

TITUS CHAPTER 1 – “Greeting; Qualified Elders; The Elder’s Task!”

OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

INTERPRETATION

APPLICATION

Outline of Titus

OUTLINE:

I. The church is an organization, Chapter 1
(*As such, it should be orderly [v. 5].*)

A. Introduction, vv. 1-4

B. An orderly church must have ordained elders who meet prescribed requirements, vv. 5-9

C. The bad reputation of the Cretans, vv. 10-16

II. The church is to teach and preach the Word of God, Chapter 2

A. The church must teach sound doctrine, vv. 1-10

B. The church must preach the grace of God, vv. 11-15

III. The church is to perform good works, Chapter 3

(*To do this, it should be eager, anxious, and learning to perform good works [vv. 1, 8, 14].*)

A. Good works are evidence of salvation, vv. 1-7

(*The work of the Holy Spirit in contrast to the old life.*)

B. Good works are profitable for the present and future, vv. 8-15

Titus – Chapter 1:1-16 - Paul opened his letter with several admonitions for Titus to heed in order that he might fulfill his ministry.

I. He Was to Proclaim the Word (Tit 1:1-4) - This formal greeting is more than the opening part of the letter. It is a statement of the place of the Word of God in the life of the local church. Paul was a servant and apostle according to the faith of the church (God’s elect, chosen ones). His ministry was not apart from the church but tied directly to it. This “faith” is what Jude calls “the faith which was once delivered unto the saints” (Jud 1:3). It is that deposit of truth that God gave to Paul (1Ti 1:11), and which Paul in turn had given to Titus and Timothy. One of the problems in Crete was an abuse of the grace of God. “God has saved us by grace,” these people argued, “so we are free to sin.” Paul answers this teaching from the start by defining the faith as the “truth which is after godliness.” Godliness is a favorite word, which Paul used eight times. It means practical holiness in one’s daily life. Later, in Tit 2:11-15, Paul explains that grace saves us and also disciplines us to live dedicated lives. The person who uses the doctrine of grace to excuse sins either is not saved or does not understand what grace really means. The message of grace also points ahead to the blessed hope of Christ’s return; see Tit 2:13. Here, then, is the message Titus was to preach: God’s grace to save sinners and sanctify believers; the holy life that follows true faith in Christ; and the daily expectation of Christ’s return. God’s wonderful program of salvation was marked out before the world began, but now it has been revealed through preaching (the proclamation of the Gospel). Never minimize the place of preaching in the local church.

II. He Was to Organize the Church (Tit 1:5-9) - We do not know who founded the church in Crete, but we do know that Paul left Titus there to organize it and remedy the weaknesses that existed. There was definite opposition to Titus’ ministry, and there is the suggestion that he wanted to resign. “But that is why I left you there,” Paul writes. “If there were no problems to solve, the church would not need you!” As long as Christians are in this body of flesh, there will be problems in our churches. When these problems arise, the answer is not to hide them, or for officers to resign and find a new church. The answer is to face them honestly and prayerfully and settle them according to the Word of God. “Set in order” in Tit 1:5 is a medical term meaning “to set a broken bone, or straighten a crooked limb.” The church is a body, and the pastor must occasionally be a “spiritual physician” and set some bones. Titus was not to select the elders (i.e., bishops, Tit 1:7 — two names for the same office); he was to ordain those whom the churches had chosen. “In every city” in Tit 1:5 indicates that the Gospel had spread from place to place, which is as it should be. These qualifications for elders are parallel to those given in 1Ti 3:1-16. “Faithful children” in Tit 1:6 means “believing children.” For “riot” see Luk 15:13. The bishop is a steward of God’s blessings, both material and spiritual; see 1Co 4:1-2. He is to hold fast the “faithful word,” and this brings to mind Paul’s “faithful words” in 1Ti 1:15; 1Ti 4:9; 2Ti 2:11; and Tit 3:8. The pastor must know the Word for two reasons: (1) to be able to minister to the saints and (2) to be able to refute the false teachers.

III. He Was to Refute the False Teachers (Tit 1:10-16) - Wherever Christ sows the good seed (believers), Satan follows with counterfeit seed and false teachers. There was, in Crete, a group of people who contradicted the teachings of Paul and taught instead Jewish fables (legalism) and the commandments of men (traditionalism). We must constantly beware of false teachings. When we mix Law with grace, we end up with false doctrine. Paul describes these teachers as empty talkers, deceivers, and unruly. Paul even quoted a famous poet, Epimenides, who described the Cretans as liars, ferocious beasts, and “idle gluttons”! Doubtless there were many people, both within and outside of the churches, who lived decent lives. Dietary laws and asceticism were key doctrines to false teachers, and Paul attacked these people in Tit 1:15. It is unfortunate that Tit 1:15 has been so grossly abused by misinformed Christians. Some Christians use it to support their own sinful practices, saying, “To the pure, all things are pure — so what I am doing is not wrong.” Paul had nothing of this sort in mind when he dictated these words. He was dealing with the problem of clean and unclean foods, as he had in 1Ti 4:2-5. He is teaching that the believer who knows the Word of God receives all foods as clean; the unbeliever (and the false teacher) has a defiled mind and conscience and therefore sees nothing as pure. In fact, instead of the impure foods defiling the heretic, he defiles the food! Moral purity is not a matter of diets; it is a matter of a clean heart and a good conscience. Jesus taught this in Mat 6:22-23; see also Rom 14:14. How was Titus to treat these false teachers? Was he to unite with them and try to see their point of view? No! He was to stop their mouths (Tit 1:11) and rebuke them sharply (Tit 1:13). After all, their teachings were upsetting (subverting) entire families (Tit 1:11). And their motive was simply to gain money (“filthy lucre”); they did not wish to honor the Lord. Tit 1:16 sums up the situation: these false teachers professed one thing and practiced another; they denied Christ by their works; they were abominable and disobedient; they would never pass the test (i.e., they were reprobates). We have false teachers attacking the church today. It is one thing for people to hold to a false doctrine because of ignorance, and quite another for them to hold it and teach it as God’s truth. Ignorant people should be pitied and patiently taught the truth; deliberate false teachers should be rebuked and rejected. Once the church compromises on the truth, the truth will be swallowed up in lies. Note the emphasis here on “sound doctrine” (Tit 1:9) and “sound faith” (Tit 1:13). This is the “healthy” doctrine we read of in Paul’s letters to Timothy. False doctrines lead only to spiritual sickness in the body of Christ.

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INTERPRETATION

APPLICATION

Greeting
Tit 1:1 Paul, a bondservant (doulos) of God and an apostle of Jesus Christ, according to the faith (the body of truth of the word, not just the gospel) **of God's elect and the acknowledgment of the truth which accords (produces) with godliness.**

Tit 1:2 in hope of eternal life which God, who cannot lie, promised before time began,

Tit 1:3 but has in due time manifested His word through preaching, which was committed to me according to the commandment of God our Savior;

v. 1 Paul: As was then the custom, the writer was mentioned, then the reader, and then a greeting. Paul and Titus worked together in Crete, spreading the gospel and establishing churches. Paul had to leave. Since Titus was left behind to do a difficult work, Paul wanted to instruct and encourage him. Although Titus is not mentioned in the Book of Acts, we do read about him in **Gal. 2:1, 3**; 3 times in **Titus**. In **2Co 2:13; 2Co 8:16, 18, 23; 2Co 12:18, 2Co 8:18 and 2Co 12:18**, both say that when Titus was sent to Corinth another brother was sent with him, described in the former passage as ‘the brother who is famous among all the churches,’ and commonly identified with Luke. Probably this letter to Titus was written when **Zenas and Apollos (Tit 3:13)**, were about to go to Crete, so Paul sent this letter with them. Written to Titus, this letter was also for the benefit of all Cretan Christians. Knowing this, Paul took great care to identify what his credentials were, and where he stood on important issues. **Paul, a bondservant of God:** Of all the titles Paul could use, he first chose “**bondservant of God**”, using the Greek word *doulos* (voluntary-for life; **Ex. 21:6; Dt. 15:17**). This word not only designated a **low** slave, but it also was the word for a slave for life, by **choice**. Paul was only a **bondservant** - yet he had a high place, because He was a **bondservant of God**, which is never a low thing to be a servant of a great God. **And an apostle of Jesus Christ:** God gave Paul a special role to play among His servants. Paul’s particular call and function was as a special messenger of God - **an apostle**. Paul knew his call and purpose among the body of Christ. **According to the faith:** Paul wasn’t an apostle because of the faith of God’s elect, but in harmony with **the faith** shared among **God’s elect** - those whom He chose from before the foundation of the world to receive His salvation. These can be identified as **God’s elect** because they respond to the gospel of Jesus Christ and live their lives after that gospel. **Which accords with godliness:** All truth is God’s truth; but not all truth is really relevant to **godliness**, which promotes “God-likeness”. Science or psychology won’t save a soul from Hell. It is not **the truth which accords with godliness**.

v. 2 Eternal life: This is the life of the Eternal God living within us. It is present now, but will be completed later. **Which God, who cannot lie, promised:** This eternal life is not a *wish*, but a **hope**. In this sense, **hope** (total assurance, steadfast confidence for the Rapture; the return of Christ, is immovable) is an anticipation founded not on wishful thinking, but on a promise from the **God who cannot lie**. My assurance, steadfast confidence, of salvation is as certain as the truth in the Word of God!

v. 3 But in due time manifested His word through preaching: Paul knew that **preaching** is the way that God’s eternal work meets people today. **Preaching** is the way God’s word is **manifested** (made evident). **But has in due time manifested His word:** Christianity came into the world at a time when it was uniquely possible for its message to spread rapidly. Greek was a common language, which was the language of trade, business, and literature. There were virtually no frontiers because of the vast nature of the Roman Empire. The world was largely at peace under the power and law of Rome. The world was uniquely conscious of its need for a messiah and savior. **Which was committed to me:** Paul knew the work of preaching was entrusted to him, but not to him only, but also to all believers. **according to the commandment of God our Savior,** mentioned three time in this epistle – (**Titus 1:3; 2:10; 3:4**), all proofs of the Divinity of Jesus Christ being God!

v. 1 Note how Paul introduces himself, in the way he was to be remembered – First, as a bond slave - one who volunteers to be a slave for life of God. Paul wears this as a badge of honor, because of God’s goodness toward him! Secondly, establishing apostolic authority reaching all the way through the ages, as an apostle of Jesus Christ! The reason is, according to the faith which accords with godliness, in order that people might be saved and for me to teach them how to live a sanctified, different kind of life! How would we introduce ourselves in such a situation? Have we really made a life-long commitment to our Lord and Savior?

v. 2 in hope (total assurance, steadfast confidence) of eternal life. **Joh 17:3 And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent. “who cannot lie” Have you ever considered something you can do that God can’t?**

v. 3 Here is this fabulous salvation revealed through His Word, through His Son and now needs to be preached! Paul says, the wonderful salvation message has now been revealed and committed to him according to the commandment of God, our Savior! We too, have been shown this great salvation. Can we not, as we have been called to tell everyone, about it?

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INTERPRETATION

APPLICATION

Tit 1:4 To Titus, a true son in our common faith: Grace, mercy, and peace from God the Father and the Lord Jesus Christ our Savior.

Qualifications for Elders

Tit 1:5 For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you—

v. 4 To Titus: Titus, thirteen times in the Bible, eight times in 2 Cor., twice in Galatians, is not mentioned in the Book of Acts. Titus was a *true son in our common faith* (Tit 1:4); He was a genuine brother to the Apostle Paul (2Co 2:13). He was a partner and a fellow worker with Paul (2Co 8:23). He walked in the same spirit and in the same steps as Paul (2Co 12:18). Therefore, Titus could be a pattern to other believers (Tit 2:7). We do know something of his character and personality. Early church fathers, including Eusebius, describe Titus as **tactful, strong, a peacemaker, a bridgebuilder, who knew how to handle** and straighten out tough situations! *A true son in our common faith:* Paul stood in support of a *common faith*. It is a *common* faith, not an isolated one. Paul was for the church and the community of all believers. *Grace, mercy, and peace:* In his greeting Paul used words typical for a greeting in that time. But when Paul used these words, they were not used just as a formality because Paul knew the source of all *grace, mercy, and peace*. They come *from God the Father and the Lord Jesus Christ our Savior*, who share in the gift of salvation. The Son has brought to us salvation from the Father, and the Father has bestowed it through the Son.

v. 5 One of the central themes running through this epistle is that **good teaching produces good behavior; good doctrine demands good conduct!** Crete is a tough place. We see here that Paul had left Titus in Crete to do two things – *Set the churches in order and appoint elders in every city!* *For this reason I left you in Crete:* After Paul’s campaign on the island of Crete, there were a lot of young Christians to shepherd. Titus was left behind to build stable churches with mature, qualified pastors for the people. This was especially needed in Crete, because its reputation for wildness, liars and lazy people. Titus had to find and train capable church leaders. Titus seemed to be well suited for the job. *I left you in Crete* - The idea is that he left Titus in Crete on a limited basis to solve these problems, establish godly leadership, and then move on to catch up again with Paul. *Set in order the things that are lacking:* This was the job Titus was given. The church needed order and leadership. Titus was commanded to *set in order* the churches, and to do it by appointing godly leaders. There were crooked things that had to be set straight among the congregations of Crete. Paul told Titus to *set in order the things that are lacking*, and gave no such command to Timothy. Apparently the Ephesian congregations were ready for both elders and deacons, but only elders are mentioned in Titus. *And appoint elders in every city:* Paul told Titus to *appoint elders* called *bishops Tit 1:7*. The word *elder*, mainly describes the maturity necessary in leaders. *Elders* and *bishops* describe pastors over congregations in the many different cities on Crete. *Appoint elders:* Paul delegated a lot of authority to Titus. These elders were **not chosen by popular vote or through their own self-promotion**. It was Titus’ job to look for men of the kind of character Paul would describe in the following passage and to *appoint* them as *elders* in congregations. What qualifies a man for spiritual leadership is *godly character* - and godly character established according to the clear criteria Paul will list.

v. 4 Notice how Paul describes *Titus – a true son in our common faith!* Paul greets Titus with the greeting of *grace, mercy and peace!* *Grace and peace, always in that order.* That only a person who knows the *grace* of God, can know the *peace* of God! Writing to Timothy and Titus, he throws in the word, “*mercy*”, a grace word, meaning that God will deal with you, not in the way we deserve, but much more that we deserve! Don’t be paralyzed by inadequacy, God has all the grace and mercy to enable you to do what He has called you to do!

v. 5 Titus was left by Paul to *set in order* (1 Cor. 14:40) *the things that are lacking*. There was a lot of false doctrine going on. Another thing needing to be done was establishing leadership, *appointing elders* (appointed, not elected, to oversee the spiritual things), **within the churches throughout Crete**. Two things were essential in appointed elders – 1) **That they were called by God to be an elder.** 2) **They had demonstrated the Godly characteristics given in 1 Timothy and in Titus.** Calling and character – so, so important!

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<p><i>Tit 1:6 if a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination.</i></p> <p><i>Tit 1:7 For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money,</i></p> <p><i>Tit 1:8 but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled,</i></p>	<p>vs. 6 If a man is blameless: This word literally means “nothing to take hold upon.” There must be nothing in the life of the leader that others can take hold of and attack his life or the church. Husband of one wife: The idea is of “a one-woman man.” It does not mean that a leader <i>must</i> be married. Nor is it the idea that a leader could never remarry if his wife had passed away or if he were Biblically divorced. The idea is that the leader has his focus upon one woman - that being his wife. Having faithful children: The leader must have raised his children well. His ability to lead the family of God must be first demonstrated by his ability to lead his own children. Here the emphasis is on the idea that his children are believers also. This list is basically the same as that given to Timothy. Why repeated? Because it’s the standard everywhere!</p> <p>v. 7 . Not self-willed: Basically selfish people are disqualified from leadership. They show <i>their self-willed</i> nature in arrogance, stubbornness, and a proud self-focus. Not quick-tempered (<i>orgilos</i> – a settled state of anger, bitter): Which also disqualified from leadership, as are those who drink more than is proper (<i>not given to wine</i>), the <i>violent</i> (either in action or in speech), and those <i>greedy for money</i>. Not greedy for money: Not to be in the ministry or have a position for the money.</p> <p>v. 8 But hospitable: A leader among God’s people must be a <i>hospitable</i> man, and one who loves <i>what is good</i>. Men who love the base and the sordid things of this world are not yet qualified to be leaders among God’s people. Sober minded: Able to think clearly and with clarity, knowing how to deal with serious subjects in a serious way. Sober minded was an important quality in a leader. Paul used this word ten times in his letters to Timothy and Titus. Just, holy, self-controlled: A pastor or leader in the church must be <i>just</i> (right toward men), <i>holy</i> (right towards God), <i>self-controlled</i> (right towards himself). How can a man govern the church if he cannot govern himself?</p>	<p>v. 6 Here we are given the required list of characteristics. God says the men you are to appoint as elders will be recognizable by their living these characteristics, not just some of them, but all of them. Blameless – without proven charges; the husband of one wife – a “one woman” kind of man, committed to his marriage; having faithful children not accused of dissipation (riot) or insubordination(rebellious against authority).</p> <p>v. 7 blameless, repeated for emphasis; as a steward of God, not self-willed, He shouldn’t be a dictator, my ways or the highway! not quick-tempered, not losing temper all the time; not given to wine, never to come under the influence of alcohol, not violent, must have control over his temper; not greedy for money, not materialistic, spending church funds on one’s self, not being in the ministry for the money!</p> <p>v. 8 but hospitable, has to like people; a lover of what is good, he just loves good – no secret love for evil! sober-minded, to be serious about the office he is called to – dealing with eternal issues; just, to do what is right to his fellow man, never using his position for personal advantage; holy, his relationship with the Lord is marked by holiness; self-controlled, self-disciplined, not controlled by the desires of his flesh.</p>
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Tit 1:9 holding fast the faithful word as he has been taught, that he may be able, by sound (hugiainō, healthy, wholesome) doctrine, both to exhort (parakaleō, comfort) and convict those who contradict.

Tit 1:10 For there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision,

Tit 1:11 whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain.

v. 9 Holding fast the faithful word: A leader must first be sure of the *faithful word* for himself, in order to bring the word of God to the people with confidence and authority, unmixed with theological speculation and academic doubts. Also that the leader will **stick to God’s word**, instead of a focus on fads and programs for the church. If a man **will not stick to the word**, he is not qualified for leadership in God’s church. *As he has been taught:* Leaders need to be *taught* and disciplined by someone, not just themselves. Leaders are also to be appointed who will also use the word properly. *That he may be able . . . both to exhort and convict those who contradict:* A **godly leader will use his solid foundation in God’s word to exhort** (encourage) those who are on the right track. He will also use it to **convict** (discourage) those who are on the wrong track, *those who contradict*. *By sound doctrine:* A godly leader deals with *those who contradict*, and does it with *sound doctrine*, not with pompous authority and political back-stabbing. He brings correction with *sound doctrine*.

v. 10 For there are many insubordinate: The word *insubordinate* (meaning , rebellious, unruly, unwilling to submit) indicates someone who will not submit to God’s order of authority. Notice there are not **just** some unruly there, but many! *Idle talkers and deceivers:* These problem people will make themselves known by their unwise speech and by their deception, which produced no goodness of life. Cretans could talk glibly but all their talk was ineffective in bringing anyone any nearer goodness. *Especially those of the circumcision:* Paul was particularly concerned with the effect of some Christians from a Jewish background, who thought the key to acceptance before God was keeping the Law of Moses.

v. 11 Whose mouths must be stopped: Titus had to train the elders, which were chosen were to simply “shut up” these problem people. They should not be allowed to gain a hearing, because if allowed, they would **subvert whole households**. Elders were not to silence by violence or persecution, but by reason. *Teaching things which they ought not:* There are at least three things which should not be taught among Christians. First, **false doctrine ought not** to be taught. Second, *insubordinate*, unruly things **ought not** to be taught. Third, **unprofitable** things **ought not** to be taught. When Titus found men *teaching things which they ought not*, he was supposed to stop it. *For the sake of dishonest gain:* These problem people were motivated by **gain**. Paul’s main idea was of dishonest financial gain, and there are many who fit that description today. However, the **dishonest gain** some seek from the gospel is emotional instead of financial. They serve for the sake of the **gain** that comes when others recognize or admire them as a spiritual leader. God has established an order of authority in several different areas of life. There is an order of authority in the home, in the church, in the workplace, and in the community. God wants us to recognize the places where He has place an order of authority in our lives, and He wants us to submit to that authority.

v. 9 God brings forth His attitude toward the Word of God: holding fast the faithful word as he has been taught, Immovable from the Word of God, he holds fast to it because it’s a faithful Word; he may be able, by sound doctrine, both to exhort and convict those who contradict. He not only holds fast to the Word of God, has a working knowledge of it able to Biblically answer questions about it and false teaching as well. How well, does this list of requirements for elders, fit us?

v. 10 For, this is the reason; there are many insubordinate, a rebellious, having own agenda, person. The elder must recognize and correct. both idle talkers, saying a lot of words, but saying nothing related to the Bible, raising more questions than answers! and deceivers, always trying to draw others into their lies, especially those of the circumcision, such as the Judahizers.

v. 11 whose mouths must be stopped, who subvert whole households, teaching things which they ought not Muzzle them, Titus! You must not allow what has infected them legalistically to spread into the church. So dangerous because their false teaching has eternal consequences, and is being done, for the sake of dishonest gain. How vigilant are we is staying away legalistic and false doctrine and the false teachers?

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<p><i>Tit 1:12 One of them, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons."</i></p> <p><i>Tit 1:13 This testimony is true. Therefore rebuke (admonish) <u>them sharply</u>, that they <u>may be sound</u> (Tit. 1:9, 13; 2:1, 2, 8) <u>in the faith</u>,</i></p> <p><i>Tit 1:14 not giving heed to Jewish fables and commandments of men who turn from the truth.</i></p>	<p><i>v. 12 A prophet of their own:</i> Paul did not mean that the Cretan writer he quotes here was an inspired prophet of God. But that writer did have it correct when he described the character of the people of Crete. <i>Cretans are always liars, evil beasts, lazy gluttons:</i> The problem was difficult because of the general character of the <i>Cretans</i>. Even prophets among the Cretans described the island people as <i>liars, evil beasts, and lazy gluttons</i>, it indicates that there is a character problem, which would add to the importance for Titus to appoint elders to lead the church. If these congregations were left to themselves, chaos and error would dominate the churches.</p> <p><i>v. 13</i> As Paul wrote, <i>this testimony</i> - not the entire testimony of this writer - <i>is true</i>. There was a Cretan prophet once who told plain truths to his countrymen. The whole line occurs, according to Jerome, in the [works] of Epimenides, a native of Cnossos in Crete. Paul didn't say to Titus, "Cretans are liars and cheats and gluttons, with one of the worst reputations of any group in the Roman Empire. You should look for an easier group to work with." Instead he said, "I know how bad they are. Go out and change them with the power of Jesus and for His glory." <i>Therefore rebuke them sharply:</i> Because of the generally hardened character of the people of the island of Crete, they must be dealt with directly. Titus himself must <i>rebuke them sharply, that they may be sound</i> (healthy) <i>in the faith</i>, and he must also appoint leaders who will do the same. Titus, in the middle of all that in Crete, there are elders there! Don't let anyone come into the church and say, I can't help following the poor reputation of Crete. I am a Cretan. Exhort them, Titus!</p> <p><i>v. 14 Not giving heed to Jewish fables and commandments of men who turn from the truth:</i> As mentioned before (<i>especially those of the circumcision, Tit 1:10</i>) the particular point of contention in the churches of Crete had to do with a Jewish legalism. It was not centered on God's word, but on <i>Jewish fables and the commandments of men who turn from the truth</i>.</p>	<p><i>v. 12 One of them, a prophet of their own Epimenides of Cnossos, 600 B.C. known as one of the 7 wise men of Greece, said, "Cretans are always liars, habitually lying, expected and accepted, well known for this, evil beasts, wicked, vicious savages, self serving toward one another, lazy gluttons not wanting to work"- Lazy, living only to satisfy their own sensual, physical, appetites. Cretans had a bad reputation.</i></p> <p><i>v. 13</i> Paul said this testimony of Cretans is true, generally observing what kind of person was being produced in the corrupt Cretan culture! Titus, I know how bad they are. You are not free to leave Crete. Go out and change them with the power of Jesus and for His glory. Do you agree that the power of the Holy Spirit can change a person even in the most wicked and ungodly situations in the world? Yes, God is able!</p> <p><i>v. 14 not giving heed to Jewish fables and commandments of men who turn from the truth.</i> Titus, don't give place to the legalists, the Judahizers, who untruthfully say salvation is based on what Christ did PLUS something else! All believers must believe completely that salvation is based on Christ alone! Only on what He has done – His finished work on the cross!</p>
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TITUS CHAPTER 1 – “Greeting; Qualified Elders; The Elder’s Task!”

OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Bible Studies” on the left column. References include commentaries by numerous pastor/teachers.

INTERPRETATION

APPLICATION

Tit 1:15 To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled.

Tit 1:16 They (false teachers) profess to know God, but in works they deny Him, being abominable (polluted by idolatry), disobedient, and disqualified (flawed, not genuine, not real, rejected) for every good work.

v. 15 To the pure, all things are pure: With their attraction to Jewish legalism, the difficult people Titus had to confront seemed to believe that ***nothing is pure***. They denied Christians basic and godly pleasures that were not sin. Timothy had to deal with the same kind of people. Paul knew that if a Christian walked in the purity of the Lord, these things were ***pure*** to him. But to those of a legalistic mind (***those who are defiled and unbelieving***), they seemed to believe ***nothing is pure***. The problem was with their ***defiled and unbelieving*** minds and consciences, not with the things themselves. ***All things are pure:*** Of course, Paul does not mean that obviously sinful things (pornography, illicit drugs, and the like) ***are pure***. Paul has in mind those things which are permitted by Scripture, but forbidden by legalists in a mistaken attempt to earn favor with God. With reference to foods. They were teaching that Jewish dietary laws still applied to Christian believers.

v. 16 They profess to know God, but in works they deny Him: These difficult people Titus had to deal with were all the more difficult because they talked like Christians. Their profession was all in order, but ***in works they deny Him***. We can't just go by ***what a person says***. We have to also look at ***how they live. Being abominable, disobedient, and disqualified for every good work:*** These are strong words, but Paul means it. These difficult people probably pretended to have a higher spirituality than Titus or other godly leaders. But Paul saw right through their spiritual façade and wanted Titus - and all the Cretan believers - to see through it also. The word ***abominable*** has the idea of polluted by idolatry. ***Disqualified:*** The ancient Greek word is *adokimos*, and was used to describe a counterfeit coin; to describe a cowardly soldier who failed in battle; of a candidate rejected for elected office; of a stone rejected by builders. If a stone had a bad enough flaw, it was marked with a capital A (for *adokimos*) and set aside as unfit.

TAKE TIME TO BE HOLY – William Longstaff – Dallas Christian Adult Choral Group

- 1. Take time to be holy, speak oft with thy Lord; Abide in Him always, and feed on His Word. Make friends of God's children, help those who are weak, Forgetting in nothing His blessing to seek.***
- 2. Take time to be holy, the world rushes on; Spend much time in secret, with Jesus alone Abiding in Jesus, like Him thou shalt be; Thy friends in thy conduct His likeness shall see.***
- 3. Take time to be holy, be calm in thy soul, Each thought and each motive beneath His control. Thus led by His Spirit to fountains of love, Thou soon shalt be fitted for service above.***

v. 15 The purity of my heart and my mind cannot make wickedness pure! Wickedness is wickedness! With regard to all things that are pure, Paul is thinking of those things which are permitted by Scripture, but forbidden by legalists, mistakenly in an attempt to earn favor with God. (Romans 14:14-16; 22-23)

v. 16 The false teachers were teaching one thing and living another, being abominable, disobedient, and disqualified for every good work. A Christian should not be just living in our minds, believing one thing, but living something else!

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