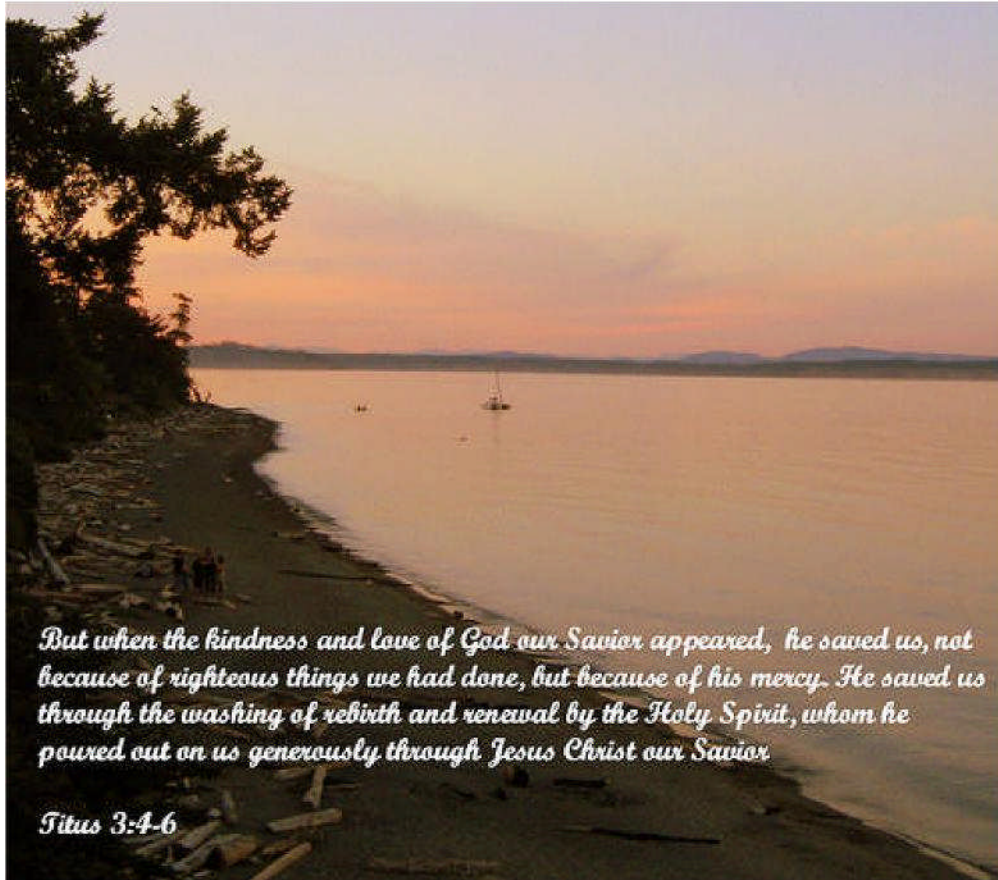


SIMPLE STUDIES IN THE SCRIPTURES
THE EPISTLE OF
PAUL THE APOSTLE TO TITUS
STUDENT'S STUDY GUIDE



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Titus

Human Author: Paul

Divine Author: God the Holy Spirit

Date Written: c. AD 65- 67

Key thought: Teach the Gospel

“Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.”

Titus 2:12

TITUS 1

Book Summary

The combined letters to Timothy and Titus can be called Pastoral Epistles as exhortation is given to be diligent in Christian service. To Timothy the apostle stresses the importance of sound doctrine whereas to Titus the apostolic concentration is on proper behavior. The Theme of Titus is, *“The Truth which is According to Righteousness.”* Paul wants Titus to be sincere and without hypocrisy.

The apostle had just been freed from prison when he wrote to his Greek friend Titus on the island of Crete. The epistle is short and may quickly be summarized. Chapter 1 dwells upon the need for godliness in the church. Chapter 2 calls for godliness in the home. Chapter 3 demands a return to godliness in the world.

Godliness simply means to be like God. In the soul of the godly person will be piety produced by biblical truth in the heart.

In order for godliness to rule the church, qualified elders are to be appointed provided they have met specific standards of conduct. A need for spiritually strong leaders in Crete existed for many of the professing Jewish believers had become immoral in their actions while professing the name of Christ. It is the command of Paul that such individuals be rebuked and warned.

Moving from instructions concerning church conduct the apostle speaks of godliness in the home. He has a message for aged men and women, young men and women and the servants as well. In instructing others Titus must never be insincere. He who handles holy matters must be blameless or the power of the message proclaimed will be diminished if not lost. In Titus 3 the relationship of the Christian to the world is considered. The believer is to be a responsible citizen. No Christian is to argue with others but live soberly, righteously in a godless age. Individuals are to be helped whenever possible. The epistle closes with the customary Pauline benediction, *“Grace be with you all. Amen.”*

1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect [chosen], and the acknowledging of the truth which is after godliness;

1:1 The Faith. The reference is to that body of gospel truth which Christians are called to defend.
1:1 God's elect. The doctrine of election was a precious truth in the early church. Paul was personally and perpetually grateful he had been chosen in Christ for salvation and service, as should every Christian.

2 In hope of eternal life, which God, that cannot lie, promised before the world began;

1:2 What God cannot do.

- God cannot lie Titus 1:2
- God cannot be faithless. 2 Timothy 2:13
- God cannot change or be less than God in His essence. Malachi 3:6
- God cannot sin and so should never be charged with evil. Matthew 5:38

1:2 Eternal life. Eternal life is not only a quantify but a quality. It is defined in Scripture as having a personal relationship with the living God and with His Son, Jesus. *John 17:3 And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.*

1:2 Promised. The first promise of God is stated in Genesis 3:15. *"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."* These words in the *Old Testament* find a parallel in the *New Testament* in John 3:16. Before the ages of human history began God promised eternal life. Since the Garden of Eden hearts have lived in the hope of that promise.

*"My faith has found a resting place,
Not in device or creed;
I trust the ever living One,
His wounds for me shall plead.*

*I need no other argument,
I need no other plea,
It is enough that Jesus died,
And that He died for me."*

3 But hath in due times manifested [revealed] his word through preaching, which is committed unto me according to the commandment of God our Saviour;

1:3 The value of preaching cannot be over stated. It is God's ordained means of revealing His Word.

*“Preach the Gospel, sound it forth,
Tell of free and full salvation;
Spread the tidings o’er the earth,
Go to every tribe and nation.*

*Spread the joyful tidings
In anthem and story
Jesus hath redeemed us,
Oh, give Him the glory!”*

4 To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain [appoint] elders in every city, as I had appointed thee:

2:5 A Gentile by birth (Gal. 2:3) Titus was converted through the ministry of Paul (Titus 1:4). Recognizing his faithfulness to Christ and administrative gifts Paul used Titus when trouble arose. In the city of Crete the special abilities of Titus were needed. He was to set things in order. In a new work much is found wanting. There is need for someone with organizational skills to provide a framework for service. Direction is needed as a biblical theology is set forth. Details need oversight. Decisions have to be made about church location, requirements for membership, doctrinal stance, matters of discipline and many other matters. To facilitate him in the work Titus was to ordain elders. Here is the apostolic pattern. The leaders of a congregation are called by God, prompted with a desire to lead by the urging of the Holy Spirit, appointed by other elders and recognized by the church body as worthy to be submitted to in matters of doctrine and practice, provided belief and behavior is based upon the Word of God with chapter and verse to appeal to.

6 If any be blameless [above reproach], the husband of one wife, having faithful [obedient] children not accused of riot or unruly.

1:6 Blameless Qualifications for Church Leadership

- The husband of one wife. The qualification may mean having only one wife at a time or it may mean being married only once. In either situation the man is to be above reproach in his marital status.
- Having faithful children. The children of church leaders seem to be a special target for satanic opposition and so must be under authority. They are not to be undisciplined as the sons of Eli who brought shame to the priesthood and to the people of God (1 Sam. 2:12).

7 For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker [brawler], not given to filthy lucre;

- Not self-willed. The elder is to be a servant and not a lord over the people (1 Peter 5:2,3).
- Not soon angry. While some dispositions are gentle by nature an elder must possess a calm presence for he will face many trying circumstances.
- Not given to wine. An inclination to excessive drinking prohibits a man from leading the people of God.
- No striker. The person who is a verbal or physical brawler to settle matters will not use his mind or the fruit of the Spirit.
- Not greedy. There is no place in spiritual leadership for a person whose heart desires to be rich or have too much of the goods of this world.

8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate [self-controlled];

- A lover of hospitality. Because elders lead by example they are to be gracious in the use of their home to entertain others.
- A lover of good men. It is just as easy to love good men as it is bad and the elder is to enjoy not only helping people but also helping the right type of people. Pearls are not to be cast away recklessly.
- Sober. Laughter is good medicine but being serious should be a way of life. There are eternal issues that presses doctrine upon the sensitive soul.
- Just. The elder must be a fair man and able to be impartial without taking sides.
- Holy. Without holiness no one shall see God. Those who seek to lead others to a holy God must be sanctified themselves.
- Temperate. Self-control in all areas of life is a requirement, not a suggestion for being an elder. The honest soul knows if there is a lust pattern or a behavioral pattern out of control. Such a person becomes disqualified to be an elder.

9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince [convict] the gainsayers [opposition].

- Hold fast the faithful word. A man without convictions will convince no one.

10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision [Jews]:

1:10 The scribes, Sadducees, Pharisees and other Jewish officials and religious leaders had much to lose if the implications of the Christian faith were embraced by the masses. Therefore, Paul found much opposition to the gospel among the circumcised or among the Jews, the very people for whom the Messiah had come to minister. *“John 1:11 He came unto his own, and his own received him not. 12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:”*

11 Whose mouths must be stopped, who subvert [mislead] whole houses, teaching things which they ought not, for filthy lucre's [ill gotten money] sake.

1:11 Mouths that must be stopped. By the nature of the new birth the people of God called sheep are non-confrontational. Nevertheless, there are great doctrinal issues at stake that must be contended for thereby stopping the mouths of those who are characterized by spiritual lawlessness and deception. Prayer must be offered for holy boldness. Hugh Lattimer (1485-1555) once preached before King Henry VIII. Henry was greatly displeased by the boldness in the sermon and ordered Lattimer to preach again on the following Sunday and apologize for the offence he had given. The next Sunday, after reading his text, he began his sermon by saying, *“Hugh Lattimer, dost thou know before whom thou are this day to speak? To the high and mighty monarch, the king’s most excellent majesty, who can take away thy life, if thou offendest. Therefore, take heed that thou speakest not a word that may displease. But then consider well, Hugh, dost thou not know from whence thou comest—upon Whose message thou are sent? Even by the great and mighty God, Who is all-present and Who beholdeth all thy ways and Who is able to cast thy soul into hell! Therefore, take care that thou deliverest thy message faithfully.”* Hugh Lattimer then proceeded to preach the same sermon he had preached the preceding Sunday, but with much more boldness..

12 One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies [idle gluttons].

1:12 Quoting from the Cretan poet Epimenides, Paul characterizes the people of Crete as being liars and gluttons. Because of this Titus was to rebuke them in strong terms. The people of Crete were religious but not righteous. They professed to know God but denied Him by their works. A life of disobedience and abominable acts destroys any basis of confidence a person may have for salvation. God will not be mocked. Either the gospel produces a change in a person or it does not. To profess conversion and then behave in a wicked way is to deny the faith and fall into the pit of hell in the Day of Judgment.

13 This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 Unto the pure all things *are* pure: but unto them that are defiled and unbelieving *is* nothing pure; but even their mind and conscience is defiled.

1:15 Unto the pure. The pure in heart delight in spiritual and moral wholesomeness while the unholy delight in that which is morally and spiritually reprehensible. By self-examination an honest assessment must be made to discover what is delighted in. If time and money and effort are given to supporting that which defiles the conscience and hardens the heart then prayer must be made to be converted. God will have mercy and grace toward the honest heart. *“Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon”* (Isaiah 55:7).

16 They profess that they know God; but in works they deny *him*, being abominable [evil], and disobedient, and unto every good work reprobate [worthless].

1:16 Religious hearts without redeeming grace shall find no grace extended to them in the day of ultimate judgment. Let this warning go forth. It is possible to profess knowledge of God but in reality deny God through a spirit of rebellion towards every good work. When the gospel presses upon the heart to be kind, forgiving, suffering long and a heart of anger and bitterness and mean spiritedness is manifested then the spiritual life can be summarized in one word, hypocrite.

Student's Study Guide

Titus 1

Questions on Titus 1

1. What can God not do and why is this significant (Titus 1:2)?

Answer.

2. Why was Titus left in Crete?

Answer.

3. Describe the people on the isle of Crete?

Answer.

4. Who are the elect of God (Titus 1:1)?

Answer.

5. When did God promise the hope of eternal life and why is it important?

Answer

Personal Application and Reflection

1. Have you ever led someone to a saving knowledge of the Lord Jesus Christ? How did you feel at such an experience?
2. How does the Christian reconcile the commandments to mark those who cause division and avoid them and rebuke sharply those who err (Titus 1:13) with other commandments to be meek and humble and non argumentative?
3. Should elders be voted upon or appointed? What other issues should the church vote on or not vote on? Does it matter?
4. How would you respond to the accusation that doctrine divides?
5. Is it wrong or unwise for ministers to quote non-biblical sources in preaching and teaching? Why or why not?

Memory Work

Titus 1:15 Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

TITUS 2

1 But speak thou the things which become [are suitable to you] sound doctrine:

1:1 *“The true doctrines of the gospel are sound doctrines, formally and effectively; they are in themselves good and holy, and make the believers so; they make them fit for, and vigorous in, the service of God” (Matthew Henry).*

2 That the aged men be sober, grave, temperate, sound in faith, in charity, in patience [endurance].

2:2 Spiritually mature Christian men have distinct characteristics.

- Spiritually mature Christian men are sober or vigilant. There is much watchfulness needed within the Christian’s life first over one’s own heart and then over the gospel message.
- Spiritually mature Christian men are grave or dignified. They have a distinguished aura about their presence that commands, not demands, attention.
- Spiritually mature Christian men are temperate. They have self-restraint and are discreet in all matters. Secret sins in the privacy of their home and the darkness of the night are avoided.
- Spiritually mature Christian men are sound in faith. They know Bible doctrine and are able to articulate the same.
- Spiritually mature Christian men are sound in charity. The quality of love marks their lives. They lovingly minister to others who are in need or have a hurting heart.
- Spiritually mature Christian men are sound in patience. In trying circumstances the spiritually mature display a brave endurance of the moment knowing that God is sovereignly in control of every situation.

3 The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

2:3 Spiritually mature Christian women are to be marked by distinct behavior.

- Spiritually mature Christian women live in such a way to produce holiness in their personal life.

- Spiritually mature Christian women are not false accusers. That includes taking a matter and deliberately misunderstanding the issues involved in order to twist the situation in a certain direction that will hurt the object of their emotional venom and mental hatred.
- Spiritually mature Christian women are not given to excessive drink with a view to intoxication or drowning personal sorrows.
- Spiritually mature Christian women are teachers of good things. They teach the children. They teach each other. They teach the younger women in particular. By life and by lip spiritually mature Christian women communicate the gospel message.

4 That they may teach [train] the young women to be sober [responsible], to love their husbands, to love their children,

5 *To be* discreet [sensible], chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

2:4-5 Of particular concern is the spiritually mature Christian women to instruct the younger women in the church in the following matters.

- To be sober or responsible. The acceptance of responsibility for the consequences of one's attitude and actions is a mark of maturity. There comes a time when individuals must put away childish ideas and behavior and act in a different way. But it takes training.
- To love their husbands. If a marriage has been arranged or entered into for less than romantic love the process of learning to love is needed. Spiritually mature Christian women can teach or train the younger women in the art of biblical love making which goes beyond the erotic to the heart. Elucidation of this principle is found in defining what love will and will not do according to gospel terms as set forth in 1 Corinthians 13.
- To love their children. Because of the Fall maternal love is not as natural to women as might be popularly believed. The allowance of partial birth abortions and the high rate of abortions as a birth control method indicate this reality. Each year thousand upon millions of young children are exploited for sexual favors, manual labor and because of simple meanness. The Christian community must lead the way in teaching women to love their children.

6 Young men likewise exhort [urge] to be sober minded [self-controlled].

2:6 Christian young men are also to be exhorted to be sober minded which means to exercise self-control. The great inner struggles young men face are summarized in this exhortation. Sexual passions in particular are strong. The ruthless pursuit for the most expensive toys of time becomes legitimized. A ruthless philosophy can be developed that no one matters but self. Only the gospel can subdue the dark passions of the soul.

7 In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness [soundness], gravity [gravity], sincerity,

8 Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

2:7-8 People will forgive a pastor if he is not eloquent or unduly sophisticated They will allow him much grace if he is not even personally attractive or the best and the brightest intellectually. However, people will never forgive if they suspect a person of being insincere. The person who handles holy matters must live in the power of them. His speech must be a measure of his heart, sound and sincere. Only then will the Enemy and his minions have nothing to say as those who opposed Daniel were at a loss of how to hurt him.

9 *Exhort* [urge] servants [slaves] to be obedient unto their own masters, *and* to please *them* well in all *things*; not answering again;

2:9 Though slavery is a terrible institution it has served a place in the plan of God including the outworking of retributive justice (2 Chron. 36:21-22). Christians who found themselves enslaved were to be obedient to their own masters as unto the Lord. Respect was to be shown instead of a sullen spirit or a willingness to be argumentative. Slaves were not to steal from their owners but were to be honest and truthful in all matters. Such behavior would bring self-respect, honor to God and a good witness to those watching the behavior of those in the Christian community.

10 Not purloining [stealing], but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

11 For the grace of God that bringeth salvation hath appeared to all men,

2:11 Once more it is stated the grace of God has appeared to all men, not without exception but without distinction. Jew and Gentile have access to the gospel of redeeming grace. The Christian way of life has come to teach a death to ungodliness and worldly lusts while embracing righteousness in this present world.

12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ;

14 Who gave himself for us, that he might redeem [rescue] us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

2:15 In this passage Paul does not argue formally for the doctrine of the extent of the atonement. Nevertheless, he does indirectly address that great issue by declaring with personal pronoun references that the church is the true object of redemption. Christ came to redeem “*us*” the church; He came to deliver “*us*” the members of the body of Christ from all iniquity. He came to purify unto himself a people, not all people but a people, zealous of good works.

No person need ever doubt if Christ has died for them or not personally, for the test is simple and the promise is sure according to Acts 16:31 *“Believe on the Lord Jesus Christ, and thou shalt be saved”*

*“Christ our Redeemer died on the cross,
Died for the sinner, paid all his due.
All who receive Him need never fear,
Yes, He will pass, will pass over you.*

*When I see the blood,
when I see the blood,
When I see the blood,
I will pass,
I will pass over you.*

*Chiefest of sinners, Jesus will save;
As He has promised, so He will do;
Oh, sinner, hear Him, trust in His Word,
Then He will pass, will pass over you.*

*Judgment is coming, all will be there.
Who have rejected, who have refused?
Oh, sinner, hasten, let Jesus in,
Oh, He will pass, will pass over you.*

*O great compassion! O boundless love!
Jesus hath power, Jesus is true;
All who believe are safe from the storm,
Oh, He will pass, will pass over you.”*

15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Student's Study Guide

Titus 2

Questions on Titus 2

1. Why must women be taught to love their children (Titus 2:4)?

Answer.

2. What is a minister's best defense against personal assaults that are unjust (Titus 2:8)?

Answer.

3. What is the blessed hope believers are to look for (Titus 2:13)?

Answer.

4. List the various categories of people Paul addresses in Titus 2.

Answer.

5. In what way are Christians to be peculiar?

Answer

Personal Application and Reflection

1. In what way do you think the grace of God has appeared to all men?
2. Do you think there is any significance to the use of personal pronouns in Titus 2:14 in considering the extent of the atonement? What might this passage indicate?
3. How is it possible for a Christian to live in such a way they will not be despised (Titus 2:15)?
4. Do you think most Christians today are living a “*peculiar*” life that is distinct from the world? Why or why not?
5. Do you think the noble Christian principles of responding to injustice in the context of slavery have a modern application in the relationship between an employee and employer? Explain.

Memory Work

Titus 2:11 For the grace of God that bringeth salvation hath appeared to all men, 12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; 14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

TITUS 3

1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

3:1-2 Throughout the Pastoral Epistles of Timothy, Titus and Philemon those virtues are set forth which are to characterize the Christian. Several more are enumerated here with the motive for cultivating them provided in verse 3.

- The Christian is to be submissive to legitimate authority.
- The Christian is to be ready to help someone in need.
- The Christian is to speak evil of no man.
- The Christian is not to be a brawler.
- The Christian is to be gentle.
- The Christian is to display a spirit of meekness knowing that meekness is not weakness.

The reason so much care is to be taken to be gracious is because the heart remembers how foolish, disobedient and deceitful it once was all the while being self-serving, living in sensual pleasures, living in malice and envy, hateful and hating all others.

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving [slaves] divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

3:3 The reason why believers are to be gracious, meek and gentle towards all is because of what the heart was once by nature and by choice. If Paul includes himself in this list of sins then he has become convicted of other sinful impulses other than covetousness (Rom. 7:7-12). The list is a litany of the dark side of the soul.

- Foolish.
- Disobedient.
- Deceived.
- Serving as slaves to different lusts and pleasures.
- Living in malice.
- Living in envy.
- Displaying a hateful attitude.
- Hating others personally with a passion.

4 But after that the kindness and love of God our Saviour toward man appeared,

3:3 But after that. Truly these are some of the most wonderful words in the Scripture. “*But after that,*” after all the vile expressions of evil the kindness and love of God appeared.

*“O boundless love divine!
How shall this tongue of mine
To wond’ring mortals tell the matchless grace divine—
That I, a child of hell, should in His image shine!
The Comforter has come!”*

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

3:5 It is not in the baptismal pool that regeneration takes place but by the baptism of the Holy Spirit who cleanses by the Word. Southern preachers like to note that a person can go down into the baptism waters a dry sinner and come up a wet one and nothing is changed apart from the new birth. Baptism in and of itself is like any other works of righteousness, it will not save. “*To suppose that whatever God requireth of us that we have power of ourselves to do, is to make the cross and grace of Jesus Christ of none effect*” (John Owen, Vol III: 433). However, the mercy of God does save whereby the Holy Spirit renews the whole person. “*Nicodemus*”, said Jesus, “*ye must be born again*” (John 3:7). God the Holy Spirit must work a divine work of grace in the heart before there is the capacity to believe, express faith or engage in a righteous work. The biblical evidence that regeneration precedes faith is found in the following passages.

- *Ephesians 2:5 Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)* Notice when regeneration took place, when we were dead in sin. Dead men do not even co-operate with divine grace, they receive it so that it can be said, “*Salvation is of the Lord.*”
- *1 John 5:1 Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.* Notice the past tense.
- *John 1:13 Which **were born**, not of blood, nor of the will of the flesh, nor of the will of man, but of God.*
- *Romans 9:16 So then it [salvation] is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*
- *John 6:63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. 64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. 65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.*

6 Which he shed [poured out] on us abundantly through Jesus Christ our Saviour;

3:6 The death of Christ was definite in its intent and application. He has poured out on "us" Christians an accomplished work of redemption. Jesus Christ is "our" Savior. Only the church can say that. Only the elect can say, "Jesus Christ is MY Savior." Those who do not come to Christ in time will face Him in eternity as Judge.

*"Sinner, art thou still secure? Wilt
thou still refuse to pray? Can thy
heart or hands endure In the Lord's
avenging day?"*

*See, His mighty arm is bared!
Awful terrors clothe His brow!
For His judgment stand prepared,
Thou must either break or bow.*

*At His presence nature shakes, Earth affrighted hastes to flee; Solid mountains melt like wax, What
will then become of thee?*

*Who His advent may abide?
You that glory in your shame,
Will you find a place to hide
When the world is wrapped in flame?*

*Then the rich, the great, the wise,
Trembling, guilty, self condemned;
Must behold the wrathful eyes
Of the Judge they once blasphemed:*

*Where are now their haughty looks?
O, their horror and despair!
When they see the opened books
And their dreadful sentence hear!*

*Lord, prepare us by Thy grace, Soon we must resign our breath, And our souls be called to pass,
Through the iron gate of death.*

*Let us now our day improve,
Listen to the Gospel voice;
Seek the things that are above;
Scorn the world's pretended joys.*

John Newton

7 That being justified [declared righteous] by his grace, we should be made heirs according to the hope of eternal life.

3:7 Only infinite wisdom could have found a way to declare the guilty innocent and establish the principle of grace or unmerited favor bestowed on the undeserving.

*“Some day the silver cord will break,
And I no more as now shall sing;
But oh, the joy when I shall wake
Within the palace of the King!*

*And I shall see Him face to face,
And tell the story—Saved by grace;
And I shall see Him face to face,
And tell the story—Saved by grace.”*

Fanny Crosby

8 *This* is a faithful saying, and these things I will that thou affirm [emphasize] constantly [confidently], that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.

3:8 While souls are saved by grace through faith alone the faith that comes to save is not alone, good works accompanies it. There is no controversy between free grace and good works. The root of righteousness produces good works as its fruit.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 A man that is an heretick after the first and second admonition [warning] reject [keep out];

3:10 A heretic differs in degrees from someone who is simply in doctrinal error as when Apollos had to be tutored in his understanding of Scripture following conversion (Acts 18:26). Where there is extreme error the truth is lost and the one who causes truth to be lost by false teaching is a heretic. Another characteristic of a heretic is an unteachable spirit. Finally, such people are known to want to bring individuals to their way of thinking at all cost and so are factious in nature and divisive in spirit.

11 Knowing that he that is such is subverted [perverted], and sinneth, being condemned of himself.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

3:12

- Artemas, is probably an abbreviation of Artemidorus meaning “*gift of Artemas*,” the Greek goddess of hunting and so corresponding to the Roman goddess Diana.
- Tychicus, was a Gentile convert from Ephesus. He was selected to go with Trophimus to Jerusalem. An offering from the Ephesian congregation was going to be made to the saints in the holy city. Tychicus and Trophimus were to join Paul’s party journeying to Jerusalem. Following the arrest of the apostle, Tychicus became a valued messenger and representative for Paul to various congregations. He carried Paul’s letters to the Ephesians and the Colossians and possibly carried the second letter to the Corinthians. Whether Tychicus went to Crete as Paul had hoped is uncertain. According to tradition Tychicus became bishop of Chalcedon in Asia Minor and died a martyr (Acts 20:4; Eph. 6:21; Col. 4:7; 2 Tim. 4:2; Titus 3:12).
- Nicopolis (ni-kop'o-lis; “*city of victory*”) was a city Paul intended to visit. Titus was at this time in Crete (1:5). Actually there were several cities of this name, which means there is doubt as to the one about which Paul wrote. Of the three, one was in Thrace, another in Cilicia, and a third in Epirus, Greece. This is probably where the apostle wanted to go since it was only four miles away. Augustus Caesar had built the city in 30 BC in honor of the victory at Actium over his political enemies Antony and Cleopatra.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting [needed] unto them.

3:12 Having a Gentile name, Zenas may have been a legal advocate who was converted to Christ.

14 And let ours [our people] also learn to maintain good works [make honest trades] for necessary uses, that they be not unfruitful.

3:14 As a witness to the world Christians are to engage in a useful trade to take care of the necessities of life.

15 All that are with me salute [greet] thee. Greet them that love us in the faith. Grace be with you all. Amen.

Student's Study Guide

Titus 3

Questions on Titus 3

1. What must the Christian never forget about a former life (Titus 3:3)?

Answer.

2. On what basis does God save a soul?

Answer.

3. What constitutes a heretic?

Answer.

4. Why is eternal life called a “*hope*” in Titus 3:7?

Answer.

5. According to Titus 3:8 is it probable that Christians will live careless lives because they have the right to believe in eternal life?

Answer

Personal Application and Reflection

1. Why do individuals who have received so much grace from God refuse to extend grace to others when they need it most?
2. What should be said to careless Christians who do not attend church, read the *Scriptures*, support the work of the ministry, witness and partake of many practices of the world? Should they have confidence they are going to heaven? Why or why not?
3. What is the greatest lesson you have learned from your study of Titus?
4. Are you able to explain the following doctrinal words and thoughts to someone?
 - God's elect Titus 1:1
 - Eternal life Titus 1:2
 - Grace Titus 1:4
 - Mercy Titus 1:4
 - Peace Titus 1:4
 - Blessed hope Titus 2:13
 - Redeem Titus 2:14
 - Works of Righteousness
 Titus 3:5
 - Heretic Titus 3:10
5. Do you commit the *Scriptures* to memory on a regular basis? If not why not start immediately? As an exercise in spiritual discipline do the memory work associated with each chapter in Titus, then have someone listen to you as you quote the *Word of God*. Your commitment will encourage others to memorize *Scripture* too.

Hiding God's Word in my Heart

Titus 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; 6 Which he shed on us abundantly through Jesus Christ our Saviour; 7 That being justified by his grace, we should be made heirs according to the hope of eternal life.