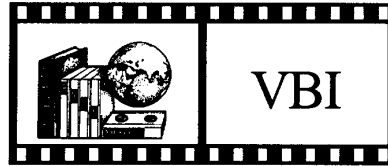
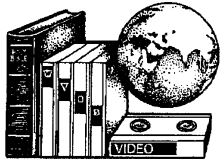


World Video Bible School®

Established 1986



TITUS

This set of notes is designed to be used by non-credit students of World Video Bible School® and correspondent students enrolled in the Video Bible Institute (VBI). VBI students should pay particular attention to the syllabus. Students not taking the course for credit may bypass the syllabus and use the notes as they see fit for their spiritual enrichment.



World Video Bible School® / Video Bible Institute
130 Lantana Lane
Maxwell, Texas 78656-4231

512+398-5211 (voice)
512+398-9493 (fax)
biblestudy@wvbs.org
<http://www.wvbs.org>

All contents © World Video Bible School.® However, permission is granted to make copies as needed provided copies are not produced for resale and proper credit is given.

TABLE OF CONTENTS

Syllabus.	Page 1
Background.	5
Exposition.....	11

SYLLABUS

I. GENERAL INFORMATION.

- A. Instructor: Charlie DiPalma.
- B. This course consists of nine lessons on 3 DVDs.
- C. Each class is approximately 38 minutes long.

II. DESCRIPTION AND PURPOSE.

- A. This is an in-depth study of the Epistle to Titus, with attention given to practical application.
- B. Attention will be given to the book's background, authorship, time of writing, purposes and several outlines of the book.
- C. Students will gain knowledge about proper conduct, the goodness of God, qualifications of elders, some of the rich blessings of being a Christian and the importance of good works.

III. INSTRUCTIONAL MATERIALS.

- A. Required:
 - 1. Bible (ASV, KJV or NKJV).
 - 2. Nine video lessons.
 - 3. Course notes.
- B. Optional: Any good (conservative) commentary on Titus.

IV. REQUIREMENTS.

- A. Read the entire book of Titus at least five times.
- B. View all nine video lessons in their entirety.
- C. Read the class notes in their entirety.
- D. Complete all memory work (explained below).

- E. Submit a term paper (explained below).
- F. Take one written test.
- G. Have a combined grade average of at least 70.

V. MEMORY WORK.

- A. Memory verses must be written (or typed) from memory, then mailed to VBI for grading. Verses must come from the ASV, KJV or NKJV, according to what you indicated on your VBI enrollment application.
- B. All verses must be written out or typed at one sitting. You may study more and start over if you make a mistake, but you must still start again from the beginning and write all the verses at one sitting.
- C. For this course, the following verses must be memorized in Titus:

1:2	2:11,12
1:5	2:15
1:13	3:1,2
1:16	3:5
2:1	3:10,11
2:5	
- D. Memory work is due when you mail VBI your written test.
- E. Hint: A good method of memorizing is to write the verses on flash cards that can be easily reviewed throughout the course.

VI. TESTS.

- A. There is one written test on Titus.
- B. When you near chapter 3, contact us and request the test.
- C. When you receive the test, you have permission to look at it and study it.
- D. However, when you take the test, you must do so completely from memory, with no help from notes, Bible, textbook, etc.

VII. TERM PAPER.

- A. Write an overview of Titus, giving the highlights of each chapter and drawing out lessons we should learn.

- B. The paper should be a minimum of six pages, typed and double spaced. If handwritten, the paper should be a minimum of eight pages, single spaced.
- C. The paper is due when you mail VBI your test and memory work.

VIII. GRADING.

- A. Memory work, term paper and test will be graded separately.
- B. Final grade is based on an average of all assigned work, with the test counting twice.
- C. You may request that a grade be explained or reconsidered, but in any case VBI will have the final say.

IX. CREDIT.

- A. Credit will be issued, including a certificate, only after all work has been successfully completed, tapes have been returned (if rented) and all fees for this particular course have been paid in full.
- B. May God richly bless your study of His inspired word!

BACKGROUND

I. AUTHORSHIP.

- A. God is the author of this epistle, through the Holy Spirit (2 Pet 1:20,21).
- B. God used the apostle Paul (1:1).
- C. This was never seriously questioned until the nineteenth century.
- D. Then, some modernist and liberal “scholars” questioned whether Paul was the human agent whom God used.
- E. The testimony of the following sources that were much closer to the first century is overwhelming in support of Paul:
 - 1. Clement of Rome (AD 30-100).
 - 2. Polycarp of Smyrna (AD 115-156).
 - 3. The Muratorian Canon includes Titus as a writing of Paul (AD 170).
 - 4. Irenaeus (AD 130-200).
 - 5. Clement of Alexandria (AD 150-215).
 - 6. Eusebius (AD 260-340).
 - 7. Jerome (AD 400).
- F. Two brothers in Christ have done an excellent job of refuting the arguments of modernists who claim that Paul was not the human agent whom God used to reveal Titus.
 - 1. Robert R. Taylor, Jr. - *Studies in Titus and Philemon*, published by Lambert Book House, pages 14,15.
 - 2. Carl Spain - *The Letters of Paul to Timothy and Titus*, published by R.B. Sweet Co., Inc., pages 8-15.

II. WHEN WAS THE EPISTLE TO TITUS WRITTEN?

- A. A.D. 63-67.

- B. After Paul was released from his first two year imprisonment in Rome (Acts 28:30,31).
- C. See Appendix A of the WVBS notes for the 1 Timothy course.

III. TO WHOM WAS THIS EPISTLE WRITTEN?

- A. Titus (see 1:4).
- B. Titus is not mentioned in Acts.
 - 1. Some say this was because Titus was related to Luke, whom God used to reveal Acts.
 - 2. Since Luke did not mention himself by name it is logical that he would not mention a close relative.
 - 3. There is no inspired answer as to why Titus is not mentioned in Acts.
 - 4. He is mentioned many times in epistles that God used Paul to reveal.
 - 5. It is clear there was a close relationship between Paul and Titus.
- D. Gal 2:3.
- E. Titus 1:4.
- F. Gal 2:1; Acts 15:2.
- G. Gal 2:3-5.
- H. It appears that Titus went with Paul and worked with him.
 - 1. 2 Cor 8:23.
- I. The close relationship between Paul and Titus is also seen in 2 Cor 2:13.
- J. 2 Cor 7:5,6.
- K. Titus' strong Christian character:
 - 1. 2 Cor 7:7.

- 2. 2 Cor 7:13.
- 3. 2 Cor 7:15.
- 4. 2 Cor 8:6.
- 5. 2 Cor 8:16.
- 6. 2 Cor 8:17.
- 7. 2 Cor 12:18.
- L. Titus 1:5.
- M. Titus 3:12.
- N. 2 Tim 4:10.
- O. No wonder Paul described Titus as his partner and fellow worker!

IV. WHAT WERE SOME OF THE APPARENT PURPOSES OF THIS EPISTLE?

- A. Provide instructions/encouragement to Titus and to all men who preach the Gospel.
- B. Set in order things that are lacking in any church of Christ.
- C. Give some qualifications of elders.
- D. Point out the importance of exhorting and convicting false teachers.
- E. Stress the necessity of teaching and preaching sound doctrine.
- F. Discuss proper conduct.
- G. Bring to mind the kindness, love, mercy and grace of God.
- H. Emphasize the role of God as Savior.
- I. Focus on blessings of being saved from sin, justified, redeemed, purified, God's own special people and heirs of God.
- J. Stress importance of doing and being careful to maintain good works.
- K. Emphasize Christian hope.

V. SOME KEY WORDS FOUND IN TITUS.

- A. Works.
- B. Savior.
- C. Sound.
- D. Doctrine.
- E. Hope.

VI. SOME INFORMATION ON THE ISLAND OF CRETE.

- A. Paul left Titus there to do some difficult work.
- B. It is one of the largest in the Mediterranean Sea.
- C. Crete is about 500 miles southwest of Constantinople (Istanbul), Turkey and about the same distance west of Syria or Palestine.
- D. It is an almost equal distance from Asia, Europe and Africa.
- E. The island is in a chain of islands that served as stepping stones for commercial traffic between Greece and Asia Minor.
- F. Some harbors were very important places of safety to ships during bad weather.
- G. An example is the ship in which the apostle Paul was being taken to Rome (Acts 27:7-14).
- H. Ships heading to Rome from Egypt would often seek the shelter of the island of Crete, as did the ship on which Paul was a passenger (Acts 27:5-7).
- I. Inhabitants of Crete had a reputation of being liars and guilty of gross immorality (Titus 1:12).
- J. Some were present in Jerusalem on Pentecost (Acts 2:10,11).
- K. Some probably obeyed the Gospel that day and returned to Crete to establish churches of Christ there.

- L. It is safe to infer that Paul was in Crete at some time since he “left” Titus there to do work (Titus 1:5).

VII. TWO OUTLINES OF TITUS.

A. Brief outline:*

- I. Apostolic Greetings (1:1-4).
- II. Inspired Instructions Concerning Setting Things in Order, Including Appointing Qualified Elders (1:5-9).
- III. Inspired Instructions for Dealing with False Teachers (1:10-16).
- IV. Inspired Instructions Relative to Sound Doctrine, Proper Conduct and Motivation for Such Godly Conduct (2:1-15).
- V. Reminding Christians of the Importance of Good Works, Things to Avoid, and Salvation by God’s Love, Mercy and Grace (3:1-11).
- VI. Conclusion (3:12-15).

* Adapted from Robert Taylor’s book mentioned above.

B. Expanded outline:

- I. Apostolic Greetings (1:1-4).
- II. Inspired Instructions Concerning Setting Things in Order, Including Appointing Qualified Elders (1:5-9).
- III. Inspired Instructions for Dealing with False Teachers (1:10-16).
- IV. Inspired Instructions Relative to Sound Doctrine, Proper Conduct and Motivation for Such Godly Conduct (2:1-15).
 - A. Duty of Titus and each Gospel preacher to speak sound doctrine (:1).
 - B. Sound doctrine concerning proper conduct of certain groups (:2-10).
 - 1. Older men (:2).
 - 2. Older women (:3,4a).

3. Younger women (:4b,5).
4. Younger men (:6).
5. Titus and each Gospel preacher (:7,8).
6. Slaves (:9,10).
- C. Sound doctrine concerning godly conduct (:11-14).
 1. The wonderful grace of God (:11,12).
 2. Our hope and the return of Jesus (:13).
 3. The sacrificial death of Jesus (:14).
- D. Sound doctrine concerning some other duties of Titus and each Gospel preacher (:15).
- V. Reminding Christians of the Importance of Good Works, Things to Avoid and Salvation by God's Love, Mercy and Grace (3:1-11).
 - A. Reminding Christians of the importance of good works (:1,2).
 - B. More motives for doing such good works (:3-7).
 1. Remembering our past life (:3).
 2. Remembering our salvation by God's matchless love, mercy, grace, our inheritance and hope (:3-7).
 - C. Reminding Christians to maintain good works (:8).
 - D. Reminding Christians to avoid some actions (:9).
 - E. Reminding Christians of the need to reject divisive people (:10,11).
- VI. Conclusion (3:12-15).
 - A. Personal Instructions from Paul to Titus (:12,13).
 - B. One Final Reminder of the Importance of Good Works (:14).
 - C. Final Greeting and Wish (:15).

TITUS EXPOSITION

I. (1:1-4) APOSTOLIC GREETINGS:

I. Paul introduced himself.

A. Bondservant of God.

1. *Doulos* (translated “bondservant”) means a slave.
2. This indicates that Paul (all Christians) should be in total submission to God.
3. God purchased us at great cost.
4. That should create great loyalty and love!
5. Jn 3:16.
6. Jesus loves us so much that He redeemed us.
7. 1 Pet 1:18,19.
8. 1 Cor 6:20.
9. Result - we should have great loyalty to and love for God.
10. We ought to glorify God in our body and spirit (1 Cor 6:20).
11. Like Paul, we should consider ourselves God’s slave.

B. Apostle of Jesus Christ.

1. Paul’s being an apostle was his authority to write the things he did.
2. Please see the WVBS notes on 1 Tim 1:1,2.

II. Last half of verse 1 - several purposes of Paul being an apostle.

A. One purpose was to create faith in those who would become God’s elect or chosen ones.

1. That faith was created through Paul’s preaching.

2. Rom 10:17.
 3. God's elect are not chosen arbitrarily.
 4. The elect are those who are "in Him", that is, in Christ (Eph 1:4).
 5. The only way to be placed in Christ is to be baptized into Him (Rom 6:3,4; Gal 3:26,27).
- B. Another purpose was to encourage people to acknowledge the truth.
1. The truth is God's word (Jn 17:17).
 2. Only by continuing in the words of Jesus can one know that truth (Jn 8:31).
 3. Only that truth can make a person spiritually free (Jn 8:32).
- C. In addition, that truth "accords with godliness."
1. The truth is in agreement with godliness.
 2. The production of godliness is one purpose of the truth.
 3. Godliness is honor, respect and fear of God that leads to religious devotion to Him.
 4. 2 Pet 1:6; 3:11.
- D. The purposes of Paul's apostleship in Titus are consistent with those in Romans:
1. Rom 1:5.
 2. Rom 16:26.
- III. Verse 2 - those who have such faith, accept the truth and live godly lives have a great hope.
- A. That hope is eternal life with God.
- B. Hope is favorable and confident expectation, joined together with our desire.
- C. Col 1:5.

- D. Rom 8:24.
- E. Rom 8:25.
- F. 1 Pet 1:3.
- G. 1 Pet 1:4.
- H. 1 Cor 15:19.
- I. Rom 12:12.
- J. Heb 6:19,20.
- K. Col 1:27.
- L. Heb 6:18.
- M. Thank God for the wonderful hope He provides through His Son!
- N. Think about the fact that God cannot lie.
 - 1. It not only gives each faithful Christian great hope, but
 - 2. It also provides great peace, encouragement, joy and stability when we think about the exceedingly great and precious promises of God (2 Pet 1:4).
 - 3. God made promises in His word and His perfect nature will not allow Him to lie.
- O. The fact that God cannot lie should create great fear in each person who has not become a Christian by being baptized into Christ and His one church!
 - 1. It should create fear in each lukewarm or unfaithful Christian.
 - 2. God has promised that He will take vengeance on each person who does not know Him and does not obey the Gospel (Rom 12:19; 2 Thess 1:7-9).
 - 3. The only way to Him is through His Son (Jn 14:6).
 - 4. If we do not believe in Jesus, we will die in our sins and will not go where He is (Jn 8:21,24).

5. There is an everlasting fire of punishment reserved for the Devil, his angels and those who choose not to follow Jesus (Mt 25:41, 46).
6. His wrath will be poured out full strength to torment forever those who reject Jesus and they will never have any rest (Rev 14:9-12).
7. Truly, it is a fearful thing to fall into the hands of the living God, who is a consuming fire (Heb 10:25-31; 12:28,29)!
8. We should not fear those who can destroy the body, but fear Him who can destroy both body and soul in Hell (Mt 10:28)!
9. We must fear God and keep His commandments (Eccl 12:13,14)!

IV. Verse three - God “manifested” that hope through preaching of His word.

A. Preaching was entrusted to faithful men like Paul (Cf. 2 Tim 1:11).

1. It is a privilege to teach this hope and the unsearchable riches of Jesus (Eph 3:8)!

B. The One who entrusted - “God our Savior.”

1. This is the first of six references to God as our Savior.
2. Eph 2:4-10.
3. Jn 3:16; 1 Jn 4:14; Heb 10:10-22.
4. Love also motivated Him to reveal to us in His word how we can be saved from sin.
5. This makes it possible for us to have great hope!

V. Verse 4 - this letter was addressed to Titus.

A. Titus was identified as “a true son in our common faith.”

1. This was Paul’s typical way of saying he converted Titus.
2. He reminded the Corinthians that he was their spiritual father because he had begotten them through the Gospel (1 Cor 4:15).
3. Please see the notes on 1 Tim 1:2.

- B. Also in verse 4- typical greeting of grace, mercy and peace.
 - 1. Please see the notes on 1 Tim 1:2 for the meaning of these beautiful words.
- C. The source - God the Father and the Lord Jesus Christ "our Savior."
 - 1. Verse 3 - God = Savior.
 - 2. Verse 4 - Lord Jesus Christ = Savior.
 - 3. Without Jesus giving His own body and blood, none of us could ever be saved from our sins (Rom 5:6-11; Heb 9:22-28)!

VI. Summary of 1:1-4 APOSTOLIC GREETINGS:

- A. Paul introduced himself as a slave of God and an apostle of Jesus Christ.
- B. He described several purposes of his apostleship:
 - 1. Create and arouse faith.
 - 2. Encourage people to acknowledge the truth that requires godliness.
 - 3. Purposes accomplished through his preaching.
 - 4. Paul mentioned the Christian's great hope of eternal life.
- C. That hope was made known through the preaching of God's word.
- D. He wished grace, mercy and peace for Titus.

II. (1:5-9) INSPIRED INSTRUCTIONS CONCERNING SETTING THINGS IN ORDER, INCLUDING APPOINTING QUALIFIED ELDERS:

- I. Verse 5 - two reasons why Paul left Titus in Crete.
 - A. First - set in order things that were lacking.
 - 1. Improvements needed to be made in the churches of Christ in Crete.
 - 2. That is still true today in every church of Christ!

3. Each faithful Gospel preacher must help the brethren make those improvements by teaching and living the truth, God's word, in love (Eph 4:15; 2 Tim 4:1,2; 2:24-26; 1 Tim 4:16).
 4. Some things that needed to be set in order in Crete included the following:
 - a. Dealing with false teachers.
 - b. Stressing the importance of sound doctrine.
 - c. Emphasizing proper conduct of Christians.
 - d. Teaching the importance of good works.
 - e. Giving instructions on things that needed to be avoided.
- B. Second - appoint elders in every city, as Paul had commanded him.
- C. God wants qualified men serving as elders in each church.
1. Faithful men should be working diligently to develop the qualifications!
 2. They should desire that good work (1 Tim 3:1).
 3. Churches should encourage faithful men to work toward that goal!
- D. There must be more than one elder in each city.
1. Paul said to appoint elders, not AN elder in every city.
 2. Apostolic practice - appoint more than one elder in every church of Christ where men met the qualifications (Acts 14:23).
- E. The subject of elders was discussed thoroughly in our study of 1 Timothy.
- F. Please refer to the notes on 1 Timothy chapter 3 for that information.
- II. Verses 6-9 - qualifications a man must meet to serve as an elder.
- A. We will only study those that are found exclusively in Titus.
1. Verse 6 - to qualify as an elder, a man must have believing children who are not accused of dissipation or insubordination.

- a. “Believing” can mean dependable or trustworthy, as seen in 1 Tim 1:12 and 1 Cor 4:2.
 - b. Some have concluded that “believing” children means the elder’s children must be loyal to or trustworthy to their father.
 - c. That does not appear to be the correct meaning of the word translated “believing” in this context.
2. “Believing” is also used to indicate a person is a Christian, as seen below.
 - a. It was used to refer to Christians of Jewish background who were with Peter at the household of Cornelius (Acts 10:45).
 - b. It describes Christians who believe and know the truth (1 Tim 4:3).
 - c. 1 Tim 4:10.
 - d. Slave masters who are Christians are described by this word in 1 Tim 6:2.
 - e. This makes it clear that “believing” can refer to the fact that a person is a Christian.
 - f. If that is the case in verse 6, then a man’s children would have to be Christians for him to qualify as an elder.
3. The context also makes it clear that the word translated “believing” refers to the fact that an elder’s children must be FAITHFUL Christians.
4. Paul said the elder’s children must not be accused of dissipation.
 - a. According to Rienecker and Rogers, the word translated “dissipation” means:
 - 1) Inability to save (money),
 - 2) One who wastes money on pleasures,
 - 3) Luxurious living and

- 4) Extravagant squandering of means (*Linguistic Key to the Greek New Testament*, Zondervan, p. 651).
 - b. This word is also used to refer to those who are drunk (Eph 5:18).
 - c. It refers to the prodigal son (Lk 15:13,14).
 - d. It is obvious that God is talking about older children in this context.
 - e. Such children are old enough to become a Christian and to be a faithful Christian!
5. The elder's children must not be accused of insubordination.
 - a. The word translated "insubordination" means undisciplined and rebellious.
 - b. It refers to those who are lawless (1 Tim 1:9).
 - c. The word is used to refer to false teachers whose mouths must be stopped (1:10).
 - d. This suggests that the elder's children must be old enough to fulfill the requirements of God's law and must be striving to do so.
6. If the elder's children are old enough to:
 - a. Waste money on pleasure and luxurious living;
 - b. Be lawless, undisciplined and rebellious;
 - c. Fulfill the requirements of God's law;
 - d. And yet, have not obeyed the Lord to become a Christian or have not striven to be a faithful one;
 - e. Then how can that man serve as a leader of God's people?
7. Conclusion: the words translated "believing children" refer to faithful Christians.

8. Thus, the qualification for an elder under consideration here is that his children must be faithful Christians.
- B. Verse 7 - a steward of God.
1. Lk 16:1-4.
 2. 1 Cor 4:2.
 3. 1 Tim 3:15.
 4. Heb 13:17.
- C. Verse 7 - not self-willed.
1. Self-willed = prideful, arrogant, stubborn, refusing to listen to others.
 2. This person puts his own will above God's and that of fellow elders or Christians.
 3. He causes strife and division among the elders and in the church.
- D. Verse 7 - not quick-tempered.
1. An elder must be temperate or self-controlled (1 Tim 3:2).
 2. Man's wrath does not produce God's righteousness (Jas 1:20)!
 3. A quick tempered shepherd will do much damage.
- E. Verse 8 - a lover of what is good.
1. The elder is to love and appreciate all things and people that are good.
 2. God emphasizes meditating upon good things (Phil 4:8).
 3. Christians are to be fruitful in every good work (Col 1:10).
 4. If God loves these kinds of things, then surely each man who serves Him and His people as an elder will love them too!
- F. Verse 8 – just.

1. Col 4:1.
2. Jas 2:1ff.
3. Mt 7:12.
4. 2 Cor 8:21.

G. Verse 8 – holy.

1. He is not contaminated by the continual practice of sin.
2. He cleanses himself from defilement of his flesh and spirit (2 Cor 7:1).
3. He knows that without holiness, it will be impossible to see the Lord (Heb 12:14).

H. Verse 9 - holding fast the faithful word.

1. He must cling with devotion and hold firmly to the word of God.
2. He must hold on tightly to the pattern of sound words (2 Tim 1:13).
3. The word of God is “faithful”, that is, it is reliable and trustworthy.
4. It is the only standard that we can trust for our salvation (Jas 1:21; Eph 1:13).
5. An elder holds fast to God’s word in several ways:
 - a. Psa 119:97; 2 Thess 2:10-12.
 - b. Psa 119:161.
 - c. 2 Tim 2:15.
 - d. 1 Tim 3:15.
 - e. Jude 3.

I. One reason an elder must hold fast to God’s word is given at the end of verse 9.

1. He must use sound doctrine to exhort/convict those who contradict.

2. "Sound" = wholesome, pure and healthy.
 3. "Doctrine" = teaching.
 4. Thus the elder must be able to use healthy, wholesome, pure teaching properly.
 5. He must be able to teach God's word skillfully (1 Tim 3:2).
 6. He has to be a diligent student of and know that word (2 Tim 2:15).
 7. Many believe doctrine is not important.
 8. That belief is unscriptural!
 9. In fact, such a belief is antisciptural!
 10. Please see the WVBS notes on 1 Tim 2:15.
- J. An elder must use the healthy teaching of God's word to "exhort" those who contradict God and His sound doctrine.
1. To exhort = urge, encourage, build faith, persuade.
 2. An elder is not going to be able to do this unless he is very skilled in the teaching of God's word!
- K. An elder must also be able to use God's word to "convict" those who contradict.
1. According to Barclay, the word translated "convict" means to, "rebuke a man in such a way that he is compelled to admit the error of his ways" (*The Letters of Timothy, Titus and Philemon*, The Westminster Press, p. 239,240).
 2. He goes on to quote others, as follows:
 - a. Demosthenes said that it describes the situation in which a man unanswerably demonstrates the truth of the things he has said.
 - b. Aristotle said that it means to prove that things cannot be otherwise than as we have stated them.

- L. The purpose of such exhorting/convicting is to patiently prompt those who contradict God to know the truth and to repent (2 Tim 2:24-26).
- III. Summary of 1:5-9 **INSPIRED INSTRUCTIONS CONCERNING SETTING THINGS IN ORDER, INCLUDING APPOINTING QUALIFIED ELDERS:**
- A. Paul gave two reasons why he left Titus in Crete:
 - 1. To set in order things that were lacking and
 - 2. To appoint qualified elders in every city.
 - B. The inspired apostle also gave some qualifications a man must meet to serve as an elder. Those qualifications fall in several broad categories:
 - 1. Character,
 - 2. Reputation,
 - 3. Godly family life, including children,
 - 4. Holding tightly to God's word and
 - 5. Ability to use that word to exhort and convict those who contradict God and His word.

III. (1:10-16) INSPIRED INSTRUCTIONS FOR DEALING WITH FALSE TEACHERS:

- I. Verse 9 - elders must exhort and convict those who contradict.
 - A. This responsibility is also given to others.
 - B. Preachers are commanded to convince, rebuke and exhort with all long-suffering and teaching (2 Tim 4:1-5).
 - C. Each Christian is to contend earnestly for the faith (Jude 3,4).
- II. Verse 10 - some characteristics of false teachers:
 - A. Insubordinate.
 - 1. Undisciplined, rebellious and lawless.
 - 2. They reject God's authority and apostolic authority.

B. Idle talkers.

1. According to Rienecker and Rogers, the word translated “idle talkers” means the following:
 - a. Worthless words,
 - b. Evil talkers and
 - c. Using impressive language with little or no solid content of truth (Op. cit., p. 652).
2. Please see the notes on 1 Tim 6:20 and 2 Tim 2:16.

C. Deceivers.

1. Such people mislead by not speaking the truth.
2. They look like ministers of righteousness even though they are not (2 Cor 11:13-15).
3. Deception and lies are tools of the Devil (Jn 8:44; 2 Cor 4:2; 11:13-15).

D. Those of the circumcision.

1. This refers to those with Jewish backgrounds (Rom 2:28,29; Phil 3:1-7).
2. They taught a person could not be saved unless they were circumcised.

III. Verse 11 - what actions must be taken against false teachers and why:

A. Mouths must be stopped.

1. According to Rienecker and Rogers, the word translated “whose mouths must be stopped” means:
 - a. To put something on the mouth,
 - b. To muzzle and
 - c. To silence.

2. Elders and other Christians MUST silence false teachers!
3. How?
4. By using the sound doctrine to exhort and convict such false teachers (:9).
5. By rebuking them sharply (:13).
6. By speaking the truth in love (Eph 4:15).
7. By not yielding submission even for one hour (Gal 2:5).
8. By marking and avoiding those who cause divisions contrary to sound doctrine (Rom 16:17,18).
9. By rejecting those who cause such divisions after the first and second warning (3:10).
10. By turning away from them (2 Tim 3:1-5).
11. But why does God require such strenuous actions?

B. False teachers “subvert whole households.”

1. According to Knight, the word translated “subvert” means to overturn, destroy or ruin (*Commentary on the Pastoral Epistles*, Eerdmans, p. 297).
2. Thus, false teachers overturn, destroy, ruin whole households or families.
3. That is a terrible thing!
4. According to 2 Tim 2:16-18, false doctrine:
 - a. Increases to more ungodliness,
 - b. Spreads like a painful, deadly cancer through the Body of Christ and
 - c. Destroys the faith of some.
5. Mt 15:7-9.

6. 2 Pet 3:16.
7. 2 Pet 3:17.
8. Mt 15:13,14.
9. 2 Jn 9-11.
10. Psa 119:104, 128.
11. Why are so many people so tolerant of false doctrine and teachers?
12. We must do what we can to silence such false teachers!

C. How do such teachers destroy families?

1. Verse 11 - teach things they ought not to teach.
2. They teach error, things contrary to sound doctrine, the Gospel (1 Tim 1:10,11).

D. What is one of the motives of some false teachers?

1. They are motivated by dishonest gain.
2. The words translated “dishonest gain” mean shameful, ugly, dishonest profit (Rienecker and Rogers, p. 652).
3. Men can receive material compensation for preaching the Gospel (1 Cor 9:3-15).
4. Some use godliness to make a dishonest profit by taking advantage of people and not teaching the truth (1 Tim 6:3-5).
5. They tickle people’s ears by telling them things people want to hear rather than what God wants them to hear (2 Tim 4:1-4).
6. Because of covetousness, they take advantage of people with deceptive words (2 Pet 2:1-3).
7. Such actions are an abomination to God!

IV. Verse 12 - Paul quoted a poet who lived in Crete to describe many of the people of Crete.

- A. Most believe this poet was Epimenides.
 - 1. He lived in Crete about 600 B.C.
- B. He described Cretans as follows:
 - 1. Liars.
 - a. God hates lying (Prov 6:17,19).
 - b. Liars will burn in the lake of fire and brimstone (Hell) (Rev 21:8).
 - 2. Evil beasts.
 - a. Their behavior was like that of wild animals rather than civilized human beings.
 - b. Apparently they lived unrestrained lives of ungodly passions.
 - 3. Lazy gluttons.
 - a. They were lazy rather than industrious and hard working.
 - b. They loved to eat too much food.
 - 4. A good description of such people is in Phil 3:19.
- V. First part of verse 13 - testimony of the Cretan poet was true.
 - A. God gave inspired instructions to Titus and all Christians on how to deal with such people, including false teachers .
 - B. We must rebuke them sharply!
 - 1. "Sharply" = severely (Rienecker and Rogers, p. 653).
 - 2. This is not a mild reprimand or rebuke!
 - 3. Paul used sharpness by the Lord's authority (2 Cor 13:10).
 - 4. Jesus spoke sharp words to religious leaders (Mt 23:13ff).
 - 5. We must use wisdom.

6. On some who apparently have honest hearts, we must have compassion (Jude 22).
 7. Others we must, “save with fear, pulling them out of the fire, hating even the garment defiled by the flesh” (Jude 23).
 8. Of course, all that we do must be done in love (1 Cor 16:14).
- C. Last half of verse 13 - one purpose in rebuking such people sharply:
1. It is so they will be sound in the faith.
 2. “Sound” = healthy, wholesome, pure.
 3. The faith = the Gospel, the New Testament (Phil 1:27; Acts 6:7).
 4. Our goal in making such rebukes is to help people be spiritually healthy by obeying the faith.
 5. Our goal is not to destroy people but to humbly and patiently encourage them to know the truth and repent.
 6. Please see the notes on 2 Tim 2:24-26.
- VI. Verse 14 - several other purposes of making such sharp rebukes:
- A. Encourage people not to pay attention to Jewish fables.
1. Fables = myths or imaginary stories that are not factual.
 2. Telling fables was a common practice among the Jews and Greeks.
 3. It probably included emphasis upon endless genealogies.
 4. Please see the notes on 1 Tim 1:4 and 1 Tim 4:7-9.
- B. Exhort people not to pay attention to commandments of men.
1. Mt 15:7-9.
 2. Col 2:4-8.
- VII. Verse 15 – it appears Paul was dealing with some arguments being made.

- A. He showed the error of those arguments.
- B. Verse 14 - some teaching Jewish fables and commandments of men.
 - 1. Some were those of the circumcision, i.e., those with a Jewish background (verse 10).
 - 2. They developed commandments of men that placed emphasis upon external cleanliness or purity while neglecting spiritual cleanliness or purity (Mk 7:5-23).
 - 3. They were binding such manmade commandments upon others.
 - 4. They were still clinging to the Old Law (Col 2:13,14).
 - 5. They were still teaching that some foods were unclean and were not to be eaten.
 - 6. They taught that some foods were clean and could be eaten without sinning.
 - 7. This was in spite of the fact that God says Christians are not to allow anyone to judge them on whether foods are ceremonially unclean (Col 2:16; Rom 14:1-4).
 - 8. God said no food is unclean under the New Testament (Rom 14:14).
 - 9. Every creature of God is good for food if it is received with thanksgiving and sanctified by the word of God and prayer (1 Tim 4:3-5).
 - 10. Jesus taught that it was no longer certain foods that contaminate a person spiritually.
 - 11. Things that come from within each of us contaminate us spiritually.
 - 12. Evil thoughts, adulteries, murders, thefts, covetousness and deceit originate in the mind of people and contaminate us spiritually (Mk 7:15-23).
- C. With those biblical facts in mind let us notice what Paul said in verse 15.
- D. He mentioned those who were pure and those who were defiled.
- E. Clearly, those who were pure were the Christians.

1. Rev 1:5.
 2. 1 Pet 1:22.
 3. Acts 22:16; Eph 5:26,27.
 4. To such faithful Christians, “all things are pure.”
 5. Under the New Testament, foods are no longer considered clean (pure) or unclean (impure) as they had been under the Old Testament.
 6. All things that God created to be eaten are pure as long as they are received with thanksgiving and sanctified by the word of God and prayer (1 Tim 4:3-5).
 7. Real purity did not depend upon such manmade commands taught by false teachers.
 8. They knew that Jesus stressed the need to keep their heart and mind pure.
 9. If we keep ourselves pure inside, we will be pure on the outside also.
 10. We must guard our heart with all diligence (Prov 4:23).
 11. We need to meditate upon the right kinds of things (Phil 4:8).
 12. As a man thinks in his heart, so is he (Prov 23:7)!
- F. Paul also mentioned those who were defiled in verse 15.
- G. Those who were defiled were those who were teaching these false doctrines.
- H. Paul also described these people as unbelieving.
1. They did not believe in and obey God and thus were dead in their sins (Eph 2:1).
 2. Their sins separated them from God (Isa 59:1,2).
 3. Even their minds and consciences were defiled.

4. To such people, nothing is pure.
5. When a person's mind is polluted with sin, nothing they think, say or do is pure.
6. No matter how many commandments of men they teach, they will still be defiled.
7. 2 Tim 3:1-8: "...resist the truth; men of corrupt minds, disapproved concerning the faith!"
8. Their mind and conscience will remain defiled until they allow it to be pierced by the sword of the Spirit, the word of God (Acts 2:37; Eph 6:17).
9. Then and only then can they know the truth, come to their senses, repent and allow themselves to be corrected (2 Tim 2:25,26).
10. For material on the conscience of man, please see the notes on 1 Tim 1:5 and 4:2,3.

VIII. Verse 16 - description of false teachers continued.

A. They profess to know God, yet in works they deny Him.

1. They are hypocrites!
2. They say one thing and do another.
3. 1 Jn 2:3,4.
4. Mt 7:21-23.
5. Jas 2:14ff.
6. Lk 6:46.

B. Abominable.

1. This is a very strong word!
2. Hypocrites are detestable and disgusting to God!

C. Disobedient.

1. Obedience is a test of our love for the Lord (Jn 14:15,21,23).
2. Disobedience shows a lack of love for the Lord.
3. Obedience is essential to a person's salvation from sin (Heb 5:9).

D. Disqualified for every good work.

1. "Disqualified" = rejected as worthless after having been tested.
2. Their attitude and actions will result in rejection by God.
3. One of the purposes of this epistle was to stress the importance of good works.
4. False teachers clearly reject such good works.
5. That is a tragedy because we will be judged by our works (Rev 20:12,13).
6. Jesus said He is coming and will bring His reward with Him to give to everyone according to his work (Rev 22:12).
7. Clearly, people who deny God by their works are abominable, are disobedient, are disqualified and will spend eternity in the flaming fires of Hell!

IX. Summary of 1:10-16 INSPIRED INSTRUCTIONS FOR DEALING WITH FALSE TEACHERS:

A. Description of false teachers:

1. Insubordinate (:10).
2. Idle talkers (:10).
3. Deceivers (:10).
4. Those of the circumcision (:10).
5. Teaching things they ought not to teach (:11).
6. Teaching these things to obtain dishonest profit (:12).
7. Turn from the truth (:14).

8. Defiled (:15).
9. Unbelieving (:15).
10. Mind and conscience defiled (:15).
11. Professing to know God but denying Him by their works (:16).
12. Abominable (:16).
13. Disobedient (:16).
14. Disqualified for every good work (:16).

B. God's directions on how to deal with false teachers:

1. Their mouths must be stopped by qualified elders and others (:11).
2. They must be rebuked sharply (:13).
3. We must not pay attention to Jewish fables or other myths (:14).
4. We must not pay attention to commandments of men who turn from the truth (:14).

C. Reasons why such strong actions must be taken:

1. Such false teachers can overturn, destroy, ruin whole families (:11).
2. We want the false teachers to be sound or spiritually healthy in the faith, that is, the Gospel (:13).

IV. (2:1-15) INSPIRED INSTRUCTIONS RELATIVE TO SOUND DOCTRINE, PROPER CONDUCT and MOTIVATION FOR SUCH GODLY CONDUCT:

A. (2:1) DUTY OF TITUS AND EACH GOSPEL PREACHER TO SPEAK SOUND DOCTRINE.

I. 1:10-16 - false teachers described and actions required against them.

A. This verse contains a sharp contrast.

- B. In contrast with the actions of false teachers, every person who teaches God's word is commanded to speak the things that are proper for sound doctrine.
- C. Thus, God commands each preacher and teacher to present healthy and wholesome teaching.
- D. 1 Pet 2:2.
- E. Heb 5:12,13.
- F. Heb 5:14.
- G. Eph 3:8; 1:3.
- H. 1 Cor 1:23-31.
- I. 2 Tim 4:2.
- J. 2 Tim 2:24,25.
- K. Acts 20:19,31.
- L. Acts 20:20.
- M. Acts 20:26,27.
- N. Mt 15:7-9; 2 Pet 3:16,17.
- O. With Scriptures like these in mind how can anyone say that doctrine is not important?

B. (2:2-10) SOUND DOCTRINE CONCERNING PROPER CONDUCT OF CERTAIN GROUPS:

1. (2:2) OLDER MEN:

- I. Sound doctrine includes teaching God's will for different age groups/categories of people.
- II. This verse contains divine instructions for older men.
- III. Older men should be taught to have several qualities:
 - A. "Sober."

1. Free from the influence of alcoholic beverages and clearheaded,
2. Under the control of reason, not passion and
3. Discipline oneself to act wisely and judiciously.

B. "Reverent."

1. Dignified and serious minded,
2. Conducts himself in an honorable and respectable manner and
3. Others will have honor and respect for him.

C. "Temperate."

1. Self-controlled, watchful, cautious, on guard.

D. Sound in several characteristics:

1. Faith.
 - a. Nourished with good doctrine carefully followed (cf. 1 Tim 4:6).
2. Love.
 - a. Supreme love for God (Mk 12:30).
 - b. Pure love for neighbor (Mk 12:31).
3. Patience.
 - a. Endurance, perseverance, steadfastness.
 - b. Active bearing up under difficult circumstances.
 - c. Developed by meeting trials with a faithful/joyful attitude (Jas 1:2-4; Rom 5:2-4).

2. (2:3,4a) OLDER WOMEN:

- I. Here is some healthy teaching for older women.

- II. They must be taught to have the following qualities and take the following actions:
- A. "Reverent in behavior."
1. Conduct suitable for a person who is holy,
 2. Holy = set apart from the continual practice of sin and dedicated to God and
 3. Cleanses self of defilement of the flesh and spirit (2 Cor 7:1).
- B. "Not slanderers."
1. "Slanderer" = *diabolos*.
 2. A form of this word is translated "the Devil!"
 3. The Devil is a liar and one who accuses Christians (Jn 8:44; Rev 12:10).
 4. A slanderer gossips, spreads rumors and falsely accuses others.
 5. Talebearing, gossip, slander wounds and destroys people.
 6. It creates destructive strife and division (Prov 11:13; 18:8; 20:19; 26:20).
 7. Slander is truly a devilish activity!
- C. "Not given to much wine."
1. Not enslaved to wine.
 2. Neither older women nor any other Christian should be enslaved or addicted to alcoholic beverages.
 3. This phrase has been abused by some to try to justify the drinking of alcoholic beverages in moderation, that is, "social drinking."
 4. Neither this verse, nor any other verse in the New Testament authorizes the drinking of alcoholic beverages in any amount!
 5. Please see the videotapes and notes on 1 Tim 3:2,3 and 8 and 1 Tim 5:23, as well as Appendix B of the 1 Timothy notes.

D. "Teachers of good things."

1. Older women should teach things God says are good in His word.
2. "Good" = morally upright and honorable.
3. Translated "honorable" in 2 Cor 8:21.
4. Women are not to teach men or have authority over them (1 Tim 2:12).
5. Women may certainly teach other women and children.
6. In the first part of verse 4 older women are told to admonish the younger women.
7. According to Knight, the word translated "admonish" is only found in this verse.
8. This word means to encourage, advise and urge (*Commentary on the Pastoral Epistles*, Eerdmans, p. 307).
9. Older women are supposed to encourage, advise and urge younger women.
10. This certainly includes the responsibility to teach them!

3. (2:4b,5) YOUNGER WOMEN:

I. Here are some of the things that God wants older women teaching younger women:

A. Love their husbands.

1. Love binds all relationships together!
2. This is especially true in the closest of human relationships.
3. 1 Cor 16:14.
4. Prov 31:10ff.
5. Eph 5:22-24.
6. Eph 5:25ff.

7. Prov 31:28.
 8. The kind of love that the husband and wife should have for each other is described beautifully in 1 Cor 13:4ff.
- B. Love their children.
1. Children are a gift and blessing from God (Psa 127:3-5)!
 2. Mothers should thank God for their children and love them dearly.
 3. They must care for their children in such a way that they call her blessed (Prov 31:28).
 4. A mother must work diligently to teach God's word to the children so the Lord builds the house through this process (Deut 6:7-9; Psa 127:1).
 5. She should lovingly support her husband in his efforts to bring up the children in the training and admonition of the Lord (Eph 6:4).
- C. "Discreet."
1. Self-controlled, serious minded, exercising good judgment.
- D. "Chaste."
1. Pure, modest and innocent.
 2. Not only dress modestly and purely (1 Tim 2:9), but
 3. Be pure and modest in thought and conduct.
 4. In a world that is filled with impurity and immodesty we need to be stressing this concept more and more with women (and men) of all ages!
- E. "Homemakers."
1. This word is made up of two Greek root words.
 2. *Oiko* - house or home and
 3. *Ourgos* – worker.

4. Thus, this word means “worker at home.”
5. This is the definition given by many Greek authorities, including W. E. Vine, J. H. Thayer, Marvin Vincent, Rienecker and Rogers, Hendriksen, Knight and others.
6. God wants younger women working primarily at home.
7. Their primary focus is to be upon God and their family.
8. That is where they can do the most good for the Lord!
9. This is certainly consistent with the beautiful description of the virtuous woman in Prov 31:10ff.

F. “Good.”

1. This means good in character and beneficial in effect.
2. They should have a good character that motivates them to do beneficial or benevolent things for their family and others.

G. “Obedient to their own husbands.”

1. 1 Cor 11:3; Eph 5:23.
2. Eph 5:22,24.
3. We dare not question God’s wisdom in this or any other matter!
4. Younger women need to be taught to obey their husband.
5. Men need to be taught several things in this respect.
6. Eph 5:25.
7. Eph 5:26,27.
8. Eph 5:28.
9. Eph 5:29.
10. When a husband loves his wife in these ways it will be much easier for her to obey him as the Lord commands!

- H. End of verse 5 - one reason older women are to teach younger women these things:
1. It is so the word of God will not be blasphemed (spoken evil against).
 2. If Christian women teach and live these things, it will bring glory to God and His wonderful word.
 3. People will see families that live holy and godly lives.
 4. They will see Christian families living together in love and harmony.
 5. People will see these good works and glorify God (Mt 5:16)!
 6. If such teaching is not done and holy lives are not lived, people will speak against God.
 7. Harm is done if the world sees Christian women not loving their husbands or children, lacking self-control, being impure and being disobedient.
 8. This brings reproach upon God and His word!
 9. This is one reason God tells older women to teach younger women these things!

4. (2:6) YOUNGER MEN:

- I. Younger men must be exhorted to be “sober minded.”
- A. This is the same word translated “discreet” in verse 5.
 - B. It means self-controlled, serious minded and exercising good judgment.
 - C. Younger men must be taught to have these characteristics.
 - D. More instructions for younger men are found in the next two verses.

5. (2:7,8) TITUS AND EACH GOSPEL PREACHER:

- I. Instructions for Titus and each Gospel preacher.
- II. These principles can certainly be applied to the life of each young man.

- III. “In all things showing yourself to be a pattern of good works.”
 - A. “Pattern” = example or model.
 - B. Each Gospel preacher must be a model, example, pattern for others.
 - C. The specific kind of pattern mentioned here is of good works.
 - D. Preachers must set the proper example in doing good works.
 - E. They must go about doing good, just as Jesus did (Acts 10:38).
 - F. They must be an example in word, conduct, love, spirit, faith and purity (1 Tim 4:12).
 - G. They must be careful to teach the truth.
 - H. They also must pay close attention to their own lives (1 Tim 4:16).
 - I. The fact that Titus and each Gospel preacher is to be a pattern or example tells us that each Christian should pay close attention to the things said in these verses.
- IV. Several things about doctrine are also mentioned in verses 7 and 8.
 - A. Preachers must show “integrity” in doctrine.
 - 1. “Integrity” = purity or soundness.
 - 2. This word means not erroneous and that which does not corrupt morals.
 - 3. Preachers must live and preach the pure word that encourages purity in its hearers.
 - B. “Reverence” in doctrine.
 - 1. “Reverence” = dignified and serious minded.
 - 2. The preacher must conduct himself in an honorable and respectable manner.
 - 3. He needs to preach/live in a way that people will honor and respect him.

- C. "Incorruptibility" in teaching.
1. "Incorruptibility" = sincerity.
 2. This word means not capable of being corrupted or decayed.
 3. It must be clear to all that the Gospel preacher is sincere.
 4. It must be obvious to all that he will never allow himself or his message to be contaminated with the doctrines, philosophies and commandments of men.
- D. "Sound speech that cannot be condemned."
1. "Speech" = words.
 2. The Gospel preacher must use healthy words in his preaching, teaching and life.
 3. He needs to use words that cannot be legitimately condemned.
 4. Eph 4:29.
 5. Col 3:8; Phil 1:10.
 6. 1 Pet 4:11.
 7. Mt 12:36,37.
- E. End of verse 8 - one reason a preacher must be a good example in good works and pay close attention to his teaching and words:
1. Those who oppose God and Christians will be ashamed because they do not have anything evil to say about Christians.
 2. Neither Gospel preachers nor any other Christian should think, say, or do anything that gives opponents of Christianity an opportunity to speak evil of the cause we love so dearly (1 Tim 5:14)!
 3. If we are busy doing good works and being careful about what we teach and say, we will not give them such an opportunity.
 4. Some will speak evil against Christianity no matter how good we are.

- 5. We cannot control such people.
- 6. A preacher must live/speak in a way that they cannot make any TRUTHFUL charges against him.

V. One more important point:

- A. God's command was originally directed to Titus.
- B. Titus was to serve as an example or pattern for other Christians!
- C. We also need to serve as an example for others!
- D. We need to pay close attention to things God says in these verses.
- E. We ought to be busy doing good works.
- F. To the extent authorized by the New Testament, we must teach others with integrity, reverence and incorruptibility.
- G. We need to use healthy, wholesome speech.
- H. We must avoid doing anything that will give opponents of Christianity a legitimate reason to speak evil against us.

6. (2:9,10) SLAVES:

- I. God's instructions to bondservants.
- II. Slavery was widespread in the Roman Empire.
- III. God gave instructions in the New Testament to both slaves and masters (cf. 1 Tim 6:1,2; Eph 6:5-9; Col 3:22-4:1).
- IV. Thankfully, slavery has been eliminated in many parts of the world.
 - A. It still exists in some places.
 - B. In such circumstances, God's instructions in these verses still apply.
- V. Notice God's instructions to slaves in these two verses.
 - A. Obedient to their master.
 - 1. Obedience is an important trait of the faithful Christian.

2. We must obey God (Jn 14:15; 15:14).
 3. We must obey the elders (Heb 13:17).
 4. God wants us to obey governmental authorities (Rom 13:1-7) and
 5. He desires that slaves obey their masters.
 6. There is one exception to the requirement to obey men.
 7. We must obey God rather than men when there is a conflict (Acts 4:19,20; 5:29)!
- B. “Well pleasing in all things.”
1. Slaves should do all things heartily, that is, with diligence and enthusiasm.
 2. They must do what they do for the Lord (Col 3:22ff; Eph 6:7,8).
 3. When slaves follow these commands from God, they will work in such a way that they will be well pleasing to their master.
- C. Not to “answer back.”
1. Slaves should not speak against or speak disrespectfully to their master.
 2. A rebellious spirit is not pleasing to God or others!
- D. Not to “pilfer.”
1. “Pilfer” = to steal or take from someone else what does not belong to you.
 2. Christians must work with their hands that which is good (Eph 4:28).
- E. “Showing all good fidelity.”
1. “Fidelity” = faithfulness, reliability, trustworthiness.
 2. God expects slaves (and all workers) to be trustworthy!
- F. Slaves are to follow these instructions so that they “adorn the doctrine of

God in all things.”

1. “Adorn” = make beautiful.
2. When slaves follow these divine instructions, they make the doctrine or teaching of God beautiful in the eyes of their masters and others.
3. In other words, when masters and others see Christian slaves working and living in this way, they will be very favorably impressed with the power of God’s word and the Christian life!

VI. These instructions can be applied very well to the employee/employer relationship.

- A. Employees should obey their employers.
- B. They should be well pleasing by doing all things heartily, as to the Lord.
- C. Employees should speak respectfully to their employers, not answering back or being rebellious.
- D. Employees should not take from employers what does not belong to them.
 1. The employer’s goods or equipment,
 2. The employer’s money or
 3. Time the employer pays for.
- E. Employees must be reliable and trustworthy.
- F. If we work in these ways, we will make the doctrine of God beautiful in the eyes of those who have honest and good hearts.
- G. God will be pleased and glorified!
- H. For additional practical applications concerning the relationship between employers and employees, please see the WVBS notes on 1 Tim 6:1,2.

VII. Summary of 2:2-10 SOUND DOCTRINE CONCERNING PROPER CONDUCT OF CERTAIN GROUPS.

- A. Healthy teaching concerning conduct of:

1. Older men,
2. Older women,
3. Younger women,
4. Younger men,
5. Titus and all Gospel preachers and
6. Slaves.

C. (2:11-14) SOUND DOCTRINE CONCERNING MOTIVATION FOR SUCH GODLY CONDUCT:

I. One of the most beautiful passages of Scripture in the Bible, because it mentions:

- A. Grace,
- B. Salvation,
- C. Hope,
- D. Final appearing of Jesus,
- E. Sacrificial death of Jesus,
- F. Redemption and
- G. Purification.

II. Verse 11 - the grace of God.

- A. "Grace" = undeserved favor.
- B. God gives us what we do not deserve.
- C. Our being saved from sin by God's grace (Eph 2:8,9).
- D. This should motivate us to love Him supremely and live the kind of life He commands.

III. The grace of God brings salvation.

- A. Through God's love, mercy and grace, He brought salvation into the world.
 - B. This refers to Jesus coming into the world.
 - C. The Father sent Jesus so the world might be saved through Him (Jn 3:17).
 - D. The Father gave His only begotten Son to make everlasting life possible to those who believe in Him (Jn 3:16).
 - E. God's grace was given to us in Christ Jesus before time began (2 Tim 1:9).
 - F. But it was revealed at the appearing of our Lord Jesus Christ when He came to this earth (2 Tim 1:10).
 - G. At that time, He abolished death and brought life and immortality to light through the Gospel (2 Tim 1:10).
 - H. Thanks be to God that He brought salvation through His beloved Son!
 - I. That salvation and all other blessings in Jesus should motivate us to deny ourselves and to live for Jesus who died for us (Mt 16:24-26; 2 Cor 5:14,15).
- IV. The grace of God appeared to all men.
- A. Through the preaching of the Gospel, God's grace is made apparent to all men.
 - B. Col 1:23; Rom 10:18.
 - C. 1 Tim 2:4; Jn 17:17.
 - D. 2 Pet 3:9; Acts 17:30.
 - E. Mt 7:13,14; 21-23.
- V. God's grace teaches us.
- A. It is only through the teaching and preaching of the Gospel that we learn of God's grace (Acts 20:24).

B. Before we study what God's grace teaches us in the next several verses, let us notice something very important that God's grace teaches us in other verses.

1. Thank God we can be saved through His love, mercy and grace (Eph 2:4-6)!
2. But we are not saved by His grace alone!
3. We must hear His word because that is how faith is created (Rom 10: 17).
4. We must believe in God and in Jesus as His Son (Heb 11:6; Jn 8:21,24).
5. We must allow our godly sorrow for our sins to motivate us to repent (2 Cor 7:10).
 - a. Repentance is a change of mind that leads to a change in behavior (Mt 21:28,29).
6. We must be willing to confess our belief in Jesus before men (Rom 10:9,10).
7. We must be baptized to receive the forgiveness of our past sins (Acts 2:38).
 - a. Baptism is a burial in water, that is, immersion, not pouring or sprinkling (Rom 6:3,4; Col 2:12,13).
 - b. When we are baptized properly, we are baptized into the death of Jesus, where His soul cleansing blood was shed (Rom 6:3,4).
 - c. Thus, in the waters of baptism, our sins are washed away in the blood of Jesus (Acts 22:16).
 - d. When we are baptized properly, God adds us to His one true church, not to any man made denomination (Acts 2:47; Eph 4:4; 1:22,23).
8. After baptism, we must remain faithful unto death if we want to receive the crown of life from Jesus (Rev 2:10).

VI. Notice what God's grace teaches us in verse 12.

A. Deny ungodliness.

1. "Deny" = to renounce, to reject, to give up, to say "no" to.
2. "Ungodliness" = wickedness.
3. Ungodliness is opposition to honoring, respecting and fearing God as He deserves.
4. Rom 1:18-32 contains a vivid description of ungodliness.
5. We must reject and say "no" to all wickedness, including everything opposed to honoring and respecting God.

B. Deny worldly lusts.

1. Worldly lusts are strong, sinful desires.
2. This includes the lust of the flesh, lust of the eyes and pride of life (1 Jn 2:15).
3. God wants us to reject, to deny, to say "no" to such sinful desires.
4. Such lusts war against our soul (1 Pet 2:11)!

C. Live "soberly."

1. Self-controlled, serious minded, exercising good judgment.
2. We must guard our mind with all diligence (Prov 4:23).
3. We need to fill our mind with things that are true, honest, just, pure, lovely, of good report, virtuous and worthy of praise (Phil 4:8).
4. We have to bring every thought into captivity unto the obedience of Christ (2 Cor 10:5).
5. We must exercise our senses with the solid food of God's word so we can tell the difference between good and evil and make good judgments (Heb 5:12-14).

D. Live "righteously."

1. "Righteously" = that which is in accordance with rule, right and justice.

2. This includes a desire and effort to live in accordance with God's word (Psa 119:172).
3. God only accepts those who fear Him and work righteousness (Acts 10:35).
4. This also includes treating all people justly, without prejudice or partiality.
5. Prejudice or partiality is a horrible sin that God hates (Jas 2:1-13)!
6. Part of living righteously is to treat others the way we want to be treated (Mt 7:12).

E. Live "godly."

1. Godliness is honor, respect and fear of God that leads to religious devotion to Him (2 Pet 1:6; 3:11).
2. 2 Pet 1:5ff.
3. 1 Tim 6:11.
4. 2 Tim 3:12.
5. Heb 12:28,29.
6. 1 Tim 4:7.
7. 1 Tim 4:6.
8. 1 Tim 4:8.
9. 1 Tim 6:6.
10. 2 Pet 2:9.

2. (2:13) OUR HOPE AND THE RETURN OF JESUS.

- I. Verse 12 – God's grace and salvation should motivate us to live in accordance with His will.
- II. Verse 13 - another motivation for denying ungodliness and worldly lusts and living soberly, righteously and godly.

- A. Our hope and the appearing of Jesus.
 - 1. The faithful Christian's hope was discussed in 1:2.
 - 2. In this verse, that hope is described as "blessed."
 - 3. "Blessed" = happy.
 - 4. Hope should fill our hearts with happiness and joy!
- B. The Christian is to be "looking for" that hope.
 - 1. "Looking" = to expect, to eagerly wait for.
 - 2. We should be eagerly waiting for the glorious appearing of Jesus.
 - 3. Phil 3:20.
- C. Hope is directly connected with that appearing of Jesus.
- D. To which appearing of Jesus does Paul refer?
- E. Jesus appeared on this earth when He became a man.
 - 1. He brought salvation to mankind (verse 11).
 - 2. He brought life and immortality to light through the Gospel (2 Tim 1:10).
 - 3. That appearing had already occurred.
 - 4. Paul was not referring to that appearing of Jesus.
 - 5. Thus, Paul was referring to the final appearing of Jesus.
- F. What about Jesus' final appearing do we eagerly wait for and draw hope from?
 - 1. Faithful Christians who are alive will meet the Lord in the air (1 Thess 4:17)!
 - 2. We should comfort each other with these words (1 Thess 4:18)!
 - 3. Faithful Christians will receive eternal rest (2 Thess 1:7).

4. Jesus will be glorified (2 Thess 1:10).
5. If we have suffered with Jesus, we will share in His glory (Rom 8:17).
6. Col 3:1-4.
7. If we have worked diligently to make our calling and election sure, an abundant entrance will be given to us into the everlasting kingdom (2 Pet 1:5-11).
8. We make our calling and election sure by giving all diligence to add the Christian attributes to our faith and by making sure that they abound in our life.
9. 2 Tim 4:6-8.
10. If we have been faithful unto death, He will give us the crown of life (Rev 2:10).
11. He will transform our lowly body that it might be conformed to His glorious body (Phil 3:21).
12. Our corruptible body will be raised as an incorruptible, spiritual one in glory, power and immortality (1 Cor 15:42-53).
13. Then death will be swallowed up in victory (1 Cor 15:54)!
14. 1 Cor 15:55-57.
15. If we are in Jesus' kingdom, He will deliver us up to the Father (1 Cor 15:23,24).
16. What great hope and joy the glorious, final appearing of Jesus gives us as faithful Christians!
17. "Christ in you, the hope of glory" (Col 1:27)!
18. If we have been justified by faith, we REJOICE in hope of the glory of God (Rom 5:1,2)!
19. "Even so, come, Lord Jesus" (Rev 22:20)!
20. 1 Cor 15:58.

- III. Paul referred to Jesus as, “our great God and Savior.”
- A. Jesus is God, that is, He is deity!
 - B. Some have objected to this understanding of this verse.
 - 1. They claim the word translated “God” refers to the Father, not to Jesus.
 - 2. They see a reference to two members of the Godhead, that is, the Father and the Son, Jesus Christ.
 - 3. The Greek grammar indicates that both the words “God” and “Savior” in this verse refer to Jesus.
 - 4. See *New Testament Commentary, I-II Timothy-Titus*, William Hendriksen, Baker Book House, p. 374,375.
 - 5. See also, *Commentary on the Pastoral Epistles*, George W. Knight, III, Eerdmans, p. 322,323.
 - C. There are several other reasons for believing that the phrase, “our great God and Savior Jesus Christ” only refers to Jesus in this verse.
 - D. First, the word translated “appearing” is the Greek word *epiphanian*.
 - 1. That word is found in five verses in addition to this one.
 - 2. 2 Thess 2:8; 1 Tim 6:14; 2 Tim 1:10; and 2 Tim 4:1,8.
 - 3. Each verse refers to one person, not two.
 - 4. That one person is the Lord Jesus Christ, not the Father!
 - 5. The phrase, “glorious appearing of our great God and Savior” is a reference to Jesus, not to the Father!
 - E. Second, a reference to the one who will be appearing is made in verse 14.
 - 1. He is the one who gave Himself for us.
 - 2. That clearly refers to Jesus, not the Father (Gal 1:4; 2:20)!
 - F. Conclusion: the phrase, “our great God and Savior” in verse 13 refers only to Jesus.

- G. Thus, Jesus is God and He is Savior!
- H. Jesus' deity is also seen in the use of the word "Savior" in this epistle.
 - 1. God is referred to as Savior in 1:3, 2:10 and 3:4.
 - 2. Jesus is also referred to as Savior in this verse, as well as in 1:4 and 3:6.
 - 3. Clearly, Jesus our Savior is deity, He is God!
- I. Some say Paul would never refer to Jesus as "our great God."
 - 1. Rom 9:5 - "over all, the eternally blessed God!"
 - 2. Phil 2:6 - "in the form of God", i.e., Jesus is the very essence or nature of God!
 - 3. Col 1:15ff:
 - a. Verse 15.
 - b. Verse 16.
 - c. Verse 17.
 - d. Verse 18.
 - e. Verse 19; and 2:9.
 - 4. Jesus, the Word, is God (Jn 1:1, 14).
 - 5. "My Lord and my God" (Jn 20:28).
- J. Jesus is God - He is deity!
- K. That should motivate us to love and serve Him with all our strength!
- L. The fact that He will appear again in glory should give us great hope.
- M. It should motivate us to live the kind of life that He commands.

3. (2:14) THE SACRIFICIAL DEATH OF JESUS.

- I. Beginning with verse 11, we have seen the following things that should motivate us:
 - A. The grace of God,
 - B. Salvation from sin,
 - C. Hope and
 - D. The appearing of Jesus Christ.
- II. Another motivation is seen in this verse - the sacrificial death of Jesus.
- III. It is heart warming to read what God says in this verse about that death!
 - A. Jesus gave Himself for us.
 - 1. He paid the ultimate price.
 - 2. Jesus did not give a substitute animal.
 - 3. He did not ask for a substitute to die for us.
 - 4. Our Savior substituted Himself for us.
 - 5. We deserve to die for our sins (Rom 6:23).
 - 6. He did not commit any sins (1 Pet 2:22; Heb 4:15).
 - 7. He loved us and gave Himself for us (Gal 2:20; Rom 5:6-8).
 - 8. He gave Himself as an offering and a sacrifice to God (Eph 5:2)!
 - 9. We have been sanctified by the offering of His own body (Heb 10:10).
 - 10. He purchased His church with His own blood (Acts 20:28).
 - 11. He bore our sins in His own body (1 Pet 2:24).
 - 12. Truly, what a friend we have in Jesus!

13. May each of us be compelled to live for Him who died for us rather than ourselves (2 Cor 5:14,15).
- B. Jesus gave Himself for us that He might redeem us from every lawless deed.
1. “Redeem” = to set free or rescue by paying the ransom price.
 2. This word was used for the purchase of a slave’s freedom by paying the requested price.
 3. God painted a beautiful picture by using this word!
 4. Rom 6:16-22.
 5. Eph 2:1.
 6. Rom 6:23.
 7. Rom 7:22-24.
 8. That redeemer was Jesus the Christ!
 9. He paid the price that was necessary to obtain our redemption.
 10. And what a price He paid for us!
 11. He gave HIS LIFE as a ransom for us (Mt 20:28)!
 12. Christians are bought with a price (1 Cor 6:20).
 13. We are redeemed by the precious blood of Christ (1 Pet 1:18,19).
 14. Thus, if we are in Christ, we have redemption through His blood (Eph 1:7).
 15. With His own blood Jesus obtained eternal redemption for us (Heb 9:12).
- C. Jesus gave Himself to “purify” us.
1. “Purify” = to cleanse, with the idea of being cleansed from sin.
 2. Only Jesus’ blood is powerful enough to cleanse our sins (Heb 9:14, 22).

3. Jesus loved the church and gave Himself for her that He might sanctify and cleanse her with the washing of water by the word (Eph 5:25,26).
 4. A person's soul is first cleansed from sin when they obey the truth, the word of God (1 Pet 1:22).
 5. That includes baptism, when a person's sins are washed away (Acts 22:16).
 6. That is when Jesus washes our sins away with His own blood (Rev 1:5).
 7. And, as we continue to walk in the light as God is in the light, the blood of His Son continues to cleanse us from all sin and unrighteousness (1 Jn 1:7-9).
 8. Of course walking in the light includes our repenting of and confessing our sins to God (Acts 8:22; 1 Jn 1:9).
 9. What a great blessing to be purified by the blood of the Lamb of God!
- D. When purified in this way, one becomes one of the Lord's "own special people!"
1. We belong to the Lord.
 2. He paid the price for us and we are His.
 3. It gives us joy to know that Jesus values each soul so much!
- E. Last part of verse 14 - Lord's own special people should be "zealous for good works."
1. "Zealous" = eager, enthusiastic.
 2. God expects us to be eager and enthusiastic to do His good works.
 3. The fact that Jesus loves us and gave Himself for us should create in us an immense love for Him.
 4. And that immense love for Him should motivate us to be eager and enthusiastic to do His good works.

5. We are created in Christ Jesus for good works (Eph 2:10).
6. God wants us to be fruitful in every good work (Col 1:10).
7. Jesus went about doing good and we should follow His example (Acts 10:38)!

IV. Summary of 2:11-14 **SOUND DOCTRINE CONCERNING MOTIVATION FOR SUCH GODLY CONDUCT.**

A. Paul gave some wonderful motivations for denying ungodliness and worldly lusts and living soberly, righteously and godly, including the following:

1. God's grace,
2. Salvation,
3. Hope and
4. The final appearing of Jesus.
5. Jesus gave Himself for us to:
 - a. Redeem us,
 - b. Purify us and
 - c. Purchase His own special people.

B. In light of these motivations we should be zealous for good works!

D. (2:15) SOUND DOCTRINE CONCERNING SOME OTHER DUTIES OF TITUS AND EACH GOSPEL PREACHER.

I. Titus (and each Gospel preacher) is commanded to do three things:

- A. Speak these things,
- B. Exhort - urge, encourage or persuade (cf. 1:9) and
- C. Rebuke - teach a person in such a way that he is compelled to admit the error of his ways.

II. "With all authority"

- A. Each Gospel preacher can speak with authority when he speaks God's word accurately.
 - B. He is speaking the commandments of almighty God (1:3; 1 Cor 14:37).
 - C. The authority is in the word of God, NOT the preacher!
- III. Furthermore, Titus was not to allow anyone to despise him.
- A. A preacher should live and teach in such a way that people will not ignore or disregard what he has to say.
 - B. He should be an example (1 Tim 4:12).
 - C. He must take heed to himself and the doctrine (1 Tim 4:16).
 - D. He has to reprove, rebuke and exhort with all longsuffering and doctrine (2 Tim 4:2).
 - E. He cannot be ashamed of the Gospel because it is God's power to save (Rom 1:16).
- V. **(3:1-11) REMINDING CHRISTIANS OF THE IMPORTANCE OF GOOD WORKS, THINGS TO AVOID and SALVATION BY GOD'S LOVE, MERCY and GRACE.**
- A. **(3:1,2) REMINDING CHRISTIANS OF THE IMPORTANCE OF GOOD WORKS.**
- I. Paul told Titus (and each Gospel preacher) to remind Christians of a serious responsibility.
- A. We must be subject to, submit to, obey rulers and authorities.
 - B. This is one of many verses that make it clear that Christians are to be law abiding citizens.
 - C. The Roman government was very wicked when God moved Paul to reveal these words!
 - D. The fact that governments are wicked does not give us an excuse to disobey the law.
 - E. If we resist rulers we resist God and bring judgment upon ourselves (Rom 13:1ff).

- F. We are to submit to every ordinance of man for the Lord's sake (1 Pet 2:13).
 - G. God's purpose for government is to reward good and punish evil (1 Pet 2:14; Rom 13:3,4).
 - H. Our responsibility includes paying taxes (Mt 22:21; Rom 13:7).
 - I. The Christian is released from the responsibility to obey rulers only when rulers tell Christians to do those things that are contrary to God's word (Acts 4:19,20; 5:29).
- II. Preachers - remind Christians to, "be ready for every good work."
- A. "Ready" = prepared and willing.
 - B. We need to be prepared and willing to do every good work we possibly can.
 - C. We must be ready to give a defense to everyone who asks us a reason for our hope (1 Pet 3:15).
 - D. Paul was ready to die at Jerusalem for the name of the Lord Jesus (Acts 21:13).
 - E. We need to cleanse ourselves of iniquity and be prepared for every good work (2 Tim 2:21).
 - F. 2:7.
 - G. 2:14.
 - H. This verse.
 - I. How can we prepare ourselves to be ready for every good work?
 - J. 2 Tim 3:16,17.
- III. Verse 2 - four more things Gospel preachers should remind Christians about:
- A. Speak evil of no one.
 - 1. "Speak evil of no one" = avoid slandering and treating people with contempt.

2. Slander = gossip, spreading rumors and making false accusations.
3. The motivation of the slanderer is to wound and destroy people.
4. Eph 4:29.
5. Eph 4:31.
6. Col 4:6.
7. 1 Cor 13:4-7.
8. Rom 12:14.
9. Rom 12:17,21.
10. Rom 12:19.
11. We still must obey God's command to stop the mouths of false teachers, mark, avoid and turn away from them if they refuse to repent of their false teaching.
12. Remember our comments on 1:11.
13. Our purpose in obeying such commands is to encourage the false teacher to repent and to warn others if he will not.

B. Be peaceable.

1. "Peaceable" = not fighting, quarrelsome or contentious.
2. Isa 9:6.
3. Mt 5:9.
4. Rom 14:19.
5. Rom 12:18.

C. Be gentle.

1. "Gentle" = kind, gracious and forbearing.
2. The meaning of this word is shown beautifully in some of the other verses where it is found, such as the following:

- a. Col 3:13 - translated "BEARING WITH ONE ANOTHER" and is found with the following words, "forgiving one another, if anyone has a complaint against another, even as Christ forgave you, so you must also do."
 - b. 2 Cor 10:1 - translated "GENTLENESS" (of Christ).
 - c. Acts 24:4 - translated "COURTESY."
 - d. 1 Thess 2:7 - "But we were GENTLE among you, just as a nursing mother cherishes her own children."
 - e. Jas 3:17 - The wisdom that is from above is, "first pure, then peaceable, GENTLE, willing to yield, full of mercy and good fruits, without partiality and without partiality."
3. So when God tells us to be gentle, we are to be kind, gracious, forbearing and courteous to others.

D. Show all humility to all men.

1. "Humility" = meekness, that is, strength under control.
2. "Humility" = mildness and being considerate.
3. God expects us to be meek, mild and considerate to all people.
4. We are to treat them the way we want to be treated (Mt 7:12).
5. This attitude is based upon genuine humility, not pride and arrogance.
6. Jesus was meek and lowly in heart (Mt 11:28ff).
7. But He was not spiritually weak!
8. A meek person will humbly and patiently correct those who contradict (2 Tim 2:24-26).
9. He will confront those in sin with a gentle and meek spirit (Gal 6:1).
10. His purpose in correcting and confronting such people is to convince them to repent and be restored to faithfulness to God (2 Tim 2:24-26; Gal 6:1).

11. Such a humble attitude is not developed easily!
12. It must be pursued diligently (1 Tim 6:11).
13. It is something we must add to our life (Col 3:12).
14. It is a part of the fruit of the spirit that we must strive to bear by engrafting the powerful sword of the Spirit, the word of God, in our heart and meditating upon that word day and night (Gal 5:22ff; Jas 1:21; Eph 6:17; Psa 1:1,2).

IV. Summary of 3:1,2 **REMINDING CHRISTIANS OF THE IMPORTANCE OF GOOD WORKS.**

A. Remind Christians of certain responsibilities, including the following:

1. Submitting to rulers,
2. Being prepared and willing to do every good work,
3. Avoiding speaking evil of anyone,
4. Being peaceable,
5. Being gentle and
6. Showing all meekness, mildness and considerateness to all men.

B. (3:3-7) MORE MOTIVES FOR DOING SUCH GOOD WORKS.

- I. 2:11-14 - many motives for denying ungodliness and worldly lusts and living soberly, righteously and godly.
- II. These verses - other motives for doing the good works that God commands.

1. (3:3) REMEMBERING OUR PAST LIFE.

- I. Verse 2 ended by exhorting Christians to show all humility to all men.
 - A. In this verse one reason is given why we should behave in that way.
 - B. Before our conversion to Christ, we were guilty of some wicked behaviors.
 - C. The kindness, love and grace of God, along with His powerful Gospel, changed us.

- D. If we treat sinners with meekness, they may also allow God's kindness, love, grace and Gospel to change them!
 - E. We may be the only Bible that they ever read.
 - F. If we show them meekness they may want to investigate the Gospel of Christ!
- II. Paul used several words/phrases to describe himself and most people before conversion.
- A. It is sobering and humbling to notice God's description of us before we obeyed Him.
 - B. Please consider several other passages where God gives such descriptions.
 - C. Romans 6:17-23:
 - 1. Slaves of sin (:17,20),
 - 2. Using the members of our body as slaves of uncleanness, lawlessness and more lawlessness (:19),
 - 3. Void of righteousness (:20),
 - 4. Doing things that brought shame (:21) and
 - 5. Doing things that lead to spiritual death which we would have earned if we continued in them (:21,23).
 - D. Eph 2:1ff and 5:8:
 - 1. Verses 1,5,
 - 2. Verse 2,
 - 3. Verse 3,
 - 4. Verse 3,
 - 5. Verse 12,
 - 6. Verses 12,19,

- 7. Verse 12,
 - 8. Verse 12,
 - 9. Verses 13,17,
 - 10. Verse 8.
- E. Thanks be to God that through His love, mercy and grace, we can obey from the heart the doctrine of Christ, including immersion in water for the forgiveness of sins, and thus be set free from our sins and become slaves of righteousness (Rom 6:17,18)!
 - F. However, we should remember these vivid descriptions of people before conversion as we study what Paul said in Titus 3:3.
- III. First, before conversion, we were foolish.
- A. "Foolish" = without spiritual understanding.
 - B. This was because of choices that we made.
 - C. We chose to ignore the evidence for the existence, eternal power and deity of God that He has made obvious in the universe (Psa 14:1; Rom 1:18ff).
 - D. We chose not to glorify and thank God.
 - E. As a result we became futile in our thoughts, our foolish hearts were darkened and we became fools (Rom 1:21,22).
 - F. We chose to ignore and disobey God's will revealed in the Bible (Hos 4:1-6).
 - G. We allowed our understanding to be darkened and we chose to be spiritually ignorant because of the blindness of our heart (Eph 4:18).
 - H. God says we were without excuse (Rom 1:20)!
 - I. And God says such lack of spiritual understanding is foolish!
- IV. Disobedient.
- A. Disobedient to God,

- B. Disobedient to rulers and authorities (3:1) and
 - C. Disobedient to parents (Rom 1:30).
- V. Deceived.
- A. We allowed ourselves to be misled by Satan and his followers (Rev 12:9; 1 Pet 2:25).
 - B. Evil men deceive others and allow themselves to be deceived (2 Tim 3:13).
 - C. Deceit and lies are tools of the Devil (2 Cor 11:3, 13-15; 1 Pet 5:8).
- VI. Serving various lusts and pleasures.
- A. "Serving" = to be in slavery to.
 - B. "Lusts" = strong desires, longings or cravings - usually refer to sinful desires.
 - C. "Pleasures" = sinful passions.
 - D. Jesus used this word to refer to the pleasures of life that can choke out God's word (Lk 8:14).
 - E. Putting all these words together, before conversion, we allowed ourselves to be in slavery to sinful desires and passions.
 - F. This is a choice we made.
 - G. No one forced us to do these sinful things!
 - H. That fact is made clear in Rom 6:16 and similar verses.
 - I. God says, "...to whom YOU PRESENT YOURSELVES slaves to obey..."
 - J. We really only have two choices.
 - K. We can choose to be slaves of sin (Satan) or of obedience (God).
 - L. If we choose to be a slave to sin, the result will be spiritual death.
 - M. If we choose to be a slave of obedience, the result will be righteousness or justification.

VII. Living in malice and envy.

- A. "Malice" = wickedness, evil disposition of mind, an intense desire to do evil to others.
- B. This is a trait of those who will not retain God in their knowledge (Rom 1:28,29).
- C. It is a behavior we should put off after our conversion to Jesus (Eph 4:31; Col 3:8).
- D. Envy = when we hate to see or think about the prosperity or success of another person.
- E. Envy is a work of the flesh that will keep us out of Heaven (Gal 5:19ff).
- F. It is the rottenness of the bones (Prov 14:30)!

VIII. Hateful and hating one another.

- A. "Hateful" can also be translated "hated."
- B. Anyone who lives this way would certainly have some people who hated them!
- C. In addition, people who think and act like this will be filled with hate for others.
- D. What a sad and disgusting picture of each person who chooses to live in rebellion to God!
- E. Notice that Paul said he and others WERE once like this (IN THE PAST).
- F. Something happened to motivate Paul and others to change.
- G. We will discuss that more in the next several verses.

IX. Summary of 3:3 REMEMBERING OUR PAST LIFE.

- A. Paul described his life and that of others before conversion to Christ.
- B. That description included the following words:
 - 1. Foolish,

2. Disobedient,
3. Deceived,
4. Serving various lusts and pleasures,
5. Living in malice and envy and
6. Being hated and hating one another.

2. (3:4-7) REMEMBERING OUR SALVATION BY GOD'S MATCHLESS LOVE, MERCY and GRACE AND REMEMBERING OUR GLORIOUS INHERITANCE AND HOPE.

- I. In spite of our sinful life before conversion, we can still be saved from our sins!
 - A. This was made possible by "God our Savior" (verse 4).
 - B. We will notice several things that are absolutely essential for any person to be saved.
- II. First, no one could be saved without the kindness of God (verse 4).
 - A. The exceeding riches of God's grace was shown in His KINDNESS toward us in Christ Jesus (Eph 2:7).
 - B. "Kindness" also means goodness.
 - C. The riches of God's goodness toward us should lead us to repent (Rom 2:4).
 - D. And we ought to thank God daily for His kindness and goodness toward us!
 - E. Remember - if we choose not to remain in God's goodness, we will experience His severity when He cuts us off (Rom 11:22)!
- III. Second, no one could be saved without the love of God our Savior toward man (verse 4).
 - A. The magnificent love of God is one of the richest themes in the Bible!
 - B. Jn 3:16.

- C. 1 Jn 4:9.
 - D. 1 Jn 4:10.
 - E. 1 Jn 3:16.
 - F. “We love Him because He first loved us” (1 Jn 4:19)!
 - G. We ought to allow that love of Christ to motivate us to live for Him who died for us and not for ourselves (2 Cor 5:14,15)!
 - H. Remember - Jesus loved ME and gave Himself for ME and because of that love, I will crucify myself and allow Jesus to live in me (Gal 2:20)!
- IV. Third, Paul said that the kindness and love of God our Savior “appeared.”
- A. This is a clear reference to the time that Jesus came to this earth.
 - B. That was a wonderful expression of God's grace (2 Tim 1:9,10).
 - C. It was also a magnificent display of His kindness and love!
- V. Fourth, no one can be saved by, “works of righteousness which we have done” (verse 5).
- A. No one can earn his salvation because of the number or kind of works he has done.
 - B. The source of our salvation is not the meritorious works that we have done (Eph 2:8,9).
 - C. To earn or merit our salvation, we would have to live perfectly.
 - D. If we could do that, we could boast that God owed us our salvation as a debt because we earned it (Eph 2:9; Rom 4:4).
 - E. But we all sin, so we are not perfect and cannot earn our salvation (Rom 3:23).
 - F. Thus, salvation is God's gift (Eph 2:8).
 - G. Some mistakenly teach that man is saved by God's grace ALONE or by faith ALONE.
 - H. Truly, we are saved by grace through faith (Eph 2:8).

- I. Challenge - identify one passage of Scripture where God says that man is saved by grace ALONE or faith ALONE.
- J. There is no such passage!
- K. Jas 2:24.
 - 1. Jas 2:19.
 - 2. Jas 2:17,20,26.
 - 3. Surely we know that no one can be saved by a dead faith!
 - 4. Jas 2:22.
 - 5. Jas 2:14, 21-24.
 - 6. Gal 5:6.
- L. If man were saved by God's grace alone, then all would be saved because it would all be up to God.
- M. And God wants all to be saved (1 Tim 2:4).
- N. However, all of mankind will NOT be saved (2 Thess 1:7-9).
- O. In fact, FEW will enter through the narrow gate and walk in the difficult way that leads to eternal life (Mt 7:13-23).
- P. Thus, although no man can earn his salvation by meritorious works, there are some actions that man must take to receive the blessed gift of salvation from sin.
- Q. We will be discussing those actions as we study this verse.
- VI. Fifth, it is according to God's mercy that we are saved from our sins (verse 5).
 - A. Mercy is the compassion, lovingkindness and pity of God shown in His long suffering and forbearance with us.
 - B. If God were not rich in mercy, no one could be saved (Eph 2:4).
 - C. We ought to thank the Lord for His compassion and mercy (Jas 5:11)!

- D. Through His mercy, He has begotten us again unto a living hope (1 Pet 1:3)!
 - E. May we glorify God for His mercy (Rom 15:9)!
- VII. Sixth, God saves us, “through the washing of regeneration” (verse 5).
- A. “Regeneration” = a beginning again, a new birth.
 - B. This clearly refers to the new birth that Jesus mentioned (Jn 3:3-5).
 - C. Jesus said a person must be born of water and spirit to enter the Kingdom of Heaven.
 - D. The WATER in Jn 3:5 and the WASHING in Titus 3:5 refer to baptism in water.
 - E. Why is this obvious?
 - F. According to J. H. Thayer, the word translated “washing” means, “a bathing, bath, i.e., the act of bathing; used in the New Testament and in eccles. writ. of baptism” *The New Thayer’s Greek-English Lexicon*, p. 382.
 - G. The fact that this word refers to water baptism is seen in other passages of Scripture.
 - H. Eph 5:25-27.
 - 1. Jesus loved the church and gave Himself for her.
 - 2. He did that to CLEANSE her through the WASHING OF WATER by the word.
 - 3. This refers to baptism in water, by which a person is cleansed of his sins so God can add him to Christ’s church (Acts 2:38,41,47).
 - I. A form of the word translated “washing” is also found in Acts 22:16.
 - 1. Ananias told Saul to arise and be baptized.
 - 2. When Saul did that, Ananias promised his sins would be WASHED away!
 - 3. So when a person is baptized Scripturally in water, their past sins are washed away!

- J. Another form of the word translated “washing” is found in Rev 1:5.
1. Jesus loved us and WASHED us from our sins in His own blood.
 2. But when does a person have their sins washed by the blood of Jesus?
 3. As we just saw, it is at the point of being baptized in water!
 4. When we are baptized into Christ, we are baptized into His DEATH, where His soul cleansing blood was shed (Rom 6:3,4)!
 5. Thus, our baptism into Christ is when we first receive the benefits of Jesus’ blood!
- K. A form of the word translated “washing” is also found in Heb 10:22.
1. Christians have hearts that are sprinkled from an evil conscience.
 2. In the very next phrase, Christians are those whose bodies were “WASHED” with pure water!
 3. Baptism in water has something to do with a clean conscience!
- L. It is clear that the washing of regeneration refers to baptism in water.
- M. But God says in this verse that, “He SAVED us through the washing of regeneration.”
- N. Therefore, God saves people through baptism in water!
- O. That is exactly what God says in 1 Pet 3:20, 21!
1. Religious leaders say baptism does NOT save us.
 2. GOD tells us in 1 Pet 3:20,21 that baptism in water DOES save us.
 3. Are we going to believe and obey God or religious leaders?
 4. Verse 21 - a good conscience toward God comes through baptism!
 5. We saw that in Heb 10:22.
 6. But what is there about baptism in water that gives us a clean conscience?

7. In baptism our sins are washed away by the blood of Jesus.
 8. And since our sins are washed away, we have a clean conscience before God!
- P. Close connection between baptism and being saved in other passages of Scripture:
1. Acts 2:38 - repent and be baptized for the remission of sins
 2. Rom 6:3,4 and Gal 3:27 - baptized INTO CHRIST.
 - a. What does that have to do with salvation or forgiveness of sins?
 - b. Eph 1:3.
 - c. 2 Tim 2:10.
 - d. Eph 1:7.
 - e. And the only way to be placed in Christ where salvation, redemption, forgiveness and all other spiritual blessings are located is to be baptized into Him!
 3. Col 2:12,13:
 - a. We are buried with Christ in baptism.
 - b. Baptism is a burial in water, an immersion, not sprinkling or pouring!
 - c. We go down into the water spiritually dead (Eph 2:1; Col 2:13).
 - d. We are raised with Christ in baptism (Col 2:12).
 - e. We are made alive together with Christ in baptism (:13).
 - f. God forgives our past trespasses when we are baptized in His way (:13).
 - g. Some claim that baptism is not essential to salvation because it is a work and they say all works are excluded from salvation.

- h. Look closely at Col 2:12 to see who does the work in baptism.
 - i. It is not the person being baptized!
 - j. The one being baptized just shows his faith by being baptized (:12).
 - k. The one who does the work in baptism is GOD (verse 12)!
 - l. He raises us from spiritual death to spiritual life in baptism!
- 4. Mk 16:16 - "He who believes and is baptized shall be saved."
- Q. God makes it crystal clear that baptism is essential to our salvation.
- R. God also makes it clear that there are some things a person must do before he can be immersed in water to receive the forgiveness of sins.
 - 1. Acts 18:8; Rom 10:17.
 - 2. Heb 11:6; Mk 16:16.
 - 3. 2 Cor 7:10; Acts 2:38.
 - 4. Rom 10:9,10; Acts 8:36,37.
 - 5. When we have done all these things, we have not earned our salvation.
 - 6. We have merely expressed our faith in and love for the Lord by obeying His commands (Jn 14:15; Gal 5:6).
 - 7. Lk 17:10.
- S. Baptism in water, the washing of regeneration, is where a person is born anew spiritually!
- T. The word translated "regeneration" means a beginning again, a new birth.
- U. We also saw that in our study of Col 2:12,13.
- V. Jesus made that point in Jn 3:5 where He said we must be born of water.

- W. But we also see the connection between water baptism and the new birth in other passages of Scripture.
 - X. Rom 6:4.
 - Y. 2 Cor 5:17.
 - Z. Gal 3:26,27.
- VIII. Closely connected with this washing of regeneration in verse 5 is the “renewing of the Holy Spirit.”
- A. “Renewing” = to make new.
 - 1. A form of this word is used to refer to the new man after conversion to Christ.
 - 2. 2 Cor 5:17 and Eph 4:24.
 - 3. This word appears to refer to the new birth, being born again spiritually.
 - B. According to the Greek grammar, the agent whom God employs to create this new birth is the Holy Spirit.
 - C. But what is the Holy Spirit’s part in “the renewing of the Holy Spirit”, the new birth?
 - D. What does God say in the Scriptures (Rom 4:3)?
 - E. Jesus promised that He would send the Holy Spirit to His apostles (Jn 15:26).
 - F. He referred to the Holy Spirit as the Spirit of Truth (Jn 15:26).
 - G. The truth is the word of God (Jn 17:17).
 - H. Thus, there is a direct connection between the Holy Spirit and the truth, God’s word.
 - I. The Holy Spirit is not the word of God and the word of God is not the Holy Spirit.
 - J. However, there is a close connection between the Holy Spirit and God’s word.

- K. Jesus promised that the Holy Spirit would guide His apostles into all truth (Jn 16:13).
- L. They spoke as they were moved by the Holy Spirit (2 Pet 1:20,21).
- M. Look more closely at the connection between the Holy Spirit and the word of God:
 - 1. The sword of the Spirit is the word of God (Eph 6:17).
 - 2. A sword is an instrument used by someone to cut.
 - 3. The Holy Spirit uses the word of God as His instrument to cut the hearts of people.
 - 4. He did that on the day of Pentecost (Acts 2).
 - 5. There is no doubt that the Holy Spirit worked miraculously on that day.
 - 6. He enabled the apostles to speak in languages they never learned before (verses 1-4).
 - 7. He enabled the apostles to give inspired interpretations of Old Testament prophecies (verses 16-21; 24-28).
 - 8. But how did He convince the people in that crowd to change their minds so they could be renewed, born again?
 - 9. The Holy Spirit moved Peter to speak WORDS to the crowd that day (Acts 2:14).
 - 10. When some heard those words, they were pricked in their heart (verse 37).
 - 11. They asked Peter and the other apostles what they needed to do (verse 37).
 - 12. Peter told them they needed to repent and be baptized to receive the remission of sins (verse 38).
 - 13. 3,000 souls did just that, were saved, and the Lord added them to His one true church (verses 41 and 47)!
 - 14. The Holy Spirit worked on the hearts of those people.

15. But, did He do it in a strange, direct, mysterious, miraculous way as is claimed by so many today?
 16. No!
 17. He used His instrument, the sword of the Spirit, God's word to pierce their hearts!
 18. That is the same way He pierces hearts today!
- N. What does that have to do with the renewing of the Holy Spirit, being born again?
- O. Please notice the connection between the word of God, the sword of the Spirit and being born again in the following passages:
1. 1 Cor 4:15.
 - a. Paul said he had begotten those in Corinth through the Gospel.
 - b. "Begotten" is a form of the word translated "born" in the phrase "born again" in Jn 3:3!
 - c. So, those in Corinth were born spiritually through the Gospel (the sword of the Spirit)!
 2. Jas 1:18.
 - a. God gave spiritual birth to those to whom James wrote.
 - b. How?
 - c. Through "the word of truth" (the sword of the Spirit, God's word)!
 - d. Thus, those people were born again, renewed through the word of truth.
 3. 1 Pet 1:23.
 - a. Peter said those to whom he wrote had been born again.
 - b. How did that new birth take place?

- c. It was not of or by corruptible seed!
 - d. Instead, it was by the incorruptible seed, the word of God (the sword of the Spirit) which lives and abides forever!
- P. Conclusions regarding the phrase, “renewing of the Holy Spirit” in Titus 3:5:
 - 1. The renewing of the Holy Spirit refers to the new birth, being born again spiritually.
 - 2. That new birth is produced by the Holy Spirit.
 - 3. He produces that new birth through His instrument, the sword of the Spirit, the word of God.
 - 4. Each of us is free to believe and obey the word of God or reject it.
 - 5. If we choose to obey what God said through the Holy Spirit in the New Testament, we will be born again, renewed by the Holy Spirit.
 - 6. One of the things we need to do to be born again is to be baptized, immersed in water.
 - 7. When we do that we are saved through the washing of regeneration and renewing of the Holy Spirit!
- IX. In verse 6 Paul said God had poured out something on “us” abundantly.
 - A. God did that through Jesus Christ our Savior.
 - B. Many believe that which was poured out was the Holy Spirit, referring back to the last two words of verse 5.
 - C. That is one of two possibilities.
 - D. The other possibility is that what was poured out was salvation through the washing of regeneration and renewing of the Holy Spirit.
 - E. Since many take the approach that the Holy Spirit was what was poured out, we will examine that possibility first.
 - F. Then we will analyze the second possibility that what was poured out was the blessing of salvation through water baptism and the new birth experienced in the waters of baptism.

- X. The Holy Spirit being “poured out” is an important idea that deserves our careful attention.
- A. It appears that in the New Testament the Holy Spirit being “poured out” refers only to the baptism with the Holy Spirit that was limited to the first century when miracles were being worked.
 - B. Please consider several facts which point to that conclusion.
 - C. God prophesied through Joel that He would pour out His Spirit on all flesh (Joel 2:28ff).
 - 1. It is clear that God did not mean for us to take the words “all flesh” literally.
 - 2. “All flesh” literally would include humans, animals, fish and birds (1 Cor 15:39).
 - 3. Surely God was not predicting that He would pour out His Spirit on animals, fish and birds!
 - 4. Clearly, there are some restrictions on the words “all flesh.”
 - 5. God was not predicting that He would pour out His Spirit on wicked people.
 - 6. To understand what God meant by “all flesh”, we must remember a key point.
 - 7. Mankind was referred to as belonging to one of two groups.
 - 8. They were either Jews or Greeks (who were also referred to as Gentiles).
 - 9. See Rom 1:16 and Gal 3:28.
 - 10. Logical conclusion: when God predicted He would pour out His Spirit on all flesh, He meant that He would pour His Spirit out on Jews and Gentiles.
 - D. Joel said the result of this outpouring would be that certain people would work signs and wonders, including prophesying (Joel 2:28-30).
 - E. “Poured out” is found together with a reference to the Holy Spirit in only two other passages in the New Testament.

F. Acts chapter 2.

1. In verse 16 Peter said what happened on that day of Pentecost was a fulfillment of what Joel prophesied.
2. (Acts 2:1-4) The pouring out of the Holy Spirit referred to the baptism with the Holy Spirit that the apostles of Christ received.
3. (Acts 2:5-11) As a result, the apostles were able to speak in languages they never learned before.
4. (Jn 16:13; Acts 1:8) The special purpose of that baptism with the Holy Spirit was so the apostles could serve as inspired witnesses of Christ in revealing the truth.
5. (Mk 16:20; Heb 2:2-4) It confirmed that these men were speaking God's word by His authority and power.
6. This was proof that Christianity was approved by God.
7. Thus, the apostles were speaking an authoritative message that needed to be believed and obeyed by all!
8. In verse 33 Peter said that Jesus was the one who poured out the Holy Spirit.
9. (Mt 3:11) Jesus was the only one who could administer baptism with the Holy Spirit.

G. The word translated "poured out" in connection with the Holy Spirit is also found in Acts 10:45.

1. The pouring out of the Holy Spirit referred to the baptism with the Holy Spirit that the Gentile Cornelius and his household received.
2. As a result Cornelius and his household spoke in languages they had never learned before (Acts 10:46).
3. The special purpose of this baptism with the Holy Spirit was to show that God had approved the Gentiles to receive the message of salvation (Acts 11:15-18; 15:7-9).
4. It showed that the Gentiles were to be received into Christianity upon the same conditions as those with a Jewish background, that is, faithful and loving obedience to the Gospel (Acts 15:8,9).

- 5. God made no distinction between the Gentiles and the Jews (Acts 15:9).
- 6. Thus, the Gentiles were not inferior to the Jews as far as God was concerned.
- H. Thus God had poured out His Spirit on the Jews, represented by the apostles of Christ, when He baptized them in the Holy Spirit in Acts Chapter 2.
- I. And He poured out His Spirit on the Gentiles, represented by Cornelius and his household, when He baptized them with the Holy Spirit in Acts Chapter 10.
- J. With those two occurrences of baptism with the Holy Spirit, God had poured out His Spirit upon “all flesh”, that is the Jews and the Gentiles.
- K. That fulfilled the prophecy of Joel 2:28ff completely.
- L. There is no other record of a baptism with the Holy Spirit in the New Testament.
- M. Furthermore, by the time God revealed the book of Ephesians, He said there is only one baptism that is acceptable to Him (Eph 4:4).
- N. That one baptism is immersion in water for the forgiveness of sins as we saw previously.
- O. Since the only baptism acceptable to God today is immersion in water for the forgiveness of sins, there is no baptism with the Holy Spirit today!
- P. Baptism with the Holy Spirit never saved any person from their sins.
 - 1. In Titus 3:5 Paul said those to whom he wrote were saved by the washing of regeneration, that is, baptism in water, NOT by baptism with the Holy Spirit.
 - 2. The same was true of Cornelius and his household in Acts Chapter 10.
 - 3. (Acts 10:5,6) The angel told Cornelius to send for Peter, who would tell him what he “must do.”
 - 4. (Acts 10:22) Peter was sent to Cornelius to speak words to him.

5. (Acts 10:32,33) He went to Cornelius to tell him, “all the things commanded you by God.”
 6. (Acts 11:13,14) The angel told Cornelius that Peter would, “tell you words by which you and all your household will be SAVED.”
 7. (Acts 10:44-46) Cornelius and his household were baptized with the Holy Spirit.
 8. AFTER that happened, Peter told them what they MUST DO to be saved.
 9. What did Peter tell Cornelius and his household to do to be saved AFTER they had been baptized with the Holy Spirit?
 10. (Acts 10:47,48) He COMMANDED them to be baptized in WATER!
 11. Thus, Cornelius and his household were not saved by baptism with the Holy Spirit.
 12. Instead, the words that Peter spoke to them telling them what they must do to be saved were to be baptized in water!
 13. That is entirely consistent with the Scriptures we studied earlier showing that the one baptism is immersion in water for the forgiveness of our past sins!
- Q. As prophesied in 1 Cor 13:8-10, God did away with the miraculous gifts of the Holy Spirit when He completed the revelation and confirmation of the New Testament near the end of the first century.
- R. Thus, miracles are not being worked today!
- S. Please see the WVBS course on Denominational Doctrines for further verification of those facts.
- T. Finally, in Titus 3:6, Paul identified those upon whom something had been poured out as “us.”
1. As far as what God has revealed in the Bible, neither Paul nor Titus were baptized with the Holy Spirit on the day of Pentecost recorded in Acts 2 or with Cornelius and his household recorded in Acts 10.
 2. Then how could Paul say that God had poured out His Spirit on “us?”

3. Paul was a Jew before he obeyed the Lord to become a Christian (Phil 3:3-6).
 4. Titus was a Greek, that is, a Gentile (Gal 2:3).
 5. Since God had poured out His Spirit on those of Jewish descent (which Paul was before conversion) and upon those of Gentile descent (which Titus was before conversion), then it could be said that He poured out His Spirit on “us” representatively.
- U. If that which Paul said in Titus 3:6 was poured out was indeed the Holy Spirit, this appears to be the best explanation of what was meant.
- XI. The other possibility is that what was poured out was the blessing of salvation through or by means of the washing of regeneration and renewing of the Holy Spirit.
- A. This appears to be a better understanding of what God meant in verse 6.
 - B. This explanation seems to fit the context better.
 - C. Verses 4 and 5 - God talked about His kindness, love and mercy.
 - D. Verse 5 - Because of those divine attributes, we can be saved from our sins.
 - E. Verse 5 - We can be saved through water baptism and the new birth experienced in the waters of baptism.
 - F. Verse 6 - God poured out that blessing of salvation through Jesus Christ.
 - G. Verse 6 - In talking about that blessing of salvation, God refers to Jesus as our SAVIOR.
 - H. This reinforces the fact that what was poured out was the blessing of salvation.
 - I. The context continues through verse 7.
 - J. We will study that verse in more detail later.
 - K. But in verse 7 we see more words associated with salvation.
 - L. For example, the words “justified”, “grace” and “heirs” are all related to the salvation that Jesus made possible.

- M. Thus, beginning with verse 4 and continuing through verse 7, God is talking about salvation.
- N. Therefore, the understanding that what was poured out (verse 6) was the blessing of salvation by water baptism and the new birth fits the context very well.
- O. In fact, it does not seem reasonable and logical that in the middle of this context (verse 6), God would insert a comment about the baptism with the Holy Spirit that never saved anyone from their sins.
- P. Some might object that in some versions of the Bible verse six begins with the word “whom” and that must be a reference to a person like the Holy Spirit rather than a thing, like the blessing of salvation.
1. The New King James Version and others do begin this verse with “whom.”
 2. Other reliable translations, like the older King James and the American Standard Version, begin this verse with the word “which.”
 3. Actually, the Greek word translated “whom” or “which” is a relative pronoun that is either masculine or neuter, depending upon the context.
 4. The context supports the understanding that what was poured out was the blessing of salvation, not the Holy Spirit.
- Q. Although it is unusual to find a blessing like salvation being described as being “poured out”, such descriptions are in the New Testament.
1. For example, a form of the word translated “poured out” is found in Mt 26:28, Mk 14:24 and Lk 22:20.
 2. It is translated “shed” and refers to the blood of Jesus that was shed or “poured out” for the forgiveness of sins.
 3. This word is also found in Rom 5:5.
 4. It is translated “poured out” and refers to the love of God, another one of the most wonderful blessings that God makes available.
- R. Conclusion: what Paul mentioned as having been poured out in verse 6 was the blessing of salvation mentioned in verse 5.

- S. That blessing is available through immersion in water and the new birth that occurs in baptism (verse 5).
- X. Paul began verse 7 with the word “that.”
 - A. There is a connection between what he had said in verses 5 and 6 and what he is going to say in verse 7.
 - B. In the original language “that” indicates a purpose of the main verb in verse 5.
 - C. The main verb in verse 5 is “saved.”
 - 1. According to God’s mercy, He saved us.
 - 2. How did He do that according to verse 5?
 - 3. He saved us through the washing of regeneration, that is, baptism in water.
 - 4. And God saved us by the renewing of the Holy Spirit, that is, through the new birth experienced in the waters of baptism.
 - D. Through that process, we are also “justified by His grace” (verse 7).
 - 1. “Justified” = to declare innocent, to acquit of guilt, to declare righteous.
 - 2. Man is declared innocent and righteous by God’s grace.
 - 3. But we are not saved or justified by God’s grace ALONE!
 - 4. Grace is God’s part and we thank Him for it!
 - 5. In addition, we are justified by the precious blood of Jesus (Rom 5:9).
 - 6. We thank God for that soul cleansing blood!
 - 7. But we are also justified by faith (Rom 5:1).
 - 8. The kind of faith that justifies is an active, obedient faith (Gal 5:6; Jas 2:14ff).

9. We are justified by God's grace through the redemption that is "IN CHRIST JESUS" (Rom 3:24).
 10. There is only one way to be placed in Christ where we are justified.
 11. That is to be baptized into Christ (Rom 6:3,4; Gal 3:27).
 12. In baptism we contact His blood that cleanses and justifies us (Rom 6:3,4)!
- E. But what is one of the purposes of our having been saved (verse 5)?
- F. It is so we could "become heirs according to the hope of eternal life" (verse 7).
- G. What a wonderful thought!
- H. Christians stand to inherit something from our Heavenly Father.
- I. Scriptures on this rich and heart warming theme:
1. Rom 8:16,17.
 2. Gal 3:26,27.
 3. 1 Pet 1:4.
 4. That inheritance is eternal life (this verse).
 5. It is not just eternal life, but eternal life with God in Heaven!
 6. Rev 21:4.
 7. Rev 21:5.
 8. Rev 22:3.
 9. Rev 22:4.
 10. Rev 22:5.
 11. Rev 21:23.
 12. Rev 21:27.

13. Rev 3:21; 22:5.

14. This verse and Titus 1:2.

J. What a privilege and joy it is to be an heir of God with the glorious hope of eternal life!

XIII. Summary of 3:3-7 MORE MOTIVES FOR DOING SUCH GOOD WORKS.

A. Paul listed the following motives for doing good works:

1. Remembering our wicked past life (:3),
2. The kindness and love of God our Savior (:4),
3. God's mercy (:5) and
4. God's grace (:7).

B. Paul also pointed out the following things involved in our being able to be saved:

1. The kindness and love of God (:4),
2. Not works of righteousness that we have done (:5),
3. God's mercy (:5),
4. The washing of regeneration (verse 5),
5. The renewing of the Holy Spirit (verse 5) and
6. God's grace (:7).

C. One purpose of saving us in this way is so we could become heirs (:7).

C. (3:8) REMINDING CHRISTIANS TO MAINTAIN GOOD WORKS.

I. Paul commanded Titus and each teacher/Gospel preacher to affirm constantly the need to maintain good works.

A. "Affirm" = to speak confidently, to insist.

1. Those who teach/preach should study diligently so they can confidently speak God's word with boldness.

2. They must speak, exhort and rebuke with the authority of God's word (2:15).
- B. Teachers/preachers must confidently teach that Christians should be careful to maintain good works.
1. "Careful" = to be thoughtful, intent and concerned about something.
 2. A form of this word is found in Col 3:2.
 3. It is translated, "set your mind upon."
 4. Thus, God wants us to intently set our mind upon and be concerned about good works.
- C. God also commands Christians to "maintain" good works.
1. "Maintain" = to busy oneself with, to diligently engage in.
 2. This word was used of those who practice a profession.
 3. Thus, God wants us to busy ourselves with, diligently engage in and practice as a profession good works.
 4. It ought to be our joy to intently set our mind upon, busy ourselves with and practice as a profession God's good works!
- D. Doing such good works is both good and profitable to men.
1. Such good works are useful, beneficial.
 2. They are useful and beneficial to those who do them and to those for whom they are done.

D. (3:9) REMINDING CHRISTIANS TO AVOID SOME ACTIONS.

- I. In verse 8 Paul stressed the importance of being careful to maintain good works.
- II. In this verse he listed the following things that we need to avoid:
 - A. "Foolish questions."
 1. "Foolish questions" = stupid, senseless controversies.
 2. Christians are to contend earnestly for the faith (Jude 3).

3. We are to be set for the defense of the Gospel (Phil 1:17).
4. We are to avoid vain, idle, useless discussions about things that do not produce good or about things that create strife and ungodliness.
5. Please see the WVBS notes on 1 Tim 1:6 and 2 Tim 2:23.

B. "Genealogies."

1. Discussions of genealogies focused on a person's origin, that is, their ancestors.
2. Some thought there was religious significance in who their ancestors were.
3. This caused disputes rather than godly edification (1 Tim 1:4).
4. We will be judged by the deeds done in our body, not by who our ancestors were (2 Cor 5:10)!
5. Please see the WVBS notes on 1 Tim 1:4.

C. "Contentions."

1. "Contentions" = strife, dissension and quarrels.
2. Prov 6:19.
3. 1 Cor 1:10-13.
4. Gal 5:19-21.
5. Please see the WVBS notes on 1 Tim 6:4.

D. "Strivings about the law."

1. "Strivings" = fights, controversies.
2. In 1, 2 Tim and Titus "the law" appears to refer to the Old Testament.
3. False teachers placed great emphasis upon that Old Law in spite of the fact that Jesus nailed it to His cross (Col 2:14).

4. Please see the WVBS notes on 1 Tim 1:7ff.
- E. We are to avoid such things because they are unprofitable and useless.
1. Maintaining good works is good and profitable.
 2. Doing the things mentioned in this verse is not useful or beneficial.
 3. It is useless, that is, fruitless, not producing any good.
- E. (3:10,11) REMINDING CHRISTIANS OF THE NEED TO REJECT DIVISIVE PEOPLE.**
- I. Titus and each teacher/Gospel preacher is commanded to reject a divisive man.
- A. According to Thayer the word translated “reject” means to shun, avoid, have nothing to do with.
- B. We must shun, avoid, have nothing to do with a divisive person.
- C. We will see why such strong action is required as we study these verses.
- D. In Rom 16:17,18, God issued a similar command.
1. We must mark and avoid those who cause divisions.
 2. They will use smooth words and flattering speech to deceive the simple!
- E. The word translated “divisive” is the one from which we get the word “heretical.”
1. This word means the holding of a self-willed opinion contrary to the truth (Vine).
 2. It also includes the creation of division by forming sects as a result of holding such self-willed opinions.
- F. Verse 10 - a divisive person is to be avoided after the first and second admonition.
1. “Admonition” includes the idea of both teaching and warning.
 2. A form of this word is found in 2 Thess 3:15.

3. Christians are commanded not to keep company with one who does not obey Paul's words in that epistle.
 4. Do not treat him as an enemy, but admonish him as a brother.
 5. We must teach and warn him in hopes that he will repent.
 6. If a divisive person refuses to repent after the second admonition, we must reject him.
 7. We must avoid such false teachers.
 8. We must not do anything that puts our approval on them (2 Jn 9-11).
 9. Of course, if the opportunity arises, we must warn, teach and encourage them to repent, as we have seen in other passages of Scripture.
- G. Verse 11 - continued description of such a divisive person.
- H. "Warped."
1. This word means to turn inside out, to change for the worse, to pervert, to corrupt.
 2. This person has chosen to corrupt or pervert himself by his teaching.
 3. He has deliberately chosen to change himself for the worse by moving away from the truth to hold on to his self-willed opinion.
- I. "Sinning."
1. This word indicates they are continuing in their false teaching.
 2. They are clearly refusing to repent of teaching their self-willed opinion.
- J. "Self condemned."
1. By his stubborn refusal to repent, such a divisive person condemns himself.

II. Summary of 3:8-11:

- A. Faithful teachers/preachers should remind Christians to do the things outlined below.
 - 1. Intently set our mind upon, diligently engage in and practice as a profession good works (:8).
 - 2. Doing such good works is good (:8).
 - 3. Avoid several things (:9):
 - a. Foolish questions,
 - b. Emphasis upon genealogies as something of religious significance,
 - c. Contentions and
 - d. Strivings about the Old Law.
 - 4. These things are unprofitable and fruitless.
 - 5. Reject divisive people after the first and second admonition.
 - 6. Such false teachers are:
 - a. Warped,
 - b. Sinning and
 - c. Self condemned.

VI. (3:12-15) **CONCLUSION:**

A. (3:12,13) **PERSONAL INSTRUCTIONS FROM PAUL TO TITUS.**

I. Verse 12 - plan to send Artemas or Tychicus to Titus.

- A. Artemas is not mentioned elsewhere.
- B. A brother or brothers by the name of Tychicus are mentioned several other times.

1. It is said that Tychicus accompanied Paul along with Timothy and Trophimus (Acts 20:4).
 2. A man named Tychicus is mentioned in Eph 6:21 and Col 4:7 as a beloved brother, faithful minister and fellow servant of the Lord.
 3. In 2 Tim 4:12 Paul had sent Tychicus to Ephesus.
- C. After Paul sent Artemas/Tychicus to Titus, he wanted Titus to travel to Nicopolis.
- II. Verse 13 - send Zenas and Apollos on their journey.
- A. This is the only place Zenas is mentioned.
- B. Apollos may be the one who was eloquent, mighty in the Scriptures and fervent in spirit, but needed to be taught the way of the Lord more accurately (Acts 18:24ff).
1. He helped the Christians in Achaia by refuting the Jews, showing from the Scriptures that Jesus is the Christ (Acts 18:27,28).
 2. He preached in Corinth (1 Cor 1:12; 3:4-6).
- C. Paul told Titus to “send” these men on their journey quickly.
1. “Send” = to help by various means, including money.
 2. A form of this word is found in Rom 15:24 where it is translated “to be helped on my way.”
 3. Paul told Titus to help these brothers materially so they could do the Lord’s work!
 4. Early Christians gave material assistance to fellow Christians who were traveling to do the Lord’s work (1 Cor 16:6,11; 3 Jn 6).
 5. The last part of verse 13 - Paul wanted Titus to make sure that Zenas and Apollos did not lack anything they needed to do the work.
- B. (3:14) ONE FINAL REMINDER OF THE IMPORTANCE OF GOOD WORKS.**

- I. Exhort Christians to keep on learning to maintain good works so they meet urgent needs.
 - A. “Maintain” = to busy ourselves with, diligently engage in and practice as a profession good works.
 - B. We must LEARN to maintain those good works.
 - C. The importance of doing such good works is something that must be taught regularly.
 - D. Each Christian needs to be teaching and reminding himself about this daily.
 - E. Good works mentioned in this epistle:
 - 1. 1:16.
 - 2. 2:7.
 - 3. 2:14.
 - 4. 3:1.
 - 5. 3:8.
- II. The last part of verse 14 - one reason Christians are to continually learn to maintain good works is so they are not unfruitful or unproductive.
 - A. The importance of bearing fruit is a regular theme in the New Testament.
 - B. Col 1:10.
 - C. Phil 1:11.
 - D. Jas 3:17.
 - E. Jn 15:8.
 - F. Gal 5:22,23.
 - G. Lk 8:15.
 - H. Jas 3:18.

I. Jn 4:35,36.

J. What produces such fruitfulness?

1. We must receive the seed of the kingdom, the word of God with an honest and good heart, keep it in our heart and bear fruit with patience (Lk 8:15).
2. We must ensure that we do not allow the cares, riches and pleasures of life to choke out the word of God in our heart (Lk 8:14).
3. We must hear the word of the truth of the Gospel and allow it to bring forth fruit (Col 1:5,6).
4. We must mix our faith with the powerful word of God to allow it to work effectively and powerfully in us (1 Thess 2:13).
5. We must engraft that word in our hearts through meditation and use (Jas 1:21).
6. We must work diligently to ensure that we are doers of that word, and not hearers only (Jas 1:22).
7. Through frequent study, meditation and use, we must allow that word to live, dwell, take up residence in us so that we will be spiritually strong and overcome the evil one (1 Jn 2:14).
8. If we expect to bear fruit for the Lord, we must be willing to labor, putting forth the work of faith, labor of love and patience of hope (Phil 1:22; 1 Thess 1:3).

K. What happens if you and I choose not to be fruitful in the Lord's work?

1. We will be cast out as a branch, withered, thrown into the fire and burned (Jn 15:6)!
2. With that sobering thought in mind, let us do the following:
 - a. Lk 2:49,
 - b. Rom 12:11,
 - c. 2 Pet 1:5ff and
 - d. 2 Pet 1:8.

C. (3:15) FINAL GREETING AND WISH.

- I. Paul told Titus that those who were with the apostle sent him greetings.
 - A. Paul also asked that Titus convey his greetings to those who loved him in the faith.
 - B. He ended by wishing grace upon “you all”, that is, Titus and those with whom he was working for the Lord.
 - C. Thus, Paul had begun this epistle by wishing grace upon Titus and he ended it that way too (1:4).