

# Titus

## Introduction

### Who?

- By Paul
- To Titus

### What?

- The preacher epistles
  - Titus was Paul's "true child" in the common faith (1:4). This is also said of Timothy (I Tim 1:2; Phi 2:20)
  - Titus and Timothy were young men that chose to be faithful hard workers with Paul. They were so faithful that Paul could depend on them. Paul depended on them emotionally, but Paul could also depend on them to do the work.
  - In both Titus and I Timothy, Paul has left these young men to take care of matters in other churches that Paul couldn't be at.
    - Timothy was left in Ephesus, and Titus was left in Crete.
    - They were both left to appoint elders in these churches.
    - They were both left to instruct proper conduct for different kinds (i.e. age, gender...) of members in the church.
    - They were both left to deal with proud false teachers that needed to be silenced.

As we read these book we will learn:

1. Proper conduct of members of the church
2. What work needs to be done in the church

### Themes:

- Titus is the epistle of sound doctrine and good works
- Sound doctrine:
  - Sound: hugiainó, related to our word hygiene, good health, healthy (Lk 5:31), used metaphorically to mean good, healthy, pure in Timothy and Titus.
  - Doctrine: teaching, instruction. We typically use the word doctrine when referring to more complicated teachings about salvation or church organization, but the word is just teaching and refers to all teaching including morality and conduct.
  - Paul exhorts Titus to teach good healthy teaching to the congregation.
  - This is because there are certain men

Sound Doctrine	
1:9	Elders need to be able to exhort in sound doctrine
1:13	False teachers need to be rebuked so that they will be sound in faith
2:1	Titus is commanded to teach sound doctrine
2:7	Young men in purity of doctrine
2:8	Young men sound in speech
2:10	Slaves adorn the doctrine

who are teaching unsound doctrine (1:10-11).

- Elders were to be appointed as well because they can exhort the congregation in sound doctrine.
- Good deeds:
  - Good deeds are the things the saints do because they have born the fruits of the Spirit. Because Christ has changed our minds and attitudes, our actions are changed as well.
  - Sound doctrine and good deeds are connected:
    - Sound doctrine is to motivate us to do good goods (2:11-14).
    - Sound doctrine is the command for us to do good deeds (2:1-10, 3:1-2).
- Let's look at an outline of the book to see how sound doctrine and good deeds are seen throughout this epistle, and also how sound doctrine and good deeds are intertwined.

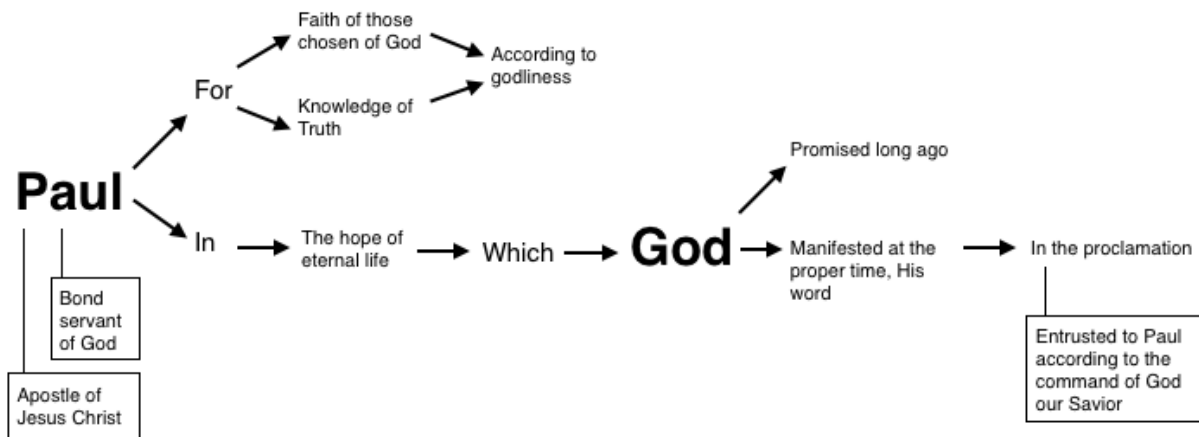
Good Deeds	
1:16	False teachers not fit for good deeds
2:14	Jesus died so we would be His possession zealous for good deeds
3:1	Teach others to be ready for every good deed
3:5	We are not saved by our deeds
3:8	Believers need to be careful to engage in good deeds
3:14	Learn to engage in good deeds to meet the needs and not be unfruitful

Outline of Titus			
1:1-4	Introduction		
1:5-9	Appoint elders who can exhort in sound doctrine		
1:10-16	Deal with those not of sound doctrine who are unfit for good deeds		
2:1	Teach sound doctrine		
2:2-14	Conduct (we should be zealous for good deeds)	3:1-7	Salvation
2:15	Command to to teach these things	3:8	Command to teach these things (we should be careful to engage in good deeds)
3:9-11	Reject those not of sound doctrine		
3:12-15	Closing remarks (we need to engage in good deeds to meet the needs)		

Let us remember the point of all that we learn and do. We learn the sound teaching of salvation in Christ so we can don the sound doctrine of goods deeds, and adorn it well. True teaching produces good deeds. If we are not engaged and increasing in good deeds, then we are not properly receiving or living according to true teaching.

## 1:1-3

- These first three verses are Paul's salutation to Titus. It is a long convoluted sentence. Let's consider how to properly read this sentence first.



- Paul is:
  - Bondservant chosen by God
  - And an Apostle of Jesus Christ
    - We are both enslaved to a master to whom we owe everything, and entrusted to occupy a great mission and task.
    - We are equally employed by God and Jesus.
- For:
  - This is for a service.
    - If we are slaves, it's to work for a master.
    - If we are apostles, it's to go out for a purpose.
    - Whatever role we fulfill in the kingdom, it has a purpose, and we need to know what that purpose is.
  - The faith of those chosen of God
    - God chooses us based on our faith, and after being chosen, the work of the apostle and servant is to build that faith.
  - The knowledge of truth
    - We are saved by coming to know God, and it is the work of an apostle to increase our knowledge of that truth.

Faith and knowledge consist of what needs to happen in our heads to accomplish God's good works.

- According to godliness
  - Only faith and knowledge according to God is of any consequence. Any contrary knowledge of faith is of no benefit.
  - The work of an apostle is to increase all things.
- The hope of eternal life
  - This purpose has an ultimate destination.

- Our faith gives us our eternal life as we are reconciled to God, and with that come the promise of our receiving our new bodies at the resurrection to dwell with God forever.
- Losing sight of that makes our purpose more uncertain and our effort more lacking.
- God:
  - Promised
    - This eternal life was promised to us long ago.
    - That shows this gift of eternal life was from an eternal purpose.
    - That reenforces its significance, and assures that it is a gift God wants to give.
  - Manifested
    - God has now made it known to His people. What eternal life is and how to receive it.
    - It is a gift He wants us to have, otherwise, He wouldn't have manifested it.
  - How was it manifested?
    - In the word.
    - That is by the Word, Jesus, manifesting the grace of God that results in eternal life.
    - And by the proclamation; the word spoken that tells of eternal life.
  - Paul was entrusted
    - Paul was commanded by God to proclaim this manifestation of eternal life to Jews and gentiles.

What can we learn from this salutation? We need to consider who we are, what our work is, and why we are doing that work. Consider Paul.

<b>Paul</b>	
Who?	Servant and apostle
Purpose?	Increase godly faith and knowledge
Reason?	Hope of eternal life

Who are we? What is our work? And why are we doing it? If we don't know, if we've forgotten, if we are distracted and not contemplating these things, then we will not be effective in filling that purpose and doing the good deeds that God intends us to do. This book will help us to consider these things.

- Savior
  - In this salutation Paul refers to God as "our Savior". This book uses the word Savior many times and it is interestingly interchangeable between God and Jesus.

<b>God and Jesus our Savior</b>	
1:3	God our Savior
1:4	Jesus our Savior
2:10	God our Savior
2:13	Our God and Savior, Jesus
3:4	God our Savior
3:6	Jesus Christ our Savior

## 1:4

- To Titus
  - My true child
    - Timothy was Paul's true child (I Tim 1:2, I Cor 4:17)
    - Onesimus was also called "child" (Philemon 1:10)
      - Paul often refers to himself as a paternal figure (I Cor 4:14-15; I Thess 2:7, 11; Gal 4:19-20)
    - That relationship implies lots of responsibility and work for others. It is a true sign of sound doctrine and good deeds.
    - There is also the implication of Titus being obedient, which shows he is also doing the work.
- In the common faith
  - Faith in the same things
  - Kindred faith (Phi 2:20)

## 1:5

- 5: Titus in Crete
  - Left you in Crete
    - Location
      - Paul was in Nicopolis when he wrote this epistle (Titus 3:12). Nicopolis is on the western side of Achaea.
      - Titus was in Crete which is an island south of Greece.
    - Titus was entrusted with responsibilities
      - Paul couldn't be everywhere at once; yet there were many things that needed to be done. Paul can't do everything by himself. He needs others to do the work as well.
      - Paul trusted Titus to do the necessary work in Crete.
        - Paul trusted that Titus *would* do it without his supervision (character).
        - Paul trusted that Titus *could* do it without his supervision (maturity).
- \* Can you/ are you trusted to do certain responsibilities (good deeds)?
  - Just as there were many demands needing to be done in Crete, there are many demands needing to be done in every church. Just as Paul had to rely on Titus to do the work to meet these needs, so other spiritual leaders have to rely on *you* to do the work to meet the needs.
    - *Our people must also learn to engage in good deeds to meet pressing needs, so that they will not be unfruitful (Tit 3:14).*
  - Spiritual leaders are not supposed to do everything themselves. They are to equip the saints to do the ministry
    - *And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ (Eph 4:11-12).*
  - This is difficult for spiritual leaders to do, however.
    1. Leaders can be compulsive and proud and just want to do it all themselves.
      - This is fault is the leader's.
    2. They don't have/ think they have people they can depend on.
      - This fault can be the leaders for not recognizing people's ability to help, or not having sufficient faith in people's ability to help.

- Or it can be the fault of the saints:
  - They can't be trusted that they *will* do the good deeds (character).
    - They aren't zealous, selfless, righteous, compassionate, etc...
  - They can't be trusted that they *can* do the good deeds (maturity).
    - They aren't knowledgeable, disciplined, self-motivated, etc...
- What about us? Where do we fall? To find out, here are some questions to ask yourself:
  - Am I willing to do good deeds?
  - Do I feel able to do many good deeds?
  - Do I have a desire to do good deeds?
  - Am I actually doing any good deeds? Any studies? Personal, group, individual? Visiting needy people? Praying? Calling? Giving? Physical tasks to help the congregation? Cleaning? Paper work? Technological tasks (i.e. websites)?
  - Have I been entrusted with responsibilities? Do people ask me/ trust me to do good deeds?
  - Have I accepted those responsibilities?
  - Have I effectively accomplished those responsibilities? Have I failed to complete those good deeds?
  - If I've accepted these responsibilities, have I been consistent to continue in them? Or do I just put up a good initial showing.
  - Am I available to do good deeds? Do people see me as available and willing to do good deeds? Or am I on the outside of the congregation looking in? Acting or seen as a bystander?
  - Am I more likely to do good deeds, or be the recipient of other's good deeds?
- If we are not willing to do good deeds or we are not able to do good deeds; if we are lacking in character or maturity, it's because we don't really care. We don't care enough to grow in character and maturity. We don't care enough to do what tasks we are able to do. The doctrine of salvation is what will teach us to care, and motivate us to do these good works. Titus didn't do what Paul said because of his loyalty to Paul, but rather because his love for Christ.
  - *For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds (Tit 2:11-14).*
- Responsibilities that were entrusted to Titus:
  1. Set in order what remains
    - There are surely specific tasks already known to Titus that were previously identified and aren't stated in this epistle, but here are some tasks given to Titus in this epistle:
      - Silence troublesome false teachers (1:10-16, 3:9-10)
      - Teach sound doctrine: (2:1)
        - Regarding conduct (2:2-15)
        - Regarding salvation (3:1-8)
        - Equip the congregation for good deeds (3:8, 14)
  2. Appoint elders
    - We will discuss this in more detail.

- Appoint elders
  - Position/ office of elders
    - The eldership is a specific office or position on congregations.
    - I Tim 3:1 refers to it as an office (NASB). The word office is typically translated as “work”, so I think the best translation would be the word “job”. The eldership, being an elder, is a specific work, responsibility, good deed that qualified men are chosen to fulfill.

\* Consider everything we previously said about being entrusted with responsibilities and good deeds. Titus was entrusted to do the good deed of appointing elders, which is essential entrusting men to do this specific (fine work) good deed.

- Our Christian lives are all about growing in character and maturity to do more and more good deeds with its culmination being fulfilled in the eldership of a congregation.

- I have noticed three things in scripture that makes for a specific office/ position in the church:

1. Specific responsibilities
2. Qualifications
3. Appointment

- I have also noticed four, and only four positions in the church that meet this standard:

Position	Specific Responsibilities	Qualifications	Appointment
<b>Christ</b>	Savior (Lk 2:11)	Son of Abraham, Son of David (Mat 1:1)	Acts 3:20
<b>Apostles</b>	Witnesses (Acts 1:8)	Having been with Jesus since John the Baptist and seen the resurrection (Acts 1:21-22)	Mat 10:1-4; Acts 13:2
<b>Elders</b>	Shepherd, Oversee (I Pet 5:2)	Tit 1:5-9; I Tim 3:1-7	Acts 14:23; Titus 1:5
<b>Deacons</b>	Serve (I Tim 3:10, 13)	I Tim 3:8-13	I Tim 3:8-13

- So the eldership is an appointed “job” (position) that qualified men are appointed to fulfill.
- The designation for elders (what elders are called):
  - Though John uses “elder” as a title (II Jn 1; III Jn 1), scripture doesn’t really give a specific title or name for this position. Rather, scripture provides various designations that are more a description of the responsibilities than a title for the office.
  - There are three main designations for the office of eldership.
    1. Elders
    2. Overseers (Bishops)
    3. Shepherds
  - They are used interchangeably in single texts proving it is more of a description than a title. Here are two texts that do so.

Passage	Elder	Overseer/ oversee/ oversight	Shepherd (verb)/ Pastor
Acts 20:17-35	Acts 20:17	made you overseers (Acts 20:28)	To shepherd the flock (Acts 20:28)
I Pet 5:1-4	I Pet 5:1	Exercising oversight (I Pet 5:2)	Shepherd the flock among you (I Pet 5:2)

- Here is how often each designation and description is used:

Designation/ Description	Passages	Number of times
Elder(s)	Acts 11:30, 14:23, 15:2, 4, 6, 22, 23, 16:4, 20:17, 21:18; I Tim 5:17, Tit 1:5, Jms 5:14; I Pet 5:1	14
Overseer/ oversee/ oversight	Acts 20:28; Phi 1:1; I Tim 3:1-2; Tit 1:7; I Pet 5:2	6
Shepherd/ pastor	Acts 20:28; Eph 4:11; I Pet 5:2	3

- For whatever it's worth, the most common designation for this office is elder. It's reasonable for us to use this designation most frequently as well, though we shouldn't neglect the other designations as they are descriptions, and thus, reminders of what that office is really all about: overseeing and shepherding the congregation.

**\* Do we have any man made offices in the church?**

- If these jobs or offices have specific responsibilities, scriptural qualifications, and scriptural appointments, we need to make sure we aren't fabricating our own man made offices with made up responsibilities, qualifications, and appointments.
- We can certainly see many man made offices in various churches. Such as:
  - Pope
  - Ordained priest
  - Ordained minister
  - Arch bishop
  - Head pastor
  - Associate pastor
  - Reverend
  - Etc...
- In the context of this lesson, the most relevant "office" in the church is the "pastor" as the evangelical world describes him.
  - In practical terms, he is the coach of a church. He does the majority of the teaching. He might have the most authoritative voice in the church when it comes to decision making. He doesn't need to meet the qualifications in Titus and I Timothy. This is why we often see young, unmarried, childless "pastors". There is often a single pastor over a congregation. Often times, a church headquarters chooses which church to send the pastor to. Sometimes there is a single "head pastor" who is most authoritative, served by lesser authoritative "associate pastors".
  - This office doesn't really exist in scripture. This practice comes about because the "shepherds" (pastors) in Eph 4:11 are not considered to be the same office as those who



shepherd in Acts 20 and I Pet 5. For instance, Baptist churches will have “pastors” and elders. This is why “pastors” don’t need to meet the eldership qualifications in Titus and I Timothy.

- In so called “churches of Christ”, or what we might consider “conservative churches”, we don’t have the practice or teaching of this man made pastor office, but we have our own equivalent: “the preacher”. Our version of the unbiblical pastor is the unbiblical preacher (by “our” I mean the tendency of many “conservative” churches). It is not uncommon for churches to have “the preacher” who does most of the teaching, does most of the work, has the most authoritative voice, and makes most of the decisions. There is nothing wrong with having someone the church designates to do the majority of the teaching, or someone whom we respect and will often defer to for big decisions, but we can’t create our own “office” giving “the preacher” more responsibility and authority than is appropriate for him to have. “The preacher”, though a biblical role, is NOT a biblical office. Let’s not treat it as one.
  
- In every city
  - Titus was entrusted with appointing elders in every city in Crete that had a congregation.
  - We see Paul doing this very practice in eastern Asian Minor at the conclusion of his first trip
    - *After they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, strengthening the souls of the disciples, encouraging them to continue in the faith, and saying, “Through many tribulations we must enter the kingdom of God.” When they had appointed elders for them in every church, having prayed with fasting, they commended them to the Lord in whom they had believed (Acts 14:21-23).*
  - Every church is supposed to have elders.
    - This is God’s design for the church.
    - The church will not and is not expected to function properly apart from men fulfilling this appointed job.
    - We can not allow ourselves to resist this plan by:
      1. Resisting or resenting authority from elders
      2. Refusing to grow in character and maturity to become qualified elders
  
- As I commanded you
  - Titus didn’t just pick men whom he wanted.
  - Titus had to follow Paul’s inspired teaching when appointing elders. It works as follows:
    1. Paul gives instruction of who can be appointed as an elder by presenting inspired qualifications.
    2. Titus presents these qualifications to the congregation.
    3. The congregation recognizes and puts forth men who fit these qualifications.
    4. These men are then appointed to fulfill this office in the congregation.
  - In this way, we see that the neither the congregation, Titus, nor Paul are doing the appointment of elders, but in actuality, the Holy Spirit (Acts 20:28), because these men fit the qualifications of whom He wants to be appointed as elders.

## 1:6-9

- 6: Conditions

- There are certain conditions the individual must meet in order to be eligible for eldership. They are:
  - Man
  - Being above reproach
  - Husband of one wife
  - Having believing children
  - Not accused of dissipation
  - Not accused of rebellion
  
- 7: Vices
  - There are certain bad characteristics that the individual must not conform to in order to be eligible for eldership. They are:
    - Not self-willed
    - Not quick-tempered
    - Not addicted to wine
    - Not pugnacious
    - Not fond of sordid gain
  
- 8-9: Virtues
  - There are certain good characteristics the individual must conform to in order to be eligible for eldership. They are:
    - Hospitable
    - Loving what is good
    - Sensible
    - Just
    - Devout
    - Self-controlled
    - Holding fast the faithful word that is in accordance with the teaching
    - Able to exhort and refute
  
- There are two items in this passage that are descriptions of the responsibility rather than qualifications.
  - Overseer:
    - Someone who oversees, in this case the church. The elder must be constantly looking over the flock to consider the health, their path, and any possible threats.
  - God's steward:
    - A steward is a servant who is entrusted with a task or asset by the master. You can think of Bruce Wayne's steward Alfred who is entrusted with Wayne Manor. The steward is to manage the master's assets to care for them and be profitable with them.
    - The elders are entrusted to manage the flock (Acts 20:28) to protect them and be profitable with them (growth, maturity, increase).
    - If God is hiring stewards to manage his church, here is the job description and list of qualifications if you ever hope to be entrusted with that task.

## **A closer look at the qualifications**

We've read through the qualifications. Now let's consider them more closely. Before we do that, let's consider two things:

1. Why is it important to study elders?

- You might be presently ineligible to be an elder and wondering why it's important to study the eldership. There are several reasons:
  1. To understand how to be spiritual leaders
    - We need to know the qualifications of elders now, so we can strive for that in the future.
    - Even if we are not ever going to be eligible for eldership, we are still going to be/ should be spiritual leaders in some capacity. The necessary characteristics are going to be the same. We (male and female) should be aiming to participate in some form of spiritual leadership now. These qualifications give you direction of who you should be in order to lead well.
  2. To understand how to recognize spiritual leaders
    - Not only do we need to know how to be spiritual leaders according to scripture, but we also need to be able to recognize which spiritual leaders are truly scriptural leaders.
    - The Corinthians were a divided church. Their problem was twofold: 1) they had arrogant leaders not conforming to scriptures description of godly leadership 2) the church still loved and respected these unscriptural leaders.
    - Leaders get their power from those they are led by. As a flock, we need to know be able to differentiate the shepherds from the wolves. If we understand eldership qualifications, we will quickly know which shepherds are Jesus' and which wolves are Satan's.

**\* Start preparation for eldership now!**

- EX: Preparing for Eldership is like preparing for parenting
  - You can't start preparation for parenthood after you've already become a parent. You need to learn what true parenting is first, and then do your best to grow through knowledge and experience.
  - We can't elder into eldership without first gaining a solid understanding of what eldership is. Our elders need to have known long before hand who they should be so they can grow into that.
  - Men need to fully understand what scriptural leaders are so they can grow to become that.
  - The flock needs to fully understand what scriptural leaders are so they are ready to recognize scriptural leaders with a readiness to submit to them, and recognize unscriptural leaders with a readiness to reject them.

**\* When we think of good deeds, we need to be thinking what we can do to prepare us to be good spiritual leaders.**

**2. What are the responsibilities of the elders?**

- In order to understand the qualifications of eldership, we need to understand the task of eldership. Let's consider some passages to gain insight on what the eldership is supposed to do.

## Responsibilities of Elders

Passage	Responsibility	Explanation of responsibility
<b>Acts 15:6</b>	The apostles and the elders came together to look into this matter	To consider and discuss teachings to discern their legitimacy
<b>Acts 20:28-30</b>	Guard the flock, shepherd the church of God that He has made you overseers (28)	See over the church looking for any needs of problems the church may have
	Be on alert because...Savage wolves will come from within and not spare the flock...they will speak perverse things to draw away the disciples after them (29-31)	To be alert as they oversee looking for false teachers and false teachings
<b>I Tim 3:1</b>	If any man aspires to the office of overseer, it is a fine work he desires to do (1)	This is a responsibility that is to be desired and longed for with personal conviction and ambition
<b>I Tim 3:17</b>	Elders who rule well deserve honor	Elders are supposed to rule and lead. The word rule here is the same word used in reference to "ruling a family" (I Tim 3:4, 5, 12). It is also used for "engaging" in good deeds (Tit 3:8, 14). We will see this rulership better defined later
	...especially those who work hard at teaching and preaching	Elders should labor in the word and teach it
<b>Tit 1:9-11</b>	Hold fast the word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict (9)	Be in the word, sound in the teaching, able to teach those who want to listen, able to shut down those who teach falsely
	...for there are many rebellious men...who must be silenced because they are upsetting whole families, teaching things they should not teach for the sake of sordid gain (10-11)	Able to identify and silence false teachers who are disturbing the church for their own personal gain
<b>I Pet 5:1-4</b>	Shepherd the flock of God among you, exercising oversight (2)	Oversee the flock and be a shepherd to protect and supply needs
	Not under compulsion, but voluntarily... with eagerness (2)	Elders have to be assigned to this responsibility voluntarily and can not be forced to do it. This will help ensure more sincere leadership done eagerly (readily, cheerfully)
	Not for sordid gain (2)	This isn't something done for selfish gain benefitting the elder

## Responsibilities of Elders

Passage	Responsibility	Explanation of responsibility
	Not lording it over those given to you, but proving to be examples to the flock (3)	Elders don't lead like the gentiles who have authority and accomplish things by invoking their authority (Mat 20:25). This is what cops do. They use their authority as means to force people to comply even when they don't want to. Elders use their example to lead people to comply voluntarily

- Now that we understand the responsibilities of the elders, we can consider the what the qualifications of the elders are and why those qualifications are necessary to fulfill the task.

## Qualifications of Elders

Category	Qualification	What?	Why?
<b>Accomplishments</b>	None; no power, degree, amount of money, award, etc...	Accomplishments are measurements of human power and ability.	This isn't a task equipped by human ability or wisdom, therefore no human accomplishment can prove a man qualified.
<b>Skills:</b> the elder has a tough job. What skills are necessary? Not many, and not any significant earthly skills.	Able to raise a family to be believing	This is implicit in Titus but is qualified in I Tim 3:4-5.	If the elder is given the task of managing God's children, he needs the experience of managing his own family to equip him. His children need to be believing as prove that he is equipped.
	Able to exhort in sound doctrine and refute those who contradict	Knowing scripture well enough that he can apply it appropriately to the saints and use it appropriately against the enemies.	The elder is given the task to feed the flock and protect them from the wolves. If he can't use scripture to exhort and refute he is not equipped to accomplish that goal.
<b>Status:</b> it matters what the elders present state is. He has to fit these things to an eligible elder.	Man	The eldership is limited to the male gender.	God has established man to be the head and authoritative gender (I Cor 11:3; I Tim 2:12); therefore, the elder needs to be male in order be in this leading authoritative position.
	One wife	The man needs to be married to a woman, and only one woman.	He needs a wife so he can have believing children as prove of his ability. If he is to lead the church, he needs to understand how the true Shepherd feels about His church. Eph 5 describes the church as Christ's bride. Men need to have their own brides to understand and grow in knowledge of how they ought to love and serve the church. Also, he should only have one wife as opposed to being a polygamist.

## Qualifications of Elders

Category	Qualification	What?	Why?
	Believing children	His children need to be faithful to Christ.	If he is to lead the church, he needs to have training and proof that he has the know-how and the ability. His children are the training and their belief is the proof.
	Old	The word elder means aged, so implicitly, an elder needs to be an older man	The elder will need to be wise and experienced. Age can (doesn't necessarily) provide that wisdom through his many experiences.
	One of a plurality	More than one appointed elder per church	Every time elders are spoken of in the church (whether appointment or in gatherings) it's always a plurality (Acts 14:32, 15:4; 20:17; Phi 1:1; I Pet 5:1-4). Jesus doesn't want one man over any church, so it is necessary to have multiple elders appointed to serve a congregation.
<b>Reputation:</b> reputation is an accurate depiction of a person's character because it is made up of many patterns of a person's behavior and attitude over a long period of time in many different scenarios.	Above reproach	No one is able to place a justifiable criticism or accusation.	The elder's righteousness should be well proven already by a long history of blameless living. A truly qualified elder is not difficult to determine. If it seems questionable because there are legitimate accusations or concerns, then he is not qualified. Someone may be able to throw an accusation, but if he has been living a life above reproach, the accusation won't stick.
	Not accused of dissipation	Accused of being selfish wasteful ungodly living.	The elder can have no legitimate concern against him about his ungodly living. The elder's life needs to be selfless and godly.
	Not accused of rebellion	Accused of being proud, not subject, unruly, unyielding	If the elder is to rule, he is to prove he can be ruled, by God and people. The elder can't have selfish intentions to use power for selfish gain. It needs to be without a doubt that this person will subject himself to the needs and desires of others. A good test is this: if you feel that someone will be very upset if you question their eligibility for eldership, they are not qualified.
<b>Attitudes:</b> attitudes are what goes on in the mind. This is what will govern a person's	Not self-willed	Proud thinking that your will is best, and your will should be done. Gratifies self over others.	The elder is not ruling over his church, but God's church. It is not about his will, but God's will. It is not for his benefit, but God's benefit and the benefit of the flock. If he is self-willed, he will use the eldership as an opportunity to accomplish his own will for selfish gain.

## Qualifications of Elders

Category	Qualification	What?	Why?
actions. It is necessary to have these perfect traits internally for the good deeds to manifest externally.	Not fond of sordid gain	Not involved in dishonest gain for selfish purposes, typically money and power.	The elder does not benefit from his position (aside from God's good pleasure), nor is he supposed to. If the elder is prone to selfish gain, he will dishonestly abuse his position to attain that at the expense of the spiritual welfare of the flock. However, it is true that elders deserve pay (I Tim 5:17). Still, the elder is qualified only if he's willing to serve for free.
	Loving what is good	Loves good, loves what God loves.	The elder needs to be good and do good (to great extent); therefore he needs to be motivated by his love for good and good things. He has to care about being good. He has to be driven by his desire for others to be good.
	Sensible	Able to sense, discern, consider many things for a balanced understanding that will produce a deliberate balanced response.	The elder will deal with many complicated and challenging issues amongst the church and its members. The elder will need to be open and fair minded to consider all things, have a balanced understanding of all things, so all decisions and actions will be guided and governed by a fair balanced understanding. That necessary wisdom will equip him to serve well.
<b>Behaviors:</b> The elder will need to always do the right thing, so he needs to have the right kind of behavior so that he will actually do the right thing.	Above reproach	Living a way beyond justifiable accusation or criticism	If the elder is to be leading the church, he must have perfect conduct to be able to accomplish the necessary tasks, and he has to have perfect conduct if he wishes to lead and have an influence on the flock's conduct.
	Not quick-tempered	Prone to anger	The elder will deal with many challenging and frustrating situations. The anger of man doesn't accomplish the righteousness of God. Therefore the elder will need to be able to control his anger.
	Not addicted to wine	Given to wine, drunkenness	If the elder is to live beyond reproach, he won't be able to do so under the influence of alcohol. If he is to be wise and sober minded, he won't be able to do so under the influence of alcohol.
	Not pugnacious	Lit: striker. Contentious, fighter	The church will have conflicts and contentions amongst the members. The elder needs to be able to control and resolve such situations, not intensify them with his own contentions when people don't do what he wants or criticize him. Also, the elder can't lead by bullying.
	Hospitable	Lit: lover of strangers, to love and provide for anyone in need	The elder needs to be willing to reach and serve all people. Needs to be willing to use his own resources to do so; time, money, house, etc...

Qualifications of Elders			
Category	Qualification	What?	Why?
	Holy	Devout, pios, righteous	His whole purpose is to help sanctify the church for Jesus, so his whole self in his practical living also needs to be completely sanctified for Jesus.
	Self-controlled	Disciplined, self mastering	The elder will need to have complete control of his mind so he can have control of his actions to do all the work needing to be done, to stay close to God in personal life, to handle the stressful situations that are part of being a shepherd...
	Holding fast the faithful word according to teaching	Staying close to the word of God and continuing to be consistent with the establish Apostolic doctrine	The elder needs to protect the flock from false teachers, so he needs to know the word of God very well to recognize false teachings. He himself needs to understand true apostolic teaching so he will lead the flock accordingly while refuting any contradictions.

- The only other place the qualification of elders are listed is in Timothy. There is lots of overlap, but also some additional qualifications.

Qualification of Elders in I Tim 3:1-7	
Category	Qualification
<b>Overlap:</b>	Above reproach
	Husband of one wife
	Not addicted to wine
	Hospitable
	Not pugnacious
<b>Parallel:</b>	Managing house well parallels “having believing children”. This passage however includes the reason for this qualification.
	Able to teach parallels “holding fast the faithful word”
	Temperate parallels “not quick tempered”
	Respectable “parallels” above reproach
	Gentle parallels “sensible” and “not rebellious”
	Peaceable parallels “not pugnacious”
<b>Additional:</b>	Peacable
	Prudent



## Qualification of Elders in I Tim 3:1-7

Category	Qualification
	Respectable
	Free from love of money
	Not a new convert
	Good reputation with outsiders

## 1:10-14

- 10:
  - For...
    - The following is one of the main reasons for the eldership.
      - One of the major responsibilities of elders is to protect the flock from false teaching.
      - This church is under threat of false teachers, and they need the eldership to help handle the problem.
  - The false teachers
    - Rebellious
      - They are rebellious against apostolic tradition and teaching.
      - They are rebellious against God by not conforming to His standard of teaching.
      - They are doing what they want to do.
    - Empty talkers and deceivers
      - Empty talk: words are spoken, but they have no value. There is no truth in reality to back up and support the claims made.
      - EX: If i give you a check for 1,000,000 you might be exited at first, until you realize that there is no money in the bank to back up the check. The check is like the empty words, and the empty bank is the reality. A claim is made, but there's nothing behind it to support it.
      - Deceivers: if they are teaching false empty words, it's deceitful. People can deceive us with appealing words. We can deceive ourselves because we want to believe these appealing words.
      - EX: Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience (Eph 5:6). People allow themselves to be deceived that they will be saved even if they don't repent.
        - No matter how nice the teaching sounds, if it isn't true, it won't save you.
    - Those of the circumcision
      - This was the particular variety of false teaching.
      - We will discuss this later.
- 11:
  - They must be silenced
    - This is the prescribed treatment to deal with these false teachers.
  - Why?
    - They upset whole families

- “Upset” literally means to overturn (same word used when Jesus turned over the tables in the temple).
- The false teaching was overturning and subverting the faith and understanding of entire families in the church.
- The consequence of this false teaching was no less than the loss of salvation of the saints. There can be no more dire situation; therefore, they need to be stopped and silenced.
- Teaching things they shouldn’t teach
  - They aren’t teaching the truth.
  - They shouldn’t be teaching at all in the first place, so certainly silencing them is the appropriate course of action.

#### \* Treating false teaching

- The consequences of false teaching are more severe than cancer.
- False teaching shouldn’t happen in the first place.
- Therefore it’s appropriate action to stop the false teaching by silencing the teachers. We will discuss later how that ought to be done.
- This is why we need elders able to exhort in sound doctrine and refute those who contradict.

#### • For the sake of sordid gain

- Why would people teach falsely?
  - Some have been taught falsely and perpetuate the same out of ignorance of the truth.
  - Others, as it is in the context here, conceive the false teaching themselves, and, with full knowledge of it’s falsehood, teach it to others. Why would someone knowingly teach something they know is false? Sordid gain (dishonest selfish gain).
  - The false teaching is a form of lie that will manipulate others into somehow benefitting them.
  - It takes an evil person to do such a thing, so we should expect these evil people to do more evil things. This is why we hear about so many famous “preachers” caught up in scandals. As Jesus taught, the actions of a prophet is the best way to determine the soundness of their teaching (Mat 7:15-20).

#### \* False teaching promotes sinful behavior

- False teaching comes from wicked deceitful men interested in personal gain. Should we expect their teaching to be good and wholesome? Should we expect their teaching to promote good wholesome behavior?
- If the teaching isn’t sound, it won’t produce good deeds.
- False teaching promotes evil deeds.
- Some examples:
  - I Cor 6:12-20: certain people were claiming our sins in the body didn’t really condemn our souls. That obviously encourages sexual immorality.
  - I Cor 15:12, 32-34: certain people were denying the resurrection of the saints which removes the motivation to repent and thus, encourages sin.

#### ■ The opposite of elders

- It’s noteworthy how much these false teachers contrast with God’s standards:

- They are rebellious.
  - They are NOT able to exhort in sound doctrine.
  - They are seeking sordid gain.
- 12:
    - One of themselves, a prophet of their own
      - A prophet
        - Here Paul is referencing the famous Cretan poet and so-called prophet Epimenides who lived 6th century B.C.
        - Here is the writing:
          - They fashioned a tomb for you, holy and high one,  
Cretans, always liars, evil beasts, idle bellies.  
But you are not dead: you live and abide forever,  
For in you we live and move and have our being.*
        - We see the second line being quoted by Paul here. Interestingly, we see the fourth line being quoted by Paul in Acts 17:28.
      - Said...
        - Epimenides stated that Cretans are always liars, evil beasts, and gluttons.
        - “Cretan” was used as a term for liar.
    - One of themselves
      - Paul is writing to the Christians in Crete.
      - Paul puts these Cretan false teachers into the category of other Cretans and expects the same notorious evil behavior.
      - This is in contrast to the Cretan Christians. They were in Crete, but not of Crete. Therefore they are not appropriately categorized by Epimenides writing as other Cretans were.
- 13:
  - This testimony is true
    - Here Paul is affirming Epimenides statement that Cretans are liars, evil beasts, and gluttons to apply to the false teachers.
    - Does this seem harsh? It’s accurate. This is what false teachers really are.
    - There is no such thing as a “good” false teacher (there are ignorant teachers who’s hearts might not be as callous, but are no less dangerous).
    - It takes an evil person to arrogantly stray from the truth to perpetuate lies for selfish gain.
    - In a postmodern world, we need to stand up and identify false teaching for what it really is.
  - Reprove them severely
    - This is proper treatment of false teachers.
      - Reprove: rebuke, discipline, expose show to be guilty
      - False teachers can’t be ignored.
        - Allowed to continue
        - Expelled without considering or addressing the individual and their teaching.
      - False teachers need to be verbally addressed and proven that they are guilty of false teaching.
    - This is the manner in which false teachers are silenced. They as individuals and their teaching is addressed and proven to be false. Once their teaching is addressed, their words will fall silent onto ears that are no longer beguiled. If their teaching is not addressed, they can still have an influence outside of the assembly.

- \* We need to handle false teaching severely
  - In a postmodern world where “niceness” reigns supreme, and disapproval is the only thing disapproved of, it becomes hard for us to call something we disagree with “false” and see it as being evil.
  - It obviously doesn’t matter what we think, but if our understanding of the truth is accurate, then anything contrary is false, and there for should be severely opposed.
  - The false teaching needs to be addressed legitimately so that all will know it’s a matter of truth and not opinion.
  
- This is a command for Titus
  - The implicit pronoun is “you” (antecedent being Titus).
  - Though the elders are helpful and necessarily are involved in addressing false teaching, it is not exclusive to the eldership. The saints need to be able to do this as well
  
- \* Are you equipped to reprove false teachers severely?
  - If the Christians are supposed to take responsibility to reprove false teaching, are you prepared to do this yourself?
  - We need to be studying enough to be sound in the faith so as to recognize false teaching.
  - We need to be so solid in that understanding that we can reason and argue for that truth in the face of opposition.
  - We need to be knowledgeable enough of all scripture that we can understand the truth about any points they may raise.
  - We need to be courageous enough to handle all of this.
  - Are you equipped to meet this pressing need?
    - You aren’t studying that much because you don’t think you need to. You understand your own faith well enough. This however doesn’t account fro other people’s faiths, those of our brethren and of the false teachers.
  
- That they may be sound in the faith
  - The falser teacher’s repentance is the goal for the reproof.
  - Acts 8:18-24 is a good example of this. He had a false idea of using money to gain power and preeminence in the church. This was severely reproved by Peter so that he changed his thinking.
  
- 14:
  - Not paying attention to
    1. Jewish myths
      - Myths would be uncertainties, speculations, and assumptions made inspired by the text but superseding the text.
      - Not only do we need to learn from the text, but we need to limit our learning to the limitations of the text rather than continuing with our own thoughts and ideas of what could be.
  
- There are two statements that reveal to us the false teachers were Jewish and their false teaching was from a pervasion of the Law of some sort:
  - “...especially those of the circumcision” (vs 10)
  - “...not paying attention to Jewish myths” (vs 14)

- This is similar to what Timothy had to battle in Ephesus
  - “...nor to pay attention to myths and endless genealogies” (I Tim 1:4)
  - “...wanting to be teachers of the Law” ( Tim 1:7)
  
- 2. Commandments of men who turn away from the truth
  - The truth is revealed in the commandments from the apostles.
  - Any other command from any other individual is a departure from that truth.
  
- \* How to be sound in the faith:
  - To be sound in the faith, we need to pay attention to the sound source: the Bible.
  - We need to not pay attention to unsound sources:
    1. Myths, uncertainties, speculation, assumptions...
    2. Commandments, traditions, ideas, philosophies of men
  - We can only pay attention to the sound source when we are studying the Bible for ourselves.
  - We are bombarded with every other source constantly (friends, family, teachers, television).
  - We need to be very diligent to pay attention to the sound doctrine so that we can become and remain sound in the faith.
  
- 15:
  - To the pure, all things are pure
    - To the pure
      - Those who have been purified.
      - Sincere genuine heart and mind.
      - Truly converted disciples of Christ.
    - All things are pure
      - All their thoughts, actions, and behaviors are pure.
      - As a truly purified convert, they live a pure life in their own actions and in their interactions with all around them.
  
- \* The genuine conversion
  - We've all seen the genuine conversion when someone sincerely and genuinely changes completely.
  - Sometimes it can happen immediately.
  - Other times someone can be stagnant for years, and then all of a sudden change.
  - Once that person begins to change, it becomes a very rapid dramatic change.
  - The change comes from an absolute conversion of the person's mind and heart, and that's why there is such dramatic change in their behavior.
  
- \* What purifies us to produce this genuine conversion?
  - What is it that makes a person pure like this? So that all they do is pure?
  - *Tit 2:14: For the **grace of God has appeared**, bringing salvation to all men, **instructing us** to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, who gave Himself for us to redeem us from every lawless deed, and to **purify** for Himself a people for His own possession, zealous for good deeds*
  - Christ purifies us:

- His blood purifies us from sin.
- His example purifies our hearts and instructs us to deny sin and motivates us do good deeds.
- Sound doctrine is how we access this purifying power of Christ.
  - Christ is the sound doctrine that purifies.
  - Learning the sound doctrine of Christ is what will make us pure in every way.
  - That is the effect of this teaching once it has finally touched our hearts sincerely.
- Is your life pure?
  - If we are not pure people then we haven't been purified by a proper sincere comprehension of the sound doctrine of Christ.
  - How diligently are you seeking to comprehend this sound doctrine?
- Ask yourself these questions:
  - Are you doing as well as you know you can right now?
  - Can you think of a previous time when you were more pure, faithful, and motivated?
  - Why were you more pure? Did it have anything to do with being motivated by something you understood? Sound doctrine?
  - Have you lost touch with that sincere doctrine?
  
- To those who are defiled and unbelieving, nothing is pure
  - To those who are defiled and unbelieving
    - Many have not received the sound doctrine. Though they "believe" it, they haven't received it in faith. It can be received for selfish gain, because of the faith of others, or for some other superficial reason.
    - These people may be at church, but they are still unbelieving, and they are still defiled by sin.
  - Nothing is pure
    - These people are impure themselves, so anything they do or think or interact with is impure.
    - EX: In the Law of Moses, dead bodies were unclean. Everything that came in contact with the dead body was made unclean. When we are still dead in sin, everything we do is unclean. Either we are unable to change, or there is no value in change. There needs to be a purification.
    - The purification completes from a sincere acceptance of sound doctrine.
  - Their mind and conscience are defiled
    - If we aren't purified by the sound doctrine, we might be involved around good things, but we know we aren't truly convicted and purified, so we still feel defiled, guilty, and condemned.

■ The pure and impure comparison might have some relation to clean and unclean foods. If these Jewish false teachers were Judaizing then they would be impure and all foods would still be impure to them. However, I think the context is much bigger than just that limited application even if it is a play on words.

- 16:
  - They profess to know God
  - They are involved in church activities and know things about God.
  - They have a bold claim about those things.

- By their deeds they deny Him
  - If one truly knows Jesus, their actions will change.
  - Since their actions don't change, it proves they haven't come to know Christ.
- Being worthless and detestable, useless for any good deed
  - Since they haven't received the sound doctrine, they aren't really changed and unable to do good deeds.
  - They might be involved around good things, but they themselves are still evil.
- \* Sound doctrine is essential for good deeds
  - We need to stop trying to change our behavior apart from sound doctrine.
  - We won't be able to truly change on the outside if the sound doctrine hasn't reformed our inside.
  - If we're trying to change, how diligently are we seeking to grow in our understanding of sound doctrine? If you aren't, you're wasting your time.

## 2:1

- 1:
  - But as for you
    - Paul had been previously speaking of false teachers.
    - Now, in contrast, Paul speaks to Titus about what a true teacher needs to do.
    - This isn't what Titus should be doing as a response to the false teachers, but rather what true teachers need to be constantly occupied with
  - Speak things fitting for sound doctrine
    - Titus is supposed to occupy himself with the teaching of sound doctrine.
    - Regardless of what else is going on, the teaching of sound doctrine needs to be constant.
    - The rest of this epistle is Paul telling Titus what sound doctrine he ought to teach.
      - Chapter two is sound doctrine about conduct.
      - Chapter three is sound doctrine about salvation.
      - Here is an outline:

Teach Sound Doctrine (2:1)	
Sound doctrine about conduct (2:2-10)	Sound doctrine about salvation (3:1-7)
Command to teach these things (2:15)	Command to teach these things (3:8)

- Now we will look at sound doctrine concerning the conduct of the saints.
  - It's similar to I Timothy.
  - Paul writes so that Timothy would know how one should act in the household of God (I Tim 3:14-15) and gives information teaching about the conduct of men, women, elders, and deacons.
- Paul will write in brief about the proper conduct of:
  - Older men (vs 2)
  - Older women (vs 3-4)
  - Younger women (vs 4-5)

- Younger men (vs 6-8)
- Slaves (9-10)
- Each demographic lives a different kind of life, so there is special teaching fitting for each.
  - There are special things a particular demographic can do that others can't.
  - There are certain temptations a particular demographic might face that others won't.
  - It's not that these teachings are exclusive for that particular group, but just specially fitted for them in some way or in special need of reinforcement.
- Paul writes a lot about good deeds. This section here can help us know some specific good deeds that saints should be engaged in.
- Paul will then conclude the section about proper conduct with a discourse of the true transformative motivator: the grace of Jesus Christ. That is what will make the saints zealous for good works.

## 2:2

- 2: Older men
  - The word for "older men" is "presbytas". This word just means an aged man. It is related to, but not the same word as "elders" used in Tit 1:5 for the position in the church. That word is "presbuteros". That word has a connotation of wisdom and ability to judge. It's the word used for the members of the Sanhedrin.
- Temperate
  - Definition: not intoxicated, sober, sober-minded, clear-minded.
  - Many years of life and experience can give an aged man a clearer perspective of reality so that he can be more sober-minded when dealing with situations and making decisions. He should not be intoxicated by alcohol, anger, pride, greed, or any other foolish youthful lusts that hinder reason and sound judgment.
- Dignified
  - Definition: venerable, honorable, deeply respected.
  - This comes from having lived in an honorable way for a long time to prove worthy of honor and respect. Older men are ought to be wise and temperate, so their influence in the congregation needs to be strong. For this influence to be strong, they need to be dignified as the result of living a respectable life.
- Sensible
  - Definition: able to sense, discern, consider many things to have a balanced perspective and response.
  - If the older man is to be an influential member, he needs to have sense and balance when administering his influence so that his impact on the church is a good one.
- Sound:
  - The older man is to be sound. This means he is to be well, healthy. This has a connotation of stability. It means he isn't corrupt, but is stable and consistent.
  - The older man is to be sound in three areas:
    - Sound in faith:
      - Definition: stable and pure in his understanding of sound doctrine.
      - After living many years, the older man should be very learned and knowledgeable of the truth and its opposition so that he can be a stable pillar for the truth in the congregation to keep the weaker members from wavering.



- Consider Eph 4:14: *As a result, we are no longer to be children, tossed here and there by waves and carried about by every wind of doctrine, by the trickery of men, by craftiness in deceitful scheming*
- Sound in love:
  - Definition: stable and pure in loving God and others.
  - Older men need to be a constant and consistent source of love in the church. They should be consistent in their devotion for God, and always ready to be there to love and support to younger members in the church during difficult times.
- Sound in perseverance:
  - Definition: stable and consistent for a long time through all times.
  - Older men need to be strong long term and in all circumstances to give hope to the younger members. If the older man is stable during church problems, it will give hope to the younger members that things will work out. If the older man abandons his faith, it will make younger members feel as if they have no hope.

#### \* Good deeds of the older man

- All of these teachings for the older man are related to the impact he will have on other members in the church. He needs to be a level headed stable source of strength for the rest of the congregation. He needs to be a rock firmly planted so that other in the church can hold on to him.
- Our good deed needs to be to grow firm in our faith and stable in our lifestyle that others can gain strength from us as well.
- Do you see yourself as a stable source of strength to others?
- Are you a child tossed to and fro?
- Are you building deep roots to in the sound doctrine so that you can be stable and firm?
- Are you active in serving and helping others to make them more stable and firm?
- Or are you just floating around inactive at the mercy of the tide of circumstances?
- The faith of others will depend upon yours. Will your faith be strong enough when the time comes? Will your life be stable when the time comes? Will people be able to depend upon you? Or will you leave it to someone else?
- One individual can only effectively bolster the faith of a certain amount of people. Will you be the reason everyone else has to hang on a few individuals? Or will you become someone that others can hold onto as well?

*Keep in mind, I am thirty, and considered to be an older man in this church. That is because there are few faithful older men in this church. I am too young to be in this position, but it's necessary for me to try to fill in the lack. Do people depend on me? Am I a stable source of strength for others? I do my part. I started teaching at Sherman when I was twenty. Many of you here are older now than I was then. I was working two jobs, going to school, and teaching at Sherman three times a week. Are you grateful that I did? I you grateful I was trying to be a source of spiritual stability to others at a young age? Do the same for someone else now!*

## 2:3-4

- 3-4: Older women
  - The word for “older women” is the feminine version of the word “older men” and means “aged woman”. There is no feminine version of the word “elder” used for the position in the church or Sanhedrin.

- Is “older women” a position in the church?
  - Here Paul is giving instruction for different kinds of people in the church.
    - There are no qualifications to become that kind of person.
    - Though there are special tasks these demographics can do, they are not specially designated church duties exclusive to that group.
    - You are not appointed to become this kind of person in the church.
  - In short, here is instruction for these different demographics in the church, but they aren’t appointed positions in the church.
- Reverent in behavior
  - Definition: the word is “hieroprepeis”.
    - It is used only once in the Bible.
    - It comes from the word “hieron” which means “sacred place or temple”.
    - And the word “prepo” which means “fitting”.
    - The idea is that it is fitting for a temple or sacred place of God.
    - How should someone’s behavior be when they are in the temple? It should be with fear, honor, and reverence.
  - Older women are to live their lives constantly in such a way that is fitting for the temple of God.
  - It is interesting to see the parallel. Older men are to live in such a way of deserving honor and respect. Older men are supposed to live in constantly honoring and respecting God.
- Not malicious gossips
  - Definition: the word is “diabolos”. It means to slander or accuse. That is the word used for “devil”. The devil is the slanderer, the accuser. This is certainly not something Christians want to be associated with.
  - Older women can’t be talking about others in a negative accusatory way.
- Not enslaved to wine
  - Definition: not addicted to drinking alcohol.
  - Older women can’t be enslaved to intoxication.

■ Perhaps these two negative commands are special for older women because they might have more time available, and therefore would be more tempted to engage in these sinful behaviors. Having free time and being bored tempts us to selfishly seek entertainment. Gossip and wine can be two valid options to treat boredom. The older women are exhorted to stay away from these. Instead, Paul gives them something good they need to be filling their time with.

- Teaching what is good
  - Definition: it is the noun “kalodidaskalos” which is person that teaches that which is good, attractive and noble.
  - Rather than be in idleness and sin, the older women need to be teachers. The good thing they need to be teaching is the sound doctrine.
  - Verse four shows that they ought to be teaching the younger women.
    - Notice it doesn’t say that they need to teach the younger women to love their husbands, etc...
    - Rather it says, “teaching what is good, so that they will love their husbands, etc...”
    - The older women teach the sound doctrine, and the younger women engage in the good deeds, such as loving their husbands, etc...

- In the epistle of sound doctrine and good deeds, we see the older women again being another example of being involved in the process of teaching sound doctrine so that good deeds will result.

\* Women can't teach?

- I thought women weren't allowed to teach. We read passages like I Tim 2:11-14 and I Cor 14:34-35 and falsely come to that conclusion.
- The principle is that God wants designated leaders (the male gender) and designated followers (the female gender). That practically impacts the role of women teaching. They are not supposed to teach or have authority over the leaders (men), but this does not mean they can't teach. This doesn't mean that it is unimportant for them to teach. This doesn't mean the church can afford for them to not teach. Half the population is made up of females. Another sixth is comprised of young boys. That's a lot of people to be taught that older women have the authority to teach.
- EX: Imagine if you won the lottery for eight billion dollars, but so did someone else. As a result, you had to split the pot and you will only collect four billion. Are you very disappointed? Of course not! That's still more money than you can spend in a life time.
- This world is made up of eight billion people. That's four billion women to be taught. The older women need to make sure they're teaching.
- Well perhaps it's not cool to only teach women. What does that imply? That women are not worth the effort to teach?
- EX: I spent many years of my life predominantly teaching young people. Others might say, that's not worth it. Kids aren't valuable enough to teach. Is that true? It's not true to Jesus (Mat 19:4-5). And we know that lots of good came from working and teaching young people. They have now grown up into strong Christians.
- Teaching women is no less significant than teaching men.
- Plus, there are things that only women can teach to other women. It is essential that women step up and teach those things.
- Well perhaps it's not cool to teach outside of the assembly. Keep in mind, not everyone (males included) are to teach in the assembly. It's a privilege and I enjoy it, but the real opportunities to teach are outside of the assembly with individuals privately. That is still really what my work is all about. Yes I teach classes and preach sermons, but when it comes to really making a difference, I depend on what I'm doing outside of the assembly.
- If we are really trying to serve God and help others, we will be teachers regardless of gender or even age. No matter who we are, we are able to be engaged in good deeds.

*I have strong feelings about this because I've worked so much with younger women. I see how important women are in the church, and I see how important it is for women to be active in helping. I've seen the limitations of things that I can't do. There are things that only women can teach women. The concept that women can't teach or don't have an important role in the church is just so blatantly false that it offends me. There's never a shortage of opportunities for women to help the saints. Perhaps the problem is we haven't equipped the women in how to teach or how to find opportunities. I've always had trouble knowing how to do that, but really, that's a job for the older women to do.*

## 2:4-5

- 4-5: Young women
  - Sensible
    - Definition: able to sense, discern, consider many things to have a balanced perspective and response.
    - Young women can't be one-sided in their thinking and make rash choices. They need to seek counsel and help to make balanced decisions and actions.
  - Pure
    - Definition: originally meant "in a position and condition prepared for worship". Then taken to mean pure and chaste.
    - This is parallel to the older women who are always to live as if in God's temple. The younger women need to live always purified to worship God.
  - Kind
    - Definition: to be intrinsically good and do good things. Good in nature whether seen or not.
    - Young women need to be good and doing good things at all times, whether seen or unseen.
  - Workers at home
    - Workers
      - This means the young woman needs to be a worker. Her life at home isn't to be a vacation, but just as much employed with good works as the husband. The difference is the husband works to raise income, whereas the young woman works for the welfare and betterment of the family and home environment. Proverbs 31 gives us a prime example of this.
    - Home
      - The house There are jobs and tasks to be done in keeping the physical house.
      - The household
        - The family enterprise: the young woman needs to be working not just on the house, but on the entire family business. The usage of family resources to create the family environment most helpful. As we read in Proverbs 31, this includes hard work with food, use of money, making money, creating resources, selling resources.
        - The family members: the young woman also needs to be hard at work for the welfare of individuals in the family. Her most important assets in the family are the family members, so she is invested into the members themselves. Keeping them emotionally and spiritual stable and healthy. Investing in love, counsel, and support.
          - Love children: the young woman needs to be selflessly serving and giving herself to the children she is created and loving. The mother provides love and all things necessary for mental and spiritual health so that the child can choose to commit themselves to God under favorable and reasonable circumstances.
          - Love husbands: the young woman needs to love, serve, and support the husband to whom she has committed her life. This is to make the husband more effective and stable in his life of work in and outside the home. The love of the wife is the wind in the husband's sails propelling him to good works.
          - Subject to husbands: the young woman must commit to follow the leadership and direction of the husband. He decides what good deeds the family needs to be growing in, and the wife supports and follows that plan.

\* The significance of working at home

- Our society might look down on a “stay-at-home” mom as being unambitious, lazy, and unimportant. This is a false perspective. Certainly women can be lazy unimportant lazy mothers at home, but that’s not what it means to be a worker at home.
- The 10 Commandments: the fifth commandment is “honor your father and mother”. Then he includes that the reason: “so that your days in the land may be prolonged”. The people could live in the land as long as they were obedient. What determined how obedient they would be? How much they obeyed their parents. The family was the thing that would keep the nation faithful and living in the land. That’s how important family is.
- Today, our nation has many grave problems. The greatest source of our problems is the breakdown in the family. Divorce, childhood pregnancy, children out of wedlock, single parent homes, wicked parents who don’t raise children properly, both parents working full-time, children growing up in daycare and school, etc...
- Home is the most influential and important environment that will help determine the character of the child. If family is neglected, character isn’t built, and sin thrives.
- This is why it is so important for young women to make working at home their full-time job. It’s that important. And it takes that much work.
  - We might think that the fathers are working outside the family because that’s where the more important things are. That’s false. The father only works outside the family to gain resources to use on what’s really important: his own family.
  - The husband works outside to the home to gather resources that the mother will then be a manager of to use for the welfare of the family as she works as the absolute educator and character builder.
  - The husband gains capital for the family enterprise. The wife is the manager of those resources into the family enterprise.
- If God knows that family is the best thing for His people, what else is there more important and better than being wholly committed to what’s best for His people? You don’t have to get married and have children, but if you do, there is no more important task than to work at home loving your family.

Word of God not dishonored: gentiles blaspheme because of you (Rom), Young women need to put sufficient time into her family so that Christian families can be honorable and good following the word so that the world won’t get a bad impression of the word of God.

## 2:6-8

- 6: Young men
  - Likewise
    - Different genders have different responsibilities, but just as there are expectations for women, there are expectations for men.
      - Conform to same teaching
      - Same reasons
      - Same urgency
  - Sensible
    - Young men are to be sensible as well.
    - Lots of teaching about being sensible:

- Elders (1:7)
- Young women (2:5)
- Young men (2:6)
- The cross teaches us to live sensible (2:12)

\* Christians should be sensible

- All Christians are expected to be sensible; able to consider many things and come to balanced decisions and responses.
- Christians have the wisdom of God revealed to them. We are able to discern all things, physical and spiritual (1 Cor 2:14-16).
- We have the cross of Christ to motivate us to accept this wisdom.
- Therefore all Christians ought to be wise and sensible careful and deliberate in their actions.

• 7:

- In all things show yourself to be an example of good deeds
  - All things
    - This teaching is binding over the whole young Christian's life.
    - Whenever he is doing anything, he is bound to be an example of good deeds.
    - Good deeds isn't just some extra things we do on occasion. Every deed we do needs to be done as an example of goodness.
  - Show yourself to be an example
    - What's the only way to be an example? You need to do it yourself.
    - What's their purpose of being an example? That others may learn and follow you.
    - The burden of the entire church's good deeds has been placed upon the young men. They are to be the example to set the standard of good deeds. Why are young men given this responsibility?
      - They are male, and are therefore held responsible to be leaders.
      - Young men have abilities, resources, and health that makes them able to do many good deeds.
      - They are whom people look to and expect to be active in doing good deeds; therefore, it is likely that people can set the cap of good deeds based on the actions of the young men in the congregation.

\* Are you the standard example of good deeds?

- What if everyone in the church was as active in good deeds as you? How active would that church be?
- Young men need to be pioneers for the church into the realm of active service. We often limit ourselves to what we are capable of. We need an example from someone like ourselves doing more than we thought possible teaching us that we can do more.
- Young men ought to feel responsible for influencing the church to be more active in good deeds by their own example.

• Dignified

- Young men ought to live in such a way that deserves honor and respect.
- Young men are expected to live according to the same standard as older men.

- How does a young man live in a dignified way and have honor and respect among others?  
By living according to the sound doctrine (1 Tim 4:12)
- Age doesn't keep us from being able to live according to God's standard.
- Purity of doctrine
  - The word "purity" is different than the word "sound". It is not a related word, but it speaks to the same idea.
  - "Sound" means "healthy". "Pure" is the idea of being free from corruption. So pure doctrine will be healthy doctrine.
  - Reasons why young men need to be pure in doctrine
    - They need to be educated, strengthened, and motivated to do good deeds.
    - They need to be able to teach.
    - They need to be able to be a force against false teaching.
- 8:
  - Sound in speech
    - The speech of young men needs to be healthy.
    - They can have no corrupting words (Eph 4:29).
  - Why? So that the opponent maybe be put to shame having nothing bad to say about us.
    - I consider the opponent to be the false teacher.
    - Young men are to be pure in doctrine to teach truth, and recognize false teaching.
    - Young men are also expected to take in active in teaching against and addressing false teaching. This is what was expected of Titus.
    - As they do so, they are expected to control their speech to be in absolute purity.
- \* Are you ready to combat false teaching?
  - The young men are expected speak against false teaching. Are you ready for this?
  - Do you have the purity of doctrine to know the truth well enough to identify false teaching?
  - Do you have the knowledge to speak against false teaching?
  - Do you have the honor and control to do so in a honorable way, free from corruption?
- \* We can't fight corruption with corruption.
  - False teachers are known by their deeds.
  - As you fight for truth, you need to make it clear by your teaching and conduct that you are in the truth.
  - Any action done corruptly proves you to be in falsehood.
  - True Christians need to conduct themselves as being without corruption when entangling with corruption.
- 9: Slaves
  - Subject to their masters in everything
    - Slaves are under the authority of the masters. If slaves are in subjection to their masters, then the Christian slave needs to honor that subjection in everything.
    - That means the subjection is unconditional. Subjection whether pleasant or
- \* Subjection is a Christian thing

- Why do Christian slaves need to be subject in everything? Because Christians are subjective people.
- Subjection isn't a woman thing. It's a Christian thing.
  - All saints submitting to Jesus (Eph 1:22, 5:24)
  - Wives submitting to husbands (Eph 5:22)
  - Children submitting to parents (Eph 6:1)
  - Young men subject to elders (I Pet 5:5)
  - Saints submitting to one another (Eph 5:20)
  - Saints submitting to the government (I Pet 2:13)
  
- Well-pleasing
  - This means to be acceptable to their masters
  - Slaves should present themselves to be acceptable workers to their masters in all things.
  
- Not argumentative
  - Slaves need to be subject themselves without argument.
  - Even when masters are being unfair and unpleasant, the Christian slave subjects himself because that was the attitude of Christ.
  
- 10:
  - Not pilfering
    - Slaves can't take advantage of their masters and steal his time or resources.
  
  - Showing all good faith
    - Slaves need to be faithful, and show their faithfulness so that they can be trusted by their masters.
    - God is true, so the Christian subject to God and his master is to have the same true character.
  
  - So that they will adorn the doctrine of God in all respect
    - The reason slaves are to conduct themselves in this way is not because masters are deserving of it, but because the doctrine of God demands it.
    - To "adorn" means to "make beautiful or attractive".
    - Slaves are to behave in this way because it's an opportunity to wear the teaching of Christ as a perfect display of the Character of Christ.
    - This conduct of the slave is the most perfect representation of Christ's character
      - Servant: Christ was God's servant (Acts 3:26).
      - Subject: Christ was subject to the Father (I Cor 11:3)
      - Well pleasing: Jesus was well-pleasing in His submission (Mat 3:17)
      - Not argumentative: Jesus never argued against His role (Acts 8:32)
      - Showing all good faith: Christ was faithful to the Father till death (II Tim 2:13)
      - Not pilfering: Christ didn't hold onto His exalted state (Phi 2:6)
    - As slaves put on this teaching, they are manifesting the conduct of Christ for all to see.
  
- ✳ Adorning the doctrine of Christ
  - Christ is beautiful and He has given us beautiful teachings.
  - We adorn this teaching when we wear it and live actively in our conduct.



- People are to see the beauty of Christ when they see the beauty of our Christlike character.
- Christ's beautiful character on earth was of absolute submission, especially in the face of evil.
- When we are in subjection to authority, especially cruel authority, we are in the greatest opportunity to adorn Christ's teaching.

\* We need to adorn the doctrine of Christ as employees

- We aren't slaves, but we are employees.
- We are under the authority of our bosses.
- When we are at work is when we need to adorn the doctrine of God.
  - Be subject in everything. If your boss is paying you, you are to do what he says whether it is pleasant or unpleasant.
  - Be well-pleasing. If you are living according to sound doctrine, you will be a favorite employee. You prove yourself to be satisfying in your conduct and work ethic.
  - Don't be argumentative. We aren't in a position to argue or complain to our bosses about the work. We can't complain or speak ill of our boss or the responsibilities to other employees.
  - Don't pilfering. You have to have perfect morality and abstain from cheating the clock, taking merchandise that doesn't belong to you, taking resources that don't belong to you, etc...
  - We need to show all good faith. We should be so entrusted to our bosses when they are around that they are completely confident of our behavior when they are not around. We need to keep a consistent standard of conduct at all times.

\* Conforming to the sound doctrine for a reason

- All the sound doctrine given to the saints here is for a reason:
  - Older women: so that the young women may be encouraged...
  - Younger women: so that the word of God will not be dishonored.
  - Younger men: so that the opponent will be put to shame, having nothing bad to say about us.
  - Slaves: so that they will adorn the doctrine of God our Savior in every respect.
- All these reasons are because of the impact we will have on other people. We need to conform to the sound doctrine of Christ in our conduct so that we can impact others positively.
- The greatest deed of all is to completely conform to the sound doctrine of Christ. That is where all other good things come from.

## 2:11-14

- 11:
  - For...
    - Verses 1-10 describe the sound doctrine of proper conduct for all the saints.
    - Verses 11-14 explain the sound doctrine of why the saints ought to conduct themselves in that way: salvation in Christ.
    - These verses spell out how salvation in Christ is supposed to change our conduct.
      - 1-10 was specific instruction for specific Christians

- 11-14 is generic expectations for all the saints
- The grace of God appeared
  - Grace
    - Grace can refer to
      - A giving spirit: favor, kindness, generosity
      - Or the gift itself: gift, blessing
    - How did the grace of God appear?
      - Grace is an intangible attribute. How can it physically manifest?
      - Jesus was the actual gift that appeared. He came to this earth as a gracious gift of example and love. He physically died to give us the gift of our salvation. Jesus being a manifested gift is how the giving attitude of our God was fully manifested.
      - We didn't know just how graceful God was towards us until we saw the cross of Christ. Nor is there any other way this grace could've been manifested so accurately.
  - Appeared
    - The greek work for "appeared" is "epiphainó".
      - This comes from the word "phainō" which is the verb for "appear, shine"...
      - ... with the preposition "epi" in front of it. The preposition means, "on, to, against, at".
      - It's used of for stars in Acts 27:20.
      - This word is more intense than just "appear". Instead of just shining, it's shining *ON* something. Think of the example of the light in Mat 5:15. Instead of the light simply shining under a basket, it's meant to shine on something else.
      - In Acts 20: 27, the stars weren't just shining, but were to shine on the sailors to affect guidance and direction.
    - The grace that appears isn't just aimlessly luminescent. It's shining *ON* something. It's shining on us to affect change within us.
      - Besides referring to stars in Acts 27:20, it always refers to Jesus Christ shining on His people to affect change in them.
      - Lk 1:78-79: *Because of the tender mercy of our God, with which the Sunrise from on high will visit us, to shine upon those who sit in darkness and the shadow of death, to guide our feet into the way of peace.*
      - Tit 2:11-12: *For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age.*
      - Tit 3:4: *But when the kindness of God our Savior and His love for mankind appeared, He saved us.*
- Bringing salvation to all men
  - Jesus appeared as the physical manifestation of God's grace to save us. What is this salvation?
    - Salvation from the accusation of sin by forgiveness from sins (Col 2:13-14).
    - Salvation from the enslavement of sin by deliverance from sins.
      - This point is often overlooked. The full salvation from sin **INCLUDES** deliverance from sin by repentance from sin. The grace of God in the death of Christ is supposed to fully save us from sin by accomplishing repentance from sin within us.
      - Acts 3:26: *For you first, God raised up His Servant and sent Him to bless you by turning every one of you from your wicked ways.*

- Acts 5:31: *He is the one whom God exalted to His right hand as a Prince and a Savior, to grant repentance to Israel, and forgiveness of sins.*
- Acts 11:18: *When they heard this, they quieted down and glorified God, saying, "Well then, God has granted to the Gentiles also the repentance that leads to life."*
- The next verses will describe that the salvation that the grace of God appeared to effect: a repentant life of good deeds.

\* Is the grace of God shining on you? Have you repented?

- As we read these next verses, we need to reflect inwardly.
- The grace of God is shining. Is it shining on you? Has it accomplished the full salvation of a repentant life free from sin and full of good deeds?

• 12:

• Instructing us

- The word "instructing" is the greek verb "paideuó": punish, discipline, train.
  - Of the thirteen times it is used, it is translated as...
    - "Punishment" three times (i.e. Pilate said of Jesus, "Therefore I will punish Him and release Him" (Lk 23:16)).
    - "Discipline" five times (i.e. "for what son is there whom his father does not discipline" (Heb 12:7)).
    - "Educate", "train", "instruct", "correct", "taught" five times (i.e. "Moses was educated in all the learning of the Egyptians" (Acts 7:22)).
  - The word isn't simply to instruct, but more fully, it's the idea of punishing and disciplining wrong so that a person might be trained and learn to do better.

\* How did the grace of God instruct us by it's appearance. More accurately, how did the grace of God punish and discipline us to train us?

- When you do wrong, you receive a punishment to discipline you so that you will be trained to not do that wrong thing again. This is what good fathers do.
- However, for our sins, we haven't received the punishment and discipline. Jesus was the one to receive the punishment. How is that supposed to train us?
  - EX #1: You and your friends vandalized school property together. Your friend gets caught, but he pretends that he did it alone so that you won't get in trouble. Your friend will be the one to receive the punishment. Is that punishment still able to discipline you? You see a display of the penalty that crime receives and you never want to do it again. You are moved by your friends loyalty, and feel guilty for him suffering even though you were a part of the crime, especially since it was your idea in the first place. You don't want to cause such pain on anyone again.
  - EX #2: You were vandalizing by yourself, but when the interrogation begins, your friend, knowing that it was you, speaks up and falsely confesses to the crime so you won't be punished. He knows your would kick you out of the house if they knew it was you, and he would rather take the punishment himself. You are moved by his compassion, and his suffering would train you to never be so foolish again.
- In the same way, Christ receives our punishment, and yet we are still meant to be disciplined by it.
  - The punishment that Christ suffered on the cross should hurt us and discipline us. It is our sin that is responsible for sending Him to the cross. Thus, we should suffer and hurt as we see Him suffer and hurt experiencing the punishment we were supposed to suffer.

- We need to go to the cross after each sin so that we can be disciplined by the vicarious suffering.
  - If we refuse to confess our sin to God and go to the cross to see the consequence of our sins, we will never be disciplined to change.
  - To be properly disciplined by the cross we need to seek the sound doctrine of the cross.
- To deny ungodliness and worldly desires
    - The cross of Christ is meant to discipline us so that we will be trained to abstain from all forms of evil.
    - “Deny”: renounce
      - We used to live in a sinful way, but when we realized the suffering that it caused Christ, we renounce and abandon that form of living entirely.
      - What do we renounce?
        - Ungodliness: all forms of wickedness.
        - Worldly desires: lusts and passions for this world.
        - We used to live for ourselves, but we have renounced ourselves to live for Christ (II Cor 5:14-15).
- Instructing us “to deny” is actually past tense.
    - The grammar really reads “having denied”.
    - The cross is meant to train us to renounce these evils from the beginning so that we can move on to doing better deeds.
    - We often think the whole of our Christian life is characterized by abstaining from evil, when really, we are meant to renounce these evils from the beginning, so we can then use the rest of our lives for good deeds.
- \* Have we renounced our sinful life?
    - Has the cross discipline us to the point of renouncing our old lives completely?
    - Of have we only modified our old lives?
    - Are we content with being “less” ungodly? Giving into “less” worldly passions?
    - The cross is meant for us to completely separate from those evils so that we can be free to do good deeds.
    - Is our entire Christianity still primarily about battling and giving in to ungodliness and worldly desires? We have not been properly disciplined by the cross yet.
    - We need to go back to getting the sound doctrine of the cross so it can have its proper affect on us so that we will renounce our evil life.
- And to live sensibly, righteously and godly in the present age
    - And to live
      - The cross isn’t only meant to discipline us to renounce an evil life, but also it should discipline us to adopt a righteous life. The cross brings us life, and it is meant to be a meaningful live of good deeds.
    - Sensibly
      - Elders, older men, young women, and young men were all commanded to be sensible.

- The cross is the center of the universe, and when we make it the center of our lives, it provides balance and perspective so that we will live a balanced life of wisdom and self control rather than tumultuous selfishness and passion.
- Righteously
  - The cross is what makes us righteous. The cross is the greatest example of a righteous deed.
  - Therefore, the selfless love seen on the cross is the greatest motivator and guidance for us to no longer live in the evils of selfishness, but instead the righteousness of selfless Christlike love.
- Godly
  - The cross shows that God is willing to do anything for us.
  - Therefore, it is the greatest thing that will lead us to do anything for Him.
- In the present age
  - The transformation of the cross is meant for our lives right now.
  - We are supposed to be discipline by the cross now so our lives can be transformed on the earth as we await the transformation of our bodies in the future.
- 13:
  - Looking for the blessed hope and the appearing of the glory
    - Looking
      - The cross also disciplines our minds.
      - We are to look at the future from a new perspective. Our futures should be governed by this cross centered perspective so that we will be living in the present properly.
      - What we are looking for:
        - The blessed hope
          - We have the blessing of knowing we can expect something better in the future.
          - We anticipate and hope for that now so we will be encouraged to live as Christ wants us to now.
        - The appearing of the glory
          - The grace of God “appeared” in the past.
          - The word “appearing” in this verse is the noun form of the same word “appeared” in verse 11.
          - Christ has appeared once to manifest the grace of God. He is coming again in the future to manifest the glory of God.
- \* The cross changes our past, present, and future
  - The cross is what has saved us in the past.
  - The cross is what changes the way we live in the present.
  - The cross is what changes the hope we have in the future.
  - We need to have such an understanding of the sound doctrine of the cross that our entire lives are changed and transformed by it for our entire existence.
- Our great God and Savior, Christ Jesus
  - This verse is one of the most compelling verses for the deity of Christ in that it’s one of the most explicit statements of Jesus being “God”.
  - It is a similar statement to I Pet 1:1: *“by the righteousness of our God and Savior, Jesus Christ”*.
  - However, this passage in Titus is even more compelling because the context makes it even more clear that Jesus is identified as both God and Savior.

- Here are three reasons it's clear that Jesus is being identified as God.
  3. Grammar:
    - Perhaps "Great God" refers to the Father, and "Savior" refers to Jesus Christ.
    - This is what the Jehovah's Witness want to believe, so consider how they translate the passage to make it read that way:
      - "While we wait for the happy hope and glorious manifestation of the great God and of our Savior, Jesus Christ." (NWT). Notice some alterations:
        - There is an addition of a definite article "the" which helps make a distinction between "God" and "Savior".
        - There is an additional second preposition "of" instead of just one. This also adds distinction because it appears to be an appearance of two different things.
        - The pronoun is shifted in between "God" and "Savior" to seem as if it's only referring to one of this which also adds to the distinction between "God" and "Savior".
        - None of these alterations are grammatically justifiable.
    - Consider these passages when Paul speaks of the Father and Jesus in the same statement, but want to distinguish them:
      - "God and Father and/of the Lord Jesus Christ" (Rom 1:7, I Cor 1:3, II Cor 1:2, Gal 1:3, Phi 1:2, II Thess 1:2).
      - The greek grammar reads: "God and Father of us and [the] Lord Jesus Christ"
        - When Paul wants to distinguish between the Father and Jesus, he uses two conjunctions "and" or an additional preposition "of" between them. The connects "God" to the "Father".
        - He also uses an additional article "the" to distinguish "Lord" as referring to Jesus.
      - Grammatically it needs to read: "our God and Savior, Jesus Christ"
      - This doesn't prove beyond a doubt that Jesus is referred to as God, but the grammar then naturally indicates that "God" and "Savior" both refer to Jesus.
  4. Interchangeable use of God and Savior in the book of Titus
    - Another indication that both "God" and "Savior" refer to Jesus here is because both God and Jesus are interchangeably referred to as saviors throughout this book.
      - 1:3: according to the commandment of **God** our **Savior**
      - 1:4: Grace and peace from God the Father and Christ **Jesus** our **Savior**
      - 2:10: adorn the doctrine of **God** our **Savior**
      - 2:13: the appearing of the glory of our great **God** and **Savior**, Christ **Jesus**
      - 3:4: when the kindness of **God** our **Savior** and His love for mankind appeared
      - 3:6: whom He poured out upon us richly through **Jesus** Christ our **Savior**
    - The fact that God and Jesus are interchangeably the Savior shows their equality and unity.
  5. The "appearing"
    - This contextual reason is the most convincing argument of why "God" is also referring to Jesus.
    - Consider how else the Bible uses this greek word "appear"

Passage		What it refers to
Lk 1:79	To <b>shine upon</b> those who sit in darkness and the shadow of death, o guide our feet into the way of peace	Jesus' first coming
Acts 27:20	Since neither sun nor stars appeared for many days	Referring to stars
Tit 2:11	The <b>grace of God appeared</b>	Jesus' first coming
Tit 3:5	But when the <b>kindness of God our Savior</b> and His love for mankind <b>appeared</b>	Jesus' first coming
II Thess 2:8	Then that lawless one will be revealed whom the <b>Lord</b> will slay with the breath of His mouth and bring to an end by the <b>appearance</b> of His coming	Jesus' second coming
I Tim 6:14	Keep the commandment without stain or reproach until the <b>appearing</b> of our Lord <b>Jesus</b> Christ	Jesus' second coming
II Tim 1:10	But now has been revealed by the <b>appearing</b> of our Savior Christ <b>Jesus</b>	Jesus' first coming
II Tim 4:1	I solemnly charge you in the presence of God and of Christ <b>Jesus</b> , who is to judge the living and the dead, and by His <b>appearing</b> and His kingdom	Jesus' second coming
II Tim 4:8	In the future there is laid up for me the crown of righteousness, which the <b>Lord</b> , the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His <b>appearing</b>	Jesus' second coming

- Here, whether noun or verb, appearance refers to Jesus. Only one time in scripture does it refer to anything else besides Jesus (stars in Acts 27:20). Never is it said that the Father will “appear”. Christ is the one who will appear.
- The only other use of this word in scripture is our passage Titus 2:13. Just before it verse 11, it refers to Jesus having already appeared. When verse 13 says that “the appearing of the glory of our great God and Savior”, it is without a doubt that they both refer to Jesus, because Jesus, not the Father, is the one who will appear.

- 14:
- Who gave Himself for us to...
  - Jesus Christ died for a reason.
  - The cross was meant to discipline us for a desired result. This passage describes the desired result that Jesus was willing to die for.
    - Redeem us from every lawless deed
      - We are redeemed from the condemnation of every past sin because His death accomplished forgiveness.
      - We are redeemed to be set free from the enslavement of future sins because His death transforms us.
      - Jesus died so that lawlessness would no longer be relevant in the life of His people.
    - Purify His people
      - We are purified by His death from the defilement of past sins.
      - We are to be purified by His death from the defilement of a debased sinful life.
      - Jesus died so that we would be free from the defilement of sin, both in status and in lifestyle.
    - For Himself... a people for His own possession
      - God, being a pure holy being, can only have fellowship with holiness.
      - The reason Jesus died to make redeem us and purify us is so that we would be holy, so that he can fellowship with us.
      - God wants to possess us, so by His works, He redeems and purifies us so that we can be His and only His special possession.
    - Zealous for good deeds
      - Jesus didn't just die to redeem and purify us, but also to free us to do good deeds.
      - The great lengths in which He went to free us is also meant to make us zealous and enthusiastic to do them.
      - Jesus went so far to prove His love for us that we would be motivated by that love to love Him and love others.

- \* Is Jesus getting what He died for?
  - Heb 12:2 says, "Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame".
  - He despised everything, about the cross, especially the shame, but was able to endure it. How? The joy set before Him.
  - The joy set before Jesus was the knowledge of what that death would accomplish.
  - Jesus has a "selfish" purpose for dying. He died to get something.
  - The something that He got was US! Not just us, but a *NEW US*.
  - He was willing to die because it would set us free from all corruption so that we could belong to Him and be zealous to do good deeds.
  - Has His death fulfilled that purpose in you?
    - Are you redeemed from lawlessness and impurity?
      - Are you still living in habitual sin?
      - Are you still slow to repent and change?
      - Are you still close to sin and involved in sinful things?
    - Are you His possession?
      - Is your whole life about belonging to Him?
      - Is your whole life about living for Him?
      - Is He everything to you?



- Are there idols in your life?
- Are you zealous to do good deeds?
  - Has your Christianity led you to do and be involved in good things?
  - Are you helping/serving people?
  - Or is your Christianity primarily characterized by trying not to do bad things?
- Jesus suffered so much to get what He wants. He deserves for us to give it to Him. To become what His death was intended to create.

## 2:15

- 15:
  - These things speak
    - In 2:1, Paul told Titus to teach things fitting for sound doctrine.
      - In verses 1-10, Paul spoke sound doctrine concerning the conduct of the saints.
      - In verses 11-14, Paul spoke of how the sound doctrine of salvation is supposed to change the conduct of the saints.
      - For us to help get Jesus what He died for, we need to be committed to the teaching of sound doctrine. That will help ourselves and others to conduct themselves as we ought.
  - Speak
    - We need to be speaking and teaching about the cross and how it should change us all the time.
  - Exhort
    - When we are struggling and failing, we need to resort to the sound doctrine of the cross to motivate and encourage us.
  - Reprove
    - When we are rebellious, we need to discipline people with the sound doctrine of the cross.
  - With all authority. Let no one disregard you
    - If we are teaching are teaching sound doctrine, we can and have to teach with authority.
    - The authority is in the teaching itself. We need to teach the cross with authority.
    - If people try to disregard the teaching, we continue to teach with authority so that all can see that this is God's true teaching that can not be ignored.

## 3:1-3

- 1-2:
  - Remind them
    - We need to be told several times to conform to sound doctrine of behavior
  - Here are more codes of conduct to which they need to conform. They all have to do with our conduct towards outsiders.
    - Be subject to rulers and authorities
      - Christians are expected to conform meekly to the law of the land.
      - We are not the rebels, revolutionaries, or activists bringing about justice and equity in civil matters, nor do we need to be. We are waging a different war.
      - Rom 13:1-7 is the best discourse on this command.

- Be obedient
  - To whatever authorities are over you, whether they be teachers, cops, parents.
  - The Christians meek behavior means he should be more obedient than the average person, and especially in relation to unfair authorities.
- Be ready for every good deed
  - Christians need to be prepared to help and do good to all.
  - We have been changed by sound doctrine, so we should be the first to act before the unsaved.
- Malign no one
  - The world is busy hating, gossiping, and accusing for selfish gain.
  - Christians should be remarkably and notably different in this aspect
- Be peaceable
  - The world has a hard time getting along because they're selfish and unfair.
  - Christians need to be loving and forgiving to all.
  - Many will dislike Christians for their beliefs, but none should dislike Christians for the demeanor and relational behavior.
- Be gentle
  - Christians are meek and humble, and should deal gently with all.
  - We should be slow to anger, and quick to listen, peace, mercy, and forgiveness.
- Show every consideration for all me
  - Christians are kind and loving to all, therefore they should be considerate to all.
  - Christians know that all humans are of equal value; therefore they should treat all of equal value.
  - Christians know that they are not more important than anyone; therefore, they should be willing to put the needs of others before their own.
  - Christians are ready for every good deed; therefore they should be doing many good deeds for all men.

\* How do you treat all men?

- If we are truly affected by the sound doctrine, it will change our behavior towards all. Consider all people (not just your friends), and how you treat them. That is the sign of who you really are.
- How do you treat:
  - Family?
  - Teachers?
  - Bosses?
  - Coworkers?
  - Neighbors?
  - McDonald's employees?
  - Other drivers?
  - Homeless people?
- These two verses describe how your conduct should be toward EVERYONE. Is it an accurate description of you?

• 3:

- We've been reminded about how we should be living.
- Here is a reminder about how we used to live before being saved by sound doctrine.
  - Foolish

- We didn't have the guidance of God's good teaching.
- We were just as lost and ignorant of how to live in this world being having our sense of right determined by selfishness rather than righteousness.
- Disobedient
  - We didn't obey God, parents, teachers, or anyone.
  - We did whatever we wanted.
- Deceived
  - We were fooled into thinking this was the life we wanted.
  - We were fooled into thinking sin was beneficial.
  - We were fooled into believing good things were going to come eventually.
- Enslaved to various lusts and pleasures
  - Having been guided by selfishness, being deceived it would benefit, we then learned otherwise only too late having now become trapped by those selfish desires.
  - We wanted to change and stop living in that self-destructive selfishness, but had no strength, motivation, or reason to break free.
  - We continued in a life we knew didn't benefit.
- Spending life in:
  - Malice
    - Our life was characterized by evil and selfishness.
  - Envy
    - Yet, in all our selfishness, it wasn't enough, and we envied the goods and success of others, still being deceived.
- Hateful
  - Full of bitterness about the futility of life, we became hateful.
  - We hated the world.
  - We hated ourselves.
- Hating one another
  - We turned our anger and hate to others as well.
  - We treated all spitefully.

✱ Our salvation is a transformation

- Does this sound familiar?
- Does this sound like people in the world around you?
- Does this sound like who you used to be?
- Who you knew you were becoming?
- Who you are now?
- This is the difference between and life with and without sound doctrine.
- Sound doctrine is supposed to be have such an impact on us. Has it impacted you?

## 3:4-8

- 4:
  - A second appearing
    - The word "appeared" here is the same word as "appeared" in 2:11.
    - The grace of God appeared:
      - Jesus came in the flesh to show how giving God really is.
      - Jesus dying on the cross was visible gift from God that we could see.

- That's not the only intangible attribute that was made visible in the body of Christ.
- Other attributes that "appeared"
  - Kindness of God: God made it clear just how kind He is when He was willing to come down and serve humbly and save us.
  - God's love for mankind: God made it clear how much He loved His creatures. He's said that before in the OT, but we might have a hard time believing Him because of all the suffering we endure. Since God was willing to endure that Himself to save us from our own wickedness, it proves just how much He loves us.
- 5:
  - He saved us
    - God didn't manifest His grace, kindness, and love for no purpose.
    - God's manifested grace, kindness, and love is to meant to save us.
  - How He saved us:
    - What we are NOT saved by:
      - Our deeds
        - There was no good deed we did to deserve God's kindness and love to save us.
        - There was no good deed we could do that would save us or remove our sins.
        - God is the one who did the great kind loving deed to save us.
- ✳ We are not saved by good deeds, but we do good deeds because we are saved
  - We need to remember that our good deeds arise from our salvation, but they don't earn our salvation.
  - Knowing there's nothing we can do to save us, and then learning that God did what was necessary to save us, we are motivated by that grace and love to do good deeds for Him.
  - We don't earn anything. We've already received it.
  - Our good deeds are the necessary outflow of our appreciation for that salvation.
- What we ARE saved by:
  - Typically, when we think of what saves us, we think of the atoning sacrifice of Jesus.
  - This passage emphasizes something different that saves us.
  - In this passage, we are saved by the transformation provided by the Holy Spirit.
    1. Washing of regeneration by the Holy Spirit
    2. Renewing by the Holy Spirit

### **Regeneration vs. Renewal**

- Regeneration: paliggenesia
  - Pálin: again
  - Génesis: birth
  - Comprised, the word signifies "new birth", "rebirth", "born again".
  - It is used to describe the rebirth of earthly existence in Mat 19:28 (only other use of this word in the NT).
  - In Titus, it is used to describe the rebirth of the saved Christian.
- Renewal: anakainósis
  - Aná: up, completing process"
  - Kainō: "make fresh, new"
  - Comprised it signifies "being made anew", "new creation"

- It is used to describe our transformation as the result of our mind being “made anew” in Rom 12:2 (only other use of this word in the NT).
- In Titus, it is used to describe the saved Christian being made into a new creation.

\* Our salvation is a transformation

- We think of salvation from sin exclusively signifying being forgiven of sins.
- Here, our salvation is our transformation.
- We are saved by the transformation.
- Meaning, if we haven’t transformed, then we haven’t been saved.
- Not that we have to have a full transformation to earn our salvation, but rather, being turned away from sin and evil is comprises our salvation. If you haven’t been transformed away from sin you aren’t living a saved life, a life of salvation.
- Go back to verse 3. This is what we are being saved from. If verse three still describes your life, then you are not living the saved life.

**The transformation is the work of the Holy Spirit**

- Renewal: made new
  - The Holy Spirit renews us by giving us information to renew our minds so that will be made new from within.
  - Once this inward change of the mind occurs, we are free and able to change our behavior as well.
    - Rom 12:2: *And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect*
    - Eph 4:20-23: *But you did not learn Christ in this way, if indeed you have heard Him and have been taught in Him, just as truth is in Jesus, that, in reference to your former manner of life, you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, and that you be renewed in the spirit of your mind, and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth*
    - Col 3:9-10: *You laid aside the old self with its evil practices, and have put on the new self who is being renewed to a true knowledge according to the image of the One who created him.*
- Regeneration: rebirth
  - Jn 3:5-7: *Jesus answered, “Truly, truly, I say to you, unless one is born of water and the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not be amazed that I said to you, ‘You must be born again*
  - Jesus said we needed to be born again of the Spirit.
  - The Spirit must transform us so much that it’s like we are an entirely new and different human being if we want to enter into the kingdom.
  - We receive this transformative rebirth on the occasion of baptism
    - “Washing of regeneration”: here the rebirth is connected to an image of water that washes us.
    - “Born of water and the Spirit”: Jesus connects our spiritual rebirth to a water birth.
    - Acts 2:38 says we need to be *baptized* so that we can receive the “gift of the Holy Spirit”. I believe this gift is the spiritual rebirth.
  - Once we’ve been baptized into Christ, our sins are removed, and God can have perfect fellowship with us to put His own Spirit within us to help us transform in ways we couldn’t alone.

- Rom 8:11: *But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead will also give life to your mortal bodies through His Spirit who dwells in you.*
- At that point, we need to set our mind on the things of the Spirit so that the help we have now received will be active.
- 6:
  - God poured out the Spirit richly through Jesus
  - This transformative salvation is only possible because God poured the Spirit out on us through Jesus.
  - This is something God promised throughout the OT and fulfilled in the NT.

### **OT promises to pour forth the transformative Spirit**

- Isa 32:10-18
  - 10-14: the land is described as empty, desolate, barren, and dead.
  - 15-18: then everything changes when God pours His Spirit forth to bring everything back to life. The Spirit transforms everything.
- Isa 44:3-5
  - God says He will pour forth water onto dry land that will bring forth vegetation.
  - In parallel statements, God says that He will pour forth His Spirit, His blessing, onto the offspring so that they identify themselves as God's people.
- Joel
  - 1:20, 2:23: the land is suffering a drought until God sends forth rain.
  - 2:28-31: God will pour forth His Spirit on all flesh and it will be accompanied with signs and wonders.
  - 3:1, 17-18: the nation will be transformed and saved.

### **NT fulfillment of promises to pour forth the Spirit**

- Acts 2
  - 16-21: Peter says that the current Pentecost was the fulfillment of God's promise to pour forth the Spirit. There were signs to accompany this prophesied outpouring.
  - 33: Jesus received the promise of the Holy Spirit from the Father, and He is the one who has poured forth the Spirit.
  - 38: Peter tells them to be baptized and receive the gift of the Spirit.
- Acts 3
  - 19: Peter tells them to repent to receive times of refreshing.
  - 25-26: Peter says that the blessing has come by God's servant Jesus turning us from our wicked ways.
  - Consider the parallel of Isa 44:3-5:
    - God will pour forth water to **refresh** the land.
    - God will pour forth His **blessing**.

- \* We experience this outpouring of the Spirit when we learn the gospel
  - God's transformative grace, kindness, and love appeared, but it's the work of the Holy Spirit to shine the sound doctrine on us.
    - Zech 12:10: *I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn*

- Rom 5:5: *the love of God has been poured out within our hearts through the Holy Spirit who was given to us*
- God poured out His grace and love into our hearts when the Spirit made known to us the appearing of His grace, kindness, and love.
- This sound doctrine has the power to change His people.

- \* This transformation is not a work we can accomplish on our own; we need the Spirit
  - We need the Spirit to give us the information and understanding through scripture to renew our minds so that our behavior will change.
  - We also need the power of the Spirit to work within us to change us in ways we couldn't do by our own strength.
  - We need to believe this.
    - If we think our transformation is by our own strength, the extent of our transformation will be very limited because we know our strength is limited.
    - If we believe that our transformation is by the strength of God, then we will believe our transformation is as limitless as God's power.
    - This is what scripture teaches:
      - Eph 3:16: *that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit in the inner man*
      - Eph 3:20: *Now to Him who is able to do far more abundantly beyond all that we ask or think, according to the power that works within us*
  - Practically...
    - Don't think you're stuck the way you are.
    - Don't think "We are who we are".
    - Don't think you can't change.
    - Don't think you aren't expected to change.
    - Don't think others can't change.
    - The Spirit can change us.

- \* Transformation is still voluntary
  - Though God is giving us the information and strength to change, He wants us to change by our free will.
  - Our transformation will be of no value if it doesn't involved our free will and submission.
  - We shouldn't expect to be changed without effort or volition. That isn't a scriptural idea.
  - God reveals to us that He can save and transform us. Then by our will, we submit to His teachings being led by the Spirit.
  - With a full surrender to obey the guidance of the Spirit in scripture is how and when God will transform us in ways we couldn't alone.
  - To understand this balance, read Romans 8.

- 7:
  - Justified
    - Verse 5 tells us that we were saved according to God's mercy. He didn't give us the punishment we deserve.
    - Verse 7 tells us that we were justified (made right) by His grace. He did an amazing thing (dying for us) and that's what makes us right before Him.
    - In both cases, it wasn't earned or deserved by anything that we did.

- Made heirs
  - Because we've been saved and justified, we can inherit the blessings God has waiting for us.
- According to the hope of eternal life
  - God is our inheritance. A relationship with Him, being with Him, is what we inherit.
  - Thus, being eternally joined to our source of life, is the eternal life that we hope for.
- 8:
  - This is a trustworthy statement, and concerning these things I want you to speak confidently
    - The statement in verses 4-7 is trustworthy.
    - Titus should speak about the things of sound doctrine confidently
    - This is similar to what Paul wrote in 2:1 and 2:15.
      - 2:1: Paul tells Titus to speak things fitting to sound doctrine.
      - Then Paul spoke of proper conduct.
      - Then Paul told Titus to speak, exhort, and reprove with that teaching with all authority.
      - Then Paul spoke of our salvation.
      - Then Paul tells Titus to speak about these things confidently.
  - So that those who believe in God will be careful to engage in good deeds
    - The purpose of teaching sound doctrine is for people to be transformed by it.
    - The culmination of that transformation is engaging in good deeds.
    - There might be believers in God, but they need to receive the sound doctrine and engage in good deeds because true believers in God are meant to do that.
  - These things are good and profitable for men
    - What is profitable and good?
      - The sound doctrine
      - The good deeds produced by sound doctrine
    - The sound doctrine that produces good deeds is what the world really needs.
    - There is no greater gift to the world than obedient believers.
    - True faith in God that is careful to do good deeds is the solution to all the problems that our world faces.

### **3:9-11**

- 9:
  - Avoid
    - Paul has been emphasizing the things that need to be spoken and focused on.
    - In contrast, consider the things that need to be avoided.
  - Foolish controversies
    - Controversies about foolish things.
    - Controversies conducted in foolish ways (i.e. Facebook).
  - Genealogies
    - Tracing their own genealogies or the obscure genealogies of other Biblical figures.
  - Strife
    - Arguments.
    - Some issues can only be arguments.
    - If it's a fruitless discussion it will be done in an argumentative way.
  - Disputes of the Law
    - Choosing obscure topics and wrangling about things that aren't conclusive or fruitful.



- They are unprofitable and worthless
  - Unlike sound doctrine that is good and profitable, these teachings are worthless and unprofitable.
  - They aren't healthy teachings so they don't create healthy living.
    - These teachers, not understanding sound doctrine, don't know God (1:16).
    - Not knowing God or sound doctrine, they aren't capable of any of the good deeds that sound doctrine produces (1:16).
- 10:
  - Reject a factious man
    - A factious man is someone working to make factions (groups of different beliefs opposed to each other).
    - A factious man uses factious tactics. Talking behind backs. Comparing and putting people against each other. Speaking in factious language (i.e. "us and them").
  - After first and second warning
    - A factious man has three strikes. His initial factious behavior is met with a warning. His continued factious behavior is met with a second warning. If he continues to be factious, he should then be rejected.
    - Factious behavior isn't treated, it's acknowledged and then rejected. It is something the church can't afford to allow to exist.
    - Factious behavior is to be rejected whether or not their teaching is true. Defenders of the gospel can't report to factious methods.
- 11:
  - Such a man is...
    - The reason a factious man should be rejected is because if he is willing to be factious, then he is also these things:
      - Perverted
        - Factious behavior is turning right into the wrong direction.
      - Sinning
        - It is deliberate chosen sin. That needs to be disciplined.
      - Self-condemned
        - He knows what he is doing is wrong. He is in full knowledge doing wrong and okay with that. If he is willing to condemn himself without changing, what good can your condemnation do?

## 3:12-15

- 12:
  - When I send...
    - Paul had some other companions that he depended on for the work. He could guide and lead them to do things in other places as well. He had two men he was intending to send to Crete.
      - Artemas: we have no other record of this man.
      - Tychicus: he is someone who has traveled with Paul a lot (Acts 20:4), and Paul has sent him numerous places to bring letters and so forth (Eph 6:21, Col 4:7, II Tim 4:12). It's interesting, he was always with Paul in his imprisonments, both first and second.
  - Make every effort to meet me

- Paul wants Titus to finish up his work in Crete and have some other men take over so he can come work with Paul.
  - Paul is planning on spending some significant time in Nicopolis and wants Timothy there to help as well.
- 13:
    - Diligently help
      - Zenas the lawyer: no other record of this man
      - Apollos: he is a faithful worker for Christ that has also worked in several of the churches where Paul had worked (Acts 18:24-19:1, I Cor 16:12).
    - On their way so that nothing is lacking
      - Apparently they were traveling and spreading the gospel in various places. They would be passing through Crete and needed help and supplies to continue their journey. Paul wanted Titus to make sure they got the help they needed.
- 14:
    - Our people must also learn to engage in good deeds
      - Good deeds is not just for those who are active in the ministry, or are paid to do so. Good deeds is for all the saints of every church.
    - To meet the pressing needs
      - The work is continuing and increasing and goes beyond what a few leaders can do. All must be involved to be able to handle the amount of work that needs to be done.
    - So that they will not be fruitful
      - Everyone needs to be involved so that the active leaders will not be unfruitful (Zenas, Apollos).
        - They may be able teach and bring people the gospel, but if there aren't more people to help, then they won't be able to reach all these people on a personal and individual level. All the saints need to be engaged in good deeds to accomplish that.
        - They may be able to edify the saints, but if the saints don't start doing good deeds, all that edification was in vain.
    - Everyone needs to be involved so that they will bear fruit themselves.
      - The teaching alone doesn't bear fruit. Each individual person needs to get engaged in good deeds so that:
        - They will produce fruits themselves of good deeds they've done for others.
        - They will produce fruit within themselves of good character, maturity, and discipline.
- 15:
    - All those who are with me greet you
      - Paul says that all his friends are greeting the Cretans.
    - Greet those who love us in faith
      - Paul tells Titus to greet all His christian family there for him.
    - Grace be with you all
      - Paul gives typical closing salutation.