

TITUS:

**Passing on the Truth
Equipping the Body**

Leader's Guide

by

Dennis G. Bennett

Vickie M. Poole

Morgan W. Jones

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Contents

Authors and Dedication	5
Teaching Instruction	6
Chart showing the time of writing the New Testament books	7
Maps of the Mediterranean and island of Crete	8
Background to Our Study	11
Guarding and Establishing the Church in CONGREGATIONAL LIFE	
1. Calling - <u>1.1-4</u>	15
2. Selecting Elders in Every City - <u>1.5-9</u>	23
3. Thoughts on These Characteristics - <u>1.5-9</u> continued	29
4. Problems in the Cretan Churches - <u>1.10-16</u>	33
Guarding and Discipling the Church in FAMILY LIFE	
5. Discipling God's Covenant Family – <u>2.1-10</u>	39
6. Doctrinal Basis for Christian Living – <u>2.11-15</u>	49
Guarding and Advancing the Church in PUBLIC LIFE	
7. Remember Where You Came From – <u>3.1-3</u>	57
8. Remember How You Changed – <u>3.4-7</u>	63
9. Advertising the Church – <u>3.8-15</u>	71
Appendix I – Who, What, and Why Chart	79
Appendix II - hina (ίνα) clauses	80
Appendix III – Word Study on “good”	81
Bibliography	82

Authors

Dennis G. Bennett is the coordinator of resources for Christian Education and Publications. He has been with CEP since 1986 except for nine years which were spent in South Africa as professor and academic dean at the Bible Institute of South Africa. He is also the president of the Metro Atlanta Seminary. He received his M.Div. from Covenant Seminary and doctorate from Trinity Theological Seminary.

Vickie M. Poole was saved at the young age of nine and her love affair with Jesus and His word began. She has been a life-long in-depth student of the Bible. She has also taught others how to study the Bible for over 20 years. Vickie is currently employed by the PCA's Retirement and Benefits office in Ministerial Relief.

Morgan W. Jones graduated from Columbia International University (then CBC), Faith Theological Seminary and the Wycliffe Institute of Linguistics. He served for more than 45 years as a pastor, teacher, missionary and Bible translator. He felt called to missions during a pastorate at Bible Presbyterian Church in Camden, NJ. He then served the Trio Indians in the interior of Suriname, South America and the Inuit People of Alaska before moving to upstate New York where he pastored for 20 years. Morgan was among the founding group that eventually became the Reformed Presbyterian Church, Evangelical Synod, which joined the PCA in 1982. He served as a translator in Surinam, and also taught at the Alaska Bible College.

DEDICATION

My (Dennis') Christian life matured under the ministry of Morgan Jones (who went to be with the Lord a few years ago). I learned more sitting at his feet than in seminary. Morgan was a very gifted and unique teacher. Besides pastoring our church in upstate New York, he also taught as many as 16 Bible studies a week on a variety of subjects in four different counties. For each of these studies he produced a page of notes (with freehand drawings on a mimeograph machine!). I have been collecting thousands of his notes over the years and have continued to learn from them and teach from them. It has also been a desire to see others benefit from these notes. So, with the permission of his son, Morgan Jr., Vickie and I have attempted to put together an expanded version of Morgan's notes so that you might benefit also.

Instructions to Class Leader

You are about to embark upon a study of what is the very heart of God – His Church. It was also deeply embedded in Paul's heart, and you will clearly see his heart in this letter to his son in Christ and disciple Titus.

Keep in mind at all times that the Gospel is not about us, it is about God. We are the recipients of that Gospel love. The Bible is God's message to us first and foremost about Him. He wants us to know Him, Who He is and what He has done. The Bible is not a book about people, places, and events. Rather, it is about what God has done THROUGH people, places, and events. God's philosophy of history is found in Psalm 110.1: *The Lord says to my Lord: "Sit at my right hand, until I make your enemies your footstool."* Our Lord knows His plan for the entire future, and He will carry it out according to what He knows is the best way. This letter, written through Paul, is God telling us what He wants us to do in fulfilling history in our own time.

Translations: We have chosen to use the ESV translation throughout this study, but we suggest you have students also examine what other translations say. Few who go through this study will be fluent in Greek, so by comparing different translations you should be able to come as close as possible to the original meaning.

Powerpoints: There are two free Powerpoint presentations available for you to use on our website. The first is for introductory purposes, as it shows maps and pictures of modern day Crete and who this letter to Titus fits in with the rest of Paul letters. This will help your class to get an idea of the island and the complexity of getting from one city to the next – on foot. The other will be helpful for lesson three. This set of slides shows the differences in the three types of church governments found in today's churches. These powerpoints are not original to us, they were found on the internet at different places. They have been edited by us to better serve the needs of this study. Feel free to make any additional editorial changes you feel would help your presentation.

Learning Styles: The tendency of any teacher is to teach according to his or her own preferred learning style. If you are very analytic, then you will thrive on giving lots of facts, but this will not satisfy three-fourths of your class who do not share your learning style. The best approach for any leader to take is to understand that students learn and remember best when *they* discover the answers themselves. So, give them time to work through all the questions and *guide* them to find the right answers instead of giving them the right answers. This way they will remember these truths many years from now.

Application: One of the greatest weaknesses in the church today is our lack of knowing how to apply what is taught. There are two types of applications. The first enables a student to move past the facts and be able to see new ways this information can be used. But this is only the first level of application. Real application is life-changing. This level of application seeks to move the student to immediately put what is being taught into practice. Remember: Never let the students walk out of the room not knowing what they are to do with what has been taught! We have tried to help with this in the last two sections of each lesson, called: "Now, what do I do with all of this?" and, "How does this Make Me More Like Jesus?" Whatever you do, please do not neglect these life-changing sections.

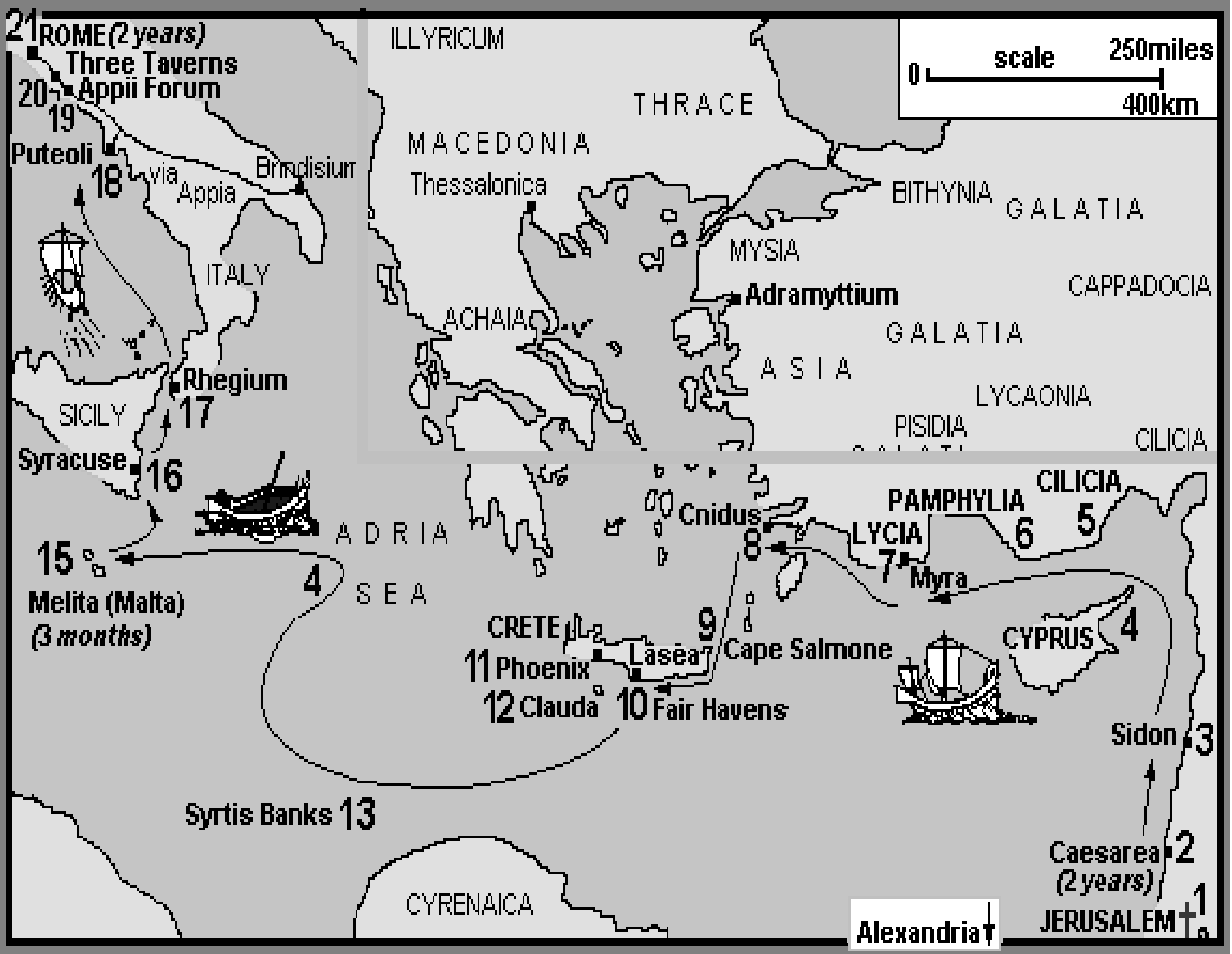
We have not tried to fill in every blank because in many cases there are different possible answers that can be given. Do your best, be creative and allow the students to also use their creative thinking abilities. However, if you really get stuck, we will be glad to help. Email us your questions and we will do our best to help in every way we can. Email your questions to: dbennett@pcanet.org or vpooles@pcanet.org.

Lastly, do all to the glory of God. Study to His glory, and teach to His glory. If you do, you cannot go wrong.

For Christ's Crown and Kingdom,
Dennis and Vickie

See Chart in Student Book

When the New Testament Was Written





Background to Our Study

The apostle Paul spent nearly 30 years of his life in the ministry of the Gospel (c. AD38-68). He came from what was probably a fairly affluent family in Tarsus (on the southern tip of modern day Turkey) (Acts 21.39). He was raised in a strict Jewish home. He received an education like few others of his day. His training, under the well-known rabbi Gamaliel (Acts 22.3; Gal.1.14), would not only have grounded him in his Judaism, but would also have given him information about many of the liberal ways of thinking prominent in the first-century Roman Empire. These teachings made him all the more zealous for his Jewish faith. Having sat under Gamaliel means he well knew what the false teachers on Crete were trying to do to the people. And, needless to say, this made him all the more concerned.

Long before Paul was saved (Acts 9.1-19) he knew how to fight for his beliefs. Our first introduction to him found him approving of Steven's stoning (Acts 7.60-8.3; Gal. 1.13) as Steven tried to explain that his Christian beliefs were not inconsistent with the teaching of the Scripture. After Paul's conversion God redirected that zealousness to his new-found faith in the Messiah of the Jewish Scriptures.

This type of education in Paul's day meant that you sat under the teachings of a mentor. This practice Paul carried on in his own life and ministry. Paul would be very selective as to whom he would invest so much of his valuable time. From all we have told to us in the NT, he seems to have chosen only two men to mentor, Timothy and Titus. There may have been others, but we are not told. We know the most about Timothy.

Paul and Barnabas were sent by the church in Antioch to Jerusalem after their first missionary journey. The leaders of the church in Jerusalem, men like the apostle Peter, and James, the Lord's half brother, were questioning what Paul and Barnabas were teaching the Gentles about keeping the Jewish laws (Acts 15; Gal. 2.1-10). Paul brought along with him a promising young Gentile believer named Titus (Gal.2.3). Paul and Barnabas separated before the start of the second missionary journey, and it is likely that Titus went along with Paul, who would continue to mentor him in preparation for future ministry of his own. Paul would spend three years in Ephesus as part of this long journey. Both Timothy and Titus would be part of his ministry team there. Much later he, working with Titus by his side, would establish the church in Corinth, spending about a year. He later returned, at Paul's request, knowing about the troubles the church was facing, and knowing how to work with them. This meant that he knew firsthand what it was to work with a group of believers who were immature, without a Christian worldview, and easily led astray from the truth. Paul's first letter to the Corinthians was sent with Timothy, and his second letter with Titus (2 Cor. 8.17). These letters would have been so sensitive that it would not have been entrusted to just anyone. In this letter, Paul mentions Titus nine times. Paul states that Titus is "my partner and fellow worker for your benefit" (2 Cor.8.23).

After Paul's third missionary journey he was arrested and sent to Rome where he was under house arrest and later released. It was during this time that he spent time on the island of Crete, along with Titus, who must have displayed very helpful leadership and administrative skills. He left Titus there to complete the work Paul had just started (Titus 1.5; 3.1). This indicates the level

of trust Paul had in Titus. Titus had been with Paul for so long that he knew what needed to be done, and Paul had mentored him enough that he trusted him with this mammoth job.

Crete was a long established island that “belonged” (by culture) to Greece. However, since 57BC it was under the domination of Rome.

We know that Crete by reputation was not on the top of any tour guide’s list to send people. Paul even quotes one of their own prophets as saying they were all liars, evil, beasts, lazy, and gluttons. Just the place you want to spend your vacation, let alone minister there. But this is where God sent Paul and Titus to establish churches. From what we read in Paul’s letter to Titus there was more than one church on the island. If Paul had kept with his normal pattern he would have visited many of the cities where there were synagogues. We know from history that there were many Jews on Crete going back over a century. Many of these Jews went there when they were thrown out of Israel, or left because of persecutions by Rome in the first century BC. If Paul followed this pattern then there might have been many churches started on Crete. That would be the good news. The not so good news is that these churches would have been spread across the island, which was 160 miles long. This would mean a lot of walking on Titus’ part to complete the work Paul left to him.

We also know that there were Jews on Crete who had come to know Christ as their messiah. These Jews would have been in Jerusalem celebrating Pentecost, when all of a sudden they heard this strange wind, followed by their being privileged to hearing the Apostle Peter preaching his first message after being filled with God’s Holy Spirit in Acts 2. Think about all these new believers saw, heard, witnessed, and participated in before returning to Crete. They would be new believers, but they would not have had any more teachings that what they received over a very short period of time. Once they returned to Crete, it would have been difficult for them to establish a church, they probably would have returned to their synagogues and tried to figure out what to do next. Many years later, God would send Paul and Titus to follow up on these believers.

Crete is the largest and most populous of the Greek islands and the fourth largest island in the Mediterranean Sea. Today it forms a significant part of the economy and cultural heritage of Greece; while it retains its own local cultural traits (such as its own music and dialect), Cretans identify themselves as Greeks. Heraklion is the largest city and capital of Crete.

Crete was the center of the Minoan civilization (circa 2700–1420 BC), and the first advanced civilization in Europe. The oldest samples of writing in the Greek language are dated approximately to 1425 BC.

We are not told why Paul left Crete when he did. It does sound like he left rather quickly, not having completed things he knew needed to be done. But he did leave confident that he had left these new churches in very capable hands. If we are correct, in chapter 3 Paul tells Titus that he is sending Artemas or Tychicus to relieve him so he could join Paul in Nicopolis (3.12). From there Paul sent him to Dalmatia (2 Tim. 4.10). Tradition tells us that Titus must have developed such a deep love for the Cretans that later returned there to spend his final years.

This letter, often referred to as a Pastoral Epistle, was first called this in 1703 by D. N. Berdot. It is our contention that this is not an accurate description of what we find here. Paul had not been the pastor of any of these churches. He barely had time to stay long enough to evangelize them. He left these new churches in the hands of a man who is told to get them established, get the false teachers under control, and then as quickly as possible, leave and rejoin Paul. Where does the pastoring come in? Paul's aim was for Titus to establish stable leadership in each church, not to pastor them, especially for any length of time. In Acts 20, Paul tells the Ephesians elders that their job is to shepherd the church of God. Now Titus is to train the Cretan elders to do the same. Paul never tells Titus to preach to anyone here. Instead he is told to do such things as teach, admonish, rebuke, exhort, silence, train, etc. All these words are ones we use to describe Christian Education! So, if anything, this letter should be called the Christian Education Epistle. Titus was charged with setting up an educated foundation for these churches starting with selecting the best men who would lead the church as elder/bishops/pastors. These men would need to be trained to carry on this work after Titus leaves. With churches spread across 160 miles, Titus would not have a great amount of time to get this done.

Lesson 1

Guarding & Establishing the Church In CONGREGATIONAL Life, Calling Titus 1.1 - 4

Start with the Powerpoint on Crete.

I. GETTING STARTED

1. If someone would ask you what God has called you to do with your life, what would you say? Describe that calling and how it can help develop the faith of others in your family and church.
2. Read the 46 verses that make up this letter to Titus all in one sitting. If you can manage the time, read them every day for a week. Each time try to find something new you did not see before. If you have a paraphrase, such as the *Message*, try reading this once and see if you discover something new again.
3. What do you feel is the overall tone of this letter?
4. Now read 1.1-4. How many things can you list from this passage that teaches about God?

II. DIGGING DEEPER

Crete was the 4th largest island in the Mediterranean, and is 2% of the area of France. It is approximately 160 miles long and only 35 miles wide at its widest point. Crete had the first cities with regular street plans and the first urban system of running water, central sewage and storm drains. Cretan cities were the first jurisdictions to codify laws. It was against this urban backdrop that Paul, as a Roman prisoner, sailed along the southern coast of this island (Acts 27). In an effort to protect the ship and its passengers from the severe winds. Paul advised the sailors not to go further. He had been in at least three shipwrecks before this. However he was sailing with seasoned men...sailors who made their livings on the water...they should have

known. But they were eager to make headway...so eager they made some bad decisions. It is against this backdrop that we see Paul advising the sailors not to move on.

Paul showed one of his traits as a leader...he took the initiative and advised them. Why? For his own safety? For the safety of the other passengers? Was he trying to offer his own opinion? He advised them because that is what leaders do.

What does Jesus look for in a leader? What did Paul look for in a leader? We will see the answers to all of these questions as we begin to examine Paul's instructions to Titus.

PAUL'S GREETINGS TO TITUS, 1.1-4

1. Paul begins his letter by describing himself. Why do you think he did this?

Paul knows that this letter will also be left by Titus with the elders he appoints on Crete. They will need the information in the future. It will help them to prove their authority comes not from themselves, but from God as passed on from an apostle like Paul.

2. What two words did he use to describe his calling?

- a. servant which refers to his position with God.
- b. apostle which refers to his position with men.

Establishing and Understanding the culture

What did Paul have in mind when he called himself a servant?

The ESV says Paul called himself a servant. This is a bad translation. The Greek says he called himself a slave! What is the difference in being a servant and a slave? Ownership. We are not servants of Jesus although we do serve at His pleasure. We don't own anything...we **manage** everything for Jesus. We are His stewards. He purchased us out of the slave market of sin and we belong to Him. Paul does not say he was a servant of Jesus, but His slave. He had the heart of a servant, but more importantly he had the heart of a slave. Examine your attitude...are you His servant or His slave?

Slavery in the Western world has quite a different connotation today than it did in Paul's time. We think in terms of the early slave trade, ownership and the atrocities that were committed in our own country. But for Paul it was his identity and he considered it a privilege to belong to Jesus. He was consumed by the fact that Jesus had redeemed him from the slave market and set him free. Free to choose to serve Him. But Paul knew it was more than an identity. Although this was a very important part of it...it was his heart attitude and it defined how he viewed the world around him. It meant he was sold out to Jesus as His possession with no personal rights and

completely at His mercy. For the early Christians, the desire to be identified as a slave of Christ was referred to in several places in Scripture as their being the Lord's slaves. They, as we are today, were owned. When you accept Jesus as your Lord and Savior, you are accepting His mandate to become His slave. You serve at His pleasure and not your own. You live to do His will and not your own. You are devoted totally to Him.

The verb for *apostle* means “to send on a mission.” The concept of an apostle was very familiar to a Jew, especially one that had been displaced from Israel. The Greek word apostle comes from the Aramaic word *shaliach*. The Sanhedrin sent their teachers to instruct these displaced Jews. These *shaliach* went out with the same level of authority as if the Sanhedrin were there themselves.

1. Paul says he was called as a "slave-apostle" for two purposes:

a. The **FAITH** of God's elect/chosen ones (building them up spiritually)

In this letter we learn that these early believers were having a really hard time knowing how to live as Christians. They were being tossed about from the initial teaching of Paul to heretical teaching that was upsetting these house churches. They may have been God's elect people, but they were far from being salt and light to the world around them.

b. Their **KNOWLEDGE** of the **TRUTH** (building a foundation upon which they can live)

There are two words in Greek meaning “know”.

Oida – meaning to have a knowledge *about* something, but not with much depth.

Genosko – meaning an intimate and personal knowledge.

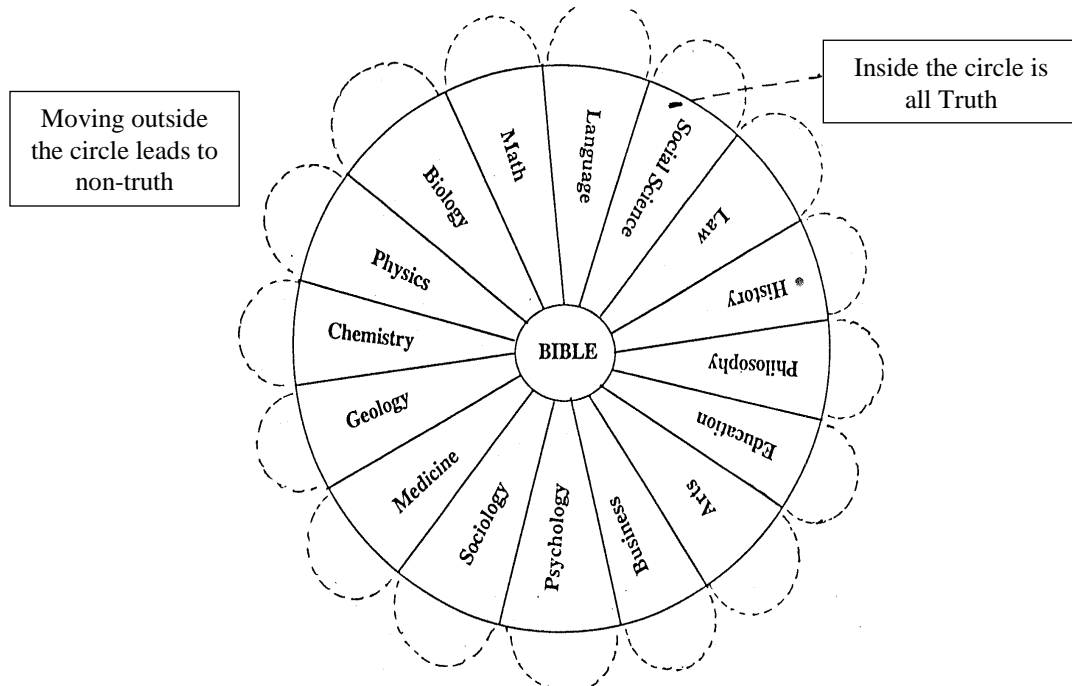
Which word represents what Paul was referring to? **genosko**

Also, the word *knowledge* here has a preposition (*epi*) that intensifies the word. Therefore, this is not just knowledge, but Paul's responsibility is to develop their FULL knowledge of the Truth.

Why would it be important for the church to understand the difference between knowledge and the FULL knowledge? What difference would that make in their everyday lives as a believer?

You don't have to look too far in the church today to see the half-baked theology people have. They need more than a little help – they need the full Gospel. We train pastors for three years, but we fail to tell them everything they learned in seminary needs to be taught to their people in the church.

Truth – This is what this letter is all about. There are two sets of truth in this world, but only one can be absolute truth. Truth is broader than the Scripture alone. Not all truth is taught in the Bible. I.e., the Bible contains history, but not all history. The Bible teaches science, but not all science. The Bible, however, is the foundation by which all truth must be measured. The Cretans, as evidenced by their lifestyle, had no firm foundation by which to judge truth from error, and thereby had no Christian worldview.



Scripture and the Church are to be understood as the repository of God’s Truth. In this diagram you can see the different “levels” of truth. There is the Truth found in God’s Word, and there is truth¹ found in God’s Kingdom, but if you go outside of this circle you have moved away from the truth. For example: There is history in the Bible, and it is true, but it is not a history textbook, and does not contain all of history. The same is true of science. The science found in the Bible is true and accurate, but again, it is not a science textbook, therefore there is more science to be found than is found in the Bible. Darwin started out inside the circle, but then moved outside with his theory of evolution.

However, the Bible serves as the pillar and foundation of Truth by which all other truth is to be measured and evaluated. This is why we can teach that ALL truth is God’s truth. It is only when we move outside of this circle that we are no longer in the realm of truth.

2. All of this, Paul's calling and the believer's growing (sanctification), rests upon the hope of eternal life which God promises before the worlds were created (1.2).

Note **TWO** unusual thoughts used by Paul here.

- a. The truth which Paul wants these Cretan believers to have full knowledge of is "**according to godliness**" (1.1). Their present lives were anything but godly, and Paul speaks of them in 1.12 as "**evil beasts**" in need of good works.

¹ *Making Kingdom Disciples: A New Framework*. Charles H. Dunahoo. P&R, 2005.

When Jesus says, “I am the Way, the TRUTH, and the Life,” He is saying that all Truth is in and from Him. Paul never wastes anyone’s time by not immediately linking what a Christian believes to the way he lives before God and the world. What we believe **must** match our lifestyle or we are no different from the unbelieving world (the Cretans here), thereby denying what we say we believe. Truth is not just something we talk about; we must live it out before a watching world. Otherwise the truth is not in us (1 John 2.4).

- b. The God who gives the hope of eternal life is One ***who never lies*** (1.2). One of the blatant characteristics of Cretans is quoted by Paul in 1.12 as ***Cretans are always liars***.

The Truth here is foundational. If we are to have any kind of faith that enables us to live in this fallen world, we must have a firm and clear doctrine of God. If there is the slightest chance that He can lie, or that He might not always be consistent, then He is a liar and should never be trusted. If He lied even once, He is no different or better than us.

How do these two truths above tie in with the situation that existed in Crete?

If everyone around you lies all the time, who can you trust? There can only be one consistent answer – trust God.

3. Paul’s being entrusted with such a ministry of Truth is noted by him in 1 Tim.1.11 and in 2 Tim.1.11, in addition to Titus 1.3. In noting this, Paul speaks here of God as ***Savior***.
 - a. This word ***Savior*** occurs as often in Titus as in all the other Pauline letters put together! (1.3-4; 2.10,13; 3.4,6)
 - b. Paul uses the term ***Savior*** for God (1.3; 2.10; 3.4) and for Christ also (1.4; 2.13; 3.6). What do you understand the role of each member of the Trinity to be in salvation?

Each member of the Trinity is involved in our Salvation:

The Father - **plans our salvation in eternity past**

The Son - **accomplishes our salvation on the cross at a specific point in history**

The Holy Spirit - **applies our salvation at a point in time**

4. In Timothy and Titus Paul saw two men in whom he could invest his time and life as well as this ministry of Truth. He recognized to be effective he needed to have those he would leave behind to carry on the work once he was gone. As far as we can tell, Titus was saved through the ministry of Paul, as Paul uses the same basic description for Titus as he does for Timothy: ***my true child*** (Titus 1.4; 1 Tim.1.2). No one else uses such a term in the New Testament. This word ***true*** is used in terms of the ***common faith***.

The word Paul uses here to describe his relationship with Titus, as well as Timothy, is *true*, but it has more the direct meaning as *lawfully begotten* or *genuine*. He may not have been their birth-father, but the relationship he had with both these men was as strong as any that could exist between a father and his sons. This level of relationship develops a great bond of trust, which would be needed in the situations these men would be facing. This is the type of bond that develops through a mentoring relationship. This is what is going to need to happen in what Paul talks about in 2.1-10.

Put yourself in Titus' sandals. You have been with Paul for several years, through good times and bad. Recognizing Paul's claim to be a slave (1.1), how would you think of yourself if you were Titus?

How would this affect your behavior towards others?

Jesus told the religious leaders to be the servants of their people. This is a far cry from how many pastors today see themselves.

Who is there in your life that would be your Paul?

III. WHAT DO I DO WITH ALL OF THIS?

From this first lesson, what have I learned about the character of God the Father and God the Son that shows me where I fall short of being like Him?

IV. HOW DOES THIS MAKE ME MORE LIKE JESUS?

The Cretans were not making the connection between God's Truth and how they lived. Am I?

1. What truth(s) have I learned this week that will change my behavior?

2. In what ways will it change my behavior?

3. Write out a prayer asking the Holy Spirit to do whatever it takes to make these changes.
He will be more than happy to help!

Lesson 2

Guarding & Establishing the Church In CONGREGATIONAL Life SELECTING OF ELDERS IN EVERY CITY *Titus 1.5-9*

I. GETTING STARTED

1. Read all 46 verses of this letter again, this time looking for all the instructions Paul gives to Titus and the leadership of these churches. (Hopefully you are taking time each day to read these few verses.) Make a list.
2. On a scale from 1-10, how would you rate the leadership of your church as to how they compare to this list of qualifications for elders (1.5-9)? On that same scale, how would you rate the level of Bible knowledge the leadership of your church? How about the level of Bible knowledge of the congregation of your church? If it is not that high, what do you think the problem might be? (Keep in mind, these churches on Crete did not have much teaching to this point, and they had *no* Bible!)
3. Have you ever been in a situation where you had to leave knowing that an important task had to be left for someone else to finish? How did you feel? What instructions would you or did you leave with that person?

II. DIGGING DEEPER

PAUL INSTRUCTIONS ON WHAT IS NEEDED IN LEADERSHIP - 1.5-9

1. Paul had spent three years ministering and equipping the church in Ephesus. Ephesus was founded as a trade entrance from Athens into Asia. After 500 years of mismanagement, it was no longer used and slipped into great decline. The only major income was derived from tourism around the goddess Artemis. Multitudes came to visit the great temple of Artemis. So, whereas, Titus had to deal with false teachers who have been known as liars for centuries, Timothy had to deal with false teachers coming from a cult background and who could not separate truth from lies. Their goal was to mingle the two into one blended religion.

Also in Ephesus were Jewish believers. However, those who became teachers, mainly self-proclaimed teachers, already had a mixture of Judaism and Greek Gnostic philosophy. Timothy, who was more an introvert than these false teachers, was left to deal with this mess.

Having just read about the situation in Ephesus, read Acts 20.17-38. See what Paul tells the elders in Ephesus to expect. List the terms he uses there to describe his work and that of this group of leaders. What was their task to be? **Note** how soon he expected all this to happen!

- a. (v.17) Elders –
 - b. (v.24) “...my course...”
 - c. (v.24) “...and ministry”
 - d. (v.24) “...testify to the gospel of the grace of God.”
 - e. (v.27) “...declaring the whole counsel of God”
 - f. (v.28) Elders are to pay careful attention to themselves and the flock
 - g. (v.28) The Holy Spirit has made these elders overseers/bishops
 - h. (v.28) These elders/overseers/bishops are to care for the church of God
 - i. (v.31) and be alert against (v.30) fierce wolves (ie., false teachers)
2. Paul's charge to Titus in 1.5 reflects Paul's constant desire to finish what has been started. How does Paul state this in:

1 Tim.1.3-7 – As I urged you when I was going to Macedonia, remain at Ephesus so that you may charge certain persons not to teach any different doctrine, nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship from God that is by faith. The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith. Certain persons, by swerving from these, have wandered away into vain discussion, desiring to be teachers of the law without understanding either what they are saying or the things about which they make confident assertions.

1 Thess.3.10 - “...as we pray most earnestly night and day that we may see you face to face and supply what is lacking in your faith?”

What two jobs has Paul charged Titus to do in 1.5?

1st put what remained in order

2nd appoint elders in every city

3. What might lead you to think that Paul and Titus talked this over before? (see v.5...)

It was this very reason Paul left Titus in Crete. He tells him to *put what remained in order*. The rest of the letter fills in the details of just what remained. This helps us to understand that this letter was not just for Titus, but for all the churches on Crete. Titus would be able to show them this letter if there was any question about whose authority he was working under.

4. To Timothy in Ephesus, Paul outlines the qualifications for the office of *elder* **AND** *deacon*. Here, in Titus, only the office of elder. What would this show you about the different situations between Ephesus and Crete?

The situation on Crete seems to have been so bad that it would be hard enough for Titus to find people who fit the qualifications of elder. Paul may have felt that it would be near impossible at this point to find enough people qualified to also be deacons.

5. According to verse 5, what part did the congregation play in choosing these elders?

[At this point you might want to show the short Powerpoint outlining the difference in the three forms of church governments held by churches today.]

Note carefully that Titus is not told to find this group of men and have the congregations elect them. He was to appoint them. **Be careful here**; is this a point of doctrine, or is this the case because of the situation on Crete? The same would be true of the absence of deacons here.

6. There are similarities between the qualifications for *elder* (*presbyterous*) (or *bishop/overseer* (*episkopon*) in vs.7) in Titus and those in Timothy. There are also differences! What might this show? [Refer to chart on page 15.]

This should become apparent from what came out of #5. The situation on Crete was so bad that it would be hard enough for Titus to find men who would meet this qualification for elder. To then require him to right away find deacons would be an even harder task. Besides, the greatest need for these churches right now was to get doctrinally grounded!

7. How does Paul define the following terms to Timothy and Titus (also see Acts 20)?

ELDER refers to the individual's age in the Lord, his maturity, his growth. Keep in mind that in non-Western cultures, elders referred to the senior-most male in the family, therefore, elder probably meant older in maturity and age.

OVERSEER/Bishop refers to his job or the office in which he is to act as an OVERSEER.

List every description given in the following verses describing what this elder/overseer is to do:

Acts 1.15-20 – “In those days Peter stood up among the brothers (the company of persons was in all about 120) and said, ‘Brothers, the Scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David concerning Judas, who became a guide to those who arrested Jesus. For he was numbered among us and was allotted his share in this ministry.’ ... For it is written in the Book of Psalms, ‘May his camp become desolate, and let there be no one to dwell in it’; and ‘Let another take his office.’” [Office is literally the word *bishop* or in Greek *episcopos*.]

Acts 20.17-38 – you will have to look this one up as it is too long to put here.

Heb.13.7,17 – “Remember your leaders, those who spoke to you the word of God. Consider the outcome of their way of life, and imitate their faith.” “Obey your leaders and submit to them, for they are keeping watch over your souls, as those who will have to give an account. Let them do this with joy and not with groaning, for that would be of no advantage to you.”

1 Peter 5.1-5 – “So I exhort the elders among you as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you, not for shameful gain, but eagerly; not domineering over those in your charge, but being examples to the flock. And when the chief Shepherd appears, you will receive the unfading crown of glory. Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for ‘God opposes the Proud but gives grace to the humble’”

1Tim. 5.17 – “Let the elders who rule well be considered worthy of double honor, especially those who labor in preaching and teaching.”

8. Notice in 1.5 how many elders were to be appointed. What is the practice of Paul in

Acts 14.23 – “And when they had appointed elders for them in every church, with prayer and fasting they committed them to the Lord in whom they had believed.”

20.17, 28-31 – “Now from Miletus he [Paul] sent to Ephesus and called the elders of the church to come to him... ‘Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers [Greek *episkopon* or episcopal], to care for the church of God, which he obtained with his own blood. I know that after my departure fierce wolves will come in among you, not sparing the flock; and from among your own selves will arise men speaking twisted things, to draw away the disciples after them. Therefore, be alert, remembering that for three years I did not cease night or day to admonish everyone with tears.’”

Titus, is to appoint (one elder / more than one elder) in every (city or cities).

What does this teach us about God’s requirement for leadership of every church? Why do you think it is important to have more than one elder in every church?

To only have one elder/leader in a church can lead to all kinds of dictatorial situation. There is safety and security in the council of others, especially those living faithfully for Christ.

9. In the following list, compare the qualifications for the elder in Ephesus (1 Timothy 3) and in Crete (Titus 1), and for deacons in 1 Timothy 3. Also, note the different words used by different translations.

Keep in mind that Paul had spent 2 years teaching the churches in Ephesus. They had a much more in-depth level of training. Cretan churches were new/young, therefore, they had little background and training.

Fill in each of the required characteristics for elders and deacons in the following chart.

<u>TITUS 1</u> (elders)	<u>1 TIMOTHY 3</u> (bishop/overseers)	<u>1 TIMOTHY 3</u> (deacons)
(v.6, see also v.7) above reproach	(v.2) above reproach	(v.10) proven blameless
(v.6) husband of one wife	(v.2) husband of one wife	(v.12) husband of one wife
(v.6) children are believers	(vs.4-5) must manage his own household well	(v.12) Managing their children and their own households
(v.6) not open to the charge of debauchery		
(v.6) [not open to the charge of] insubordination		
(v.7) [he is] God's steward		
(v.7, see also v.6) about reproach		
(v.7) not be arrogant		
(v.7) not quick tempered		
(v.7) or a drunkard	(v.3) or a drunkard	(v.8) not addicted to much wine
(v.7) or violent	(v.3) not violent	
(v.7) or greedy for gain	(v.3) not a lover of money	(v.8) not fond of SORDED gain
(v.8) hospitable	(v.2) hospitable	
(v.8) a lover of good		
(v.8) self-controlled	(v.8) self-controlled	
(v.8) upright		
(v.8) holy		
(v.8) disciplined		
(v.9) hold firm to the trustworthy Word as taught	(v.2) able to teach	(v.9) holding to the mystery of the faith with a clear conscience
(v.9) so that he may be able to give instruction in sound doctrine		
(v.9) and also to rebuke those who contradict it		
	(v.2) sober-minded	(v.11) sober-minded
	(v.2) respectable	(v.8) dignified
	(v.3) but gentle	(v.8) not double-tongued
	(v.3) not quarrelsome	(v.10) must be tested first
	(v.6) not a recent convert	
	(v.7) well thought of by outsiders	

10. Note the lists are not identical! Why would the different conditions of the church in Ephesus and Crete require different qualifications?

The churches in Ephesus were older, more established, and had Paul for their teacher for almost two years. The churches on Crete had hardly any teaching, and they had no letter from Paul to help them grow as did the Ephesian believers.

III. WHAT DO I DO WITH ALL OF THIS?

1. What would you say is God's role and what is our role in the development of sound doctrine?

God gives us His Holy Spirit as our teacher. It is only when a person has the Holy Spirit explaining the Word of God to us that we have the ability to understand. See 1 Cor. 2.14.

2. How are the churches in the US the same and yet different from the churches on Crete?
3. Why do the people in your church (as well as you) have such difficulty developing these Christian character traits?

IV. HOW DOES THIS MAKE ME MORE LIKE JESUS?

1. What areas mentioned in the chart would you like to have strengthened in the next five years?
2. List the top five areas on this chart that you think you need to most work on. Then ask your family to list the top five areas of your life that they think you need to work the most on. Write a short prayer asking the Holy Spirit to help you with this.

Lesson 3

Guarding & Establishing the Church In CONGREGATIONAL Life Thoughts on These Characteristics Titus 1.5-9 continued

During this lesson we suggest using the Powerpoint on the three types of church government.

I. GETTING STARTED

1. How does *knowledge* of the Truth lead to godly living?

Refer back to page 17 in the student book for the explanation of the Greek work used here.

2. Why is it important that we know our teachers, including the elders, and see the Truth working in their lives?

They are to be an example of what the spiritually mature Christian looks like. Even when they fail, the way they respond to sin should be an example of repentance and restoration.

II. DIGGING DEEPER

1. To Timothy, Paul also mentioned the elder's qualifications of temperate, respectable, gentle, uncontentious (3.2-3), and not a new convert (3.6). In the gaps found in Column 2 on page 27, write the quieter conditions next to their more "blunt" counterparts.
2. How many **different** qualifications are found in all three columns? (I.e., "above reproach" is only one qualification.) What would this show?

(Answer: 27+/-) There is a number of possibilities that they can offer here. Many or most could be right. Here is the important thing to bring out. All of these qualifications add up to what the ideal Christian should look like. Elders are to be the example to the flock of what they too should look like. Obviously, no elder will ever be perfect, but they are to be above reproach in every way.

3. Would the qualifications for elder given only to Titus show you anything about the historical situation in Crete that was probably not present in Ephesus?

Just looking at what will be said about the Cretan people in 1.12; Paul is making sure that each qualification is explicit to show the contrast between a believer and an unbeliever.

4. The fact that there are similarities and dissimilarities between these qualifications in different areas for the same office is important. What conclusions can we draw from this?

- a) Conclusions from qualifications which are in both lists:

- b) Conclusions from qualifications which are in one or the other list only:

NOTE: These qualifications give us a good list of what it means to be a Christian. Those who will serve in the office of elder/bishop must be an example to the church (although imperfectly) of what a Christian looks like. Paul is strict here because he knows how important it is to have a model for the church to know what is expected by God for all of us.

5. What do you think happens when an elder stops exhibiting these characteristics?

God shows us who meets these characteristics. When an individual stops living this way he no longer meets what is required to be an elder.

6. Deacons are given **four different** qualifications not mentioned for elders in either Titus or Timothy (see 1 Tim.3.8). Why do you think Paul did this?

- a. Deacons are to be dignified, or, worthy of respect. This is clear from the passage in Acts 6, where well respected men were chosen to serve the needs of neglected women.
- b. In one sense, the qualification of not being *double-tongued* is not all that different from the others. It might be just another explanation of what it means to be dignified.
- c. *Must be tested first* – John Stott says, “In addition to the selection procedure Paul has been outlining, there needs to be a period of probation, in which the congregation may assess the character, beliefs and gifts of the candidates for the diaconate. It is right that in this way the congregation is given a share in the testing of potential deacons.”²
- d. Deacons are not required to be able to teach and admonish as does an elder. They do, however, have to have a firm grasp on the basic doctrines of the church.

² John Stott, *Guard the Truth: The Message of 1 Timothy & Titus*. The Bible Speaks Today Series. IVP. 1996.

IN SUMMARY

1. Why is blamelessness so important for church leaders? For us?
2. It is easy to focus on the negative qualities mentioned, but what are the positive characteristics Paul mentions?
3. This letter is about changing a person's character from being like the Cretans to being like Jesus. Paul describes it as doing good works, that is, doing what is good. No less is true of these church leaders. In order to have a better understanding of what this means, record what you find Jesus saying about the doing of good and bad works in the following:

Matt. 7.21-23 – “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but the one who does the will of my Father who is in heaven. On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?’ And then will I declare to them, I never knew you; depart from me, you workers of lawlessness,”

Matt. 25.34-40 – “Then the King will say to those on his right, ‘come, you who are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’ Then the righteous will answer him, ‘Lord when did we see you hungry and feed you, or thirsty and give you drink? When did we see you a stranger and welcome you, or naked and clothe you? And when did we see you sick or in prison and visit you? And the King will answer them, ‘Truly I say to you, as you did it to one of the least of these my brothers, you did it to me.’”

Luke 10.25-37 – This is the Parable of the Good Samaritan.

Luke 10.38-42 – This is the story about Martha and Mary.

III. WHAT DO I DO WITH ALL OF THIS?

1. Now that you have looked over this list, what would you now say Paul means by the *truth that accords to godliness*? (1.1)

2. What are some of the benefits that your church enjoys having oversight from the type of men listed here?

3. In what ways may a church be damaged through failing to insist on these qualifications?

4. Evaluate your own life by going back to the chart above. On a scale of 1-7, rate yourself on each characteristic. Remember, each of these characteristics are representations of what we are to look and be like.

IV. HOW DOES THIS MAKE ME MORE LIKE JESUS?

1. Following up on what you just did, take the ones you scored lowest on and make a plan. What will you do over the next year that will enable you, with the help of the Holy Spirit, to move up a notch or two? Take the plan and turn it into a prayer, and write it out below.

2. Think about the elders in your church and all that this passage says they are to be and do. Write a brief note or email to each of them thanking and affirming them as leaders and men of God. Also, if you would pledge yourself to pray for them, let them know, as they really need God's wisdom. You can see from this brief letter how critical their role is in the life of your church, and YOUR life!

Lesson 4

*Guarding & Establishing the Church
In CONGREGATIONAL Life
Problems in the Cretan Churches
Titus 1.10-16*

I. GETTING STARTED

1. You can never read the Scripture too many times. Therefore, read again these few verses (only 46) that were so important to Paul (and obviously the Holy Spirit!). List below the things you find this time you did not see before?
2. What would you do if you found out your children were being taught at school things that were totally contradicting what you have been teaching them?
3. Compare and contrast the influences that these elders are to have over against the influence we read here that the false teaches had.
4. Do you see similarities (or differences) between the church today (or your own church) and the churches on Crete?

II. DIGGING DEEPER

We do not know a lot about the early church except that they did not have church building and programs as we know them. Therefore, it is important to think of each of these churches as groups of families meeting in someone's living room. There wasn't just one designated individual who would have a long sermon, it would be several who would come with a message (1 Cor. 14.26). Since there were no Bibles available, it would go something like this: the house-church leader would ask if anyone had a chance that week to go to the local Synagogue to read or copy portions of the Scripture (Old Testament, of course). The synagogues would have chained copies of different books of the OT the people could use there. They would then be given a chance to share what they found with the rest. Since no one had a Bible to check them out, the people would only have what was previously taught by Paul, whom they trusted. (see 1 Cor. 14.29) During this time in the history of the church, there was also direct revelation being given by the Holy Spirit because there was not yet a complete Bible. Now there were people teaching things that contradicted Paul's teaching. Is it any wonder they were upset?

1. List the three groups of people who appear in this section, and it is very important to see who they are before seeing what Paul says about them:
 - a. **Whole families** (1.11) - These are families of believers in the Cretan churches. In what ways might these families be upset in their new faith?
 - b. **Those of the circumcision party** (1.10) - These are believers who have been led away from the truth, and who are actively deceiving others by their false teachings.

When there is no strong teaching going on, the tendency was (and is still today in many parts of the world) to incorporate local beliefs into their Christianity. This is called syncretism. In this case the blending of Jewish teaching with local myths was common. Now they were trying to get these new believers to accept these myths.

Just what these myths were is not all that clear, and is not that important. What is important is that at no time can we allow cultural or local traditions to alter the truth of the Gospel! You can see here what the result is.

- c. **People who turn away from the truth** (1.14) (*turn away* = *apostrophomenon* – to turn a people away from their allegiance to their sovereign³ (see 2 Tim.4.4)) – These are Jewish unbelievers, outside the Cretan churches, who were infiltrating the churches by influencing weak believers to become false teachers.

These were not believers who turned away, but people who heard the truth and rejected it in favor of the myths that were more commonly held in the area. Such myths would take Old Testament characters and build extreme stories around them that were just not true,

³ Mounce, William D., *Mounce's Complete Expository Dictionary of OT & NT Words*. Zondervan, p.751.

but sounded good, making them bigger than life heroes. The Bible teaches that God alone is the hero we must follow. What we then learn from the stories of the people in the Bible is what God has done *in* and *through* these men and women.

2. The problem itself had **TWO** main areas: (1.14)
 - a. **Jewish myths** - speculations about ancestors and genealogies of the O.T.
 - b. **Commands of people** - the problem that plagued Paul's work throughout the N.T. - the desire to mix Christianity with Jewish ceremonialism.

This makes Christianity a religion of dos and don'ts. This is a works religion. True Christianity is based on one's relationship with a Father who has taken care of sin's penalty on the Cross. Adding anything to this is to make Jesus' work on the Cross of no effect. See [Gal.2.21](#).

3. This problem was made all the worse by the historical nature of Cretan people, 1.12. Notice that in 1.13 Paul agrees with this description! (**Note:** Epimenides, living some six centuries before Christ, wrote the statement quoted in 1.12).

The statement by itself is self-contradictory. If ALL Cretans are liars, then even this statement, written by a Cretan, would be untrue. If all Cretans are this bad, then Titus will never be able to find anyone who meets the above qualifications, and there would be no elders at all for these churches. So, while Paul agrees with Epimenides, he also knows that it is not true in an absolute sense.

Having said that, it is now clear that Paul wants the believers on Crete to exemplify a lifestyle far different from those around them. They are to live counter-culturally.

4. How to deal with this problem, -- note this carefully!

1st – have elders who are **able to give instruction in sound doctrine** (1.9)

These men are going to have to not only be grounded in the teachings brought by Paul and Titus, they will also be required to be bold enough to teach it to the church and also to be able to defend them against the onslaught of the false teachers who are not going to just walk away after these elders are put in place.

These elders will have to present a doctrine that is **sound**. This word comes from the Greek *hygiaino*, or in English “hygienic”. This gives a slightly different feel to the word. Our doctrine is not only to be sound, it is to be healthy. This makes it not just a mental exercise, but a living, breathing way of life. Doctrine is living. In fact, the word for doctrine is the same word for teaching. A major teaching Paul wrote to Titus to bring about is that of good works resulting from sound/healthy teaching.

List the five times the word *sound* is used, substituting the word *healthy*. See what meaning you find now. Keep in mind that the opposite of healthy is sick.

1.9 -

1.13 -

2.1 -

2.2 -

2.8 -

2nd – so that these elders can *rebuke* *those who contradict it* (1.9)

Most of us do not like confrontation. These elders have no choice, they must meet this problem head-on. The church must never back down against church discipline!

What areas like this do you see the church today giving in to?

3rd – *They must be silenced* from continuing to teach this error (1.11) and *rebuke them sharply* (1.13). What is Paul's desired outcome for these false teachers (1.13)?

In Ephesus, Paul was eager to get these false teachers out of the church. Here he wants them to get saved and follow the Truth. He knows that putting them out of these small congregations will only upset these families all the more.

What a great picture here. Paul tells the elders to *muzzle* these false teaches. And, while they are muzzled rebuke them. But notice that they are not to be put out of the church, at least not at this point in time. Paul's goal here is for even these false teachers to come to the full knowledge of the truth.

4th - rejecting such a man after the *second* warning is not heeded. (3.10)

Paul will only put up with this disturbance in the church for so long. If these false teachers do not come around to the Truth, and they continue to teach their heresy, they are to be excommunicated! It is better to throw them out than to let the church be polluted with such teaching. This is true even if it means losing a whole family!

5. The following diagram will help show what Paul is saying in 1.15-16.

TO THE PURE, ALL THINGS ARE PURE	BOTH PROFESS TO KNOW GOD		TO THE DEFILED AND UNBELIEVING, NOTHING IS PURE
(that is, all things are [ritually] clean to the [morally] clean.)	These know Christ These have no ceremonies	These deny Christ These have ceremonies	(that is, to the unsaved, their defiled conscience and rejection of Christ makes all they do unclean)
<u>1 Timothy 4.1-5</u> <u>Mark 7.19</u>	These have good works	These have bad works	Even their conscience is incapable of knowing truth.

6. How can a person deny God by his or her works?

There are two words in Greek for *know*. What does this tell you about these teachers?

- a. *Oida* – which means to know *about* something or someone rather than to REALLY know them.
- b. *Genosko* – this is an intimate personal knowing that is much deeper than the surface knowing of *oida*.

In the Sermon on the Mount Jesus says in the last days people will come to Him bragging about all the things they did for Him: they cast out demons in His name, did miracles in His name, etc. they knew all the right things to do. But to them Jesus says, depart from Me, I never knew (*genosko*) you. It is not that He did not know about them. He did not know them in that intimate personal way that is required for a person to be a believer.

7. Glance for a moment at 1.9 and 2.1... Who is to take care of the situation in the Cretan churches where false teaching has come in, and whole families are being drawn away...?

Titus is to do this at first. While he is taking care of the situation he is to be training/equipping the new elders/pastors to be able to do all this as well. Therefore, we must understand that one of the roles of an elder/pastor is to equip the church for the work of ministry, and not to do it all themselves (Eph.4.11). The next chapter will show us how the church is to be trained.

III. WHAT DO I DO WITH ALL OF THIS?

1. This passage tells us that the elders are to rebuke false teaching. Is it ever right for *us* to rebuke someone sharply? When might it be appropriate and when would it not?

2. Who in our society is trying to destroy our faith? Is there any one in your church that might be doing that? If so, what should *you* do about it, and how fast? [Keep in mind this would also include teaching material or videos.]

3. In what ways can sound/healthy doctrine help your church right now?

4. These false teachers were hurting families. How do you protect your family against all the false teaching they are exposed to inside and outside the church?

IV. HOW DOES THIS MAKE ME MORE LIKE JESUS?

1. *They profess to know God, but they deny him by their works.* How can a Christian become unfit for doing good work? What are some areas of your life that you need to keep a special watch on? Ask God to show you what HE wants you to work on.

2. What is Paul's goal for the discipline of these false teachers? Did he say to throw them out of the church? Knowing this, what should be our goal when it comes to controlling the teaching our people are exposed to?

3. What one thing can you do **this week** to encourage someone by using this idea of sound/healthy doctrine?

Lesson 5

Guarding & Discipling the Church In FAMILY LIFE Discipling God's Covenant Family Titus 2.1-10

I. GETTING STARTED

1. Who was your favorite teacher as you were growing up? Why was that teacher so effective?
2. If you were, or are, part of the leadership of a new church, and you knew that the people in the church did not have any theological grounding, what plan would you put together to get them grounded?

Discuss this as a class as this is the real foundation of what discipleship needs to look like.

II. DIGGING DEEPER

This chapter arises over the order in which Paul commands Titus to carry out the work assigned to him on the island of Crete. What is Titus to do in the following verses? Keep in mind that Titus' work was not easy. This island was 160 miles across with many cities. We don't know how many churches there were, but he would have to travel to each on foot.

1. What **three** things is Titus to do in all the churches on Crete?
 - a. What is Titus to do **FIRST**? (1.5)

It says to "appoint" them. Does that mean we are wrong to elect our elders?

Why is it so important to start here?

If the leadership of a church is not functioning, and functioning well, there is little likelihood the rest of the church can be healthy.

b. What is he to do next? (1.9-11)

What is taught in the church is critical. It must be clear where a church stands in regard to its doctrine. Keep in mind that 60% of those won to the cults in the US are won out of “born-again, evangelical, Bible believing churches.” That is scary! What were their churches teaching?

If he is to find elders who can defend the church as well as he can, what might their role have been in this assignment?

This whole letter is about mentoring. Paul mentored Titus, who is now sent in to set up a mentoring structure starting with the elders. What Paul tells Titus to do he is expecting that these trained elders will do also. If Titus doesn't do his job, how can they expect these elders to do it after Titus leaves?

c. What is the third important job he is to accomplish? 2.1

Now Titus must help these new elders be prepared to mentor the people in the church in order to get their doctrine correct, and their lives reflecting what they believe. Remember, Titus was to get this done and then leave as quickly as possible to catch up with Paul. Therefore, Paul could not have expected Titus to accomplish this. It would be the on-going job of the elders in these churches. The same must be true today.

- 1) There is a gold mine in the word **teach** here! Paul here uses the Greek word for *speak* instead.... What does this signify to you? Titus is not told to teach sound doctrine, but to speak it. What is the difference?

When we think of teaching we think of a classroom, or some formal set-up. By using this word, Paul wants these doctrines spoken by all the people in their churches all the time. See similar wording in Deut. 4.1ff.

- 2) What is meant by sound doctrine?

- 3) The word **sound** is the word *hygiene* meaning healthy. The word **doctrine** is really the noun for *teaching*.

What would you say is the difference between a *sound* doctrine and a *healthy* doctrine?

Allow them time to think through the ramifications of each.

What is the difference between sound *teaching* and healthy *teaching*?

Again allow them time to think through the ramifications of each.

2. What result could Titus expect to see in the family life within the churches after *he speaks* this sound doctrine? (2.2-10)

Who would want to join a church that is sick and full of problems? Perhaps we need to stop talking about church *growth* and start working on church *health*! Why will there be a difference in church/family life if the doctrine of that church is healthy?

If sound/healthy doctrine is the key to a sound/healthy life, then the same should be true of the family.

CHRISTIAN BEHAVIOR IN DISCIPLING FAMILIES, 2.1-10

Paul mentions five groups in this section. It is interesting that this would encompass all of the people in any Cretan church, and Paul casts it in the light of discipleship in FAMILY LIFE situations...

Look at 2.1. The word ***But*** indicates that Titus is to be a clear contrast to the people noted in 1.10-16. Those people were tearing apart households. Titus is told what it is going to take to put them together again and to make them sound/healthy families.

1. The first category is that of **OLDER MEN**, 2.2

a. Why is it significant that these **SIX** characteristics are those listed also for the elders in chapter 1...?

Keep in mind that the list of qualifications are what any Christian should look like, but the elders should be the best example of all.

It is the job of the elders to develop older men to be like they are (i.e., like Christ). What does each describe in terms of the leadership, as well as the lives of all believers?

1) *sober-minded*

2) *dignified*

3) *self-controlled*

4) *sound in faith,*

5) *sound in love*

6) *and sound in being steadfast*

- b. The **sound** (*healthy*) doctrine of 2.1 is to produce a *healthy/sound* faith, a *healthy/sound* love, and a *healthy/sound* endurance (2.2), -- even in OLDER MEN!
- c. Conspicuously missing is the question, who is to work with these older men?

You don't have to look too deep to see that this job now belongs to the elders (who are also older men). Their task is going to be to teach this sound doctrine to the older men so that they can teach others also. Explain how Paul explains this to Timothy in 1 Tim. 2.2. Remember, this whole letter is about passing on the faith through discipleship/mentoring, from one generation to the next.

This verse is often used as a key to discipleship/mentoring, and well it should be. If time permits, read through Ps. 78.1-8 and have the students try to figure out how many generations are described there.

2. The second category is that of the **OLDER WOMEN**, **2.3**

- a. In what ways have we seen these **FOUR** characteristics reflected in the conditions on Crete (see 1.12)? Good and bad.
 - 1) ***reverent in behavior*** **The Greek word for reverent means the state of mind of a holy person. Ask them what it implies in their lives.]**
 - 2) ***not slanderers*** [Note that this same idea is said about the wives of deacons in 1 Tim. 3.11.]
 - 3) ***not slaves to much wine*** [Show the class what Paul says about being “controlled” by wine over against being “controlled” by the Holy Spirit in Eph.5.18.]
 - 4) **able to *teach what is good*** [Again, this study is all about passing on the faith to the next generation. This is how it should be done in the church.]
- b. In what ways is the church today, your church, affected by these behaviors – good or bad?
- c. What does Paul say is to be the goal of such behavior and teaching? (2.4-5)

What does the word *reviled* mean?

The Greek word for *revile* is *blasphemy*, meaning to slander or speak profanely of sacred things. What are some of the ways today this happens?

- d. Would the two behavior problems noted in 2.3 (being slanderers and slaves to alcohol) be connected in any way...?

This should be obvious, but spend some time talking about each problem. Remember that there is likely to be more problems with this in your church than you are aware of.

- e. Conspicuously missing is the question again, who is to train or mentor with these older women?

The same implication must be made here as it was for the older men. Titus was to train the older men and women. After he leaves, it would be up to the elders to do this.

3. The third category is that of the **YOUNG WOMEN**, 2.4-5

- a. Note that Titus is to *urge* the young men (2.6) but **NOT** the YOUNG WOMEN. Neither Titus, nor the elders, are to train these younger women. Paul gives this job of discipling the younger women to the OLDER WOMEN... (see 1 Tim.5.2) What does this teach us about the role of the pastor/elders today? Who should they be discipling?
- b. Paul does not directly say who is to disciple the older men or the older women, nor does he leave it out. Therefore, whose responsibility is it?

This again can be deduced from what we are told is the responsibility of the elders. This is why it is so important that they be able to clearly pass on the truth claims of the faith. If they cannot do it, who else will? This is their job. But note, this is not the job of the pastor alone, it is the job description of every elder!

- c. The needs of the YOUNG WOMEN are practical ones in view of the disrupting of *whole families* (1.11).
 - 1) They need training how to love their husbands
 - 2) They need training how to love their children
 - 3) They need training how to be self-controlled
 - 4) They need training how to be pure

- 5) They need training how to work at home
- 6) They need training how to be kind
- 7) They need training how to submit to their own husbands

d. Describe the progression in these SEVEN areas?

e. What is the goal here for this training? (2.5b)

This is critical to get across to the people of God. Our goal in living like a Christian is first of all to glorify God, but also to live that out before a watching world. We do not want them to point fingers at us and say we are no different from them in the way we live. This would bring the Word of God to meaning nothing.

f. How does the word *train* (2.4) read in other translations? List the words and their meanings.

This is not the regular word for train. This one means more directly to encourage, advise, and bring to their senses. It is a strong verb that cannot be taken lightly, hence translating it *train*. To do this takes time and personal contact with the people who know you. This is discipleship/mentoring. The older women are told to *teach what is good so that they can bring these younger women along in the Christian life.*

g. What would this show you about the situation on Crete among YOUNG WOMEN believers? In what ways do we need to train the younger women today?

Think of this another way; if they are not mentored by godly women in the church, who, in the world, will mentor them?

h. In Greek, only the last characteristic (2.5, *subject to their own husbands*) is more than one word! Why do you think Paul added the word *own*?

The Holy Spirit is being very careful here with His choice of words. He wants to be sure that no one ever says that these women are to be subject to every husband. You know how people mishandle the Word of God! Well here, the Holy Spirit leaves no room for mistakes.

- i. Think carefully: How would the Word of God be dishonored if these needs for the YOUNG WOMEN were not met...?

Allow the class to work through this (c.1-7 above), as it affects the families of the church as well as the entire church.

4. The fourth category is that of **YOUNG MEN**, 2.6-8

- a. Note that Titus is to *urge* them (2.6). This is only the second command Paul has issued to Titus, the first being in 1.13 – rebuke, and this is to be backed by Titus and the elders being *a model of good works* (2.7).

- b. Read Ps. 71.17-18. How important is being a role model when mentoring another?

- c. What is the ONE requirement for the YOUNG MEN (2.6), which merges into requirements for Titus, who apparently is one of the YOUNG MEN himself?

Self-controlled – This means to be in one’s right mind, to be sensible. What is this one requirement, and what are the implications of this?

All the others spoken of here are given a list of characteristics they must strive to become, and all are told to be self-controlled. It sounds like Paul is saying if we can just get the young men to be self-controlled, we will have accomplished a great thing.

- d. How do we go about training young people to be this way?

The answer to this question will have an effect on not only your youth group, but those preparing our children, who will soon be in these young men/women ages. So work on this diligently.

- e. What effect will all this have (2.8)? Is the little word *us* significant? Too often we only think that what we do will impact ourselves, and maybe our family. But this verse clearly teaches that everything we do affects the church as a whole, both our local church and the larger Church around the world. We see how the church is being laughed at because of those in prominent positions who have fallen or have done something really stupid. We all get lumped together because of their actions. Even our young people make an impact on those around them.

5. The last category is that of **SLAVES, 2.9-10** – Remember, Paul sees himself as a slave in submission to a Master. This allows us to relate slavery, in a sense, to being in submission to a boss or a company.

a. Examine the following verses. What does Paul tell them in the first two that is different from what he says here?

Eph.6.5 - Obey

Col.3.22 - Obey

Titus 2.9 – Be submissive

Why the difference?

b. **...NOT PILFERING...** - literally *not putting aside for oneself*. It was stealing, plain and simple, from their master's items that would probably not be missed. Justified by thinking that they are owed it anyway. In what ways does this go on today?

c. We get our word *cosmetic* from **adorn** (2.10). Read 1 Peter 3.3-5. How would you put this simply, and how would this affect how people respond to the gospel?

6. One group is left out of the family circle as Paul writes these instructions to Titus. Which group is it, and why do you suppose they were left out...?

Children are left out. It was never, even in the Old Testament, the responsibility of the leadership to disciple the children. In the OT, the Levites, who were living in their allotted 48 cities around Israel, had the responsibility of teaching the people. In exchange, they would receive the tithes (along with the priests and Levites attending the Tabernacle). They were never tasked with teaching the children, only the parents. It was the responsibility of the parents (Deut.6.1-6) to pass on the faith to their children.

This section in Titus teaches us the same thing. It is not the task of the leadership of the church to teach the children. However, it must be made clear that the leadership **is** tasked with training the parents so they are equipped to teach their children!

What do you see your church doing that is making sure that parents are trained and that they are passing the faith to the next generation?

III. WHAT DO I DO WITH ALL OF THIS?

1. How can behavior in the home bring derision to the Message of God?

2. How can our behavior as a church make the teaching of God more attractive?

3. This passage places a lot of emphasis on the role older people are to play in the on-going ministry of the church.
 - a. What opportunities do you have to learn from those who are older?

 - b. What can your church do to mobilize this mighty army to begin discipling (mentoring) younger people, family, and couples? [Keep in mind that the pastor (elders) are not called to DO the work of the ministry, they are given the job, by God, to equip the rest of the church to do the work of the ministry! If that would happen, think about what you church could accomplish with not one “minister”, but perhaps a hundred or more.]

4. Who have you tried to teach about having a Christian life-style? What was the result? What would you do differently?

IV. HOW DOES THIS MAKE ME MORE LIKE JESUS?

This passage teaches that the primary job of the leadership of the church is to make Kingdom disciples. This means we must understand Christian education is from the cradle to the grave (not just Sunday School). It also teaches us that discipleship works in two directions. In every Christian’s life there needs to be two people; a Paul – someone to whom you can be accountable, and a Titus, someone you can pour your life into. It is showing Jesus to the next generation.

Therefore, this week, think about who these two people are, or might be, in your life. If you need more help in this area here are two great books you should read. [Perhaps think about these two books for your next study.]

For the men: *As Iron Sharpens Iron*, by Howard and William Hendricks (Moody Press)
and

For women: *Spiritual Mothering*, by Susan Hunt (Crossway Books)

Lesson 6

Guarding and Discipling the Church IN FAMILY Life Doctrinal Basis for Christian Living TITUS 2.11-15

I. GETTING STARTED

Now that we have made it through half of this letter, it is time to make sure you understand the flow. Give your own title to each of the major divisions:

1.1-4 _____

1.5-9 _____

1.10-16 _____

2.1-10 _____

2.11-15 _____

3.1-10 _____

3.11-15 _____

The previous section told us who in the church is to be disciplined and by whom. This next section teaches us that we are to show them Jesus, in our lives and in our teaching. You will grasp this when you see what it means by “grace appearing”.

II. DIGGING DEEPER

1. What word does your translation begin verse 11?

For (*gar* in Greek). This links the categories above with what Paul is going to say now.

2. What does this show you about the relationship of how a believer lives (2.1-10) to what he believes (2.11-14)?
3. The *grace of God* (2.11) is Paul's favorite phrase when he is discussing God's undeserved favor, shown in Christ, towards lost men. To rightly understand why Paul talks about God's grace here, we must look also at the two words he does not use here, justice and mercy.

Justice is getting *all* that we deserve – this would not bring hope of any kind to us personally.

Mercy is *not getting all* that we deserve – which implies that we will receive some form of discipline.

Grace is getting what we don't deserve – and this is the good news of the Gospel and the theme Paul uses throughout all of his letters.

4. We might ask what purpose Paul had in seemingly interrupting his advice for the five classes of people in the churches to start talking about God's grace...
 - a) ...**THE GRACE OF GOD**... note that Paul does not say that it is the justice of God that has appeared, nor His mercy. Why do you suppose he uses the word grace here?
 - b) ...**HAS APPEARED**... [It has been there all along but has now come to light.] The word *appeared* is the word we translate *epiphany*. God's grace is not just a Bible teaching, but something that has made an appearance in our world. (See John 1.14 and 1.17!)

What, then would you say it is?

What **HAS APPEARED** is not an *it*, but a *Whom!* Neither is salvation a what, but a *Whom*. Here Paul tells us that the grace of God that appeared was Jesus.

c) ...**BRING SOMETHING WITH IT**...

1) **SALVATION,**

a) What does it mean to be saved?

Don't allow superficial answers here. Make them be specific and make them define their terms and back it up with Scripture. Christians all too often use “church” words but cannot define them.

b) What are we saved from?

Salvation: Here is one of those real “church” words that few Christians can accurately define. After asking the class to define this term, then explain to them that we are saved from God’s wrath. It is God and God alone that we have offended by our sin. He is a holy God and therefore His justice **must** be satisfied. Sin is a personal slap in the face at God. It is God’s justice/wrath that Christ’s death had to satisfy.

2) **FOR ALL PEOPLE**, -- regardless of age, sex, social standing, etc. Does this mean that *all* people are therefore saved?

When you put the immediate context back in here you find that Paul’s meaning of ***all people*** (Greek = *anthropos* = people not just men, as in some translations) refers to the classifications he has just gone over in vs. 1-10. This list does include all possible classifications of people, but it does not mean that it includes every person in the world. Therefore, Paul is addressing believers here.

5. This is only a part of the picture! God's grace does more than save from the penalty of sin!
It...

...**INSTRUCTS THE BELIEVER (2.12)**

a. This word ***training*** is the word for *child-training* or *discipline*. It is the word we use regarding the education of children = *paidea*. How deeply the Cretan believers needed to realize that the Christian life is a disciplined life!

There was a big difference between the Greek and modern day understanding of education as over against the Hebrew. For the Greeks it means knowledge and even platform showiness. But for the Hebrews education was for all of life. There was never an understanding that you could separate what you believed from how you lived. Education was training for living a life following the teachings of God in the OT.

Grace doesn’t just save us and then allow us to go our merry way as before. Instead, it gives us instruction how to live a life that is different than those around us in the world.

b. This Salvation training came both **Negatively**...

1) **To renounce ungodliness** is to deny or reject it. Note this is something done by the believer! God's grace is the Instructor!

2) **To renounce worldly pleasures**; is again to deny or reject them. These desires are the foundation of the ungodliness which the Cretans were so used to.

c. ...and **Positively**

1) **To live self-controlled** (sensibly, sober living) – **this affects me**.

- 2) **To live uprightly** (righteously in fairness, justice, honesty) – **this affects my neighbor.**
- 3) **To live godly** (with devotion, holiness) – **this affects the strength of my relationship with God.*** The word **godly** here (*eusebos*) is the exact opposite of what Paul tells us renounce (*asebeian*). We must turn away from living a life not pleasing to God in order to live one that is pleasing to Him.

*It must be made clear at this point that we are not talking about God ever rejecting His children. Just like in a family where we have adopted a child, that child is permanently and legally part of that family, but at any given time there can be problems that affect the relationship between the adoptive parent and child. This relationship is always reparable.

Paul doesn't get in to it here, but in other teachings he points out that it is only by the enabling work of God the Holy Spirit that a believer is filled with the power to carry out all the above. See on this Eph. 5.18 where we are commanded to be *filled with the Holy Spirit*, and 2 Cor. 10.5 where we are told how to appropriate that filling. **By giving every thought we have to the loving control of Christ.**

6. God's grace, therefore, saves a person, and then instructs him or her (both negatively & positively) how to order life during this age. 2.12 summarizes all Titus was told to teach the people as outlined in 2.1-10! **Grace, the Savior, becomes Grace, the Teacher.**
7. While this disciplined life of the believer is going on, what else is the believer doing at the same time (2.13)?
 - a) **Waiting** – We are to live life in a way that expresses our expectation of the future while planting trees today. Martin Luther was once asked if he knew for certain that Jesus was coming back tomorrow, what would he do today. His answer was, "I would plant a tree". Meaning, if he had to change anything about what he was doing today because Jesus was coming back tomorrow, he was not living right today.
 - b) **Blessed Hope** - in the NT, hope does not indicate merely what is *wished* for, but what is *assured*. If our hope is in God, who cannot lie, then it is a sure thing. And "*blessed*" here is the Greek word for '*happy*!' So in this case we are talking about *happy assurance*. Also note this: almost every time the word *blessed* is used in the Bible it refers to a person and not a thing!
Can you find some other verses in the Bible that mention *blessed*?

What now does this **blessed hope** mean to you?

c) ***Appearing of the Glory*** - Reference is made here to Jesus being revealed in the clouds with all the splendor and majesty of God's glory and the angelic hosts! So, here we have an epiphany past and one yet to come. When what is hoped for is seen it is no longer a blind hope.

- 1) The first epiphany revealed God's grace in salvation.
- 2) The second epiphany will reveal His glory.

Three tenses are involved with these three verses – past, present (meaning continuous or ongoing), and future. What Christ accomplished on the Cross is past. Our salvation is also past. It happened to us at a past point in time and now Paul is telling us we must move on. We cannot stand still, as many do, always looking back at what happened. In Rom. 5.1-10, Paul says four times the words, *much more, or more than that*. He speaks of what went before, and then shows how much more important what is happening now should be for the believer.

8. ***Our great God and Savior Jesus Christ*** – Just who is being revealed here, the Father or the Son? We know it cannot be the Father, because we are told no one can see God and live, and He has never been seen at any time (Ex. 33.20 and John 1.18). Also, in Greek the placement of the article (*the*) before two nouns (the God and Savior) links the two together and should read God-Savior. This is, therefore, one of the clearest and most deliberate statements by Paul showing the Divinity of Jesus.
9. **TWO REASONS** are noted for the death of Christ in 2.14.

a) **Negatively**, to **redeem** us back from the consequences of sin. Literally, to *ransom* us, which He did with His own blood, from everything that enslaves us. The Law is the representation of the very character of God, therefore, to break the law (to be lawless) means we are personally offending God, and that is what sin is, a personal attack on God's character.

There have been groups, and still are some, who teach that God paid this ransom to Satan. This is nowhere taught in Scripture. God owed Satan nothing. It was God Himself who has been offended by our sin, and it is God's wrath that must be satisfied. The ransom paid by Jesus' death satisfied the wrath of God (His demand for justice). We are redeemed from the penalty of sin, and given the Holy Spirit Who enables us to live this godly life in Christ.

b) **Positively**, to **purify** us for Himself, making us His very own possession, people who are zealous to do what is pleasing to Him.

- 1) **To purify** something you have to put it through a seemingly unpleasant process to remove all of its impurities. The verb is in the Greek aorist form meaning that the

action of purifying happened once – at the cross. In God’s mind the purifying of His people is as good as done. We see it as on-going, but He sees it as completed action.

- 2) **A People** – Nowhere in the Bible does it ever say that Jesus died for individuals. Obviously He did, but He never states it that way. We want to make it all about US! The Scripture always tells us that He died for the Church, for His own, and He died for His people. We are called His chosen people. If you follow what Peter does in 1 Peter 2.9, you will see Peter lift out of the pages of the OT the very words God used to describe Israel, and Peter now uses them to describe the Church. There are many in the “church” today, but not all are His people. In the same way Paul says not all Israel is Israel. Many were Israelites in name only, but they were not God’s people. Only those that believe are truly His chosen people.

10. In 2.15, **Declare** is nothing more than the word *speak*. It is exactly what Paul told Titus to do at the very beginning of the chapter. There he was to *speaking sound doctrine*. In both cases it is a command from Paul. In this verse Paul adds three more commands and each one becomes more severe. What is Paul telling Titus (as well as the rest of the elders) to do in each case? What words do other translations use?

- a) **Declare** -
- b) **exhort** -
- c) **rebuke** –
- d) We might also state it this way. Titus is to:

Declare the sound/healthy doctrine/teaching of what happened (at the Cross)

Declare the sound/healthy doctrine of what is to happen on an on-going basis as a result of the Cross

Declare the sound/healthy doctrine of what is going to happen in the future.

11. Titus had a very difficult job, and he was to be as severe as necessary with those who would pervert the Truth.

III. WHAT DO I DO WITH ALL OF THIS?

- 1. There is so much rich theology in this section, with much more to come in chapter 3. Since theology is about Jesus and not us, list here everything you can find in 2.11-15 about Him and what He does? By this, of course, is meant each member of the Trinity.

2. It is only after we discover Who God is and what He has done that we can begin to look for what He expects of us. Here list what should be our responses to His person and work.

3. How can your behavior in your home malign the Word of God?

4. How can your lifestyle make the Word of God more attractive?

IV. HOW DOES THIS MAKE ME MORE LIKE JESUS?

1. Paul tells us that Jesus gave His life to purify a people (us) for Himself. What are some of the things you as a group can begin doing to bring this about in your church, perhaps even this week?

2. Paul also tells us that while we are waiting for Jesus to return we are to renounce ungodly living and worldly passions. What is there in your life that you can begin to pray specifically about this week that will bring about this change in your life and make you more like Jesus? Also, is there someone in your life that you can share this with, no matter how personal or terrible it might be? If not, then you need to begin praying about who God has given you to fill in this gap.

Lesson 7

Guarding & Advancing the Church In PUBLIC Life Remember Where You Came From Titus 3.1 - 3

I. GETTING STARTED

1. Read through Titus yet again. This time mark each time the word *good* is used in your translation. (Different translations might have different totals.) [See Appendix III.] List the verses here:

2. What *good* thing(s) are you totally given to doing? What makes you passionate about them? How do you show Jesus through these works?

II. DIGGING DEEPER

Paul has given Titus instructions for putting things in order in **CONGREGATIONAL LIFE**, (Chapter 1), and in **FAMILY LIFE** (Chapter 2). Only when these are taken care of it will be possible to translate these values into **PUBLIC LIFE**...

REMINDERS FOR THE CRETAN BELIEVERS, 3.1-8

The fact that Paul is telling Titus to *remind* the Cretan believers of something tells us that they had already been told these truths. This is another clue that Paul himself once taught these truths on this island. It is more than important that believers keep going back to basics, for in the day that we forget the basics, we stop growing forward, and start moving in directions like what was happening to the believers on Crete.

Can you imagine what went through Paul's mind as he tells Titus to remind these Cretan believers to submit to anything? History tells us that the Cretans were hot tempered, constantly involved in political insurrections, murders, and wars. They had been under the suppression of

the Roman government since 67 B.C. Do you remember what Paul said about them in 1.10 and 1.16?

The word *remind* here is not given as a suggestion or a request. Paul uses the present imperative as he does not want this to keep being forgotten – that is, *keep reminding*. Paul is using every word he can to make sure these truths are retained. He has told Titus to *teach* and *speak* these things, and now to *remind*.

1. How important was this type of reminder to Peter, Luke, and Paul?
2. 1 Peter 2.13-15 – Be subject for the Lord’s sake to every human institution, whether it be to the emperor as supreme, or to governors as sent by him to punish those who do evil and to praise those who do good. For this is the will of God, that by doing good you should put to silence the ignorance of foolish people.
3. Acts 24.5 – For we have found this man a plague, one who stirs up riots among all the Jews throughout the world and is a ringleader of the sect of the Nazarenes.
4. Acts 25.8 – Paul argued in his defense, “Neither against the law of the Jews, nor against the temple, nor against Caesar have I committed any offense.”
5. Acts 25.11 – If then I am a wrongdoer and have committed anything for which I deserve to die, I do not seek to escape death. But if there is nothing to their charges against me, no one can give me up to them. I appeal to Caesar.”
6. Acts 26.31 – And when they had withdrawn, they said to one another, “This man is doing nothing to deserve death or imprisonment.”
7. What 4 reminders does Paul give them?
 - a) vs.1-2 - What are our duties as believers?
 - b) v.3 - What was our former behavior before salvation?
 - c) vs.4-5 - What has been provided for us in our salvation?
 - d) v.8 - Our need to reach out to the lost and dying world.

Note that in 1 Tim.2.1-2 the believers are to **PRAY** for government.

Here in 3.1 they are to **SUBMIT THEMSELVES** to government. In what ways do we need to be submitting ourselves to the governing authorities in the 21st century?

Read through Rom. 13.1-7. List, examine, and apply all the different things we as believers are told to do in terms of our responsibility towards the government. Are we doing these things?

The government, therefore, has a double duty: to punish evil and to promote good.

NOTE: At NO time does God ever tell us to expect non-believers to live according to His guidelines. God does not expect unbelievers to live like Christians, because they do not have the Holy Spirit enabling them to do so. BUT He does expect this kind of behavior from us!

3. Explain what these **SEVEN COMMANDS** of Christian duty given by Paul in 3.1-2 should look like in our behavior and that of your church:
 - a. be submissive to rulers and authorities
 - b. be obedient
 - c. be ready for every good work

Notice the next four reflect Christian social attitudes, which are to be universal in their application. The first two are negative, and the other two positive.

- d. speaking evil of one [In our present political climate, ask the group if they should be passing around political cartoons that only provoke the situation and not heal. What about what we say about those who don't stand in our political position? How should we speak about them?]
- e. avoid quarreling
- f. be gentle
- g. show perfect [every] courtesy toward all people

Put these seven items in your own words? Or illustrate them.

Note that they begin with the most (**difficult** or easier) [circle one], outward items and progress towards the (difficult or **easier**). Is there a reason for this?

Are these seven items hard to perform, or not? (See 1.12!)

In 3.2b *all people* refers to whom?

Who is included in Paul's *we* in 3.3?

4. What are the **SEVEN REMINDERS** of our previous way of life listed by Paul as a contrast, 3.3? How were these displayed in my previous life?
 - a. **FOOLISH** - without a mind, literally. What could this possible refer to?
 - b. **DISOBEDIENT** - in how many ways or directions? Would 3.1 fit in here?
 - c. **LED ASTRAY** - deceived - our word *planet* comes from the noun of this word! Any idea what this might mean? **Wandering; a wandering star; aimless; vagabond; being misled from the Truth.**
 - d. **SLAVES** - what would you include here? Does the world say "enslaved?" **This is the same word Paul uses to describe himself in 1.1.**
 - e. ***Passing our days* IN MALICE AND ENVY** - Are these attitudes directly causing what follows?
 - f. **HATED BY OTHERS** - odious, disgusting, foul, repulsive, --used only here in the N.T. Hatred is the matured fruit of envy.
 - g. **HATING ONE ANOTHER** - this is inescapable when such characteristics co-mingle in society. Hatred is probably the loneliest of all sins!

If this is OUR background, and what WE were like, how should we look at the unbeliever? What should we be doing *for* them?

III. WHAT DO I DO WITH ALL OF THIS?

1. What ways can you think of where you can be an influence for good in your community and/or government, and your work?
2. What gives you your greatest satisfaction in life? Why?
3. John Piper sums up the first question to the catechism this way: “God is most glorified in us when we are most satisfied in Him.” In other words, to find our satisfaction in anything other than God is to break the first commandment. In light of this, is there anything you want to change about your answer to question 2?

You can substitute the word contentment for satisfaction.

4. Define some of the ways we can learn to find our satisfaction in Him. For example: how can being satisfied in Him help us obey what Paul says in 3.1-3?

IV. HOW DOES THIS MAKE ME MORE LIKE JESUS?

1. In all of our lives there are divisive people, either in the church, our family, or the world. Think about who that person is on your list (without naming him or her). Now, here is how you can start living a life well satisfied in God; this week, contact that person and treat him or her as one who is made in the image of God. Your job is not to change anyone; only the Holy Spirit can do that. Your job is to love them and accept them as they are. So, who is this person, and what is your plan?
2. Not including the examples we have in the Bible, what examples can you think of where Christians might be engaged in civil disobedience? Could you join in any?

Lesson 8

*Guarding & Advancing the Church
In PUBLIC Life
Remember How You Changed
Titus 3.4-7*

I. GETTING STARTED

1. Write out your testimony. In brief, what was your life like before Christ?

2. Now, what changes has He made in your life, and in what ways is your life (that is, your character) better than before?

II. DIGGING DEEPER

Paul seems to enjoy talking about the contrast between life in Christ, and life before Christ. In the following verses, what does Paul say is true before and after a person is saved, and what word or phrase does he plant between them (what are the first two words in vs.4)?

Eph. 2.1-10 –

1. **BUT**, -- there must be a *but God* in every life if there is to be salvation: *But when the goodness and loving kindness of God our Savior appeared* (literally *dawned*). How dark it must have been! He saved us!

2. How would you describe the *goodness* of God?

3. The Greek word translated *loving kindness* is a poor translation. The word can be put into English and easily read. It is the word *philanthropia*. Describe what comes to your mind when you read Paul telling you that God is philanthropist.

4. What IS, and what IS NOT the ground of God's saving lost men? Just why can't this save us?

This is NOT: because of works done by us in righteousness.

This IS: [*But God*] according to his own mercy.

In an earlier study we looked at the difference between these three concepts – MATCH THEM

Justice	is <i>not getting all</i> we deserve
Mercy	is getting what we don't deserve
Grace	is getting <i>all</i> we deserve

In Titus 2.11 we read that *the grace of God appeared, bringing salvation...* Now we read that salvation is *according to his own mercy*. Can you put together how all three of the above have an effect in our salvation?

Justice – Justice was required by God to satisfy His wrath. This was taken care of by Jesus paying that price for us so we do not have to suffer His judgment.

Mercy – Although we don't have to suffer His judgment, we do not yet live in a perfect world. We still suffer the effects of sin, both Adam's and our own.

Grace - Grace is what God pours out on His children even though we certainly don't deserve any. We see this daily.

5. There are **six** ingredients given in vs.3-8 regarding salvation. Fill in the exact words of the text that explains each.
- The need – *For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another.*
 - The source or origination of our salvation – *But when the goodness and loving kindness of God our Savior appeared,*

The source is God's love.

Note how these descriptive words form part of the very definition of God.

From the Westminster Shorter Catechism:

Question 4: What is God?

Answer: God is a Spirit,

infinite
eternal
unchangeable



in
His



being
wisdom
power
holiness
justice
goodness
truth

- What is the ground on which our salvation rests?** Or, ask yourself this question, on what moral basis can God forgive sinners?

He saved us, not because of works done by us in righteousness, but according to his own mercy,

His justice demands satisfaction, that is payment in full. If He were to just forgive us without someone paying for the offense of sin, He would not be a just Judge. He can forgive us for the offense of sin solely on the basis of the finished work of Jesus on the Cross.

This is how we move from our own lifestyle and mindset to God's - from a non-Christian worldview to God's worldview. This is summarized in the three words – **He saved us.**

- What is the means by which it comes to us?**

...he saved us, ... by the washing of regeneration and renewal of the Holy Spirit, whom he poured out on us richly through Jesus Christ our Savior, ...

e. **What is the goal of our salvation?**

...so that being justified by his grace we might become heirs according to the hope of eternal life.

f. **What is the evidence which shows we are saved?**

... so that those who have believed in God may be careful to devote themselves to good works.

6. The **washing of regeneration** (3.5). This **washing** has NOTHING to do with baptism! Sins are washed away in the blood of Christ (Rev.7.14), and the believer is said to have been washed (1 Cor.6.9-11) from such sins. For simplicity, read **regeneration** for what it means in Greek: *born again!*

7. Circle one:

REGENERATION / **RENEWAL** is a momentary, unseen act of God within the man;

REGENERATION / **RENEWAL** is a daily, continuing process of the Holy Spirit in the saved man's life.

Which comes first?

From the Heidelberg Catechism:

Question 70: What does it mean to be washed with Christ's blood and Spirit?

Answer: To be washed with Christ's blood means that God, by grace, has forgiven my sins because of Christ's blood poured out for me in His sacrifice on the cross.

To be washed with Christ's Spirit means that the Holy Spirit has renewed me and set me apart to be a member of Christ so that more and more I become dead to sin and increasingly live a holy and blameless life.

Can you find the Trinity in 3.6? What is each Person of the Godhead doing?

Father –

Son –

Holy Spirit –

8. Let's DEFINE some of Paul's big words in 3.5 & 7, -- and re-read this!
- a. **REGENERATION** - that act of God by which New Life is implanted in a person. (It is New Life - not made over or re-formed. It is a New Birth: It is being Born Anew!)
 - b. **RENEWING** - the Holy Spirit's continuous work in the yielded believer's life, delivering him from sin's pollution, making him more like Jesus, and enabling him to do works pleasing to God. (*RENEWING* and *SANCTIFICATION* are the same).
 - c. **JUSTIFICATION** - that one time act of the Father whereby He counts our sins to be Christ's, and Christ's righteousness to be ours!
9. If we already ARE *heirs* of eternal life (3.7), why does it say *might become*...and *hope*? Hope doesn't mean today what it did then. It is not like our hoping it does not rain on our picnic. It is, rather, the sureness of believing God is telling us the truth, as Paul said in chapter one.
10. Read 3.8a, and then look up the verses below. Do you realize what these *trustworthy* or *faithful* sayings actually represent...? Read and summarize each in your own words.

1 Tim.1.15-17 – *The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost. But I received mercy for this reason, that in me, as the foremost, Jesus Christ might display his perfect patience as an example to those who were to believe in him for eternal life. To the King of ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen.*

1 Tim. 3.1 – *The saying is trustworthy: If anyone aspires to the office of overseer, he desires a noble task.*

1 Tim. 4.7-9 – *Have nothing to do with irreverent, silly myths. Rather train yourself for godliness; for while bodily training is of some value, godliness is of value in every way, as it holds promise for the present life and also the life to come. The saying is trustworthy and deserving of full acceptance.*

2 Tim. 2.11-13 – *The saying is trustworthy, for: If we have died with him, we will also live with him; if we endure, we will also reign with him; if we deny him, he also will deny us; if we are faithless, he remains faithful – for he cannot deny himself.*

Titus 3.8a – *The saying is trustworthy, and I want you to insist on these things, so that those who have believed in God may be careful to devote themselves to good works.*

These sayings were early doctrinal statements that Christians would memorize. They would become the foundation upon which all later doctrinal statements would be made.

11. According to 3.8, what is **ONE** vital purpose of good sound doctrine...? *so that those who have believed in God may be careful to devote themselves to good works.*

III. WHAT DO I DO WITH ALL OF THIS?

1. According to these verses, why did God need to provide salvation for us?

Salvation is first of all for God's own glory and only secondly for us.

2. Many years ago a young man was accepted to go to the mission field. After arriving it was discovered his wife could not handle the climate. Discouraged, they returned to the States and prayerfully sought a way of making enough money to fund missions.

This young man took on his father's hobby of making unfermented wine and developed it into a business which soon took off. His name was Welch, and his family still manufactures this grape juice. Because of the philanthropic heart God gave to Welch, he and his estate have given hundreds of thousands of dollars to the work of foreign missions.

Paul says in vs.4 that God is a philanthropist and in vs.5 that we have been regenerated (reborn) and renewed by God's Holy Spirit. Why should this total life 'make-over' lead us to do such works in this world that they can be called "good"?

3. People today struggle greatly with their self-image. Many believers still think they have to earn God's love, or do something to keep Him loving them. Read Rom.8.14-17 and Rev.21.1-7. What difference should our already being an heir to all that God owns make in the way you see yourself?

Remind them that we are children of God. He is the King. Therefore, we are royalty!

IV. HOW DOES THIS MAKE ME MORE LIKE JESUS?

1. In light of v.2, what "good work" will you commit yourself to begin doing this week that might lead to others being affected by them? Remember, Paul is not just talking about a one time event, but a lifestyle of doing good!
2. In lesson 9, Paul is going to be explaining what to do with a 'divisive' person. In every one of our lives there is going to be some person we just have a very difficult time getting along with, maybe even in the church. What good work(s) can you begin to do for this person that might change him or her into eventually becoming a cherished friend?
3. In what ways are you always putting yourself 'down', as if you don't really matter to anyone? Have you ever seen these verses posted in anyone's house? Why not print our vs.4-7 and read them every time you feel you are 'unworthy' of His love and grace?

Lesson 9

Guarding and Advancing the Church In PUBLIC Life Advertising the Church TITUS 3.8 -15

I. GETTING STARTED

1. When you are welcomed into someone's home, how do you expect to be treated?
2. Is being *hospitable* a character trait reserved only for an elder (1.8)? Describe what it means to be hospitable.

II. DIGGING DEEPER

1. Notice that Titus is told to *insist* on this doctrinal statement (3.4-7) -- What does Paul expect these doctrines to produce? (3.8)
2. **NOTE** the carefully worded distinction Paul makes between *those who have believed in God* and another group, which he calls simply *people* or *mankind* (*anthropos*). Why is this?
3. What **TWO** reasons are given in 3.9 for Titus not engaging in these **four** areas?
 - a. they are unprofitable
 - b. they are worthless

4. Putting 3.8 and 3.9 together, could you make a simple statement about what **IS** and what **IS NOT** profitable for believing people?

IS profitable –

- a. believing in God
- b. good works

IS NOT profitable –

- a. foolish controversies
- b. genealogies
- c. dissensions
- d. quarrels about the law

Could you name any types of theological/religious arguments that might be unprofitable?

5. **Foolish** (v.9) – this is the Greek word *moros*. From this much, can you tell what the English word is? What do you now think Paul is saying about these troublemakers?

These would be moronic

6. When might the subject of genealogies become unprofitable?

7. Given the nature of this letter, what do you think Paul means by telling them to *have nothing to do with* people like this? (v.10)
8. In 3.10, from the Greek word *division* (or *factious*) we get our English word *heretic* or *heresy* (Gk: *hairetikon*). This word has undergone various stages of meaning:
- a. Originally it meant **an opinion**. Then it came to signify **the person holding certain opinions** or more generally, a party or school. (See Acts 5.17 and 15.5.) Paul was accused of being a ringleader of the Nazarene *heresy*, Acts 24.5. It gradually came to signify **the beliefs which cause divisions**.
 - b. This *factious, divisive* person is one who will not submit to the godly elders of the church because they will not submit to the truth of the Scripture. This person (male or female) is a law unto himself/herself and has no concern for spiritual truth or for the unity of the church before a watching and needy world. When men take their vows to become an elder they promise to keep the purity and peace of the church. This is not an option, as can be seen from the results of what has happened here on Crete. They, by oath, must stop anyone who tries to cause divisions in the church. If this is true for inside the church, then Paul has also shown in these chapters that it is also vital to maintain that purity and peace in order that there might be effective evangelism.

What might this person look like in today's church?

This type of person is usually, but not always, a charismatic individual, capable of gaining the confidence of people with his/her smooth and flattering words and mannerisms, zealous for a cause. They hold a part of the truth, but mix it with their opinions to the point where it is hard to tell truth from error.

Can you name any who are out there today, possibly on television, who fit this profile?

Without naming names, might there be such a person in your church? What steps might you follow (remembering that we are to keep the purity AND the peace in the church) to help the church become aware of such a problem? (See 1 Tim.5.19 regarding an accusation against an elder.)

c. Notice how Paul describes this man in 3.11.

1) warped is Greek meaning *turned inside out, changed entirely, perverted*. What do you think this might mean about a person?

2) What right does Paul have to say that this person is sinful?

3) He is also self-condemned. How would this happen?

4) How would this person differ from someone who had questions and opinions and really wanted to learn something?

d. In 3.10, Paul says to *have nothing more to do with such a person*. Let's try something! Let's see where this word is used elsewhere, and see if some workable meaning comes up from our search! Check out

1 Tim.4.7 – “*have nothing to do with irreverent (blasphemous) and silly myths*”

1 Tim.5.11 – “*refuse to enroll widows*”

2 Tim.2.23 – “*have nothing to do with foolish and ignorant controversies*”

Conclusion -

9. From the following verses, what does the Scripture teach us about the effects false teaching has?

Acts 15.24 – “*Since we have heard that some persons have gone out from us and troubled you with words, unsettling your minds, although we gave them no instructions.*”

1 Tim. 1.19-20 – “holding faith and a good conscience. By rejecting this, some have made shipwreck of this faith,”

1 Tim. 2.14-17 – “Remind them of these things, and charge them before God not to quarrel about words, which does no good, but only ruins the hearers. Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth. But avoid irreverent babble, for it will lead people into more and more ungodliness, and their talk will spread like gangrene.”

10. From 3.12, what will allow Titus to leave Crete and join Paul at Nicopolis? If he has put everything into place, as Paul told him in 1.5, then why would it be necessary for him to wait?

There are a total of eight cities in the ancient world by this name. The name itself means, *city of victory*. It is commonly agreed that the city Paul referred to was on the west coast of Greece near its northern border. For Titus to get there he would have to leave before winter, as this was a very treacherous time for sea travel.

11. Some very interesting people begin to show up beginning in vs.13:

Artemas: We are not told anything about him in Scripture. However, there is the possibility, from a late tradition, that he was one of the seventy disciples of Jesus. There it is told that Artemas was sent to relieve Timothy and then sent to Crete.

Tychicus: He was a traveling companion to Paul. He was an Asian (Acts 20.4). Paul sent his letter to Ephesus and Colossae by him (Eph. 6.21 and Col. 4.7). Paul probably sent him to relieve Timothy in Ephesus (2 Tim. 4.12).

Zenas, the lawyer: See Matthew 22.35 for who the lawyers were! Zenas was a saved 'lawyer!'

Now, why do you suppose that Paul had to so specifically command Titus about how these men were to be received, and how they were to be helped on their way? (Would Titus 3.9 help figure this out...?)

Apollos: From the following verses, what can you conclude about Apollos' personality and his abilities to serve God?

Acts 18.24-28: "Now a Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, competent in the Scriptures. He had been instructed in the way of the Lord. And being fervent in spirit, he spoke and taught accurately the things concerning Jesus, though he knew only the baptism of John. He began to speak boldly in the synagogue, but when Priscilla and Aquila heard him, they took him and explained to him the way of God more accurately. And when he wished to cross to Achaia, the brothers encouraged him and wrote to the disciples to welcome him. When he arrived, he greatly helped those who through grace had believed, for he powerfully refuted the Jews in public, showing by the Scriptures that the Christ was Jesus."

1 Cor. 1.12: "What I mean is that each of you says, "I follow Paul," or "I follow Apollos," or "I follow Cephas," or "I follow Christ,"

1 Cor. 3.4-9; 22: "For when one says, "I follow Paul," and another, "I follow Apollos," are you not being merely human? What then is Apollos? What is Paul? Servants through whom you believed, as the Lord assigned to each. I planted, Apollos watered, but God gave the growth. So neither he who plants nor he who waters is anything, but only God who gives the growth. He who plants and he who waters are one, and each will receive his wages according to his labor. For we are God's fellow workers. You are God's field, God's building.... whether Paul or Apollos or Cephas or the world or life or death or the present or the future—all are yours,"

1 Cor. 16.12: "Now concerning our brother Apollos, I strongly urged him to visit you with the other brothers, but it was not at all his will to come now. He will come when he has opportunity."

12. Note that in 3.14 Paul is anxious for the believers to spend their time in good works (such as in 3.13!) to meet what he calls *cases of urgent need*. How had they been spending their time according to 3.9?
13. As Paul closes his letter, in 3.15, there is no *the* before the word *faith*. Paul wants those who love him and his fellow-workers 'faithfully' to be greeted. He is not bringing doctrine into the greeting at all.

III. WHAT DO I DO WITH ALL OF THIS?

1. Doctrines can be in at least two categories – those that are essential to Christianity, and those which are secondary, that is, ones we can disagree on and not divide over. This will not be an easy question to answer: What doctrines do you believe fit into these two categories? What happens if someone in your church holds to a doctrine that does not fit tightly into category two?

2. Do you think being hospitable is a spiritual gift or a role we are to exhibit? List the reason for your answer.

Have students discuss what their view of this is. List the two different categories on a board as they bring them up.

Being hospitable is sort of a summation of what it is to live the Christian life. It is showing respect for all who are made in the image of God.

3. What are some of the ways your church excels in this area of hospitality towards all?
4. Are there areas that need improvement?
5. How about in your own life? What are your strengths and weaknesses in the area of showing hospitality?

IV. HOW DOES THIS MAKE ME MORE LIKE JESUS?

What will you plan and promise to do **this week** to improve this area of hospitality?

CONCLUSION

A. We have covered a lot of ground in this study, but the most important thing is what we have learned about who God is (Father, Son, and Holy Spirit), and what He has done. Therefore, list at least five things you have learned about Him.

- 1.
- 2.
- 3.
- 4.
- 5.

B. Now list five things Paul tells us He has done.

- 1.
- 2.
- 3.
- 4.
- 5.

C. What 5 bad character traits stood out to you in this study?

- 1.
- 2.
- 3.
- 4.
- 5.

D. What 5 good character traits stood out to you in this study?

- 1.
- 2.
- 3.
- 4.
- 5.

E. But, such a list is just not enough. It is one thing to know these truths about God, but what will you do with them in your life? This is not a question that we can come back to next week. This is a question you need to be discussing with two people – your Paul and your Titus. If you have not yet sought out your Paul and Titus, that should be your first application of this entire study. If this was important enough for Paul to both practice in his own life, and then tell us to do, why is it the church is not practicing this today? We need to start somewhere, and this somewhere is with you. Right now!

Appendix I

WHO, WHAT, AND WHY STATEMENTS IN TITUS

Throughout this letter Paul does an unusual thing. Almost every sentence can be broken down into three components: **WHO** the sentence is about, **What** Paul wants you to know, and **WHY** is was important enough to put it in the Scripture.

Fill in the following chart. Do not try to force every sentence to have all three parts. But, in some cases the **WHY** might not be where you think it might be, so look carefully. These will become more apparent as you become more familiar with this book.

Vs.	Who	What	Why
1.1	Paul	a servant of God	sake of the faith
1.4	Titus	true child in a common faith	so that you might put what remained in order
1.7	overseer	God's steward	must be above reproach
1.10	many	Insubordinate, empty talkers and deceivers	must be silenced
1.15	the defiled and unbelieving	nothing is pure	their minds and their consciences are defiled
2.1	They	Detestable, disobedient	unfit for good work
2.2	you	Teach what accords with sound doctrine	the word of God may not be reviled
2.3	Older men	sober minded, dignified, self-controlled, sound in faith, in love, and in steadfastness	the word of God may not be reviled
2.6	Older women	Reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, and so train the young women to love their husbands and children, to be self-controlled, pure, working at home, kind, and submissive to their own husbands	that the word of God may not be reviled
2.6	younger men	Self-controlled	that the word of God may not be reviled
2.7	yourself	Model of good works, and in your teaching show integrity, dignity, and sound speech that cannot be condemned	so that an opponent may be put to shame
2.9	Slaves	submissive to their own masters	so that in everything they may adorn the doctrine of God our Savior
2.11	God	For the grace	Bringing salvation for all people
2.14	Jesus Christ	gave himself	to redeem us from all lawlessness
3.4	God our Savior	saved us	according to his own mercy
3.5	Holy Spirit	poured out on us richly through Jesus Christ our Savior	so that being justified by his grace we might become heirs
3.8	so that those who have believed in God	Devote themselves to good works	Excellent and profitable for people
3.9	so that those who have believed in God	avoid foolish controversies, genealogies, dissensions, and quarrels about the law	they are unprofitable and worthless
3.10	a person who stirs up division	have nothing more to do with him	he is self-condemned
3.12	you	do your best to come to me	I have decided to spend the winter there
3.13	see that they lack nothing. And let our people	learn to devote themselves to good works	help cases of urgent need, and not be unfruitful

hina (ὅνα) CLAUSES

God uses words very carefully. This little word may not seem to mean much to us, but it is a word that introduces a clause which explains why what went before is so important. In many cases in this letter, this little word will parallel what you discovered in the *who, what, and why* cart. Each time you find this clause in Titus, it will always be answering the *why* question. This chart will help you understand the connection

APPENDIX III

WORD STUDY ON “GOOD”

The Holy Spirit uses two Greek words for “good” in Titus, which unfortunately always appears in English as “good.” There is a richness of difference between these two Greek words.

The first Greek word, ἀγαθός, means, morally good. This is the word God uses to describe one of His attributes.

The second word, καλός, is simply an adjective describing the kind of work we are expected to be involved in as we walk along in our Christian lives.

In the following, explain what God is expecting from our good works in light of the distinction just given.

ἀγαθός - good

1.16 -

7.5 -

IV.10 -

4.1 -

Καλός -

2.7 -

2.14 -

3.8 -

3.8 -

3.14 -

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