

# Outline of the book of Titus

*“in hope of eternal life, which God, who cannot lie, promised before times eternal”*

Titus 1:2-3

## Titus

We do not find any particulars about the life of Titus in the book of Acts. What we know of Titus is recorded by the hand of Paul in his epistles. Paul records five facts about Titus. Titus was a Greek of unrecorded homeland (Gal. 2:3). Paul apparently baptized Titus and he became a traveling companion (Titus 1:4). Titus had accompanied Paul and Barnabas to Jerusalem from Antioch to ascertain the elders and apostles about the question of circumcision (Acts 15:2 compared to Galatians 2:1ff). Later, Paul would use Titus to deliver I Corinthians, admonish them to give to the needy saints in Jerusalem, and report back regarding the welfare of the erring brethren in Corinth (cf. II Cor. 7:13-16; 8:5-24). The last we know of Titus was that Paul left him in charge of *“setting in order the things that were wanting, and appoint elders in every city”* on the island of Crete (Titus 1:5).

## Date of Epistle

Dating the book of Titus takes into consideration a fifth tour by the apostle Paul. At the end of Paul’s fourth tour to Rome he was left a prisoner for two years (AD 62 – 63) (Acts 28:30). After writing the book of Hebrews from his Roman imprisonment, the apostle Paul, Timothy, and Titus travel to Judea to visit the Hebrew Christians (Heb. 13:23-24) (not recorded but rather speculated / jcr). These brethren were suffering persecution for the cause of Christ and it was Paul’s intention to comfort them (Heb. 10:32-36). While traveling through the Mediterranean Sea (on their way to Judea), they stop at the island of Crete. A church **may** have already been established through the work of Paul when traveling as a prisoner to Rome Italy (cf. Acts 27:9ff). Paul leaves Titus on the island to help the new converts in their spiritual growth and to establish an eldership (Titus 1:5). Leaving Crete, Paul and Timothy come to Judea, comfort the Christians and travel back into Asia where they visit the churches in Ephesus and Colossi. Upon arrival in Ephesus, Paul finds false teachers spreading false doctrine. Paul leaves Timothy in Ephesus to fight the false teaching (I Tim. 1:3) and travels through the Aegean Sea to revisit the churches in Macedonia as he had promised while in his first imprisonment in Rome (Phil. 2:24). Leaving the area of Macedonia, Paul travels to Nicopolis where he had planned to spend the winter (Titus 3:12). “The city at which Paul instructed Titus to meet him (Tit. 3:12) was most likely Nicopolis in Epirus, sometimes rather generally referred to as Nicopolis in Achaia.”<sup>1</sup> Paul writes the first epistle to Timothy from Nicopolis (65 AD) (I Tim. 1:3). Paul sends Artemas or Tychicus to relieve Titus in Crete and likely sends the epistle under consideration to him then (i.e., 65 AD) (Titus 3:12). Having heard of the troubles in Crete, Paul traveled back to the island with Titus, Erastus and Trophimus (II Tim. 4:20) before going to Rome.

## Content / Occasion of writing / Theme of Titus

The theme of Titus appears to be found at chapter 1:2-3, *“in hope of eternal life, which God, who cannot lie, promised before times eternal.”* Eternal life is supplied by God’s grace. Paul writes, *“For the grace of God hath appeared, bringing salvation to all men”* (Titus 2:11). God’s grace appeared in the form of Jesus Christ who redeemed us from the bondage of our sin through his blood sacrifice on the cross (Titus 2:13-14). Jesus taught the gospel of the kingdom while among the living (Matt. 4:23 etc.). Jesus promised his disciples that the Holy Spirit (the comforter) would come to *“convict the world in respect of sin, and of righteousness, and of judgment:”* (Jn. 16:8). Said words of instruction would come to be known as the faith, truth, or the gospel message (compare Titus 1:1 and Eph. 1:13).

There were things *“wanting”* on the island of Crete. The church had men *“teaching things which they ought not”* (Titus 1:11) such as *“Jewish fables and commandments of men”* (Titus 1:14). There were heretics who had departed from the established standard of truth (Titus 3:10). The Christians on the island of Crete were being infected not only with society’s spiritual disease of *“lying, lack of self control, and laziness”* (Titus 1:12) but

---

<sup>1</sup> Borchert, G. L. The International Standard Bible Encyclopedia; Vol. 3, pg. 534

from within by erring brethren. To keep the Christians pure and undefiled from such evil influences and false teachers that surrounded them the apostle leaves Titus at Crete to establish an eldership in each of the churches (Titus 1:5). Secondly, Titus was to instruct the aged men, aged women, young men, young women and slaves to live according to “*sound doctrine*” (Titus 2:1-10). The salvation of men’s souls was dependant upon the success of the work of Titus at Crete. Thereby Paul connects God’s grace (Titus 2:11) to man’s redemption (2:14), purification (2:14), obedience (3:1), baptism (3:5), justification (3:7), and eternal life (3:8). These facts equate to the distinctive gospel message (cf. Titus 2:1). Christians today are to learn the gospel message of salvation and thereby maintain good works unto salvation (Titus 3:14).

## Chapter 1

### I. Paul delivers this epistle to Titus in keeping with God’s will to save man from their Sins (1:1-4):

- A. “*Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God’s elect, and the knowledge of the truth which is according to godliness, in hope of eternal life, which God, who cannot lie, promised before times eternal*” (1:1-2).
1. The Apostle Paul’s letter to Titus begins by associations that reveal God’s eternal promise to save man from the consequences of sin.
  2. Paul’s apostleship is in keeping (accordance) with:
    - a. “*The faith of God’s elect.*” The “*elect*” (*eklektos*) = “picked out, select” (LS 240). Who are God’s “select and picked out” people? The apostle Peter states, “*But ye are an elect race, a royal priesthood, a holy nation, a people for God’s own possession, that ye may show forth the excellencies of him who called you out of darkness into his marvelous light.*” (I Pet. 2:9). The elect of God are thereby those who have been called out of darkness to light. Note that Paul tells the Thessalonians that it is the gospel that does such calling to any and all who would obey (cf. II Thess. 2:13-14). Said class of people were foreordained before the foundation of the world (cf. Rom. 8:28ff; Eph. 1:3ff). Paul is an apostle of Jesus Christ in keeping with the hope of the elect of God; i.e., the forgiveness of sins. Here are people who hear the gospel, believe it, and obey it. They receive the forgiveness of their sins based upon their obedient acts (as this book and Romans 6:16-25 illustrates).
    - b. “*The knowledge of the truth which is according to godliness.*” Paul is also an apostle of Jesus Christ in keeping with “*the truth.*” The truth is the gospel message (Eph. 1:13). The truth reveals Jesus, his teachings on the forgiveness of sins. Paul is thereby a messenger (i.e., an apostle) of this message.
    - c. “*In hope of eternal life.*” The hope of receiving the forgiveness of sins and eternal life with God is the message of the gospel that Paul is an apostle of.
  3. Those who meet God’s prescribed standards as the elect through knowledge of truth certainly have hope in God’s “*promise*” to forgive them of their sins. God’s promise was in keeping with His eternal objective for man (again see Eph. 1:3ff). God’s promise has ever been to forgive man of their sins (cf. Acts 2:38ff; 13:23ff; Gal. 3:14).
- B. “*but in his own seasons manifested his word in the message, wherewith I was intrusted according to the commandment of God our Savior; to Titus, my true child after a common faith: Grace and peace from God the Father and Christ Jesus our Savior*” (1:3-4).
1. Jehovah, in the “*fullness of time,*” sent forth His Son to die for the redemption of mankind (Gal. 4:4). After Jesus was resurrected he charged his disciples (the apostles) to “*Go and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you...*” (Matt. 28:19). The “*season*” for the manifestation of truth had come and Paul, with others, had been entrusted by God’s commandment to go and teach.
  2. Paul, in keeping with God’s command to teach the gospel truths, now writes Titus. The message we are about to study thereby is of divine revelation and has much to do with the promises of God to forgive us of our sins!

3. Titus was Paul's "*true child after a common faith.*" This likely means that Paul taught him the truth and baptized him.

## II. Paul Review's Titus' objective while at Crete (1:5-9):

- A. "*For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge;*" (1:5).
  1. Hebrews 13:24 indicates that Paul and his companions, likely Timothy and Titus, were in Italy. We cautiously say that it may be that the three left Italy in 63AD (after Paul's first two year imprisonment in Rome) and head for Judea to comfort the discouraged Hebrew Christians. Crete would be a natural stop in the Mediterranean Sea for supplies and rest. Paul, Titus, and Timothy would have taken the opportunity to visit the brethren to see how the church fared. Paul found the church in Crete to be in a mess due to there being no elders in the church.
  2. Titus is thereby left in Crete to "*set in order the things that were wanting,*" namely, to appoint elders in every city and teach the gospel truths. To "*set in order*" (*epidiorthoo*) = "to set further to rights, to carry on an amendment" (Moulton 156). Things were out of order in relation to God's ordained truths in the churches of Crete. There were things "*wanting*" (*leipo*) = "things that are lingering behind, missing, gone, wanting" (LS 467). The truth had been left behind in many areas of the Cretans lives and therefore Titus was to put these things back in their proper place.
  3. The "*elder*" (man of age) is the bishop (superintendent) or pastor (nourish / shepherd) of the church (cf. Acts 20:17, 28-31). Every church was to have them (cf. Acts 14:23).
- B. "*If any man is blameless, the husband of one wife, having children that believe, who are not accused of riot or unruly*" (1:6).
  1. Paul delivers the qualifications for the elder in the body of Christ. First, the elder must be "*blameless*" (*anekkletos*) = "not arraigned (have a charge of sin against one so that they are called to give account / jcr); un-blamable, irreproachable" (Moulton 27). The one who will be considered as an elder of the body of Christ cannot have something in his past or at present that questions his fellowship with God and the brethren. The one who would serve as an elder must stand undefiled before Jehovah and this is certainly possible for everyone through the blood of Jesus Christ. No un-forgiven sinner can possibly stand before the church as an elder. It stands to reason then that an elder who will not repent of any given sin through a heart of stubbornness is certainly disqualified to serve in this high office.
  2. Secondly, the elder must be the "*husband of one wife*" (*mias gunaikos*) (I Tim. 3:2). The Greek word "*mias*" is used to signify "one in contrast to many...to the exclusion of others" (Vines 809)... "One" (LS 512). Paul is saying that the elder is to live in a scriptural marriage just as any other married person (i.e. not in adultery). This qualification takes into consideration I Timothy 3:4-5, "*one that rules well his own house, having his children in subjection with all gravity; (but if a man knows not how to rule his own house, how shall he take care of the church of God?).*" The elder's wife will be one who voluntarily subjects herself to him and the elder worthy of such position in the home. The wife has been given no cause for leaving him. He is the husband of one wife because God ordained that there should be one man for one woman for life (cf. Matt. 19:6).
  3. Thirdly, the elder is to have children who "*believe, who are not accused of riot or unruly.*"
    - a. "*children*" (*tekna*) "without regard to sex, child." The Greek word *tekna* is conjugated in the following way: **Noun – accusative – neuter- plural** (indicating that the word children is a noun (accusative case: case of the direct object) it is neuter (male or female) and it is plural, meaning more than one (Friberg). There is one problem with this hypothesis. The word *tekna* is used to describe any number of children in passages such as Matt. 22:24; Eph. 6:1; I Tim. 5:4 (for an excellent discussion of Greek plurals being used for singular and Greek singular being used for plurals see "Scriptural Elders and Deacons" by H. E. Phillips pg. 144-159). I believe it becomes obvious that the elder can be the father of either one or more children who are, "believing, in subjection, not accused of unruliness or riot."
    - b. The Elder's children are those that "*believe.*" I Timothy 3:4 gives the parallel qualification where Paul said, "*One that ruleth well his own house, having his children in subjection*

*with all gravity.*” To “*rule*” is to “To be set over, be the chief power... to be at the head of a party, act as chief or leader... the leading men, chiefs, leaders” (LS 677). The elder’s rule over his house is, according to the middle voice, his current performance (Friberg 637). His children of his house are currently in subjection to him rather than being unruly or filled with riot. Consider the chart below in relation to the “believing” children.

- c Said children of the elder are not be accused of “*riot*” or “*unruly*” behavior. “*Riot*” (*asotia*) = “the disposition and life of one who is abandoned, recklessly debauched (morally corrupt), profligacy (wild), dissoluteness (no moral restraint or control), debauchery” (Moulton 58). Neither can the Christian child be recognized as “*unruly*” (*anupotaktos*) = “insubordinate, disorderly, lawless” (Moulton 34).

<h2 style="margin: 0;">Elders</h2> <p style="margin: 0;">“Children that Believe”</p>	
<p style="margin: 0;"><b>Children must be faithful at all times for the elder to remain qualified</b></p>	<p style="margin: 0;"><b>Children who leave the home as Christians but later fall away do not disqualify the elder.</b></p>

<p>H. E. Phillips, "Scriptural Elders and Deacons"          "The only safe, scriptural answer here appears to many to be arbitrary and unreasonable, but to view it honestly we can come to but one answer. Yes, it does disqualify him (i.e., children who become unfaithful after leaving the home). Phillips' reasoning hinges upon Proverbs 22:6; i.e., "Train up a child in the way he should go: and when he is old, he will not depart from it."</p>	<p>If so, does the elder serve "unqualified" for all the years that no one knew he did not raise his children in the way that they should have gone?</p>
<p>Once a man's child always a man's child. Children remain under the direction, authority, rule, and influence of their parents even after they leave the home.</p>	<p>Yes, Paul said, "but if a man knows not how to rule his own house, how shall he take care of the church of God?" (I Tim. 3:5). One would argue that the elder cannot possibly lead the church with an unfaithful child because no one would have confidence in him. Could it not be that if the elder exercised Bible discipline upon his erring child that all should continue to hold the elder in high esteem?</p>
	<p>Once the child leaves the home he has his own household and is the head thereof (I Tim. 3:4). There are a couple of questions to consider here. First, is the child always under the care and direction of the parent? Secondly, or is it the case that the father's teaching should be done in such a way that sets the child in order for life (i.e., Prov. 22:6)? Continued oversight, authority, and instruction verses initial care and instruction that should last for a lifetime (or a combination of both).</p>
<p>The Ezekiel 18:20 passage takes into consideration the eternal soul of the individual. While the father may have done all he could do to raise the child faithfully it is ultimately up to the child to do so. Failure on the part of a man's child does not automatically condemn his soul. Yes it is apparent that the man's erring son did not have spiritual principles firmly fixed within the mind (the responsibility that falls squarely upon the shoulders of the father / cf. Eph. 6:1ff). The man can humbly ask the Lord to forgive him for his error and move forward faithfully in life. Yet, if this man is to be considered for the office of elder he cannot have erring brethren under his charge, ask God to forgive him, and continue forward in the office of Bishop due to I Timothy 3:4-5. The issue is ruling the house of God.</p>	<p>No man can be held responsible for their child's wrong doing once out on their own. Ezekiel wrote, "<i>The soul that sinneth, it shall die: the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him</i>" (Ezek. 18:20).</p>
<p>The text says what it says... many are making Bible passages too difficult (i.e., the MDR questions). The "elder" is to "have children that believe, who are not accused of riot or unruly" (Titus 1:6).</p>	<p>One preacher writes, "I believe that the parable of the prodigal son (Lk.15:11-32) gives us a picture of God's attitude toward his own children when they depart from him and then return. This man's son left his rule and departed from God (vv.12-13,18). There is no indication that the father would have allowed this rebellion in his house. The son had to depart from the father's household to live his prodigal life. The father of this child showed no toleration of rebellion at home, had no fellowship with the son's wicked life and sought his return. I find no fault with the father as I find no fault in God when we depart from Him. This child was no reflection of a father who did not rule his own house well, but rather a rebel in spite of his good father.... I believe that one of the keys to discerning them is found in the words "rule" and "care". <u>The children in the context are those who are under his rule and care, and a child who leaves that realm of rule and rebels against God does not necessarily disqualify their father from being an elder.</u>"</p>
	<p>The congregation can determine by judgment as to whether an elder who has an unfaithful child should continue in the office.</p>
	<p>The word "<i>Having</i>" as used by Paul in both his letters to Timothy and Titus is the Greek <i>exo</i> = "to have or to hold... possess... <u>to have in one's house</u>" (LS 341). What is the elder to "<i>have</i>" in his house? Titus tells us that the elder is to have believing children and Timothy tells us that they are to be in subjection. The word "<i>having</i>" is parsed a "present tense and active verb" (Friberg 652). The tense and the voice indicate ongoing action (now and forever as child is in house).</p>

**Conclusion:** It seems to me that the issue of whether an unfaithful child can disqualify an elder latter in life hinges upon the question of whether or not the child is under the authority of the father all the days of their life. If a child is divinely ordained to be under the authority of their parents all the days of their lives then the elder is to always have faithful children. If the child is not under the authority of their fathers all the days of their lives then the elder may remain in the office. One example may be that of the two evil sons of Eli who would not

“hearken unto the voice of their father” (I Sam. 2:22-26; 3:13-14). Secondly, it seems clear from the use of the prodigal son parable that God is patient, loving, and longsuffering. When a child is taught what he should do in this life, spiritually speaking, and departs from it the loving father will be patient for his return. It seems to me that the issue is now very clear. When I raise my child in the nurture and admonition of the Lord I have done my duty. This does not mean; however, that my children will never do any wrong. The principle behind this qualification of the elder is that one’s child is a measure of what was always important to the man. If the father, “*Train(ed) up a child in the way he should go: and when he is old, he will not depart from it*” his children will indicate this. This does not mean that they will never fall from grace, make mistakes, etc. What this says is that the elder’s children may fall away in sin, make bad choices, and disappoint people with their behavior yet this will not be what they become in life. Each member of the body of Christ ought to exercise patience with an elder’s children. When one falls away let us be lovingly patient and give effort to bring the soul back to God. If he or she has been trained properly they eventually will. Patience then is the answer. The elder’s children must be faithful at all times in their lives. When they do falter let us not take the man from the office of elder but rather patiently await the erring one’s repentance. If no repentance comes it is apparent that the father simply did not raise this child in the way he should go in life and thereby is disqualified for the office of elder. If I want to serve as an elder in the future the best thing I can do for my children is teach them humility and fix firmly within their minds the reality of God. A child who will not, with a spirit of humility, repent of his error has indicated a lack of this type of teaching by the father.

- C. “*For the bishop must be blameless, as God’s steward; not self-willed, not soon angry, no brawler, no striker, not greedy of filthy lucre*” (1:7).
1. The blameless “*bishop*” (*episkopos*); i.e., “one who watches over, an overseer, guardian” (LS 301) is recognized as God’s “*steward*” (*oikonomos*); i.e., “the holder of a commission (God has ordained this one to carry out spiritual duties of overseeing and feeding the church / jcr)” (Moulton 284).
  2. Said bishop cannot be “*self-willed*” (*authades*) = “one who pleases himself, willful, obstinate; arrogant, imperious” (Moulton 59). The elder’s decisions will be based upon the congregation’s needs rather than his own personal needs.
  3. He is not “*soon angry*” (*orgilos*) = “prone to anger” (LS 566). The elder is one who should react to situations in wisdom rather than getting angry. Anger has a way of corrupting judgment.
  4. The elder is not a “*brawler*” (*paroinos*) = “addicted to wine” (LS 610)... “pertaining to wine; given to wine, prone to intemperance, drunken; hence, quarrelsome, insolent, overbearing” (Moulton 310).
  5. The elder is no “*striker*” (*plektes*) = “to strike, smite... a blow, stroke, stripe... a striker, one apt to strike; a quarrelsome, violent person” (Moulton 330). Christianity often lends itself to tense situations within the church. The elder should not be one who is quick to anger and of a disposition to do violence such as strike out at another when in a disagreement.
  6. Furthermore, the elder is not to be one who is “*greedy of filthy lucre*” (*aischrokerdes*) = “greedy of gain” (LS 23). A man whose heart is set on gain from brethren (such as the gain of being held in high esteem by others or the gain of money from doing his job as elder) is not fit to be an elder. Said qualification tells us that a man who seeks to be an elder in the church does so because of his love for truth and the souls of men.
- D. “*but given to hospitality, a lover of good, sober-minded, just, holy, self-controlled;*” (1:8).
1. The elders of the church are to be “*given to hospitality*” (*philoxenos*) = “loving strangers, hospitable, to meet with an act of hospitality” (LS 864). The elder of the body of Christ is to be hospitable (cf. I Pet. 4:9).
  2. The elder is characterized by being a “*lover of good*” (*philagathos*) = “a lover of goodness, or, of the good, a fosterer of virtue” (Moulton 425). The elder in the church will foster good characteristics in the members he oversees. Qualifications such as these illustrate the importance of the elder’s having believing children. Were his children those who sought out godliness in life? If so, he will be successful in fostering Christian traits such as love, humility, and meekness in those under his charge.
  3. The elder is to be “*sober-minded*” (*sophron*) = “having control over the sensual desires, temperate, self-controlled, moderate, chaste, sober” (LS 789). The elder is one whose concerns

are the spiritual welfare of the flock he oversees. He controls any sensual or unchaste thoughts he may have and tempers these areas with the word of God.

4. The elders of the church are to be *“just”* (*dikaios*) men = “observant of right, righteous... of actions, in accordance with right, righteous... exact, rigid, speak quite exactly... right, lawful, just” (LS 202). The elder’s words are to be truth with exact and rigid conviction.
  5. The elders of the church are to be *“holy”* (*hosios*) = “pure” (LS 572)... “pious (exhibiting reverence and earnest compliance in the observance of religion), devout” (Moulton 293). The elders of the body of Christ are men who practice what they proclaim as their faith. They are convicted men who are devoutly attached to the word of God and its instructions.
  6. Furthermore the elders of the church are *“self-controlled”* (*egkrates*) = “master of... having possession of a thing... control” (LS 222). The elder is one who has mastered his passions and possesses himself with great control.
- E. *“holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers”* (1:9).
1. The elders of the church are to *“hold to”* (*antechomai*) = “to hold firmly, cling or adhere to; to be devoted to any one... to exercise a zealous care for any one” (Moulton 32). The teaching of truth that the elders attain is to be held to firmly.
  2. The purpose of clinging or adhering to the sound doctrine (healthy teaching / cf. ASV footnote) of Jesus Christ is that he may be able to do two things:
    - a First, the elder must *“exhort”* with the sound doctrine of Christ. To *“exhort”* (*parakaleo*) = “to call to, exhort, cheer, encourage... to comfort, console” (LS 597). The elders must be ready to encourage and comfort the discouraged flock that they may maintain their spiritual health in the doctrine of Jesus Christ.
    - b Secondly, the elders is to *“convict”* (*elegcho*) = “to disgrace, put to shame... to put one to shame... accuse... bring convincing proof” (LS 249). The putting to shame on the part of the elders is directed toward *“the gainsayer”* (*antilego*) = “to declare in opposition... to speak against, gainsay (false, oppose, contradict)” (LS 79). The elder of the body of Christ is to have the ability to disgrace one who would contradict or be in opposition to truth with sound doctrine.
    - c The elder then is both encourager (cheering brethren on to spiritual success) and one who has timely words to convict the sinner.

### III. Why elders in the body of Christ (1:10-16)?

- A. *“For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre’s sake”* (1:10-11).
1. There must be elders in the church who have the ability to convict (shame) the gainsayer (i.e., those who oppose truth) because the fact is that these *“unruly”* (insubordinate) type people exists even in the church.
  2. Said men speak useless words (vain) and with their tongue they *“deceive”* (trick by persuasive speech) people. Paul gives an example of said individuals; i.e., those of the *“circumcision”* (that is, those who teach that Christians are to be circumcised in order to be saved / cf. Acts 15:1ff; Gal. 2:1ff). These men’s mouths must be stopped before they ruin the faith of many others. Their false doctrine is like a contagious disease that must be contained. Like the prophets and priests of old these men teach these erring doctrines for money (it is what many want to hear and their willing to pay some one for proclaiming it) (cf. Micah 3:11).
  3. The elder is depicted as one who without fear of men steps to the forefront of spiritual battles and puts the erring in their place that no further damage be done to the flock.
- B. *“One of themselves, a prophet of their own, said, Cretans are always liars, evil beasts, idle gluttons. This testimony is true. For which cause prove them sharply, that they may be sound in the faith”* (1:12-13).
1. The people of the island of Crete had a reputation for being liars, evil beasts (unbridled passions), *“idle gluttons”* (*idle* (*argos*) = “not working the ground, living without labor, inactive, slothful, idle, lazy, unemployed” (LS 114). The Greek *“glutton”* (*gaster*) = “the

- paunch, belly... often to express greed or gluttony... master of his belly, a slave to it... the paunch stuffed with mince-meat, a black-pudding, sausage..." (LS 160)... "*gluttons*" (Moulton 75). Paul said that this testimony from a Cretan prophet, regarding the Cretans, is true. Apparently Paul had spent enough time and heard enough things about the people to make that judgment.
2. Since the Cretans have a reputation for not having self control, lazy gluttons, and liars, Paul calls upon the elders of the church to "*reprove them sharply.*"
    - a. To "*reprove*" (*elegcho*) [translated "*convict*" above] = "to disgrace, put to shame... accuse... of arguments, to bring to proof, to disprove, confute... to bring convincing proof" (LS 249).
    - b. The disgracing and shaming of the lazy, lying, and evil members of the body of Christ is to be done "*sharply*" (*apotomos*) = "severe, relentless" (LS 109)... "severely, with rigor" (Moulton 48).
  3. The apostle Paul tells Titus that these lazy liars that have no control over their sensual passions must be severely and relentlessly put to shame so that "*they may be sound in the faith.*" There is no gentleness with these types of sinners. Their direction must be turned with rigor because the path they have taken is aggressively opposed to the word of God. To turn said people is to make them "*sound*" (*hugiaino*) in the faith; i.e., "to be sound, healthy or in health, to be sound of mind" (LS 827). When one is a lazy liar that has no control over sensual passions then it is time to aggressively put to shame so that the mind is made spiritually healthy again. Secondly, such a one can infect the congregation with their slothful ways. The elder is one who stands ready and willing to convict. He is depicted as one sitting upon the walls of the city (i.e., church) on lookout for wolves that would devour the flock (cf. Acts 20:28-31) (see study # 1; Elders in Every Church).
- C. "*not giving heed to Jewish fables, and commandments of men who turn away from the truth*" (1:14).
1. It is likely that Paul speaks of the traditions of the fathers that were passed down from generation to generation (cf. Matt. 15:1ff). Many Jews held these traditions as binding law and thereby demanded that all follow these traditions else be found in sin.
  2. Jesus termed these traditions of men the "*doctrines and precepts of men*" as opposed to the commandments of God (Matt. 15:9). To adopt the traditions of men (i.e., Jewish fables) as the commandment of God (even though it is the commandment of men) is to "*turn away from the truth.*" The churches in Crete needed strong elders to turn the people back to the commandments of God.
  3. Churches in Crete had unruly, vain, deceivers, those of the circumcision, liars, evil beasts, and idle gluttons teaching things which they ought not (i.e., Jewish fables and the commandments of men). These men's mouths had to be stopped else the church and truth be overthrown in the minds of the faithful. It would take mature elders to effectively combat these wicked men.
- D. "*To the pure all things are pure: but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled*" (1:15).
1. Righteous people who are seeking truth in this life find all revelation to be pure and keep it that way. The "*defiled;*" i.e., the sinners (cf. Lev. 18:30), do not hold God's completed revelation as pure and unchangeable. Said men hold not the gospel of Jesus Christ sacred and thereby have no problems adding or subtracting things to suit their liking. The wise king Solomon wrote, "*My son, fear thou Jehovah and the king; and company not with them that are give to change.*" (Prov. 24:21). When they need to justify wrong doing in their life they will twist or misinterpret the scriptures to fit their way of life.
  2. Those who hold not the gospel of Jesus Christ in all its purity have a mind and conscience that is defiled. Their conscience accepts erroneous doctrines and thereby their minds are in a state of defiled delusion. What is revealed as error becomes truth to the one who does not fear and approach of study of God's word with reverence and respect.
- E. "*They profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate*" (1:16).
1. Many members of the body of Christ today will tell us that we are not responsible for keeping the law of God perfectly. When a faithful brother reads to them II John 9; i.e., "*Whosoever goes*

*onward and abides not in the teaching of Christ, hath not God: he that abides in the teaching, the same hath both the Father and the Son,*” they scoff and say that John intended for us to abide in the teachings “about” Christ. Their argument is that we must abide in the belief in Jesus and his saving blood. Titus helps us to understand that to “*deny*” Jesus is to deny a godly life; i.e., it is to be “*disobedient and a reprobate.*” Consider the fact that John said, “*Whosoever denies the Son, the same hath not the Father: he that confesses the Son hath the Father also*” (I Jn. 2:23). The apostle Peter said, “*But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction*” (II Pet. 2:1).

2. When one peddles error for truth and will not abide in all the truth of God’s word they are disobedient and reprobate. The church in Crete had these types of people and Paul intended to crush them with elders who had a true love of the gospel message and men’s souls. A battle for the souls of men was taking place on the island of Crete much like the case during the days Jesus walked the earth (cf. Matt. 19:1-3). Today this battle continues to rage. The church needs battle ready elders to stop the mouths of the erring (see study # 2; A Battle for the Souls of Men).

Paul has firmly fixed in the mind of Titus his responsibility to establish an eldership in Crete due to the need for men and women to be exhorted and convicted through truth. Truth stands as the standard whereby men will gain the “*hope of eternal life*” (1:2) (see study # 3; The Standard of Truth). Through truth Paul became an apostle (1:1). Truth enables men to experience unity of mind (1:4) and spiritual health (1:9, 13; 2:1). Those who teaching “*things they ought not*” (1:11) such as “*Jewish fables and commandments of men*” (1:14) are guilty of overthrowing whole houses of people’s faith and thereby their “*mouths must be stopped*” (1:11).

## Chapter 2

### I. Titus to admonish the aged men, aged women, young women, young men, and servants to walk by the Sound Doctrine (2:1-10):

- A. “*But speak thou the things which befit the sound doctrine:*” (2:1).
  1. Rather than “*teaching things which they ought not*” (Titus 1:11) such as “*Jewish fables and commandments of men*” (Titus 1:14) Paul exhorts Titus to “*speak things that befit the sound doctrine.*”
  2. The word “*befit*” (*prepo*) = “to be distinguished... to shine forth... to be clearly seen...” (LS 667). The “*sound doctrine*” (i.e., defined at Titus 1:9 and 13 as healthy teaching) is to be “clearly distinguished” from the commandments of men and Jewish fables. The teachings of Christ alone save mankind from sin (cf. Acts 4:12). Truly the gospel is a distinctive message. Its principles are unlike anything the world views as highly prized (see Matt. 19:30; 20:16) (see study # 3).
- B. “*that aged men be temperate, grave, sober-minded, sound in faith, in love, in patience:*” (2:2).
  1. Titus is to teach sound doctrine in Crete to the aged men, aged women, young women and men, as well as directing the servants. Each of these classes of people are to understand their spiritual responsibilities to walk according to the faith that they profess (cf. Eph. 4:1ff). If the elders are to be successful in convicting those who taught error among Christians in any local body it will be dependant upon other brethren standing in the knowledge of truth alone. If the false teachers get a foothold among brethren it will be due to their ignorance of truth. Each member thereby has the responsibility of knowing, cherishing, and living by the truth.
  2. The first class of people mentioned is the “*aged men.*” Aged men are not official elders in the church but rather men that have reached a great age (elderly but not elders). Paul gives six

spiritual traits that should be a part of the aged man's life. When these six traits are held they will stand side by side with the church elders in combating any error. Let us examine these six traits:

- a. First, the aged man is to be "*temperate*" (*nephaleos*) = "sober, temperate, abstinent in respect to wine... vigilant (on the alert; watchful), circumspect (heedful of circumstances or consequences)" (Moulton 277). The aged man who slouthfully partakes of an intoxicant will certainly be blind and ignorant to the work of Satan within the church. Remember, we don't want to be the problem in the church but rather problem solvers.
  - b. Secondly, the aged man is to be "*grave*" (*semnos*) = "revered, august (inspiring awe or admiration; majestic... venerable for reasons of age or high rank [AHD 141]), holy, solemn, stately, majestic... in a bad sense, proud, haughty, pompous..." (LS 726). The aged men are those people look up to due to their years and wisdom obtained. Said men have reached an old age and have continued to press toward heaven through many trials of life. These men should be revered and admired. The aged men stand as a great influence on the young. At times we may see an older man (or woman) trying to act young rather than counting it a blessing that they are older. The younger have little to no respect for the aged who try to act "cool" or condescend themselves to a lesser age. The aged men will stand by the side of the elders in truth and thereby collectively defeat those in error.
  - c. Thirdly, the aged man is to be "*sober-minded*" (*sophron*) = "having control over the sensual desires, temperate, self-controlled, moderate, chaste, sober" (LS 789). This trait was one of the qualifications given for elders at Titus 1:8. One who is aged is to be alert at all times rather than drunken. He is to live a life that demands admiration of others. Now Paul explains that these aged men have control of themselves at all times. The inference is that even the aged may experience troubles in the areas of evil desires; however, their age and wisdom should shine in the presence of others as they see their Godly control. To live otherwise will only give rise to trouble among the brethren. If the young see the aged living without control then they will say, "Hey, brother so and so does these things it must be ok for me..."
  - d. Fourthly, the aged man is to be "*sound in faith*." There are two Greek words represented (i.e., *hugiaino* {sound} and *pistis* {faith}). We have defined *hugiaino* earlier at Titus 1:9 as being healthy and we know *pistis* to be the idea of one's belief (i.e., faith). The aged man is to be one who has lived his life not being swayed or persuaded by "*Jewish fables, and commandments of men who turn away from the truth*" (Titus 1:14). The aged man is not one who has allowed the faith of his household to be overthrown (Titus 1:11).
  - e. Fifthly, the aged man is to be one who "*loves*" (*agape*) = "brotherly love" (LS 4). Love equals "a strong affection (fond or tender feeling toward) for or attachment to another person based on regard or shared experiences or interests" (AHD 744). Bible love takes into consideration my love for my own soul (Rom. 5:1-2; 10:17), the soul of other saints (Eph. 5:2), the physical and emotional well being of all (I Jn. 3:17) (see study # 4; Bible Love).
  - f. Sixthly, the aged man is to be "*patient*" (*hupomone*) = "abide patiently (capable of bearing affliction with calmness or bearing delay; not hasty {AHD 910}... to wait for... to stand one's ground, stand firm... wait to do, persist in doing" (LS 845). The elderly has "been there and done that." He has developed a patience about himself that is commendable to the young. While many young people rush hastily toward their own hurt or do not possess the ability to wait for the proper moment to do a thing, there is the elder who has learned to wait for the proper moment.
- C. "*that aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good;*" (2:3).
1. Aged, or elderly, women also have spiritual responsibilities. If the aged women are swayed by error then the elders of the church will have further difficulties.
  2. Let us examine the five spiritual duties of aged women:

- a. First, the aged women are to be “*reverent in demeanor*.” The Nestle Marshal text reads, “aged women similarly in demeanor reverent” (NM 847). One’s “*demeanor*” (*katastema*) = “determinate state, condition; personal appearance, mien (manner / appearance / aspect), deportment (conduct / demeanor (the way in which a person behaves or conducts himself))” (Moulton 207). The aged women is one whose manner or conduct is that of “*reverence*” (*hieroprepes*) = “beseeming what is sacred; becoming holy persons” (Moulton 200). This is the only place in the Bible the Greek word *hieroprepes* is used. The sense is that the aged woman’s manner and conduct is to be holy (i.e., she is to have pure and Godly motives, thoughts, desires, will, wishes etc.). Her whole being is one that takes into consideration the spiritual well being of self and others.
- b. Secondly, the aged women are not to be guilty of “*slander*” (*diabolos*) = “slandorous (“the utterance of defamatory statements injurious to the reputation or well-being of a person” [AHD 1148], backbiting... the devil” (LS 185). This is about as close to the word gossip as we will find in the Bible (see Proverbs 18:8; 26:22). The aged women were not to spend time throughout their day slandering other people (see study # 5; Gossip).
- c. Thirdly, the aged women are not to be “*enslaved to much wine*.” To be “*enslaved*” (*douloo*) = “to make a slave of, enslave, to make one’s slave” (LS 210). To serve or be subject to “*much wine*” is thereby sinful. One of the qualifications of deacons found at I Timothy 3:8 is that they are not to be “*given to much wine*.” These two verses infer that a little drinking of wine is ok yet “*much wine*” is not ok. A valid question is whether the wine (*oinos*) of I Tim. 3:8 and Titus 2:3 is of the intoxicating variety. If intoxicants are intended then it is certainly ok to drink in moderation so long as one does not drink “*much wine*” and become sloppy drunk. There are two things to consider here:
  1. First, consider the fact that in the OT, there are four prohibitions of drinking intoxicants (Lev. 10:9 {priest}; Numb. 6:1-4 {Nazarite}; Prov. 23:31 {a general prohibition to all}; Habakkuk 2:5,15,16 {a general prohibition to all}). The NT has prohibitions as well: (I Thess. 5:6; II Tim. 4:5; I Pet. 1:13; 4:7, 5:8). If God has prohibited intoxicants then how is it that people believe they can moderately participate in it without going across the line of sin? One may ask if moderate adultery is ok in light of passages such as Matthew 5:27-28. Drinking of alcohol affects one’s judgment (Prov. 31:5), takes away the understanding (Hos. 4:11), makes one sick (Hos. 7:5), and causes people to loose mastery over one’s self (Prov. 20:1). To contend that one may drink intoxicants as long as their judgment, understanding, level of sickness, and mastery over one’s self is maintained is to miss the point. Alcohol, like many other drugs used in the field of medicine, has its proper place. The above prohibitions clearly reveal that when one partakes in drugs for recreational use they violate the natural use God intended it for. Consequently, the Proverb writer states, “*Look not thou upon the wine when it is red, when it sparkles in the cup, when it goes down smoothly: at the last it bites like a serpent, and stings like an adder. Thine eyes shall behold strange things, and thy heart shall utter perverse things...*” (Prov. 23:31ff).
  2. Secondly, we must take into consideration the Cretans and their problems of being “*liars, evil beasts, and idle gluttons*” (Titus 1:12). The people of the island of Crete had a reputation for being liars, evil beasts (unbridled passions), “*idle gluttons*” (*idle* (*argos*) = “not working the ground, living without labor, inactive, slothful, idle, lazy, unemployed” (LS 114). The Greek “*glutton*” (*gaster*) = “the paunch, belly... often to express greed or gluttony... master of his belly, a slave to it... the paunch stuffed with mince-meat, a black-pudding, sausage...” (LS 160)... “*gluttons*” (Moulton 75). Paul said that this testimony from a Cretan prophet, regarding the Cretans, is true. Apparently Paul had spent enough time and heard enough things about the people to make that judgment.
  3. The lazy gluttonous tendencies of the Cretans moved Paul to admonish the women not to find themselves sitting around drinking grape juice (i.e., wine) to excess amounts. Many today fill their bellies so full and then go on to a point of being miserable

because of gluttony. Paul gives the women duties to be involved in rather than sitting around filling one's belly up to the miserable point with grape juice and gossiping about others. Jesus was accused of being of this disposition. When Jesus, John the baptizer, and the kingdom they preached did not meet the expectations of the people they charged Jesus with being a glutton. Jesus replied, "*The Son of man came eating and drinking, and they say, Behold, a gluttonous man and a winebibber, a friend of publicans and sinners! And wisdom is justified by her works*" (Matt. 11:18-19).

- d. Fourthly, the aged women were to be "*teachers of that which is good.*" The teaching of the aged women must have as its foundation the "*sound doctrine*" mentioned at Titus 1:9, 13; and 2:1. The teaching of sound doctrine is to be distinguished from "*Jewish fables and commandments of men*" (Titus 1:14). There are specific people the aged women are to teach. Paul did not tell the aged women to teach the aged men or young men but rather the young women. Note that women were to know God's laws and teach nothing but truth!
- D. "*that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed.*" (2:4-5).
1. The teaching of the aged women involves "*training*" the young women. The word "*train*" (*sophronizo*) = "to recall a person to his senses, to chasten... to correct, moderate" (LS 789). The objective of the aged women was to bring back younger women to the standard of truth that would enable them a true hope of heaven or eternal life with God (cf. Titus 1:1-2). Apparently the younger women needed to be encouraged or taught to "*love their husbands*" (they may have fallen in this area). The English phrase, "love their husbands" is one word in the Greek (i.e., *philandros*). *Philandros* = "loving one's husband" (LS 861). "Husband loving; conjugal (of or pertaining to the marital relationship)" (Moulton 425). Note the root word is *phileo* in Greek which is another love term associated with *agape*. *Phileo* love is to "love, regard with affection, to love and cherish as one's wife, to treat affectionately or kindly, to welcome a guest, be fond of doing..." (LS 862)... "to manifest some act or token of kindness or affection (fond or tender feelings for); to kiss... to regard with affection, be found of, delight in a thing, to cherish inordinately" (Moulton 426) (see study # 4). The young wife is to have the utmost affection, kindness, delight, and tender feelings for the man she has married. The young woman is to learn that she is her husband's helper in all aspects of life (Gen. 2:18). The young wife looks to her husband with great respect and adoration (cf. I Pet. 3:6). Through sickness and good health her affection is directed at him alone as the man of her life (see study # 6; Bible Homes).
  2. Secondly, the younger women are also to learn to "*love their children*" (*philoteknos*) = "loving one's children or offspring" (LS 865). Again, the root word is the same as above. The Young women who have children are to be taught to have *phileo* love for the children; i.e., affection, kindness, delight, and tender feelings for. Mom's ought to delight in their children and enjoy spending time with them rather than considering them a headache and burdensome.
  3. Thirdly, Paul admonishes the older women to teach the younger women to be "*sober minded*" (*sophron*) = "of sound mind... hence sensible, discreet, wise... having control over the sensual desires, self-controlled, moderate, chaste, sober" (LS 789). The young woman is to learn that her affection is to her husband and children. She is to be wise in respect to worldly attractions and not be entangled in them.
  4. Fourthly, the young woman is to be taught to be "*chaste*" (*hagnos*) = "pure, modest, innocent, blameless... a life of purity... to purify morally... to live like one under a vow of abstinence, as the Nazarites" (Moulton 4). The Godly young woman concerns herself with spiritual matters and seeks above all things to be pure in her thoughts and motives.
  5. Fifthly, the older women are to teach the younger women to be "*workers at home*" (*oikouros*) = "a keeper or guard of a house; a home-keeper, stay-at-home, domestic" (Moulton 285). The Nestle and Marshal text translates the one Greek word "home-worker" (NM 847). When we divide the word up into syllables its root word "*oikos*" = "home, or one's house" (LS 546) and "*ergon*" = "work... mind your own business... one's business or proper work" (LS 311 – 312). This is the only place in the NT that the word is found. Taking into consideration the lazy,

lying, and uncontrolled behavior of the Cretans Paul seems to be admonishing the young women not to be given to these traits. Let the young women be “home-workers” rather than lazy gluttons. Women ought to work diligently in the home. Women today may find themselves with opportunities to participate in gossip and gluttonous feeding and thereby rather than being constructive with their time they become destructive to themselves and others. This verse cannot be used to justify the idea of women having no authority to work outside the home. When one considers the worthy woman of Proverbs 31 we find that she was a hard worker. Each household must examine all the wife and mother’s responsibilities and needs and determine what type and amount of work, if any, that she shall participate in.

6. The sixth trait that young women are to possess is to be “*kind*” (*agathos*) = “good in a moral sense” (LS 3). Young women are to be concerned with the sound doctrine and pattern their lives after it that they may be morally good.
7. Seventhly, the young women are to be in “*subjection to their own husbands.*” The word “*subjection*” (*hupotasso*) = “to place or arrange under... to post under, to subject... to be obedient” (LS 848). Moulton defines the word *hupotasso* as, “To place or arrange under; to subordinate” (419). While all Christians are to mentally arrange themselves under other Christians (cf. Eph. 5:21) the family has its own organizational structure. Note that if every Christian is to be subject to each other there would be no real roles under consideration (all occupy a state of humility toward each other). The fact that the wife is said to be in subjection to the husband in the marriage relationship indicates roles. The word *roles* is defined as, “proper or customary function; the kind of action or activity proper to a person, thing, etc. the purpose for which something is designed or exists” (AHD 1068). The proper function and design of the wife is that God intends for her to “be arranged under and obedient” to her husband.
8. The reason that the young women are to have affection for their husband and children, wise, pure, workers at home, morally good, and in subjection to their husbands is so that the “*word of God be not blasphemed.*” Let us recall that Paul tells Titus, at the beginning of this chapter, to speak things that “*befit the sound doctrine.*” The word “*befit*” (*prepo*) = “to be distinguished... to shine forth... to be clearly seen...” (LS 667). When the Christian is patterned after the world yet claims to be a Christian they cause those of the world to “*blaspheme*” (speak against) “*the word of God.*” We may hear people saying, “I don’t go to church because those people are all hypocrites.” It may be that we have caused such a disposition in people by acting one way at church and then away from the brethren we act sinful. Some women may find that they are not being affectionate to their husbands and children, foolish, morally filthy, lazy do nothings, and insubordinate. Said actions will only contribute to the women’s liberation ideology and the idea of women suppression will continue. However, if the world sees a woman who follows the sound doctrine of Christ and is happy they may so desire such a life.
  - a. The sound doctrine is to be distinctive and shine forth clearly. How is it that Christians can cause the sound doctrine to be seen by the world as distinctive when they are acting and talking like the world around them? People will surely say that there is no difference in the Christian and us (those in the world). When such an event occurs said Christian has caused the word of God to be blasphemed.
  - b. The Christian is to be sanctified from the world and the world is to clearly see this in us. We are not like them in moral issues. How can the world ever come to desire the forgiveness of their sins if they do not feel the sting of their error? During the days of Nehemiah the people of God faithfully worked on the wall around Jerusalem and caused the scoffing world to feel ashamed of themselves (cf. Neh. 6:15-16). During Haggai and Zechariah’s day the people of God returned to the faithful work of building the temple and thereby experienced great blessings from God. When the surrounding world saw their sanctification and consequential blessings they desired God (cf. Zech. 8:20-23). We can only change people’s lives today by being consistent with our faith.
- E. “*the younger men likewise exhort to be sober-minded: in all things showing thyself an ensample of good works; in thy doctrine showing uncorruptness, gravity, sound speech, that cannot be*

*condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us”* (2:6-8).

1. Paul instructs Titus to “*exhort*” (*parakaleo* / “to call to, exhort, cheer, encourage... to comfort, console” [LS 597]) the young men to be “*sober-minded*.” To be “*sober minded*” (*sophron*) = “of sound mind... hence sensible, discreet, wise... having control over the sensual desires, self-controlled, moderate, chaste, sober” (LS 789).
  2. Godly young men are to be “*examples of good works*” in “*all things*.” Whether we like it or not the world is watching and listening to us. We can be a godly influence if our walk of life is parallel to our profession of faith. To conduct ourselves with lewd and vulgar behavior and speech is to ruin our influence. To be a lazy, lying, and lustful person is to fail in spirituality (cf. Titus 1:12).
  3. The young men are also encouraged to teach (doctrine):
    - a. The doctrine the young man teaches is to be “*uncorrupt*” (*adiaphthoria*) = “without corruption, genuineness, pureness” (Moulton 7). Spiritual matters are to be taught in all their purity. The young man must leave out his fleshly wisdom and let the healthy revelation do its designed work in the hearts of men (cf. II Cor. 1:12-14; 2:17).
    - b. The young man’s doctrine or teaching is to be done with “*gravity*” (*semnotes*) = “gravity (serious understanding the importance), solemnity (serious nature), dignity, majesty” (LS 726).
    - c. The young man’s teaching is to be done with “*sound (hugies) speech*” = “healthy, sound, wholesome, wise” (LS 827). The word “*sound*” is used three times previously in this book in correlation to divine revelation (i.e., Titus 1:9, 13; 2:1). When divine revelation is revealed by a young man there is no part of it that can be “*condemned*.” To be “*condemned*” (*akatagnostos*) = “not condemned (“to express disapproval, denounce, to judge or declare to be unfit for use or consumption...” [AHD 306])” (LS 26). Sound healthy doctrine completely fit for human consumption. When one fills themselves with truth they are spiritually healthy.
  4. Those who teach another doctrine than the healthy truth are those who are “*contrary*”(opposed) to the sound doctrine of Christ. Said men are made to be ashamed of themselves when they see the godly living according to their faith. There is nothing bad to say about the Christian who walks by faith (Eph. 4:1ff). During Nehemiah’s day those who considered the building of the wall to be a foolish endeavor were made to feel ashamed when by the power of God the people built it (Neh. 6:15-16).
- F. “*Exhort servants to be in subjection to their own masters, and to be well pleasing to them in all things; not gainsaying; not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Savior in all things*” (2:9-10).
1. Slavery was a part of human existence during these early years of the church. The book of Philemon illustrates this point. Philemon, a wealthy slave owner, has a slave named Onesimus who runs away and is found by the apostle Paul and converted. Paul desired to keep Onesimus as a laborer of the gospel; however, he knew that Onesimus was the property of Philemon and would do nothing against a brother’s property (cf. Phil. 1:10-14). Paul never attempts to rid the world of slavery nor does he attempt to regulate it. Paul simply gives orders regarding serving as one is allotted to do and thereby please both master and God (Col. 3:22-25).
  2. Paul writes to the Ephesians regarding slaves saying, “*Servants, be obedient unto them that according to the flesh are your masters, with fear and trembling in singleness of your heart, as unto Christ...*” (Eph. 6:5). Paul now writes to Titus exhorting him to teach servants in Crete to be in “*subjection*” to their own masters. To be in “*subjection*” (*hupotasso*) = “to place or arrange under; to subordinate... to submit one’s self, render obedience, be submissive” (Moulton 419). When one accepts their lot in life all things are more pleasant. The servant who accepts his role as servant by voluntarily submitting to the master and doing all that he or she is told will certainly be “*well pleasing to them in all things*.” The same goes for laborers under a supervisor today. When workers do what they are told they are pleasing to the managers and supervisors.

3. The servant should not be guilty of “*gainsaying*” (*antilego*) = “to speak against, gainsay, contradict, to declare in opposition... to speak one against the other, speak in opposition” (LS 79). Those who speak against their masters are not voluntarily subjecting themselves. Many at the work place today seem to gain pleasure at speaking against anyone in a position of authority. Christians ought not be involved in such gossip and slander of the “boss.” Let us be thankful to God that we have a job and let us do our job to the best of our abilities.
4. The servant is not to be guilty of “*purloining*” (*nosphizomai*) = “to deprive, rob one of a thing, to put aside for oneself, purloin (steal)” (LS 536). Through my working years I can remember men who worked along side of me who would “set aside” material from the workplace and go after hours to pick up the stolen material. Many take things from their employers today justifying with such ideas as “they will not miss it...” they “owe it to me...” or “they have too much as it is...” Some employees rob their employer of time by hiding or shirking duties. However one looks at the deed it still amounts to stealing.
5. Rather than stealing from the masters the slaves are commanded to “*show all good fidelity.*” The English “*fidelity*” is from the Greek *pistis* = “honesty and integrity” (Moulton 314). When a servant is in subjection (obedient) to the master acting honestly and with integrity then the master may trust his servant with things.
6. Lastly, Paul states that these slaves may “*adorn the doctrine of God our Savior in all things.*” The apostles delivered divine revelation by inspiration (Gal. 1:11-12; Eph. 3:1ff). Those who heard the teaching and obeyed must now “*adorn the doctrine...*” To “*adorn*” (*kosmeo*) = “to deck, adorn, equip, furnish, dress, esp. of women” (LS 446). Equipping one’s self with the doctrine of Christ will prove beneficial now and forever. Let us put on Christ daily as we adorn our bodies with clothing daily (cf. Gal. 2:20).

## II. Paul explains why aged men and women, young men and women, and slaves ought to behave themselves in accordance with Sound Doctrine (2:11-15):

### A. “*For the grace of God hath appeared, bringing salvation to all men*” (2:11).

1. The Greek *gar* (“*For*”) is “regularly placed after the first word of a sentence: to introduce the reason: Argumentative, to introduce the reason for a statement, which usually precedes” (LS 160). Why should the aged men and women, young men and women, and servants conduct themselves in godly manners? Why should these people not be as the other Cretons; i.e., “*liars, evil beasts, and idle gluttons?*”
2. The reason for their prescribed godly behavior is that “*the grace of God hath appeared bring salvation to all men.*” **Grace** (*charis*) = “favor, goodwill for or towards one... favor received... to confer a favor on one” (LS 882) (see study # 7; God’s Grace). Note that this favor is “*of God.*” God’s favor “*brings salvation to all men.*” Clearly salvation does not belong to “*liars, evil beasts, and idle gluttons.*” What is God’s favor to man that brings salvation?
  - a. Paul tells us that people are saved by grace and that this grace of God is a gift to man (Eph. 2:4-10).
  - b. The apostle explains that man is guilty of sin and in need of redemption that comes through the blood of Jesus Christ (Col. 1:13-14, 20-22).
  - c. Furthermore, Paul tells us that this redemption that comes by the blood of Christ is the forgiveness of sins and made possible by God’s rich grace (Eph. 1:6-7).
  - d. God’s grace doesn’t just fall into people’s laps. Man must hear this message and believe it (Rom. 10:17). Man must also obey the gospel’s message; i.e., be baptized to receive the forgiveness of sins (i.e., God’s gracious gift of salvation) (Acts 2:38).
  - e. This grace is available to “*all men*” due to God’s original promise to Abraham (i.e., through thy seed shall all nations be blessed [cf. Gen. 12:3; Gal. 3:8, 16]. The blessing (cf. Eph. 1:3) of Abraham is the forgiveness of man’s sins by the grace of God.
  - f. If anyone reading this doubts the obedience part of God’s grace then please do keep reading.

### B. “*instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world;*” (2:12).

1. Paul states that grace has appeared and brings salvation to all men. The third part of grace is that it *“instructs us”* (*paideuo*) = “train, teach, educate... to be taught a thing” (LS 584). To say that man has no responsibilities in the areas of obedience to God’s laws because we are under grace is to completely misunderstand God’s grace. Paul explains to us that grace does some “training, teaching, or educating” of its students.
2. God’s grace instructs Christians to do the following things that salvation might be ours:
  - a. *“Deny ungodliness and worldly lusts”* i.e., the Christian ought to reject and deny the temptations to participate in ungodly acts such as the use of foul language, gossip, lying, laziness, sexual immorality and so forth. The child of God is sanctified from the world of sinners by their faith, words, and actions.
  - b. *“live soberly in this present world”* (soberly / *sophronos*) = “of sound mind... hence sensible, discreet, wise... having control over the sensual desires, self-controlled, moderate, chaste, sober” (LS 789). Paul had instructed Titus to exhort the aged and young men and women to be sober-minded. Grace instructs its subjects to be of sound mind and wise in relationship to the sound (healthy) doctrine of Christ.
  - c. *“live righteously in this present world”* (righteously / *dikaios*) = right and just as opposed to error and injustice. Sound doctrine will define or set the standard for right living as opposed to wrong living.
  - d. The last thing that Paul says that Grace instructs us to do is to live *“godly in this present world.”* The apostle Peter quotes from Leviticus 11:44 saying, *“like as he who called you is holy, be you yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy”* (I Pet. 1:15-16). To live *“godly”* is to live as God. God is just, righteous, and loving (cf. Jer. 9:23-24).
- C. *“looking for the blessed hope and appearing of the glory of the great God and our Savior Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works”* (2:13-14).
  1. Grace has already *“appeared”* bringing salvation through teaching the gospel. Part of the gospel message is the **hope** of Jesus coming again to take home his saints to heaven (I Thess. 4:13-18). Christ will *“appear”* again, in glory, as God for He is deity.
  2. Note the connection between saving grace, instructions to live godly, and now Jesus. Jesus *“gave himself for us”* i.e., He died on the cross for those the stroke of death was due because of their sin (cf. Isa. 53:8; Rom. 6:23).
  3. The purpose of Christ suffering and death on the cross was *“that he might redeem us from all iniquity.”* To *“redeem”* (*lutroo*) = “to release on receipt of ransom, to hold to ransom” (LS 481). That which the Christian is released from is *“all iniquity.”* Without Christ’s sacrifice man is held in bondage to sin (cf. Jn. 8:32ff). Man had the opportunity to be released from the bondage of sin when Christ suffered and died on the cross. Jesus paid the ransom price for our freedom from sin. **Jesus** is thereby connected to God’s saving grace and the instructions that guide us to righteous living through his redeeming blood sacrifice. The question again arises, “how does man obtain God’s gracious favor?” Does it just happen? Do I simply believe in Jesus? Will God immerse me in the Holy Spirit unexpectedly? How does this happen? The word of God tells us that man’s redemption is equated to grace and grace to forgiveness of sins (Eph. 1:7). If I want to take advantage of God’s saving grace, the forgiveness of sins, I MUST be baptized for the remission of those sins (cf. Acts 2:38; 22:16).
  4. Now that grace has appeared instructing one to receive salvation from the consequences of sins by the blood of Jesus Christ we find *“purified”* people. What is it that people need to be *“purified”* from? The word of God depicts sin as a moral stain upon the soul. The word *“defiled”* is often used to illustrate this point. Paul has earlier contrasted the state of defilement with that of purity at Titus 1:15 (see also I Cor. 8:7; II Cor. 7:1; II Pet. 2:10). Question: If people are purified from sin through the gracious blood of Jesus Christ how is it that some believe they can continue in sin and all be well with God? The apostle Paul addresses this idea at Romans 6:1-2 saying, *“What shall we say then? Shall we continue in sin, that grace may abound? God forbid.”*

5. Finally, Paul states that the purified sinner by the grace of God through the sacrifice of Jesus will be “*zealous of good works*.” Herein is a confusing point to the unlearned. They know that Paul said, “*for by grace have ye been saved through faith; and that no of yourselves, it is the gift of God; not of works, that no man should glory*” (Eph. 2:8-9). To the Romans Paul said, “*being justified freely by his grace through the redemption that is in Christ Jesus*” (3:24). How can Paul say that our salvation is not of works but then say to Titus that those who obtain salvation are to be “*zealous of good works*?” Furthermore, how could James say, “*faith, if it have not works, is dead in itself*” (James 2:17). Let all who read these notes understand that at some point in every man and woman’s life they will sin (Rom. 6:23). Paul is saying that it doesn’t matter at that point how many works of righteousness you perform, that sin you committed is not remitted by your works of righteousness (cf. Heb. 7:18-19). Sins are removed by Jesus’ redeeming blood. Now the question is “can I quit doing works of righteousness since Jesus cleansed me of my sin?” No. Paul is clearly telling us that the one who would seek out God’s forgiveness ought to have a passionate hatred for sin just as God and endeavor not to live in sin any longer (cf. Rom. 12:9). Christians are to be “*zealous of good works*” because God is just, holy, righteous, and kind. Common sense tells us that to be followers of Jesus Christ means to walk and talk as he did. How can people lay claims to being a Christian yet live just the opposite of Jesus (i.e., ungodly)? Please do read Romans 6:16-28 and note the connection between an obedient life of faith and one’s eternal salvation through the grace of God. Someone will inevitably say, “But you are not perfect and never can be... you will always sin in some way... only Jesus lived perfectly.” Herein is the secret to understanding the Christian life. The Christian is one who certainly makes mistakes in his walk of life and sins from time to time (cf. I Jn. 1:8). Should this be cause for me to give up godly living? Some say it is so. The Lord; however, tells me to humbly asks for his forgiveness (I Jn. 1:9) and continue to try to do what is right, just, holy, and kind (Phil. 3:12-14). Those who do not humbly live in obedience to God’s laws shall never make it to heaven (cf. Heb. 3:12 – 4:6).
- D. “*These things speak and exhort and reprove with all authority. Let no man despise thee*” (2:15).
1. What “*things*” is Titus to speak, exhort, and reprove...? It appears that Paul wants Titus to teach the principles outline from chapter 1:14 to 2:14.
  2. Titus is to do three things, in relation to the sound doctrine, “*with all authority*” (*epitage*) = “an injunction [order or command], command” (LS 303 / Moulton 161). Titus will be teaching divine revelation; i.e., this is God’s will for man. Titus is to order or command the people to so live according to the sound doctrine because it is God’s will.
    - a. Titus is to “*speak*” (*laleo*) = “to talk, say, to articulate speech” (LS 463). Titus’ speech is to be by order or command.
    - b. Titus is to “*exhort*” (*parakaleo*) = “to call to, exhort, cheer, encourage... to comfort, console” (LS 597). The orders Titus speaks are designed to cheer and encourage the Christian to godly living.
    - c. Titus is to “*reprove*” (*elegcho*) (translated “*convict*” at Titus 1:9) = “to disgrace, put to shame... to put one to shame... accuse... bring convincing proof” (LS 249). Those who do not walk in all purity and soundness of doctrine are to be ‘disgraced and shamed’ that they may do so.
  3. Paul then writes, “*Let no man despise thee.*” Paul instructed Timothy saying, “*let no man despise thy youth...*” (I Tim. 4:12). To “*despise*” (*periphrono*) = “to overlook, to contemn (to view with contempt), despise” (LS 634)... to “disregard” (Moulton 322). How can I “*let no man despise*” me (i.e., overlook or disregard my words of encouragement and or disgrace)? Let us recall that Titus is commanded by Paul to speak with all authority (i.e., by order or command). When I encourage or convict sinners to do what is right I establish God’s divine and authoritative word with them so that they have nothing to say against my words. Remember that earlier Paul had said that some, after being admonished by sound doctrine, “*may be ashamed, having no evil thing to say of us*” (cf. Titus 2:8). Though the command is not to let people overlook or disregard sound teaching they none-the-less will and thereby perish in their

ungodliness. These instructions to Titus help us realize that the work of encouraging and shaming sinners is not the sole work of the elder.

### Chapter 3

#### I. Titus Commanded to remind the Cretans of their hope through Jesus Christ (3:1-11):

- A. *“Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work,”* (3:1).
1. To *“put them in mind”* (*hupomimnesko*) = to put to memory or remind. Who is to put these things to memory? The *“them”* is none other than the Christians of the island of Crete.
  2. The brethren are to be of a mind that is in subjection to rulers and authorities. The Christian is one who voluntarily places self under (as ranking under or subordinate to) civil governing authorities and all others (such as masters) who hold positions of authority (see Rom. 13:1ff; I Pet. 2:17). Said disposition illustrates a spirit of peace and orderliness.
  3. The obedient Christian citizen is also *“to be ready unto every good work.”* To be *“ready”* (*hetoimos*) = “ready, active, zealous” (LS 321). The Christian is to be zealous (gladly ready and willing) to do good works. After Paul explained to the Ephesians that they were saved by grace he said, *“For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them”* (Eph. 2:10). Before creation God had purposed that man was to conduct himself with a spirit of **obedience** which meant doing good works. Good works such as worship, fulfilling the fruits of the spirit, and avoiding the *“works of the flesh”* (cf. Gal. 5:16ff). The next few verses illustrate some of these good works.
- B. *“to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men”* (3:2).
1. To be obedient to God and participate in good works means *“speaking evil of no man.”* To *“speak evil”* (*blasphemeo*) can be to “speak lightly or amiss of sacred things” (LS 151) (i.e., using euphemisms) or to “speak impiously or irreverently of God” (LS 151). This context appears to be speaking of impious language directed at another person rather than God. Liddell and Scott further define *blasphemeo* as “to speak ill or to the prejudice of one, to speak slander” (151). Oddly enough many gain great pleasure in tearing down others. Solomon wrote, *“the words of a whisperer are as dainty morsels, and they go down into the inner most parts”* (Prov. 26:22) (see study # 5).
  2. Another good work for the Christian is to *“not be contentious”* (someone who is anti peace). The Christian is to be peaceable, gentle, and *“showing all meekness toward all men.”* The idea of being *“meek”* (*praotes*)= “meek, gentle, kind, forgiving” (Moulton 340). “Mild, soft, gentle, meek” (LS 666). “Showing patience and humility; gentle” (AHD 782). Both Jesus (cf. Matt. 11:29) and Moses (cf. Numb. 12:3) are said to be meek. To be meek is to exercise a gentle spirit recognizing one’s own faults and thereby be patient, kind, and forgiving toward others who experience the same trials of life. To be meek is to be understanding.
- C. *“For we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another”* (3:3).
1. Let us remember that the epistle of Titus is written to Titus by the apostle Paul. Paul’s instructions to Titus are now to revive thoughts of his own pasts so that he, nor any man, may identify the sins of others and think to highly of themselves. All sin (Rom. 3:23; I Jn. 1:8).
  2. Paul, writing the second epistle to the Corinthians said, *“we have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man’s conscience in the sight of God”* (II Cor. 4:2). Paul’s prior life apart from Christ was shameful just as all of us may proclaim. Let us now press on in good works rather than being *“disobedient, deceived, serving lusts, envious, and being hateful.”*
- D. *“But when the kindness of God our Savior, and his love toward man, appeared,”* (3:4).
1. Recall that Paul said, *“For the grace of God hath appeared, bring salvation to all men”* at Titus 2:11). What Paul called grace at Titus 2:11 he now refers to as the *“kindness of God our Savior,*

- and his love toward man.*” When Christ was crucified, buried and resurrected he provided the opportunity to be forgiven of sins. His “*appearing*” thereby must be his resurrection and ascension; i.e., the point at which forgiveness of sins was made possible.
2. Once again we find the deity of Christ in this passage (see study # 8; The Deity of Christ). Secondly, we find that God’s gracious favor to save man from the consequences of their sins is very kind and loving on His part.
- E. “*not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, which he poured out upon us richly, through Jesus Christ our Savior*” (3:5-6).
1. Let us follow the progression of thoughts.
    - a. Grace appeared in the form of Jesus dying, buried, resurrected and ascending into the heavens (i.e., “*gave himself for us*” / Titus 2:14a).
    - b. The Lord’s gracious sacrifice was made that man may be set free from the bondage of sin (i.e., “*redeemed*”) (Titus 2:14).
    - c. Now Paul states, “*not by works done in righteousness which we did ourselves.*” If we did not save ourselves from the consequence of sin who did? Jesus! It was Jesus who performed the one righteous act of dying on the cross and thereby setting us free from the bondage of sin. I, you, and no one else did any work that brings redemption to mankind.
  2. We have made many associations to understand the subject of God’s grace. **Grace** is connected to **Jesus, redemption, salvation, instruction** through the gospel message, and **obedience** (Titus 2:11ff). Redemption is connected to the **forgiveness of sins** and salvation at Eph. 1:7 and Colossians 1:14. Salvation and the forgiveness of sins are connected to obedience and eternal life at Romans 6:16-23. God’s gift of salvation is no different that God’s gift of Canaan to Israel. Israel was to learn that God’s gifts are conditioned upon man’s faithful obedience (cf. Deut. 1:6-46). Paul now brings in the word “*mercy.*” The word mercy = “kind and compassionate treatment of a person under one’s power... a disposition to be kind and forgiving. Mercy emphasizes compassion in a general way; it suggests reprieve (to postpone the punishment of) from a fate of considerable severity, without further implication” (AHD 787). God’s kind and compassionate gift of grace is to save man from the consequence of their sin.
  3. Now, we find Christ’s part in graciously saving us but now Paul turns to man’s part in obedience. Paul connects **baptism** (i.e., the “*washing of regeneration*”) to the forgiveness of sins; i.e., God’s gracious and merciful gift. If I desire to receive the gracious and merciful gift of the forgiveness of my sins I need to be baptized. How do I know that the “*washing of regeneration*” means baptism? To be washed takes water. “*Regeneration*” (*paliggenesia*) = “a being born again, new birth... regeneration by baptism” (LS 587 / Moulton 299). “To form, construct or create anew... to reform spiritually or morally” (AHD 1040). Washing plays a part in the creating a new process. Consider Paul’s statement to the Corinthians, “*Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new*” (II Cor. 5:17). Paul tells us that one gets “*in Christ*” through baptism (Gal. 3:27). Its no wonder Ananias once said to Saul of Tarsus, “*why tarriest thou, arise and be baptized and wash away thy sins*” (Acts 22:16).
  4. God saves man by grace and mercy “*through*” baptism and “*renewing of the Holy Spirit.*” The word “*renewing*” (*anakainosis*) = “renewal (“to make new or as if new again” [AHD 1047])” (LS 56 / Moulton 22). In what way is man “*renewed of the Holy Spirit*” and thereby made to be a partaker of God’s grace and mercy (i.e., the forgiveness of sins)? Paul said that one of the purposes of law is to reveal sin (Rom. 7:7). This is so of the NT law as well (cf. I Jn. 3:4). Jesus said that the duty of the Holy Spirit was to “*convict the world in respect of sin, and of righteousness, and judgment*” (Jn. 16:8). The Holy Spirit convicted the world of sin, righteousness, and judgment through revelation to the apostles and prophets (cf. Eph. 3:1ff). Man is thereby renewed or caused to “*walk in newness of life*” [Rom. 6:4] when gladly receiving the revelation of the Holy Spirit.
- F. “*which he poured out upon us richly, through Jesus Christ our Savior*” (3:6).

1. What did the Lord “*pour out upon us richly, through Jesus?*” Following the context it is God’s grace and mercy (the forgiveness of our sins). The apostle Paul said that God’ gracious redemption is in “*according to the riches of his grace*” (Eph. 1:7) (see also Rom. 2:4; Phil. 4:19).
  2. God’s rich grace and mercy can forgive all sins. The only sin that God’s rich mercy and grace cannot affect is the sin that man will not ask for forgiveness for (cf. I Jn. 5:16-17).
- G. “*that, being justified by his grace, we might be made heirs according to the hope of eternal life*” (3:7).
1. How is man “*justified by his grace?*” Paul has just said that God’s grace is equated to being saved by his mercy “*through*” baptism and the rich outpouring of the Holy Spirit; i.e., His divine revelation to the apostles and prophets. Paul now adds “*justification*” and “*eternal life*” to his word associations. Titus 2:11 – 3:7 is looking more and more like Romans 6:16-23 as far as associations go.
  2. The word “*justified*” (*dikaioo*) = “to deem right or righteous... to think fit” (LS 202)... “to make or render right or just... to set forth as good and just... to hold as guiltless, to accept as righteous, to be held acquitted, to be cleared” (Moulton 102). Before one is saved by the “*washing of regeneration and renewing of the Holy Spirit*” they are not deemed right nor fit for eternal life with God because they are in sin. Herein is a very interesting thought process. An individual may be forgiven of wrong deeds (i.e., sin) and ‘set forth as good,’ ‘accepted as righteous,’ and or ‘cleared’ from the consequences of his or her sin simply by being baptized into Christ. The fact is that when I sin I am defiled (guilty and tainted of sin). Through Christ sacrifice on the cross I am able to be redeemed from the bondage of sin. Though I am guilty I will not have to pay the price of my unlawful acts. Said thoughts are surely my “*hope of eternal life.*”
  3. Paul adds Titus 3:8 lest any man think that one’s sins are continuously washed away throughout life with no other efforts of humility and obedience on the sinner’s part.
- H. “*Faithful is the saying, and concerning these things I desire that thou affirm confidently, to the end that they who have believed God may be careful to maintain good works. These things are good and profitable unto men.*” (3:8).
1. The “*saying and concerning these things*” is none other than the teaching that God’s gracious offer to forgive man of their sins comes through the merciful sacrifice of Jesus. Man takes part in God’s grace through baptism and obedience to divine revelation as revealed by the Holy Spirit. Those who hear God’s divine revelation on grace and salvation receive the forgiveness of sins upon their obedience. Said men and women are termed “*they who believe.*” Paul’s word associations continue. **Believers** are those who have accessed God’s grace by faith (cf. Romans 5:1-2).
  2. Paul instructs Titus to “*affirm confidently*” these teachings and one other thing. That one other thing is that the believers who are recipients of God’s grace should be “*careful to maintain good works.*” To “*maintain*” (*proistemi*) = “to undertake resolutely, to practice diligently, to maintain the practice of” (Moulton 344). What is the Christian to “practice diligently?” Paul states that it is “*good works*” that the Christian is to resolutely undertake and practice diligently. Can we not see that Paul is now connecting “*good works*” to the word associations of salvation? Doesn’t God’s grace so instruct us to live (cf. Titus 2:11-12; 3:1-3)?
  3. The “*profitable*” life is the obedient life and so has it ever been (cf. Gen. 15:6 compared to Romans 4:3, 12; see also I Sam. 15:22).
- I. “*but shun foolish questionings, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain*” (3:9).
1. Paul admonishes the recipient of God’s gracious offer of salvation (i.e., the Christian) to maintain (diligently practice) good works. The apostle further admonishes Christians to:
    - a. To “*shun*” (*periistemi*) = “to keep aloof from, avoid, shun (to avoid deliberately and consistently / AHD 1136)” (Moulton 319). That which the Christian is admonished to avoid with others is “*foolish questions.*” Paul admonished Timothy to do the same thing (II Tim. 2:23). Questions that lack good sense or judgment on the part of others who are either uninformed or plain goofy are to be avoided. To entertain foolish men’s questions is to

make their arguments worthy of consideration. Let us give no place to anyone's foolishness.

- b. The Christian is to avoid "*genealogies*." Vines explains the endless genealogies of Titus 3:9 and II Tim. 1:4 as follows: "reference to such genealogies are found in Philo, Josephus and the book of Jubilees, by which Jews traced their descent from the patriarchs and their families, and perhaps also to Gnostic genealogies and orders of aeons and spirits. Amongst the Greeks, as well as other nations, mythological stories gathered round the birth and genealogy of their heroes. Probably Jewish genealogical tales crept into Christian communities; hence the warnings to Timothy and Titus." (Vines 473).
  - c. The Christian is to avoid "*strife*" (*eris*) = "strife, quarrel, debate, contention" (LS 314). To perfectly understand Paul's admonition one must not conclude that all debating and contention in religious matters are sinful. Let us remember that Jude admonished the brethren to "*contend earnestly for the faith...*" (Jude 3). The words "*earnestly contend*" (*epagonizomai*) = "to contend with... to contend for a thing" (LS 278). "To contend strenuously in defense of" (Moulton 149). "Fight, contend" (AG 281). The English word contend is defined as "to strive, as in battle; fight... to strive in controversy or debate; dispute" (AHD 316). Paul thereby speaks of debating in contention with one over the foolish matters of genealogies and such that have nothing to do with our salvation.
  - d. The Christian is to avoid "*fightings about the law*." Again, to entertain the foolish questions of men regarding the law and their gross misinterpretation is to give place to one's foolishness. When we make people's foolish arguments seem worthy of discussion we give place to their erroneous doctrines.
2. The reason we shun foolish questions, genealogies, strifes, and fightings about the law is because they are an "*unprofitable and vain*" use of time. No good thing can come of it.
- J. "*A factious man after a first and second admonition refuse; knowing that such a one is perverted, and sins, being self-condemned*" (3:10-11).
1. A "*factious*" man (*hairetikos*) = "able to choose... heretical (revealing or approaching departure from established beliefs or standards / AHD 607)" (LS 22). This word is different than the word used at Romans 2:8 and Philippians 2:3 (i.e., Gr. *eritheia*) which has to do with a party spirit (i.e., brethren finding others of their like erroneous mind and forming a party within the church that is against the established assembly holding to truth). The heretic of Titus is the same as found at I Corinthians 11:19 and II Peter 2:1. Here are men (or women) who have departed from established truths or the standard of God's word. They are accepting and teaching erroneous doctrines.
  2. Careful note should be taken to the time spent warning such an individual. Two times may be spent warning the heretic who has departed from the established standard of truth. The heretic is not given a third strike because he has made it evident that he is "*perverted and sins, being self-condemned*." Again, to continue to argue with such a one over the law would be to give way to his believing that his view is worthy of consideration.
  3. Please note the difference between an individual who is "*disorderly*" (I Thess. 5:14) or the sinner of I Corinthians 5:1ff and the heretic. The heretic has departed from the established truth to another gospel (cf. Gal. 1:6). The heretic is teaching the poison that he has received as opposed to representing the sound or healthy doctrine of Christ. Said person must be rejected immediately (i.e., first warning) and then completely (i.e., second warning). The disorderly must have patience and longsuffering to help them understand the error of their ways (I Thess. 5:14 compared to II Thess. 3:6).

## II. The Apostle Paul's Benediction (i.e., divine blessings given at the end of a church service or lesson) (3:12-15):

- A. "*When I shall send Artemas unto thee, or Tychicus, give diligence to come unto me to Nicopolis: for there I have determined to winter*" (3:12).
1. At our introduction to this study we noted that the book of Titus brings an apparent question as to whether a fifth tour took place. It seems very likely that Paul had left Titus at Crete after his

- first Roman imprisonment. Paul's travels eventually bring him to Nicopolis of Epirus (Greece) or Achaia.
2. Paul apparently sent this epistle with either Artemas or Tychicus to Titus who was at Crete preaching and establishing elderships in the churches. Paul's instructions are for Titus to leave Crete and "*give diligence to come unto me to Nicopolis.*"
- B.** "*Set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them*" (3:13).
1. We know nothing of Zenas other than what Paul now records (i.e., the lawyer). Apollos was the "*mighty man of scriptures*" as recorded in Acts 18:24 who was taught more accurately the scriptures and sent from Ephesus to Achaia to preach to the brethren in Corinth. Paul was well familiar with the good work of Apollos among the brethren (cf. I Cor. 1:12).
  2. The question is whether Zenas and Apollos would be arriving with Artemas and or Tychicus or were Zenas and Apollos already at Crete with Titus. It seems apparent that Paul was sending either Artemas or Tychicus to Crete to continue Titus' work there and Zenas and Apollos were with them on their way to another destination to preach.
- C.** "*And let our people also learn to maintain good works for necessary uses, that they be not unfruitful*" (3:14).
1. "*Our people*" would be those who have obeyed the gospel having their sins forgiven and maintaining a hope of heaven.
  2. Christians were to "*learn*" to "*maintain good works.*" The Christian can not afford to find themselves in a state of delusion in that they have hope of eternal life yet their current life is not befitting of such an eternal place.
  3. Those "*unfruitful*" are those who are not in obedience to God's will (cf. Jn. 15:7ff).
- D.** "*All that are with me salute thee. Salute them that love us in faith. Grace be with you all*" (3:15).
1. The word "*salute*" (*aspazomai*) is defined as "to welcome kindly, bid welcome, greet... as the common form on meeting... to embrace, kiss, caress..." (LS 124). "Greet, welcome, express good wishes, pay respects... to treat with affection" (Moulton 56). "A greetings to or remember me to" (AG 116). Thayer states "to salute one, greet, bid welcome, wish well to" (81). No such "welcome, kiss, or greeting" can be extended to those who are walking contrary to the teachings of Jesus Christ (II Jn. 9-11). Note that Paul instructs Titus to salute only those who "*love us in faith.*" Faith is produce by the word of God (Rom. 10:17). Those whose faith were in other things as heretics or unbelievers can not possibly be saluted by the faithful child of God.
  2. Paul commands the Romans to salute only those who were "*in the Lord*" (cf. Rom. 16:3ff).
  3. Paul's usual final words, "*Grace be with you all*" are terms of desire on his part. I often pray that the blessings of salvation would rest upon each of my children. God's grace will only come to the man or woman who participate in "*good works*" (cf. Titus 2:14; 3:1, 8, 14).