

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:

**Thought Questions 2:1, 2**

59. Evidently a contrast was intended, since the word "but" is used; what is the contrast? Please think this through—it will be worth your time.
60. The speaking of Titus in this particular context refers to ordinary conversation. How would Titus fulfill this admonition? Show examples of circumstances in which Titus would fulfill the instructions here given.
61. In what particulars would some aged men be "intemperate"?
62. There are two extremes on either side of this word "grave"—what are they?
63. Show some distinction in the use of the word "sober-minded" as contrasted or compared with "temperate" and "grave."
64. Older men are to be sound or healthy in three particulars—discuss each of them.

**Paraphrase 2:1, 2**

1 The fables and commandments of men taught by the Judaizers sicken the soul; But do thou inculcate the practices which are suitable to the wholesome doctrine of the gospel:

2 That aged men, who hold sacred offices, be attentive to the behaviour of their people, venerable in their own manners, prudent in their behaviour, spiritually healthy by faith, love, patience.

**Comment 2:1, 2**

**Vs. 1.** The care of the congregation in its eldership and faith, was the subject of chapter one. The care of individual members of the church, is the subject of chapter two. Paul is concerned about the family. If the family is holy, the whole church will be holy. There are five members of the Christian family before the mind of the apostle. Perhaps we should say there are five classes: aged men, aged women, young married women, young men, and slaves.

In sharp contrast to the disease-spreading talk of the "empty-talkers," Titus is to spread in his ordinary conversation, the health-giving word of the faith.

**Vs. 2.** When visiting in the homes; when conversing in the market-place; when helping with a personal problem—instruct the older men in the following attitudes: let them be *temperate* or moderate. Older men are tempted to lose patience and be carried away with exasperation. Some are prone to other extremes

of attitude. Titus is to teach them by word and example to curb these tendencies.

*grave*: The same qualities to be found in elders and deacons, are here applied to the older men of the congregation. It should be said that all the qualities of character necessary for the elder and deacon, are also to be a part of the Christians' conduct. To be "grave" means to be "serious, dignified, or respectable."

*sober-minded*: This has reference to being sensible, balanced in judgment.

The older men are to be strong and healthy in three areas: (1) in *the* faith, (2) in *the* love, (3) in *the* patience.

Hendrikson wisely suggests that the older men have a three-fold obligation: (1) To God—to be sound in their faith, (2) To others—sound in love, (3) Toward trials—sound in patience.

### **Fact Questions 2:1, 2**

35. How are chapters one and two alike, yet different in content and purpose?
36. "But speak thou the things which befit the sound doctrine"—what type of speaking is here involved—i.e., public? private? etc.
37. Show how the instructions for the aged men are appropriate to their needs.
38. Discuss the threefold obligation of the aged men.

### **2. OLDER WOMEN 2:3.**

#### **Text 2:3**

**3 That aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good;**

#### **Thought Questions 2:3**

65. To what does the word "likewise" in vs. 3 refer?
66. Define the word "demeanor" in vs. 3.
67. Would older women be especially tempted to be "slanderers"? Discuss.
68. Why were aged women "enslaved to much wine"? Is this a problem today?
69. Where and when would the older women teach? Define the use of the word "good" in vs. 3b.

#### **Paraphrase 2:3**

3 That the aged women, whom the church employs to teach the young of their own sex, in like manner, be in speech and be-

haviour as becometh persons employed in sacred offices; not slanderers, not enslaved to much wine, but good teachers:

### **Comment 2:3**

**Vs. 3.** Titus has an urgent and large responsibility: he must prompt action on the part of the older and younger members of the churches to fulfill the qualities of character and conduct here described. To the aged women: they should be first of all concerned with their general impression on the public. What is the first, as well as the total impression, given by the older women? Is it one of holiness and reverence?

Older women are sometimes especially tempted in two areas. Because they many times are alone—and sometimes in poor health—they are open to the temptation to seek solace in wine instead of worship. While thus addicted to wine they can become the tool of the great accuser, and begin to slander the various members of the church.

In contrast to the idle, slandering, wine-filled life, the reverent older woman will seek out some avenue of service in which she can be a teacher of good. The particular areas are specified in vs. 4.

### **Fact Questions 2:3**

39. Just how was Titus going to fulfill the admonitions of these verses? i.e., how was he to obtain co-operation from the older men and women?
40. Show how the first quality of character is inclusive of all the others.
41. Explain how and why older women would be tempted to be slanderers and addicted to much wine.
42. Is there anything for an older woman to do in the church? What is it?

### **3. YOUNGER WOMEN 2:4, 5.**

#### **Text 2:4, 5**

**4 that they may train the young women to love their husbands, to love their children, 5 to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed:**

#### **Thought Questions 2:4, 5**

70. When would a young woman become an older woman? How young is young?

71. Would young women need special training in loving their husbands? Explain.
72. Isn't it natural for mothers to love their children? Why the need for training?
73. "Sober-minded" seems to be a very needed qualification—explain. Show how this quality is especially related to young married women.
74. If a young woman was a Christian, would she need special training to be chaste?
75. With whom would the young married women be tempted to be unkind?
76. Does the expression "workers at home" suggest that they should not work away from home?
77. Just what is involved in "being in subjection to their own husbands"?
78. The spiritual education of the young married women was for a very worth-while purpose—what was it? Discuss the meaning of the expression "the word of God."

#### **Paraphrase 2:4, 5**

4 That they may persuade the younger women under their care to be lovers of their husbands, performing the duties of marriage from affection, and lovers of their children, by bringing them up religiously;

5 To be of a calm disposition, chaste, attentive to the affairs of their families, good to their domestics, obedient to their own husbands, that the gospel may not be evil spoken of, as encouraging wives to neglect their husbands and children, on pretence of their attending on the offices of religion.

#### **Comment 2:4, 5**

**Vs. 4 & 5.** Neither Titus nor the elders are given the responsibility of training the young married women. This is the responsibility of the older women. Who would be better qualified? This, of course, presupposes that such older women have themselves learned the lessons they are to teach the younger women. Much of this training can and does take place before the daughter leaves home. The best lesson is a good example. There are seven qualities to be instilled by the older women (whether it be the mother or someone else):

(1) Husband-lovers, (2) Children-lovers, (3) sober-minded, (4) chaste, (5) worker at home, (6) kind, (7) in subjection to her own husband.

Paul has more to say about this group than any other; and well he might, for if failure is found here, it will affect all other groups. The one big lesson is the lesson of love: *love* your husband, your children, your home, your Lord—and we might add, your position as help-meet. When the proper motive is used to obtain these virtues (Cf. 2:11-14) they seem but a natural outgrowth of the Christian life.

Conduct and character have never been divorced either in the mind of God or in the eyes of the world. If the young married women are examples in the above particulars, the word of God will be honored!

### **Fact Questions 2:4-5**

43. Why is the training of young married women given to the older women?
44. Who are these older women? How shall they teach? i.e., by a class, by private lessons, or just how?
45. Mention from memory four of the seven areas in which the older women are to give instruction.
46. Why so much to say about this group?
47. How does the proper motive relate to this teaching?
48. When will the word of God be honored?

### **4. THE YOUNG MEN 2:6-8.**

#### **Text 2:6-8**

**6** the younger men likewise exhort to be sober-minded; **7** in all things showing thyself an example of good works; in thy doctrine showing uncorruptness, gravity, **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 us.

#### **Thought Questions 2:6-8**

79. Would it be right to assume that all men who are not called "older men" would be classified as "younger men"?
80. Give the meaning of the word "exhort."
81. Please notice the repetition of the term "sober-minded" (Cf. 1:8; 2:2, 4, 5). Give the meaning and application of this word.
82. Show how Paul's word to Titus was prompted by the context.

83. To what, in previous verses, does the expression "all things" (vs. 7) refer?
84. Is there some difference in an "ensample" and an "example"? If so, what?
85. Read Matt. 23:3 and relate this to Titus, and then to present day preachers.
86. To what do the two words, "unconruptness" and "gravity" refer? Do they relate to the content of the teaching, or to the manner in which it is taught? Discuss.
87. The content of the message is the subject of vs. 8. Give the meaning of the word "sound." What will be the evidence of sound speech?
88. Who would criticize the teaching of Titus? Explain the use of the word "condemnation" in vs. 8.
89. Who is "he that is of the contrary part"?
90. Describe the possible circumstances under which someone would be "ashamed."

### **Paraphrase 2:6-8**

6 The young men, in like manner, exhort to govern their passions, that they may behave soberly in the giddy season of youth. 7 To give weight to thy exhortations, in all things make thyself a pattern of those good works which thou enjoimest to others. In teaching, shew incorruptness of doctrine, gravity of speech, and sincerity with respect to the motives by which thou art influenced.

8 In conversation, and in proving offenders, use clear and strong, but temperate speech, which cannot be found fault with even by the offenders themselves; that he who is not a Christian may be ashamed of his opposition to thee, and to the elders, thy assistants, having nothing bad to say concerning you as teachers.

### **Comment 2:6-8**

**Vs. 6.** Paul has but one word to give the young men, and it should be sufficient:—"be sensible"! Exercise control over yourself, think through your decisions and words. Some commentators would place the phrase "in all things" with verse six instead of verse seven. In such a case Paul would be asking the young men to be balanced in judgement in every area of life. Morals and doctrine have both been discussed in these verses. Let the young men be prompted to exercise self-mastery in both areas.

**Vs. 7.** Both Timothy and Titus are urged by the Apostle to set the example for those who are being taught (Cf. I Tim. 4:12).

The word "pattern" literally means "an impress of a die", and hence in a metaphorical sense an "example." This pattern is to be presented in all things—or for all things. If the elders of Crete or Ephesus wanted to know the meaning of any of the teaching given, they could see a living translation of it in the conduct of Titus or Timothy. What an awesome responsibility!—"who is sufficient for these things?"—"our sufficiency is in God."

Are we to understand the words: "in thy doctrine showing uncorruptness, gravity," to refer to the content of teaching, or to the manner in which the teaching (or doctrine) is given? We prefer the latter. So much depends on the manner of presentation. Two words are used: "uncorruptness" and "gravity"—let the man of God so speak as to persuade men by his manner as well as by his material, that he could not be corrupted by those who would seek to influence him by base gain—whether it be for money or popularity. Let the man of God desist from all clowning and tom-foolery while teaching and preaching the Word of God. If seriousness can be turned off and on like a faucet, the preacher becomes suspect in his manner of teaching. This is a serious matter—"be serious" about it!

**Vs. 8.** This verse discusses the content of teaching—"healthy speech"—the word speech could relate to all speaking whether publicly or in private. There are preachers who destroy by their unhealthy speech in private, all they have built up by their healthy speech in public. This **MUST NOT** be! There is no way to produce strong, profitable servants on a mixed diet of flesh and Spirit.

Those on the outside are always waiting and watching for something evil to say of the man of God. Paul personifies the opposition by the use of the pronoun "he." It should be "he that is of the contrary part" who is ashamed—not the preacher. When word is spread around the community concerning some inconsistency of word or action, let the life of the evangelist be so exemplary that when the truth is known, those who doubted him would be ashamed they ever entertained such thoughts. When the trial is over, there is no evil thing to be said against God's man.

### **Fact Questions 2:6-8**

49. Give the meaning and application of the one word to young men.
50. When Paul instructed Titus to be "an example" what did he mean?

51. To what do the words "unconruptness" and "gravity" refer?
52. Explain the use of the word "speech" in vs. 8.
53. Who is the one "of the contrary part"? What is our responsibility to him?

SLAVES 2:9, 10

### Text 2:9, 10

**9 Exhort servants to be in subjection to their own masters, and to be well-pleasing to them in all things; not gainsaying; 10 not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.**

### Thought Questions 2:9, 10

91. Does Paul condone slavery by his reference to it in vs. 9a?
92. Are these slaves Christians? How shall we decide this question?
93. How could a slave be well-pleasing to his master if the master was a despot?
94. What is "gainsaying"?
95. Explain "purloining."
96. Give a synonym for the word "fidelity." Show how it is used here.
97. Slaves are to provide the clothing for the teaching of God—explain.

### Paraphrase 2:9, 10

9 Slaves exhort to continue subject to their own masters, and, in all things, lawful, to be careful to please; especially by performing their service cheerfully; not insolently answering again, even though they may be reproved unjustly or with too much severity. (See I Pet. ii. 18). 10 Not secretly stealing any part of their master's goods, but shewing the greatest fidelity and honesty in every thing committed to them; that, by the whole of their behaviour in their low station, they may render the doctrine of the gospel amiable, even in the eyes of their heathen lords.

### Comment 2:9, 10

**Vs. 9.** There are five groups with whom Titus is to work. Each of the preceding four have been in the church. We believe the slaves are also members of the church. The instructions given could not be followed by less than a Christian. The latter part of verse 10 settles the matter: slaves are to conduct themselves

in the manner here prescribed so as to offer attractive testimony to the non-Christian of the doctrine of God.

The thought of Christian slaves becoming restive because of their position, has been discussed in Paul's first letter to Timothy (Cf. I Tim. 6:1,2). The word "exhort" is supplied by the translators of the American Standard Version, for smooth reading—Please do not overlook the fact that the whole section (i.e. vss. 9; 10) is given not as suggestions, but as imperatives of Christian conduct.

The Christian slave will serve with a purpose. His purposes will be to serve Christ in his service for man. In doing this, he will accomplish the lesser but nonetheless important purpose of pleasing his Master. Such service is to be given "in all things." In those tasks where human choice and preference enter—put the desires of your Master above those of yourself.

Two very common faults (shall we call them "sins") of slaves are here brought to light. The Christian slave should not "sass-back"—offer no "back-talk." Do your work without murmuring or complaining. Paul does not discuss *who* is right—he points out *what* is right.

**Vs. 10.** "Not taking things for themselves" (Lenski). This has a broader scope than petty thievery. The reference here is to embezzlement in any and all forms. Slaves held very responsible positions in the society of the first century. Opportunity of appropriating that which belonged to another was very great. The master of the Christian slave should be able to trust the slave implicitly. It would not be easy to serve as a Christian slave. To know that all men are created equal in the sight of God, and yet to be bound as property to another man, would indeed be difficult. For this reason, there must be a higher and holier purpose in the service of the slave than mere free labor for another man—even if he is a Christian brother. That higher, holier purpose is to provide luster and beauty to the teaching of God. The slave could exemplify in his service the beauty and power of the teaching he professed. The doctrine of God is only attractive to others if we make it so by our lives. If God can save the slave in his lowly, unpaid position, He is, indeed, in truth—the Saviour.

### **Fact Questions 2:9, 10**

54. What is the conclusive point indicating that the slaves were Christians?

55. In what manner was Titus to deliver these instructions to slaves?
  56. What attitude must prevail in the heart of the slave before he could "please his Master in all things"?
  57. The Christian slave is to serve without "gainsaying"—explain.
  58. "Purloining" is more than petty thievery. Discuss its broader applications.
  59. How could the slave become "an adornment for the doctrine of God"?
6. THE MOTIVES FOR CONDUCT 2:11-15

**Text 2:11-15**

**11** For the grace of God hath appeared, bringing salvation to all men, **12** instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world; **13** looking for the blessed hope and appearing of the glory 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 people for his own possession, zealous of good works. **15** These things speak and exhort and reprove with all authority. Let no man despise thee.

**Thought Questions 2:11-15**

98. The word "for" in vs. 11 connects this new section with the one just concluded. Show how.
99. Discuss the meaning of the expression "the grace of God."
100. When and where did the grace of God appear?
101. How shall we understand the phrase "bringing salvation to all men"—all men are not saved. How is this true?
102. Please think carefully and personally as to just how the grace of God becomes a great teacher or instructor. Express the truth in your own words.
103. Read Rom. 1:18-32 for a definition of ungodliness and worldly lusts. Is it enough to just "deny" these things? Explain.
104. Show the distinction in the words: "soberly - righteously - godly."
105. How are Paul's words applicable to us in-as-much as our word or age is somewhat different than his?
106. What is our blessed hope? In what way is this hope blessed?
107. How is the word "glory" used in vs. 13?
108. Does the text here say that Jesus is our Saviour and great God? Discuss.

109. In what sense did Jesus give Himself for us?
110. Since Christ redeemed us from our iniquity, does this excuse our continued sinning?
111. When, where and how does Jesus purify a people?
112. If certain people are not zealous of good works, does it follow that such persons do not belong to Christ?
113. How much of chapter two is included in the 15th verse?

### **Paraphrase 2:11-15**

11 These things I command, because the gospel of God, which bringeth both the knowledge and the means of salvation, hath shone forth to all men, to Jews and Gentiles, rich and poor, masters and slaves, without distinction, 12 teaching us, that renouncing ungodliness, especially atheism and idolatry, and putting away worldly lusts, we should live temperately, righteously, and godly in this present world, 13 expecting not any temporal rewards, such as the law promised, but the accomplishment of the blessed hope of the appearing of the glory of the great God, and our Saviour Jesus Christ, who will bestow eternal life on all who deny ungodliness and worldly lusts; 14 who, during his first appearing on earth, gave himself to death for us, that he might redeem us from the power, as well as from the punishment, of all iniquity, and purify to himself a peculiar people, not by circumcision and other ceremonial observances, but by being zealous of good works. 15 These things inculcate as necessary to be believed, and exhort all who profess the gospel to live suitably to them. And such as teach otherwise, confute with all the authority which is due to truth, and to thee as a teacher commissioned by Christ. Let no one have reason to despise thee.

### **Comment 2:11-15**

**Vs. 11.** The well-springs of action are here discussed. Paul has instructed Titus to speak to five groups of Christians about some very important and difficult matters. He is here to discuss the motives for translating into life such admonitions.

The "grace of God" is a great instructor. What is the grace of God? It is the unearned, unmerited favor God has toward sinful man. We are constrained to exclaim with Paul elsewhere: surely "the goodness of God leadeth thee to repentance." (Ro. 2:4)

The love of God for the lost world, was made flesh in the person of His own Son. God's grace appeared in Christ from His birth to His ascension; and even more, in the establishment of His church on Pentecost.

In what way did the grace of God bring salvation to all men? Or should we ask: In what manner did the grace of God appear to all men to bring Salvation? We much prefer the first translation, which states that the grace of God in the person of His Son came to provide salvation for all men. We cannot see how it has been true, or is now true, that all men have heard of the grace of God in Christ. We are sure God intended that all men should hear of His love in the person of His Son, but for 1900 years we have failed to fulfill this intention.

God intended, and does now intend, that none should perish, but all come to salvation and a knowledge of the truth. (II Pet. 3:9) (I Tim. 2:1)

**Vs. 12.** The grace of God is a wonderful pedagogue. The word is stronger and broader than the term "teacher"—it quite literally means "to train a child, to bring up a child." Instruction is a part of child training, and God's love toward us has provided such instruction in His word. But such training includes far more than mere instruction or information. "He scourgeth every Son whom He receiveth." The loving concern of God provides discipline as well as instruction. In what way will God our Father lead us to deny ungodliness and worldly lusts? There are so many ways best known to Him, but all of them have their basis in a knowledge of His will. It is one thing to know that we should deny ungodliness and worldly lusts, it is quite another thing to have the desire to do so. But the grace of God will see to it that each child of His will have reasons to decide in favor of doing so. The fruitless, frustrating experience of indulging in ungodliness and worldly lusts could be a strong reason for denying them. A clear and full view of the punishment of the ungodly and lustful, would also turn us to the side of righteousness. This is a school from which we never graduate. The loving concern of our Father continues while life shall last.

Now appears the positive side of the instructive power of grace. We are not only to be repulsed by sin, but we are to learn to love righteousness. Three qualities are here discussed: (1) Soberly or "sensibly." Five times this word is used in this short letter: (Cf 1:8, 2:2, 4, 5, 6). Refer to these other instances for a more detailed explanation (2) "Righteously." In our relationship to our fellow man, we must live a life above reproach. May our lives be a translation of the virtues we espouse. (3) "Godly."

The thought here is to include God in all your plans. God too often becomes "the third man out," with the average church member. It is too easy to leave God at home or at church. The Christian who allows God's grace to instruct him aright, will be ever conscious of the Omnipresent God.

Please remember Titus was on the wild wicked isle of Crete when he received such instructions. Paul expected the Cretans to live out in their daily associations the implications of this instruction. "In the present course of things" let the grace of God so teach us. Surely if the Cretans were expected to do this, we have little excuse for less.

**Vs. 13.** The motives for holy living—what are they? The unearned concern of God is one motive—this we have discussed. In vs. 13 we are introduced to another motive: "the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ." We know that one day all our aspirations of triumph over sin, Satan and the grave will find fulfillment.

The second coming of Christ will vindicate all our efforts to live for Him. It will also be a vindication of His own claims. It is a blessed hope to us. It shall be a glorious appearing for Him. He appeared once for sin. He shall appear the second time apart from sin for those who wait (hope) for Him. D. Edmond Hiebert has asked very pertinently, "When He thus returns 'in glory,' whose glory is it?" Is Paul referring to one person or to two persons? There is a great deal of divided opinion over this question. We prefer to believe this is a reference to the deity of Jesus. However, the term could be applied to either God or Jesus with almost equal reason, as will be noted from the alternate reading given in the American Standard version. Reference to Christ as God can be found in other Scriptures: Cf. John 20:28; Rom. 9:5; Heb. 1:8; II Pet. 1:1. We do suggest that you read one of the many discussions on this interesting point.

On that day when He comes He will come as "our Saviour." On that day we shall be delivered from all that thwarts and hinders the full expression of His rule among men.

**Vs. 14.** Yet another motive for holiness is seen in recognizing the purpose of God and Christ in the redemption of the cross. Why did Christ die? To "redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works."

Our blessed Lord voluntarily "gave Himself for us." No man took His life—He freely laid it down as payment for the guilt of our sin. In a grand sense, Jesus gave Himself to us, all during His earthly life. But in a unique sense, He gave Himself at Calvary for us. If the thought of substitution is not in this expression, then it is meaningless.

We were taken captive unto the will of Satan—such captivity must be broken. It was broken by payment of the redemption price. He has redeemed us—but to what intent? There is both a negative and a positive answer to this question. (1) That He might redeem us from all iniquity—that He might purify unto Himself a people for His own possession.

If we do not turn from iniquity or "lawlessness," what shall we say of the purpose of redemption? We must say that in our understanding of the death of Christ for us, we have missed the point. Christ did *NOT* come to save us *in* our sins but *from* them. How can we continue in sin while beholding what it cost God and His son? Our acceptance of Christ's redemption is fatally faulty, if it fails to include a turning from all our iniquity.

"We were not only guilty, but dirty." We are also delivered and purified. We immediately think of the sanctifying services of the Old Covenant. The purifying of the priests was but a shadow, of which we are the substance. We are cleansed from the inside, by our acceptance of God's Lamb, and His Sacrifice for us. This is true if we understand the power of the cross in our hearts, and meet the requirements of cleansing as stated in His Word. Cf. Rom. 6:1-6 for a discussion of where and when we meet the death of Christ for the inward cleansing.

The King James version uses the expression "peculiar people" where the American Standard has "a people for his own possession." The thought of the word is in reference to something that "belongs in a special sense to oneself." The word "particular" is better understood by us today, instead of "peculiar." We belong to Christ in a "particular" sense; we are His very own.

(2) Christ redeemed us to the intent that we should be "zealous of good works." This is the positive aspect of redemption. Once again we must say, that if we are not eager and urgent in our living the Christian life and communicating the good news to others, we have not a clear view of the purpose of Calvary.

**Vs. 15.** This is a fitting conclusion to the chapter. We refer the expression "these things" to the instructions and admonitions of chapter two. But we could as well include chapter one, or even allow this to stand at the head of chapter three, as applying to it.

Someone has said, the words here given to Titus outline the preaching and teaching ministry of the evangelist:

*speak:* "talk" would be a good synonym. In ordinary conversation with the persons mentioned, do not hesitate to discuss these important matters. Let others discuss the weather and relatives, but do not forget to "talk" about these more important subjects discussed in this letter.

*exhort:* Some will need help in applying the truth to life. This is your place in God's program. It is always easier to see the implications of the truth, when pointed out by someone else. We are reluctant to apply it by ourselves to ourselves.

*reprove:* Others will need chastening. The man of God has the holy responsibility of indicating short-comings in reference to God's laws for living. He must remind the Christian that God has punishment for violators.

Titus is to do this with "all authority." He is to be aware that God speaks through him. This letter will confirm the importance and source of what he says.

"*Let no man despise thee.*" The word "despise" means "to think around."

Among the older men, older women, younger men, or the slaves, there will be those who seem to continue in their error in spite of your words. Do not ignore this attitude! Be sure each one faces squarely and personally the will of God for his life. Stand boldly in the pathway of those in need.

### **Fact Questions 2:11-15**

60. Give the central thought of vs. 11-15.
61. When and where was the grace of God manifested?
62. In what way did the grace of God bring salvation to all men?
63. The grace of God is a great "pedagogue." Explain.
64. How do we learn from the "grace of God" to deny ungodliness and worldly lusts?
65. Explain the meaning of the three words: soberly, righteously and godly, as in vs. 12.
66. Show how the Second Coming of Christ becomes a motive for holy living.

67. When He returns "in glory" whose glory is it? Discuss.
68. Explain in your own words how the cross becomes a motive for holy living.
69. To what intent has Christ redeemed us? Give both the negative and the positive answer to this question.
70. Show how we are sanctified by our acceptance of the death of Christ.
71. In what sense are we a "peculiar people"?
72. If we are not eager and urgent in living the Christian life, what is the difficulty according to vs. 14b?
73. What are the "things" of vs. 15a?
74. How is the word "speak" used here?
75. Explain how the word "reprove" is used in vs. 15.
76. Give the meaning of the phrase, "Let no one despise thee."

### EXEGETICAL EXAMINATION OVER CHAPTER TWO OF THE EPISTLE TO TITUS

1. Give from memory your own outline of this chapter.
2. Present an explanation as to how to help older men, young women and young men.
3. Explain the responsibilities of the older women.
4. Give your own exegesis of vs. 8.
5. Show the pertinency of the instructions to slaves.
6. How can we "adorn the gospel"?
7. What is "the grace of God" as in vs. 11?
8. What is the powerful incentive for denying ungodliness and worldly lusts?
9. Show the relationship of holiness and the second coming.
10. Give your own exegesis of vs. 15.

### III. CHURCH MEMBERS IN SOCIETY 3:1-11

1. AS CITIZENS 3:1, 2

#### *Text 3:1, 2*

**1 Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work,**  
**2 to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men.**

#### *Thought Questions 3:1, 2*

114. Had the Cretans been instructed before on the matter of their relationship to civil authorities? When, and by whom?