

# The Epistle of Paul to Titus

## Slide 1 – Title Slide

## Slide 2

### Background:

We don't know when or where Paul led Titus to Christ because although he was one of Paul's highly esteemed co-laborers, Titus is not mentioned at all in the book of Acts by Luke. It makes one wonder how many men traveled with Paul on his journey's that he was training. He is mentioned in 2 Corinthians, Galatians, and 2 Timothy as well as this epistle addressed to him. From a previous study, I lean towards the position that Titus was from Paul's home church in Antioch

Titus first appears in Scripture (Galatians) as Paul's companion in Antioch before the council in Jerusalem that settled what part of the Law of Moses the Gentiles needed to keep in Acts 15. Because Titus was a Gentile, a Greek, Paul took him to that conference as a test case; Paul wanted to see if the Jewish church would receive a Gentile Christian unconditionally into its fellowship without being circumcised. This would be around 49 AD (before Paul's second missionary journey).

## Slide 3

**Galatians 2:1-5** <sup>1</sup>Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also. <sup>2</sup>And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain. <sup>3</sup>But neither Titus, who was with me, being a Greek, was compelled to be circumcised: <sup>4</sup>And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: <sup>5</sup>To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you.

## Slide 4

Paul refused to have Titus circumcised because at the time he is first mentioned he was traveling with Paul and Barnabas to Jerusalem to vindicate the preaching of the gospel to the Gentiles. When he circumcised Timothy, it was because he didn't want to be a stumbling-block to the Jews in the city of Lystra, and besides, Timothy's mother was Jewish. In refusing to circumcise Titus, Paul was sending a clear message that salvation is through faith in Christ alone, and most likely, neither of Titus' parents were Jewish.

He was also one of Paul's converts and very dear to the apostle who addressed him also as his "own son after the common faith" (Titus 1:4). Paul's attachment to this young preacher is also evidenced in his disappointment in failing to find him at Troas:

### Slide 5

**2 Corinthians 2:12,13** <sup>12</sup>Furthermore, when I came to Troas to *preach* Christ's gospel, and a door was opened unto me of the Lord, <sup>13</sup>I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.

Some years later he appears with Paul in Ephesus, and is sent to Corinth to look after certain problems, and to initiate the offering for the poor saints in Jerusalem (2 Corinth. 8:6-10). Returning from Corinth, he meets Paul in Macedonia, and after explaining the situation to Paul, he is then sent back to Corinth, ahead of Paul, bringing with him the Second Epistle to the Corinthians, to pave the way for Paul's coming, and to complete the offering. The fact the Titus was chosen to look after the troublous situation in Corinth indicates that Paul must have considered him a very capable, wise, and tactful Christian leader. Paul knew he could trust Titus with a difficult situation.

### Slide 6

Another proof that Titus was much trusted by Paul, was that he had been put in charge of handling the matter of raising funds for the poor saints in the Jerusalem area:

**2 Corinthians 8:6** <sup>6</sup>Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

The next we hear of him, some 7 or 8 years later, is in this Epistle to Titus, about 65 A.D. He is in Crete (or on Crete, since it is an island), "left there" by Paul. That phrase indicates that Paul had been there with him. The prevailing opinion is that after Paul's release from his first imprisonment in Rome, about 63 A.D., he returned east, including Crete in his itinerary.

Paul has left Titus there on Crete to set the churches there in order: to ordain pastors in every church. Once finished with that, Titus is to be replaced by Artemas or Tychicus, and is asked to rejoin Paul in Nicopolis, in western Greece (Titus 3:12).

### Slide 7

The last mention of Titus is in 2 Timothy 4:10, where it is said that he had gone from Rome to Dalmatia (a Roman province located where on maps is labeled as Illyricum: in 10 AD Illyricum was split into two provinces, Pannonia and Dalmatia.) This map shows us Crete, Nicopolis, and the region of Illyricum or Dalmatia.

Evidently he had joined Paul and was with him for a time in Rome. Whether he forsook Paul in that dark and lonely hour or Paul sent him to finish the evangelization of that coast northwest of Greece (Dalmatia), we don't know. Tradition says that Titus became pastor of the church in Crete and died peaceably at an advanced age.

## Slide 8

Crete is an island, also known as Candia, located southeast of Greece, on the border between the Aegean and Mediterranean seas, about 150 miles long and between 7 and 30 miles wide. It's very mountainous, but it's valleys were and are very fertile and populated, giving it the name, "island of a hundred cities". So, ordaining elders in every church there would be no easy task.

**How did churches get started on Crete?** The nucleus of the church on Crete may have started by the "Cretans" who were at Jerusalem on the day of Pentecost (Acts 2:11). There is no mention in the N.T. of an apostolic visit to Crete other than by Paul on his voyage to Rome (Acts 27) and the inference that he had left Titus there after his release from his 1<sup>st</sup> Roman imprisonment. But, since he assumes authority over them in this epistle, he somehow might have had a hand in starting them.

## Slide 9

This epistle to Titus may be the shortest of the 3 Pastoral Epistles, but it's rich in doctrine and practical guidelines, making it a rewarding book to study.

### Authorship

The Pauline authorship of the Epistle was not questioned in the early churches. Arguments against its authenticity have come relatively recently in the last 200 years as we discussed in the introduction to the pastoral epistles. We believe in the Pauline authorship without reserve.

### Recipient

The letter is addressed to "Titus, mine own son after the common faith" (1:4). That description implies that Paul may have won Titus to Christ, but also a close and affectionate relationship between Paul and Titus.

Titus chapter 2 implies that he was still a relatively young man when Paul wrote to him.

## Slide 10

### Occasion and Purpose

The circumstances surrounding this letter to Titus was that there were apparently many unorganized churches on this large island of Crete. With false teachers there, it was a recipe for disaster that needed correction quickly.

Titus was there to organize them and ordain pastors over every church. An upcoming trip to Crete was planned by two other fellow laborers, Zenas and Apollos. They brought this letter to Titus. Paul wrote this letter to instruct and encourage Titus and to reinforce his authority as Paul's personal representative in Crete in carrying out this difficult assignment. Paul knew Titus would probably face considerable opposition there.

Paul was also giving Titus his next assignment: summoning him to Nicopolis and telling him that Artemas or Tychicus would be replacing him on Crete. Paul expanded the letter by including the instruction, exhortation and guidelines for local churches.

## Slide 11

### Date

Very uncertain and controversial. The exact activity of Paul after he was released from his 1<sup>st</sup> Roman imprisonment is hard to reconstruct. The date assigned to this letter depends on the reconstruction accepted for Paul's journeys following his release from the first Roman imprisonment, as well as the dating for that imprisonment, commonly accepted as A.D. 61-63.

Since this letter makes no mention of intense persecution (as under Nero), which apparently began in October 64 AD, most date it between the time of Paul's release and the start of that persecution (so 63 to 64 AD). The journeys to the east indicated in 1 Timothy and Titus were apparently made as soon as he was released from that 1<sup>st</sup> Roman imprisonment. The letter to Titus may have been written during the fall of A.D. 63, not long after Paul left Crete. Some say he wrote 1 Timothy and Titus after he had gone to Spain, and give the year 67 AD for its date. Very uncertain!

## Slide 12

### Place of Origin

This can only be conjectured. The remark in 3:12 indicates that Paul had not yet reached Nicopolis. Again, any suggested place will depend on how one reconstructs Paul's movements following his release from the 1<sup>st</sup> Roman imprisonment. A case can be made for Corinth as the place of origin, others guess Ephesus.

## Slide 13

### Summary

The Epistle of Titus covers the same general ground as 1 Timothy but is more compact and less personal. Most of it deals with appointing proper leadership and teaching proper behavior.

In 1 Timothy Paul stresses sound doctrine; but, in Titus he stresses appropriate Christian conduct and insists that our conduct must be based on and regulated by revealed truth.

## Slide 14

### Outline

#### I. Appoint Elders (1:1-16)

##### A. Introduction (1:1-4)

##### B. Ordain Qualified Elders (1:5-9)

- 1) The Duties of Titus in Crete (1:5)
- 2) The Qualifications of the Elders (1:6-9)

##### C. Rebuke False Teachers (1:10-16)

- 1) The picture of the false teachers (1:10-13a)
- 2) The response to the situation (1:13b-14)
- 3) The condemnation of the false teachers (1:15-16)

#### II. Set Things in Order (2:1-3:15)

##### A. Speak Sound Doctrine (2:1-15)

- 1) The Instructions for the Different Groups (2:1-10)
  - a. The Instructional Duty of Titus (2:1)
  - b. The Instruction to Different Age Groups (2:2-6)
  - c. The Personal Example of Titus (2:7-8)
  - d. The Instructions to Slaves (2:9-10)
- 2) The Foundation for Godly Living (2:11-14)
- 3) The Restatement of the Duty of Titus (2:15)

##### B. Maintain Good Works (3:1-11)

- 1) Obligations As Citizens (3:1,2)
- 2) Motives for Godly Conduct (3:3-8)
- 3) The Reaction to Spiritual Error (3:9-11)

##### C. Conclusion (3:12-15)

## Commentary on Titus

### I. Appoint Elders (1:1-16)

#### A. Introduction (1:1-4)

**1:1-4** <sup>1</sup>Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; <sup>2</sup>In hope of eternal life, which God, that cannot lie, promised before the world began; <sup>3</sup>But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; <sup>4</sup>To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

As usual, Paul authenticated this epistle with his name and refers to himself first as a "servant of God" (the Greek word is the one for bond slave) and secondly as "an apostle of Jesus Christ". Titus didn't need reminding that Paul was an apostle, but those in Crete most likely did.

Whenever the word "elect" appears, as it does in verse 1 "according to the faith of God's elect", the error of Calvinism or predestination needs to be addressed. We'll just touch on it briefly with this concise, but excellent coverage of it by John Phillips:

"Truth concerning election is both complex and controversial. Some people envision God's choosing some people to be saved and consigning all others to a lost eternity. What kind of God is that?"

### Slide 16

One key to the doctrine of election is that it is based on God's foreknowledge:

**1 Peter 1:2** <sup>2</sup>Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ:...

Another key is that election and predestination have to do **not** with determining who are to be saved, but they have to do with God's destiny for all of those who do get saved:

**Romans 8:29,30** <sup>29</sup>For whom he did foreknow, he also did predestinate *to be conformed to the image of his Son*, that he might be the firstborn among many brethren. <sup>30</sup>Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

## Slide 17

The Bible does speak clearly about election and about being chosen. It speaks just as adamantly about human free will and personal accountability.”

Let me interject this into his discourse: Simply because God foreknows who will get saved and predestinates those who get saved to be conformed to the image of Christ doesn't mean he predetermines who will get saved. He allows us all the freedom to choose or reject Christ, but those who choose Him are “elect” or chosen, which is what the word means, chosen to a great destiny, including to becoming like His Son.

One of the marks of the elect or chosen of God is they acknowledge the truth. His sheep hear His voice, they believe the Bible and they follow it. Verse 2 describes a hope that a lost person can't have; a confidence of eternal life which is based on the promises of God, who cannot lie. The trustworthiness of God is the security of our hope. His promise was made before the world began.

## Slide 18

Back to John Phillips: “We picture God the Father, God the Son, and God the Holy Spirit as they commune together and decide to act on creation. In their omniscience, they know that once they act in creation, the time will come when they will have to act in redemption as well. They foreknew the fall of Satan and the fall of man. They pledged themselves to inaugurate a plan of salvation that would offer nothing less than eternal life to fallen mankind. The plan was made before the world began.”

That plan of salvation was hinted at throughout the Old Testament, beginning with Genesis 3:15 (the protevangelum):

**Genesis 3:15** <sup>15</sup>And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

## Slide 19

So, the plan of salvation was hinted at throughout the OT, but it wasn't completely made manifest until the preaching of the gospel by the apostles in the New Testament age. And notice the method God chose to manifest (or make known, reveal) His word: preaching! God manifests or makes known His word through preaching:

**1 Corinthians 1:18,21** <sup>18</sup>For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. <sup>21</sup>For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

And it was manifested “in due times”, in other words, at the perfectly chosen, God ordained time in history. The preaching of the word of God was committed to Paul and the other apostles, but it’s still committed to every man that God calls today as well.

Finally, this epistle is clearly addressed to Titus, whom Paul refers to as “mine own son after the common faith.” Paul had led him to Christ and as we learned, had disciplined him and trusted him greatly in the work of Christ.

## Slide 20

### B. Ordain Qualified Elders (1:5-9)

#### 1) The Duties of Titus in Crete (1:5)

**1:5 <sup>5</sup>For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:**

Evidently, Paul didn’t send, but “left” Titus in Crete, indicating Paul had been there as well. But not long enough to do all the work that needed to be done, including ordaining elders or pastors over every local church in the cities on Crete. “Set in order” occurs only here in the NT and means “to set right something that is defective”. Medical writers used the term to describe the setting of broken limbs. So, the problem wasn’t just that the churches needed pastors. There were some problems with their doctrine and practice that needed correction. Some things that were broken and needed to be set right.

## Slide 21

#### 2) The Qualifications of the Elders (1:6-9)

**1:6-9 <sup>6</sup>If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. <sup>7</sup>For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; <sup>8</sup>But a lover of hospitality, a lover of good men, sober, just, holy, temperate; <sup>9</sup>Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.**

## Slide 22

This is very similar to 1 Timothy 3:2-7, with a few differences:

- 1) Having faithful children not accused of riot or unruly (instead of “having his children in subjection with all gravity”).
- 2) Not selfwilled: in other words, not selfish. The word selfwilled conveys the idea of being arrogant or being dominated by the desire to please oneself regardless of the cost to others.
- 3) Not soon angry: not prone to anger.
- 4) A lover of good men: One who loves goodness in others.

### Slide 23

- 5) Just: Conveys the idea of doing what is right. He doesn't jump to conclusions or act without considering all the facts.
- 6) Holy: Consecrated and pure.
- 7) Temperate: Self-control.
- 8) Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. This means he “holds onto” the word of God as he has been taught and is able to preach in a convincing way to those who are going contrary to Scripture.

Notice again the importance of sound doctrine in being used to exhort those who are going astray, and to rebuke or convince those who have gone astray.

### Slide 24

#### C. Rebuke False Teachers (1:10-16)

##### 1) The picture of the false teachers (1:10-12)

**1:10-12** <sup>10</sup>For there are many unruly and vain talkers and deceivers, specially they of the circumcision: <sup>11</sup>Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. <sup>12</sup>One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies.

### Slide 25

Verse 10 gives the reason such pastors are needed, because there are many “unruly and vain talkers and deceivers”, apparently many of which were Jews (from the phrase “specially they of the circumcision”). They couldn't let go of their former religion. What we are brought up in, originally taught can often become a stumbling block to salvation.

Unruly refers to those who fail to recognize authority. Vain talkers means they talk nonsense and a ton of nonsense is taught today under the guise of religion and even science. Deceivers are those false teachers who beguile the souls and minds of others.

## Slide 26

Notice how sharp Paul is in verse 11: “Whose mouths must be stopped”. Again, remember how sharp Christ was with the false teaches of His day, the scribes and Pharisees in Matthew 23. False teachers, deceivers are doing the work of satan, beguiling people onto a false road that leads to hell, getting them to believe something other than the true gospel of salvation through faith in Christ alone. Notice their usual motive: money. There’s a lot of money to be made in religion, especially when you’re teaching what people want to hear.

I don’t think Paul was saying they should be stopped with physical force, but instead that they should be stopped by having their self-centered false teachings exposed by the word of God. Freedom of speech is a principle upheld by the word of God.

## Slide 27

Paul quotes one of their own “prophets”, who describes the Cretians as “alway liars”, they were liars by instinct and practice. At the same time they were vulnerable to liars and thus were easy prey for the Judiazers. They were “evil beasts”, meaning they were brutal, unreasonable, and often described at that time as pirates. The word refers to their vicious disposition. “Slow bellies” means they were idle gluttons. From this description, they seemed to be an unlovely bunch and an unpromising mission field. But, obviously, the gospel had had its effect here as well.

## Slide 28

### 2) The response to the situation (1:13-14)

**1:13-14** <sup>13</sup>**This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;**  
<sup>14</sup>**Not giving heed to Jewish fables, and commandments of men, that turn from the truth.**

Paul says the above description is true! So, Titus needed to be stern with them, not to put them down or humiliate them, but so that they can get right and become sound in the faith. To turn them away from giving heed to the Jewish fables and “commandments of men, that turn from the truth” which reeks of Judaism. Paul realized that a mild protest would not do for these people, given their backgrounds.

According to John Phillips, the Jewish fables were the kind found in the Talmud, and the Kabbala. We’re all familiar at least a little bit, with the Torah (which is the Pentateuch), but what are the Talmud and the Kabbala?

## Slide 29

The Hebrew term Talmud (“study” or “learning”) commonly refers to a compilation of ancient teachings regarded as sacred and normative by Jews from the time it was compiled until modern times and still so regarded by traditional religious Jews. It is essentially the traditions of men added to the word of God.

The Kabbala, (in Hebrew, the word means, “Tradition”) is esoteric Jewish mysticism (really just another form of Gnosticism). Kabbala had for centuries been essentially an oral tradition, but in the 13<sup>th</sup> century was written to some extent in the *Zohar*. But, again, Kabbala or Jewish mysticism existed way back even before the time of Christ: it is essentially the insertion of the teachings of the Babylonian Mystery Religion into Judaism. Kabbala lays claim to secret knowledge of the unwritten Torah (divine revelation) that was communicated by God to Moses and Adam.

## Slide 30

Here’s what the Encyclopedia Britannica states about Kabbala:

“Though observance of the Law of Moses (the Torah) remained the basic tenet of Judaism, Kabbala provided a means of approaching God directly (sound familiar? That’s Gnosticism and the Babylonian Mystery Religion). It thus gave Judaism a religious dimension whose mystical approaches to God were viewed by some as dangerously heretical. The earliest roots of Kabbala are traced to Merkava mysticism. It began to flourish in Palestine in the 1st century AD.”

Other sources say it actually was around before the time of Christ, from the time of the Jewish dispersion as they lived amongst the heathen and the false religions rubbed off on them.

Paul had been brought up on these and knew how worthless they were.

## Slide 31

### 3) The condemnation of the false teachers (1:15-16)

**1:15-16** <sup>15</sup>Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled. <sup>16</sup>They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

## Slide 32

In verse 15, if a person is saved, they're made "pure" (the Greek word means "pure as a result of cleansing") through their faith in Christ, then all things they do arise out of their desire to remain pure and to please Him who cleansed them. But to the lost religious person, whose consciences are defiled; their hearts and minds are incapable of producing anything pure. Their whole thinking process is corrupted and they've become incapable of being able to discern between good and evil, and their conscience has become so defiled that it is no longer a trustworthy guide. At least that is the case with these lost false teachers Paul is speaking about.

## Slide 33

They claim to know God, they put on an outward show of religion, but their fruit gives them away.

**Matthew 7:15-17** <sup>15</sup>Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. <sup>16</sup>Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? <sup>17</sup>Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

The word translated "deny" means contradict. They contradict what the word of God says. They become literally incapable of consistently living the principles of the word of God.

## Slide 34

### II. Set Things in Order (2:1-3:15)

#### A. Speak Sound Doctrine (2:1-15)

##### 1) The Instructions for the Different Groups (2:1-10)

###### a. The Instructional Duty of Titus (2:1)

**2:1** <sup>1</sup>But speak thou the things which become sound doctrine:

Paul now give Titus and all of us advice for all time, "Speak thou the things which become sound doctrine". Our doctrine: what we believe and what we teach need to be in harmony with the Scriptures. Titus needed to do more than kick the false teachers out of the churches, he needed to teach the Cretians what to believe and how to behave. So he now gives advice for several different groups of people.

## Slide 35

### b. The Instruction to Different Age Groups (2:2-6)

**2:2-6** <sup>2</sup>That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. <sup>3</sup>The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; <sup>4</sup>That they may teach the young women to be sober, to love their husbands, to love their children, <sup>5</sup>To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. <sup>6</sup>Young men likewise exhort to be sober minded.

## Slide 36

The older men are to set the proper example for all others. Notice how closely these standards resemble the standards for the pastor. "Sober" means free from intoxicants. Not only alcohol, but also anger, fear, or any other influence that can inhibit clear thinking and decision-making. It basically means exercising self-control. "Grave" means "serious, venerable". "Temperate" means "right-minded, wise, discreet". "Sound in faith" means having their doctrine right. "Sound in charity" means having that spirit of doing what's best for others, which when manifested in a church lets the world around it know that Christ is real and has control of the members of that church.

**John 13:35** <sup>35</sup>By this shall all *men* know that ye are my disciples, if ye have love one to another.

## Slide 37

"Sound in patience" means able to endure trials, an inner quality that is another expression of maturity. This is the patience that grows under tribulations. Youth wants things now, but this is a maturity that is aware that one must learn to wait.

The older women were also to be examples to the younger. Their behavior was to be that which "becometh holiness" which is a word that occurs only here in the NT and means "reverent". Their behavior is to reflect a reverence for God and others. "False accusers" is again the word *diabolos*, which is usually translated as "devil" because that's his usual behavior. It is basically slandering others. Slandering others is doing the devil's work.

They weren't to be drinkers of alcoholic wine. But the commands to the older women were not all negative. There was something for them to do: to be teachers of good things, teaching the younger women. And that is something that is really lacking in churches these days: older women who are qualified and willing to teach the younger women.

## Slide 38

The things they were to teach the younger women:

To be “sober”, meaning to live a disciplined lifestyle. Of course the older women themselves would have to live a disciplined lifestyle themselves as well. Their teaching is to be as much by example as by word of mouth.

“To love their husbands” (philandros), a word that occurs only here in the NT and conveys the idea of tender affection of the wife for her husband.

“To love their children”. Unfortunately, not all mothers love their children, and some don’t even know how to love them in a way that fosters their growth. Very few women today know how to properly train their children in the nurture and admonition of the Lord. And that’s because their mothers didn’t teach them (because their grandmothers didn’t teach their mothers).

Older godly women with all their experience are greatly equipped to teach the younger women how to raise children, yet so few younger women have the humility to ask for their help. But notice also that loving your children can be taught. Most young mothers get offended when an older woman makes a suggestion on how to raise their children.

## Slide 39

“To be discreet”, meaning sensible, self-controlled, temperate.

“To be chaste”, meaning pure, free from carnality. Chastity has gone out of style in our society.

“Keepers at home”, meaning a worker at home. Feminists cringe at this, but God’s clear intention is that the woman’s role is in the home. Her children need her there, and her husband does as well.

## Slide 40

I.K. Cross writes:

“In a godly and biblically ordered home there is love and mutual respect between husband and wife. The wife doesn’t have to come crawling and begging to her husband, and the husband doesn’t stand over his wife like a tyrant with unreasonable demands. Their concerns are mutual. They want a godly home where their children can grow up in a godly atmosphere, and this is what Paul is calling for here on the part of the younger women. He also makes it clear that unless this order is followed the word of God is blasphemed and dishonored. To ignore God’s order here is no less blasphemy than to set up an idol and worship it. Any time we defy the word of God either by actions or word we blaspheme God.”

The young men were to likewise be sober minded, meaning to exercise self-control and to be of a sound mind, **to take life seriously**, which is quite rare in young men today.

## Slide 41

### c. The Personal Example of Titus (2:7-8)

**2:7,8** <sup>7</sup>In all things showing thyself a pattern of good works: in doctrine *showing* uncorruptness, gravity, sincerity, <sup>8</sup>Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

In every thing he taught, he was to live it first himself as an example, a pattern of good works. Paul then tells Titus some areas where he must especially be an example:

## Slide 42

“In doctrine showing uncorruptness”. If the pastor’s doctrine isn’t sound and fully scriptural, then the foundation for the whole church crumbles.

“Gravity”, meaning dignity, venerableness; the opposite of lightness and flippancy.

“Sincerity”, meaning genuineness.

They were to have “sound speech, that cannot be condemned”, his speech has been guarded and any that may oppose him may be afraid to speak out because his speech has left no foolish words to be criticized. You find this mentioned over and over again in the Proverbs:

## Slide 43

**Proverbs 29:11** <sup>11</sup>A fool uttereth all his mind: but a wise *man* keepeth it in till afterwards.

**Proverbs 15:28** <sup>28</sup>The heart of the righteous studieth to answer: but the mouth of the wicked poureth out evil things.

**Proverbs 15:2** <sup>2</sup>The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

**Proverbs 12:23** <sup>23</sup>A prudent man concealeth knowledge: but the heart of fools proclaimeth foolishness.

**Proverbs 13:3** <sup>3</sup>He that keepeth his mouth keepeth his life: *but* he that openeth wide his lips shall have destruction.

## Slide 44

### d. The Instructions to Slaves (2:9-10)

**2:9,10** <sup>9</sup>*Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;* <sup>10</sup>*Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.*

## Slide 45

I.K. Cross writes:

"In Paul's day Rome ruled the world. They had conquered the Greeks and the Carthaginians, as well as all others around them, including Judah. Consequently, there were many slaves, and many of them became Christians under the preaching of the apostles. There were many instances where the Greek slave was much better educated than his Roman master. However, Paul doesn't encourage them to create an uprising to seek to destroy their masters. Rather he tells the servants to be obedient to their masters in everything, and to give them no argument. Furthermore, they were to be completely trustworthy, not taking anything that didn't belong to them, not pilfering their master's goods, gaining their master's complete trust."

And as employees today, we should seek to do the same for our employers, so as not to be a bad testimony for Christ. Being this type of employee, "adorns the doctrine of God our Saviour", it is good advertising for the gospel.

## Slide 46

### 2) The Foundation for Godly Living (2:11-14)

**2:11-14** <sup>11</sup>*For the grace of God that bringeth salvation hath appeared to all men,* <sup>12</sup>*Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;* <sup>13</sup>*Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;* <sup>14</sup>*Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

## Slide 47

Paul now expanded his explanation of the doctrine that servants were to adorn. The grace of God that brings salvation is free for all (salvation is a free gift, by the grace of God) and it teaches the same standards for all. There is not one set of morals and conduct for the powerful and another for those who are in servitude. The grace of God teaches that we should all deny ungodliness and the lusts of this world, no matter what our station in life.

It teaches all that we should live sensible, righteous, and godly lives in this present age. There are to be no compromises because of the situations in which we find ourselves, but we should always demonstrate through godly living that Christ is in us, the hope of glory.

And we can only do this if we keep the real hope of the believer in view: “That blessed hope”. Which is the glorious appearing of the great God and our Savior Jesus Christ (another proof of the Deity of Christ). The word used here for appearing is epiphany, and refers to the appearance of Christ with His saints in glory and power in Revelation 19:11-16 and Matthew 24:27.

And why has Christ done so much for us who were full of iniquity and were previously His enemy? Because He wanted to redeem to Himself a people for His own possession who are unique (peculiar), zealous to please Him and to live for Him (zealous of good works).

## Slide 48

### 3) The Restatement of the Duty of Titus (2:15)

**2:15 <sup>15</sup>These things speak, and exhort, and rebuke with all authority. Let no man despise thee.**

In this last verse of the chapter Paul emphasizes to Titus to not just speak what Paul has just written, but to exhort and rebuke with all authority, in other words without fear, not letting anyone take him lightly. Some would be tempted to take what he said lightly and try to discredit him, but Titus was to not let them do that.

## Slide 49

### B. Maintain Good Works (3:1-11)

Paul now begins to give some general instructions to all believers.

#### 1) Obligations As Citizens (3:1,2)

**3:1,2 <sup>1</sup>Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, <sup>2</sup>To speak evil of no man, to be no brawlers, *but* gentle, showing all meekness unto all men.**

## Slide 50

He tells Titus to remind the people to be subject to the governmental authorities and to be obedient to them in civil matters. To be a peaceable people who don't seek to confront civil authority. This doesn't forbid us to speak out on issues when we feel it's needed.

Basically, we're to be "good citizens". To speak evil of no one, specifically those who rule over us in our employment and in government. It doesn't mean we can't criticize the decisions and policies of our leaders, but we shouldn't be disrespectful to the office they hold.

To not be "brawlers", the word *amachos*, which means "to be gentle", "not fighting". He gets even more specific by mentioning we should be gentle, showing meekness to all men. And meekness isn't a quality that is admired in men today, because it's confused with weakness. But the meaning of meekness is strength under control. You may be able to react to an injustice against you, but you choose not to.

## Slide 51

### 2) Motives for Godly Conduct (3:3-8)

Why be kind to others?

**3:3-8** <sup>3</sup>For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another. <sup>4</sup>But after that the kindness and love of God our Saviour toward man appeared, <sup>5</sup>Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; <sup>6</sup>Which he shed on us abundantly through Jesus Christ our Saviour; <sup>7</sup>That being justified by his grace, we should be made heirs according to the hope of eternal life. <sup>8</sup>*This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.*

## Slide 52

We should never forget the type of person we were before we got saved. We were "foolish" ( a word used in Romans 1:14 to depict the lack of wisdom in the heathen). Lost people, such as we once were lack spiritual discernment, and are blinded, they're deceived. We were also "disobedient" to God before we got saved. We served our flesh and it's various lusts and pleasures. We also lived in malice, meaning we had a vicious, hurtful character. We were full of envy which means the terrible feeling of displeasure we are capable of feeling when someone else is honored or blessed. Hateful is self-explanatory.

## Slide 53

But it was only after the kindness and love of God towards us resulted in our salvation and made us heirs of eternal life, that we were changed. And our salvation was not by any works of righteousness on our part, or effort on our part, but only by His mercy. We were born again by the Spirit of God (“washing of regeneration, and renewing of the Holy Ghost”). The word “regeneration” simply means “born again”.

We have to always be aware that we are not what we are as a result of anything good we’ve done, but only by the mercy of God are we saved from hell. And God’s mercy comes to us only through Jesus Christ. And because of our salvation, we are “renewed” to now be careful to maintain good works, to live a life that is pleasing to the One who died for us.

## Slide 54

### 3) The Reaction to Spiritual Error (3:9-11)

**3:9-11** <sup>9</sup>But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. <sup>10</sup>A man that is an heretic after the first and second admonition reject; <sup>11</sup>Knowing that he that is such is subverted, and sinneth, being condemned of himself.

## Slide 55

We’re to stay clear of foolish controversies that get us sidetracked. Avoid splitting hairs over minor issues, because they’re unprofitable to us, but more so to the lost souls who aren’t getting the gospel while we busy ourselves with our petty little arguments instead of getting the gospel out and obeying the Great Commission.

The word translated as “heretic” occurs only here in the NT and means a person who rejects sound biblical doctrine to espouse other ideas which leads to factions and divisions in the church. Keeping it to himself is one thing, but when he openly expresses it, he then becomes a “heretic”.

Even the heretic though should be counseled at least once or twice, but if he or she doesn’t get right, they need to be put out of the church so they can do no further damage to others. “Subverted” means perverted. They are “condemned of themselves” because they know perfectly well that what they’re doing is wrong.

## Slide 56

### C. Conclusion (3:12-15)

**3:12-15** <sup>12</sup>When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. <sup>13</sup>Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. <sup>14</sup>And let ours also learn to maintain good works for necessary uses, that they be not unfruitful. <sup>15</sup>All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

## Slide 57

Paul plans to send either Artemas or Tychicus to Crete to replace Titus there, so that Titus can come to Paul in Nicopolis (a city located in western Greece, near Apollonia, situated for missionary work in Dalmatia, where Paul states that Titus was in 2 Timothy).

He also urges Titus to bring Zenas a lawyer with him, and Apollos, and to take good care of them. Remember Apollos was the zealous preacher whose work Paul had first encountered at Ephesus, where he had come from Alexandria, knowing only John's Baptism. He was straightened out by Aquila and Priscilla (Acts 18:26), and afterwards became a valuable asset in the work at Corinth, and he apparently stayed in close contact with Paul from there on.

## Slide 58

Paul finishes with telling Titus that "ours", I assume he means the saved (or maybe those in Paul and Titus' circle of preachers in training?) to "learn to maintain good works for necessary uses, that they be not unfruitful". Barnes Notes on the New Testament explains that phrase this way:

"This phrase means to "profess honest trades", but there is no reason why it should be confined to that. It rather means, that they should be distinguished for good works, including benevolent deeds, acts of charity, honest toil, and whatever would enter into the conception of an upright life. That it may be seen that their salvation produces a change in themselves and benefits those around them."

And so ends the epistle to Titus. The last we hear of Titus was in 2 Timothy where Paul had stated Titus had gone to Dalmatia.

## Slide 59 – Ending Title Slide