

PAUL'S LETTER TO TITUS

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GREETINGS 1:1-4**Text 1:1-4**

1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness, 2 in hope of eternal life, which God, who cannot lie, promised before times eternal; 3 but in his own seasons manifested his word in the message, wherewith I was intrusted according to the commandment of God our Saviour; 4 to Titus, my true child after a common faith: Grace and peace from God the Father and Christ Jesus our Saviour.

Thought Questions 1:1-4

1. Someone said, "the expression 'God's bond servant' occurs nowhere else at the head of his Epistles.". Is this true? Please take time and thought enough to answer.
2. Give the meaning of the name "apostle"; show how it has special reference to Paul.
3. How could "the faith of God's elect" regulate the apostleship of Paul?
4. Is "the faith" in vs. 1 subjective or objective? Explain why you answer as you do.
5. How does one become one of God's "elect"?
6. Does Paul say here that he was appointed an apostle for the purpose of leading "the elect" into a knowledge of the truth? How did you arrive at your conclusion?

7. Does "the truth" lead to godliness or proceed from it?
8. Are we to understand the hope of eternal life is a part of "the truth" into which Paul was to lead the elect?
9. Are we to equate "eternal life" with heaven? Is eternal life an extension of this present life? Explain.
10. Is Paul saying here (vs. 2) that God had provisions made for the eternal life of His elect even before He created the world?
11. What has been manifested in due season? (Cf. Gal. 4:4). Please be careful in your answer to this question — did God manifest His Son — His gospel — or His purpose?
12. What is "the command"—or "commandment"—of vs. 3?
13. In what sense was Titus Paul's "true child"?
14. Explain the phrase "common faith."
15. Show the distinction in the use of the words "grace" and "peace."

Paraphrase 1:1-4

1 Paul, a servant of God, and an apostle of Jesus Christ, sent forth by him in order to promote the faith of the Gentiles, the elected people of God, and to persuade them to acknowledge the gospel, whose end is to make men godly and virtuous in every respect;

2 In hope that they shall also obtain that resurrection to eternal life, which God, who cannot lie, promised to believers of all nations in the persons of Adam and Abraham, long before the Jewish dispensation began.

3 The knowledge of God's promise was long confined to the Jews; but He hath manifested to all, in its proper season, his promise, by the preaching of the gospel, with which I am entrusted by Christ, according to the commandment of God, the original contriver of the method of our salvation:

4 To Titus, my genuine son by the common faith, the faith in Christ which the Gentiles are permitted to have in common with the Jews, I wish gracious assistances, merciful deliverances, and eternal life, from God the Father, and the Lord Jesus Christ, the accomplisher of our salvation.

Comment 1:1-4

Vs. 1. Paul refers to himself as a slave to Jesus Christ in Rom. 1:1, Gal. 1:10, Phil. 1:1; but here and only here he identifies himself as a "slave of God." Actually there are two character-

istics of the Apostle given by himself to himself:

(1) Slave of God, (2) Apostle of Jesus Christ. Paul says he is a slave and an apostle, with the approval of and in agreement with "the faith" known and believed by the Christians of his day. Such Christians are here called "the elect."

Those believers on the isle of Crete, who knew the revealed truth as given by the inspired writers of that day, would immediately accept Paul's apostleship as from Christ, and his service as to God.

Such revealed truth leads to being like God, or godly.

We are aware that the above interpretation is not acceptable to some; however, after a very careful study of both sides of the issue, we feel Paul was saying his service to God and his apostleship from Christ was "in agreement with" *the faith* of God's elect, and not for the purpose of inducing faith in "the elect." Of course, we believe that elsewhere Paul states that his apostleship was for the purpose of producing faith—but not here.

We refer you to another book in *The Bible Study Textbook Series* for a study of the expression "God's elect": *Romans Realized*, pp. 155-158. Suffice it to say here that God elects those who elect to follow Him. The choice of election is in the sure knowledge of God and the free will of man at the same time, with no conflict to either.

The use made of this epistle by Titus on the isle of Crete must not be forgotten. Whenever the teaching of Titus is called into question he can refer immediately to this letter, which is in perfect harmony with *the faith* or the truth. The elect of God who have a knowledge of the truth will accept the message of Paul through Titus—those who do not accept it are in error.

Vs. 2. Paul was called to be an apostle of Jesus Christ in the hope of eternal life. Paul served God as a slave serves his master in the hope of reward. He will not be disappointed, for the never-lying-God has made this promise of eternal life; indeed, this promise has been in preparation for ages past.

How are we to understand the little expression "eternal life"? Is this to be equated with heaven? We believe it is. However, it carries the same overtones as the expression of the rich young ruler; (Mark 10:17) he inquired, "what must I do that I might inherit *eternal life*?" This young man wanted life that could not be found in morality. The rich young man came to the right

source. Jesus came to give us life (John 10:10) and life that is life indeed. Paul found this life here and now; but he knew, as we do, that the largest share of it is yet to come. Enjoying the benefits of life here; having promise of continuing such life in ideal conditions in the new earth; such promise issuing from the unlying-God is enough to give incentive to anyone!

How shall we understand the expression "before times eternal"? Shall we look in the Old Testament for the promise of "eternal life"? In other words—does the expression refer to the Old Testament age? We rather prefer the thought that God promised to His Son "before the foundation of the world," that all who would come through His death would have eternal life.

Vs. 3. It is through the good news that life and immortality are brought to light. Whereas the offer and hope of eternal life had been in the mind of God "before times eternal," He did not announce it until the fullness of time (Gal. 4:4). "His word" mentioned in vs. 3 is to be understood as a synonym for "Gospel," in which the promise of eternal life is embodied. To Paul was this message entrusted. What a fearful responsibility; what a high and holy privilege. It was on the Damascus road, Saul of Tarsus was confronted with the subject and object of this message: the subject was Jesus of Nazareth—the object was to herald forth the message that "Christ Jesus died to save sinners." This commission by Christ Jesus is called here "the commandment of God our Saviour." Paul could never forget "the heavenly vision" and to it he could not be disobedient. Six times in Paul's letters to Timothy and Titus he uses the expression "God our Saviour" (Cf. I Tim. 1:1; 2:3; 4:10; Titus 1:3; 2:10; 3:4). Since God is the ultimate source of all that relates to our salvation, it seems appropriate to refer to Him as "our Saviour." Paul felt his personal relationship to God as indicated by his use of "our" Saviour.

Vs. 4. It has been suggested by some that, since the name of Titus does not appear in the Book of Acts, perhaps Luke left him out for personal reasons. Maybe Titus was Luke's brother, and through a desire to be humble he was not mentioned. The above is only an opinion, but it is a fact that the name of Titus occurs only in the Pauline epistles.

Titus is a true child after a common faith. Was Titus a convert of Paul? We believe he was, but it is only a matter of conjecture. It can not be asserted from this reference. The expression "my

true child" could be one of endearment, as Paul thought of the age of Titus as compared with himself. Paul's hope and life proceeded from the same source as Titus—faith in the Lord Jesus Christ; thus "a common faith." We believe, however, that the emphasis here should be on the objective quality of "the faith." "As measured by the common faith held by all Christians, Titus is a genuine child of God." (Kent)

The greeting here given to Titus is the same as given to Timothy, minus the thought of "mercy." It was the sincere concern and prayer of Paul that Titus have the favor and peace of God the Father and Christ Jesus "our" Saviour. In verse three God is called Saviour, here Christ Jesus is called by the same name. This is not strange, since both are the source of our salvation. Since the Holy Spirit brought the message of salvation, we could also refer to Him as "our Saviour."

Fact Questions 1:1-4

1. Only in this letter does Paul use an expression of his relationship to God. What is it?
2. Explain the expression "according to the faith of God's elect."
3. What is "the truth" as in 1b?
4. Who are "the elect"—how were they elected?
5. What was "in the hope of eternal life"—God's elect or Paul? i.e., to whom does this expression refer?
6. Discuss the meaning of "eternal life."
7. To what does the expression "eternal life" refer?
8. How shall we understand the use of the expression "His word" in vs. 3?
9. Why was Paul so willing to obey the heavenly vision?
10. Was Titus related to Luke? Why suggest such?
11. Doesn't the use of the term "my true child" indicate that Titus was a convert of Paul? Discuss.

I. THE CARE OF THE CHURCH

1:5-16

1. THE SELECTION AND QUALIFICATIONS OF ELDERS 1:5-9,

Text 1:5-9

5 For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as

I gave thee charge; 6 if any man is blameless, the husband of one wife, having children that believe, who are not accused of riot or unruly. 7 For the bishop must be blameless, as God's steward; not self-willed, not soon angry, no brawler, no striker, not greedy of filthy lucre; 8 but given to hospitality, a lover of good, sober-minded, just, holy, self-controlled; 9 holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers.

Thought Questions 1:5-9

16. When had Paul left Titus on the isle of Crete? Can we refer to the Acts account for the time mentioned here?
17. Did Paul begin the work on Crete? Give a reason for your answer.
18. Was Titus invested with apostolic authority for straightening out the difficulties in the Cretan churches?
19. Do we have men today with the same authority and responsibility?
20. Was Titus to accomplish the selection as well as the appointment? How?
21. Are we to understand that since Titus was to appoint elders in "every city" there were several churches in each city over which one set of elders ruled? What are we to understand by the expression "every city"?
22. What is "a charge"—as in vs. 5b?
23. Someone is always ready to cast blame upon the elder—how, then, could a man be blameless?
24. Are the men to be considered all older men—i.e., in age? How old?
25. What if the prospective elder is a widower, does this exclude him?
26. If the children are grown before a man becomes a Christian and such children fail to become believers, does this eliminate the father from the eldership?
27. Are we to understand the terms "elder" and "bishop" are here used to refer to the same office? Why use two terms?
28. The elder is also called "God's steward." Show how this is true.
29. Isn't everyone "self-willed"? What is meant by this expression?

30. Wasn't Jesus "soon angry" at all sin? Explain.
31. What is a "brawler"?
32. There must be some distinction between "a brawler" and "a striker"—what is it?
33. How could Titus or the church decide if a man was or was not "greedy of filthy lucre"?
34. What are the indications of hospitality?
35. The elder is to be a "lover of good"—does this refer to persons? i.e., "a lover of good men"?
36. What are the indications of the lack of a sober mind? Are we to equate this with wisdom?
37. In what matters would an elder need to be "just"?
38. If the elder met all of the qualifications so far stated, wouldn't he already be "holy"? Explain.
39. Show how the qualifications of self-control would be particularly pertinent to the Cretans.
40. What is "the faithful word according to the teaching" in vs. 9?
41. Show the distinction between "exhorting in the sound doctrine" and "convicting the gainsayers."

Paraphrase 1:5-9

5 For this purpose I left thee in Crete, that thou mightest supply the things wanting in the churches there, and in particular ordain, in every city where there are churches, elders, as I commanded thee. I will, therefore, describe the character and qualifications of the persons thou oughtest to make elders.

6 If anyone be in the eye of the world blameless, the husband of one wife at a time, having children who are Christians, and who are not accused of riotous living, nor are disobedient to their parents; persons of this character ordain bishops, that they may assist thee in opposing the Judaizers,

7 For a bishop should be free from blame, as becomes the steward of the mysteries of God. He should not be headstrong nor ready to fall into a passion, nor addicted to wine; not a striker of those who displease him; not one who loves money so much that he makes gain by base methods;

8 But, instead of loving money, hospitable, a lover of good men, prudent in conduct, just in his dealings, holy in speech, and temperate in the use of every sensual pleasure.

9 He should hold fast the true Christian doctrine as he hath been taught it by the apostles, that he may be able, by wholesale teaching, both to instruct them who desire instruction, and to confute false teachers who speak against the truth to overturn it.

Comment 1:5-9

Vs. 5. Paul now takes up the burden of the letter. Paul had been on the isle of Crete working for Christ. What he had not completed he now wanted Titus to complete. To "set in order" means to set straight as a doctor would set a broken bone. This is a general expression having reference to any and all needs of the congregations on the isle of Crete. "This verse gives us the historical setting for the Epistle. Titus is working on the island of Crete when Paul writes to him. Crete is one of the largest islands in the Mediterranean, situated almost equidistant from Europe, Asia, and Africa. A high state of civilization once flourished there, but by New Testament times the moral level of its inhabitants was deplorable. Their ferocity and fraud were widely attested; their falsehood was proverbial; the wine of Crete was famous and drunkenness prevailed." (D. Edmond Heibert)

By reading Titus 3:12 we can know Paul was leaving Titus on a temporary basis. He planned on sending another worker to replace him.

We can not imagine there was anything of an arbitrary nature in the work of Titus. Correction was done by the means of instruction and example. But let us not forget that deficiencies and dislocations *were* corrected by Titus.

The appointment of elders is a specific work to be carried out in every church in every city on the island. As to the method of appointment, we refer you to our special study on the subject. We are particularly concerned with the qualifications of the elders.

Vs. 6. We shall follow the same procedure here as in our study in I Timothy—i.e., a consideration of the qualifications in the order given by Paul, with no attempt on our part to group them (not that we have any objection to such grouping—see Special Studies).

"*blameless*": This word means to be "unaccused." It will soon be known by those who are concerned in selecting candidates for the office, whether such persons are accused or not. Has the

prospective elder conducted himself in such a manner that no ugly stories concerning him are circulating in the community?

"the husband of one wife." We have a special study upon this subject; to this study we refer all those who wish to pursue this theme further. Suffice it to say that there are several views on this verse: (1) that the elder must be married; (2) that he must remain a widower if his wife dies; (3) that he must not have more than one wife at a time. We ask you to thoughtfully decide which view is correct. Read I Timothy 5:14; Romans 7:2, 3; I Cor. 7:39 as to second marriages.

"having children that believe." Since elders would be chosen from older men, it would be natural to assume that most of them would have children; and that such children would be old enough to be Christians. It is not right or healthy for the elder to have pagan children. If the prospective elder accepted Christ late in life, he might not be at fault for the unbelief of his children, but he can not ignore his relationship to them. If his children are pagan in their attitude and conduct, it will reflect on him and his service to Christ.

"who are not accused of riot or unruly." If the elder can not win his own children to Christ, how could he instruct others? "The family is the nursery of the church, and these two act and react upon each other so that a bad or weak father can never be an elder." (Lipscomb)

The word "riot" means "inability to save"; the second word suggests insubordination. A father who has a prodigal son under his roof will have a very difficult, yea, impossible time in attempting to lead others into a life of self-discipline and holiness.

Vs. 7. The terms "bishop" and "elder" are used interchangeably as seen from the use of the word "for" in this verse. Verse seven is a conclusion to verses five and six. In verse five the term "elder" is used, then in reference to the same office the term "bishop" is used in verse seven. The men who hold this office are to be older in the faith and are to exercise oversight for the flock of God. The word "blameless" appears twice because of its inclusive quality.

"God's steward" would seem a bit strange inasmuch as his service is to and for the church—one would imagine the elder would be called "the church's steward." The church is the household of God. The elder serves in this household as a steward. In

such a responsible position he must be without blame; moreover, it is required of a steward that he give an account of his stewardship.

In verse seven we have five negative qualifications:

"not self-willed": This has reference to pride. The elder must not be arrogant. The self-loving man will have little regard for others, except when they enhance his estimate of himself.

"not soon angry": There is no place in the eldership for a "hot-head." The wrath of man never did work the righteousness of God (Jas. 1:20). In the eldership the wrath of man will work havoc with His saints.

"no brawler": Literally, "not one who sits along side wine." Of course, the reference here is to the influence of wine. The bishop must leave wine alone.

"no striker": The bishop must not be a pugilist. Discussions are never settled when fists are used to settle them. Corporal punishment should be confined to small children who have not reached the age where other types of reasoning can be used. The elder who would resort to physical violence is himself immature, and is using tactics reserved for his younger children.

"not greedy of filthy lucre": "Not eager of shameful gain." Here is some hint as to the payment of elders for their service. Perhaps we should say that Paul assumed Titus knew that elders would, in their office, have opportunity to mishandle funds and thus included this comment. We should say this quality of greediness should be no part of a Christian's life in or out of the office of overseer.

Vs. 8. In contrast to the five negative qualifications in verse seven are the six positive qualifications in verse eight:

"given to hospitality": The elder is to be generous to guests; to entertain strangers with kindness and without reward. No one sets a stronger example than the overseers of the church. A general friendly and out-going attitude should prevail in the assembly and in the personal contact of each member. Let the elder set the pace in this regard. I Peter 4:9 and Galatians 6:10 indicate that such an attitude is the responsibility and privilege of every Christian.

"a lover of good": The elder must not only be a lover of strangers—as inferred in the preceding qualification—but also a lover of all that is good and holy. This is a cultivated quality

not often found. It is obtained by setting the mind upon those things which are good, and lovely, and just, and of good report (Cf. Phil. 4:8). It is a fruit of love which "taketh not account of evil, but rejoiceth with the truth" (Cf. I Cor. 13:5, 6).

"sober-minded": The overseer should resist mind intoxication. Balanced judgment is such a needed quality in carrying out the important work of feeding and protecting the flock of God. There are some men who are compulsive drinkers and others who, under the influence of ambition, are compulsive thinkers—from both may the kingdom be delivered!

"just": To be fair at all times with all people is such a commendable quality. How tragic it is when elders are partial and prejudiced instead of just and fair in their judgment. Many a congregation has been split asunder for lack of this important quality.

"holy": The steward of God must be "unpolluted"; no man is worthy of the office who can be corrupted by Satan. The elder is to so keep his heart that no corrupt speech would come from his mouth—that no sensual thoughts would stain his mind. When examined by God or man, the elder should be pure in character. There is a wonderful beauty in holiness, such beauty should be seen in the life of the overseer.

"self-controlled": This is literally, "in control of strength." The elder is a strong man—this is one thing—but to be in control of this strength is quite another. There are many men who possess great capacities, but mastering such and marshaling them into the service of Christ, is the need of the church. Joseph is a good example of "self-control." He did not allow men, circumstance or lust, to control him—he controlled them!

Vs. 9. This verse has been taken by many to be a commentary of I Tim. 3:2—in which Paul states that the elder is to be "apt to teach." There must be some purpose or object in the qualifications. We believe such a purpose is stated here: "holding to the faithful word . . . that he may be able both to exhort in the sound doctrine, and to convict the gainsayers."

The expression "faithful word" is to be understood as a synonym for "the gospel" or "the faith." The elder is to both live and teach "the faithful word." He is to hold to it as a pattern for teaching and as a philosophy of life.

How shall we understand the phrase "which is according to the teaching"? Is this a reference to the teaching of the elder—"thus meaning that the elder must hold on to the teaching which was imparted to him. Or are we to understand that Paul is saying that 'the elder must hold to God's Word which is in accordance with the recognized body of truth taught by the apostles' (cf. Acts 2:42)?" (Kent) We much prefer the latter interpretation.

In so handling God's Word he will be prepared to encourage the saints and refute false teachers. To "exhort" means to encourage or to incite to action. The "gainsayers" are those who would speak against the truth of God, or in any way oppose the teachings of the Gospel.

Fact Questions 1:5-9

12. What is the meaning of the expression "set in order"?
13. Give two facts about the isle of Crete.
14. Why do we say that the stay of Titus on Crete was only of a temporary nature?
15. What do we mean by saying that we do not believe Titus was arbitrary in his appointing of elders?
16. Explain in your own words three of the negative qualifications.
17. What is the meaning of "riot or unruly"?
18. Prove that the term "bishop" and "elder" refer to the same office.
19. In what sense is the elder "God's steward"?
20. Explain in your own words four of the positive qualifications.
21. What is "the faithful word" of vs. 9?
22. What is the two-fold task in the teaching of the elder?

2. THE DESCRIPTION AND REFUTATION OF FALSE TEACHERS 1:10-16.

Text 1:10-16

10 For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, **11** whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake. **12** One of themselves, a prophet of their own, said,

Cretans are always liars, evil beasts, idle gluttons.

13 This testimony is true. For which cause reprove them sharply, that they may be sound in the faith, **14** not giving heed to Jewish fables, and commandments of men who turn away from the truth.

15 To the pure all things are pure; but to them that are defiled and unbelieving nothing is pure; but both their mind and their conscience are defiled. 16 They profess that they know God; but by their works they deny Him, being abominable, and disobedient, and unto every good work reprobate.

Thought Questions 1:10-16

42. Please show the connection of verse ten with the preceding verses.
43. In what sense would the men described in verse ten be "unruly" or "vain talkers"?
44. Is Paul discussing the Jews in vs. 10?
45. Just how was Titus going to gag such false teachers?
46. Is Paul discussing a problem in the churches of Crete? Prove your answer.
47. Why would anyone be willing to pay to hear such false teaching?
48. Why quote from one of the Cretan prophets? Can we identify him?
49. Why would Cretans be tempted above others to be liars, evil beasts, idle gluttons?
50. Who is to be "reproved sharply"?
51. From verse 13 it would seem the ones to be reproved sharply are Cretan Christians—is this true?—are they also the "unruly men"?
52. A discussion of "Jewish fables" has already been considered—where? Discuss.
53. Show how verse 15 relates to the context.
54. Discuss a very basic principle of psychology involved in verse 15.
55. How are the words "mind and conscience" used in verse 15?
56. How was God denied in the works of certain men?
57. What is the meaning and use of the word "abominable" in verse 16?
58. Discuss the term "reprobate."

Paraphrase 1:10-16

10 For there are many teachers, who, being unsubjected to us, talk in a foolish manner concerning genealogies and fables, and deceive others; of this sort especially are the Jewish teachers,
 11 Whose mouths must be stopped, neither by persecution nor force, but by clear and strong reasoning, because they carry off whole families to Judaism, teaching things which they ought not,

for the sordid purpose of drawing money from their disciples.

12 The Judaizers in this are true Cretians, agreeably to what one of themselves, a prophet of their own, hath said, The Cretians are exceedingly addicted to lying, and of a savage noxious disposition, and lazy gluttons.

13 This testimony concerning the Cretians is just; for which cause I order thee to rebuke them and their disciples sharply, that, laying aside their wicked principles and practices, they may be healthy in the faith;

14 Not giving heed to Jewish fables concerning the law, and to precepts concerning meats, enjoined by men who turn away true doctrine from themselves and others as a thing noxious.

15 All meats indeed are pure to the well-informed and well-disposed: but to those who are polluted by intemperance, and who are unfaithful to Christ, no kind of meat is pure; for both their understanding and conscience is polluted by their intemperate use of the meats which the law reckons clean.

16 They of the circumcision profess to know the will of God better than others; but by their works they deny him—being abominable on account of their sensuality, and disobedient to the express commands of God, and to every good work without discernment: They neither know nor approve of any good work.

Comment 1:10-16

Vs. 10. We are now introduced to the “gainsayers” or those who contradict. Paul says four things about them: (1) they are insubordinate, (2) they are empty talkers, (3) they are deceivers, (4) they are Jewish.

Such men were very numerous on the isle of Crete. Are we to understand that they were Christians? If they were not members of the church they were very closely associated, because they were upsetting “whole houses” in the church.

Timothy had the same problem in Ephesus—and must deal with it in the same manner (Cf. I Tim. 1:6-8). The admonition to “gag” such persons can be understood when we look at their character: insubordinate, proud, and deceitful or dishonest. Such persons are not all Jews, but most of them are. The elders are to be so taught that they could recognize such teachers.

Vs. 11. With some heretics it is better to ignore them than to challenge their teaching; not so with these teachers. They must be muzzled! A simple authoritative charge to cease teaching,

backed up with an apostolic letter, would stop such mouths.

It does make a vast difference what is taught! It is always a constant wonder why there are some among the saints who will hear and heed a false teacher. Paul knew of whole families who were being infected by this diseased doctrine. The deceived members of the churches on Crete were paying money to be duped! Such a tragic condition must be changed; elders were to be appointed for this purpose.

Vs. 12. Paul characterizes the Cretans by the words of Epimenides, one of the prophets of this people. Epimenides lived about 600 B.C. and was held in almost divine regard. His testimony concerning his own countrymen was anything but complimentary. Three things are said of Cretans: (1) they are habitual liars, (2) evil, brute-like people, (3) indolent belly-worshippers. What is known from all sources confirms this testimony. A special expression was coined to describe the lying of the Cretans. "The expression 'to Cretize' meant 'to lie,' and 'to play the Cretan with a Cretan' meant 'to out-trick a trickster.'" (Hiebert) The expression "evil beasts" indicated the level on which they were living—their lower natures were in full control. No attempt was made to curb any selfish, sensual or vengeful desire. The expression "lumpish greedy-guts" is used by Simpson to describe the third quality of such persons. When no attempt is made to control the appetites of the body, such a person will carry around an advertisement of his lack of self-control. It will be a large stomach!

Vs. 13. Paul used the words of a respected prophet—not that he believed in the prophetic powers of such—to say with sharper meaning and condemnation what he also wanted to say. It is not to be imagined that all Cretans were under such condemnation, for some of them were "new creatures in Christ Jesus," but some among the believers were being influenced. To such members of the churches, Titus was to deliver a charge with the force and cutting power of a sharp ax. Such diseased teaching must be cut off with an accurate clean stroke! The result will be very good: health and vigor will return and they will be strong in the grace that is in Christ Jesus.

Vs. 14. The Jewish fables have been discussed before in I Timothy. Please notice Paul's estimate of such teaching—"fables, and commandments of men." There is no foundation in reality, and

no divine authority behind such teachings. The expression "turn away" means that they continue turning away. Such men are willful and do not want to follow the truth. There is Satanic influence at work in these men to blind their eyes to the truth; such influence is to be avoided at all costs, hence the urgency of the admonition.

Vs. 15. Paul states in this verse a principle that will both cure and condemn. "To the pure all things are pure." Please keep this principle in its context. The distinctions made by the Jewish law to clean and unclean meats and men, is probably in view. The apostle is saying that such distinctions have been removed, and therefore, such teaching is to be ignored. The point implicit in Paul's principle is: *You*, not the meats, are impure! When the heart is clean, then all nonmoral objects are clean, but when your heart is polluted, then all you use is also unclean.

To such law teachers in Crete (even as in Ephesus) Paul has no hesitancy in saying they are "defiled and unbelieving." When we will not believe the truth, we must look deeper than an intellectual difficulty. The defilement of the heart precedes the disbelief of the mind. The effects of moral dishonesty are tragic: "nothing is pure—mind diseased—conscience seared." Only in humble acceptance of God's word is there moral and intellectual purity.

Vs. 16. Profession without possession spells condemnation. To claim a knowledge and association with the infinitely holy God, while we live the loose life of the self-indulgent, is to make ourselves liars and to deny the very one we profess to follow. Such persons are seen by God as detestible and loathsome. The hypocrisy of those who declare their faith, and live in denial of it, are plainly willful in their conduct; such men are not sick or maladjusted, they are "disobedient." The word "reprobate" has reference to the testing of coins for genuineness. The errorists have been tested and have been found spurious. Their works have been examined and have been found worthless.

Fact Questions 1:10-16

23. Show the distinction in the use of the words "unruly—vain talkers—deceivers."
24. How was Titus going to carry out the injunctions of Paul to "gag" or "muzzle" certain men?

25. Were the false teachers on the inside, or the outside of the church? Explain.
26. Try to reconstruct the situation in which certain men would be paid to deceive.
27. Wouldn't Paul antagonize the very ones he was trying to help, in citing the very critical comment of Epimenides? Discuss.
28. Who was to be reproved sharply? Why?
29. Are "Jewish fables, and the commandments of men" the same thing? Explain.
30. Give your exegesis of vs. 15. Please relate this verse to the context.
31. Show how the principle stated in vs. 15 relates to our life.
32. Is it possible to defile the conscience beyond repair? Discuss.
33. If professing we know God will not make it so—what will?
34. Is Paul saying in 16b that the works of such men are worthless, or that they are worthless regardless of their works?

EXEGETICAL EXAMINATION OVER CHAPTER ONE

1. What is the meaning of the expression: "according to the faith of God's elect"?
2. Give your own exegesis of verse three.
3. Write from memory your own outline of this chapter.
4. Explain the responsibility of Titus in appointing elders.
5. Discuss the qualifications of the elder as found in verse eight.
6. Show the connection of verse ten with the preceding verses.
7. Discuss the force of verse twelve.
8. Explain how to "reprove them sharply," and yet not lose them quickly.
9. How shall we develop the capacity to be those persons to whom "all things are pure"?
10. Discuss the supposed reasons for the prevalence of false teachers on Crete.

II. THE CONDUCT OF CHURCH MEMBERS 2:1-15

1. OLDER MEN 2:1, 2.

Text 2:1, 2

1 But speak thou the things which befit the sound doctrine: **2** that aged men be temperate, grave, sober-minded, sound in faith, in love, in patience: