet urgent needs, that they may not be unfruitful. 15a All who are with me greet you. Greet those who love us in the faith.

Profitable Good Works of Fellow-Workers

Apparently Paul had a lot of co-workers in the Gospel. We do not know who Artemas was other than the fact that he was trustworthy enough to replace Titus on Crete. Paul thought about sending Tychicus but apparently sent him to relieve Timothy at Ephesus so his son in the faith could bring his things and John Mark to Rome where Paul was enduring his second imprisonment (2 Tim. 4:12). Tychicus was sent by Paul to deliver letters to Ephesus (6:21), Colossae (4:7), and to Philemon (1:10).

Paul made two request of Titus. First, he was to make haste and meet up with Paul at Nicopolis where he was going to spend the winter. There were several different cities by this name in the first century. Nicopolis means "city of victory" and each was named after a particular victory. Scholars believe the one which Paul is most likely referring to is on the west coast of Greece. It was established by Augustus after his victory against Mark Antony and Cleopatra at the Battle of Actium in 31 BC. Titus did leave Crete because later he had been sent to Dalmatia while Paul was imprisoned by Rome the second time. Second, Titus was to assist Zenas and Apollos on their missionary journey. Perhaps these two brought Titus Paul's letter. They were on their way to work for the Lord. Titus was not only to help them but encourage the brethren on Crete to learn to help them too. Nothing is known of Zenas except he is called a lawyer. He could have been a legal representative in Roman courts for his clients or he could have been a Jew who was an expert in the Law. Since his name means "Zeus-given" it would be more likely that he was a gentile convert and thus a Roman litigator. Apollos was from Alexandria. Aquila and Priscilla had taught him the "one baptism" when they found him teaching and preaching John's Baptism at Ephesus (Acts 18:24f). Later he went on to work at Corinth (1 cor. 16:12). He was a powerful preacher and able student of the Word. The third, request of Paul to Titus was to use this opportunity with Zenas and Apollos to teach the brethren on Crete to maintain good works by meeting the needs of these two men. In this way they could share in the fruitfulness of others.

15b Grace be with you all. Amen.

The word "*you*" is plural. This demonstrates that Paul intended the letter to be read not only by Titus but by all the brethren with whom he was to labor.

Questions:

1. What is the "*faithful saying*" and "*these things*" mentioned in verse eight?

2. What two reasons are given for Titus to continue to preach these?

Matching: Unprofitable Works

3. ____ foolish disputes a. pointless questions and discussion

____ genealogies b. twisting or turning the words

____ contentions c. family trees

____ striving about the law d. tithing, instrumental music

4. List factious men mentioned in the Bible and the harm they did.

5. Define the term "**divisive.**"

6. What should be done with "*divisive*" men and why?

7. May have been sent to relieve Titus at Crete...

a. Apollos or Zenos

b. Artemas or Thchicus

c. Timothy or Luke

8. Who was Apollos?

9. What three things did Paul desire of Titus?

10. What is the significance of "you" being plural in verse 15b?

Application & Discussion:

1. Make a list of things that profit a congregation and a list of those things which are unprofitable to the modern congregation?

