

## TITUS

Paul's epistle to Titus is included in the "Pastoral Letters" along with his letter to Timothy that focuses on church organization and policy. This letter was most likely written between the two letters to Timothy. The book of Titus is very similar to the book of 1 Timothy. Titus and Timothy were young evangelists sent to similar environments in Crete and Ephesus; however, Titus was an uncircumcised Greek (Galatians 2:3) which seems to have had a tougher temperament than Timothy.

The message in the book of Titus was directed towards:

- Christian Leadership (Chapter 1)
- The way that Christians should interact with each other (Chapter 2)
- The way that Christians should interact with the world (Chapter 3)

Titus was never mentioned in Acts; however, he is mentioned repeatedly in Paul's letters (2 Corinthians 2:13; 7:6-15; 8:6-24; 12:18; Galatians 2:1-3; 2 Timothy 4:10). He was an important traveling companion and messenger directed by Paul (2 Corinthians 8:23). Early on in Paul's ministry, Titus joined Paul and Barnabas in reviewing Paul's Gentile outreach with the Jerusalem Council (Galatians 2:1-2). Titus was an uncircumcised Gentile (Galatians 2:3) that is thought to have been from Crete. Titus was probably a younger man since Paul referred to him as his "son" (Titus 1:4). While Timothy is viewed as gentle, Titus is characterized by strength. Titus was Paul's representative to challenging locations like Corinth, Crete and Dalmatia (which is the last documented location of Titus in Scripture).



During the time of this writing, there were multiple false teachers impacting the church as attested by Ephesians, Colossians and 1 Timothy. Judaizers continued to esteem the traditions of men by requiring circumcision (and other traditions such as the Feasts) to be accepted before becoming a Christian. The Gentile Gnostics were also impacting the church as they proclaimed a special knowledge of spiritual orders of angels and the wickedness of the flesh; Gnostics believed that individuals could do whatever was desired with the body because the body was

separate from the spirit. This letter addresses the heretical teachings that were predominantly of the Jews (Judaizers), but secondarily of the Gentiles (Greek Gnostics).

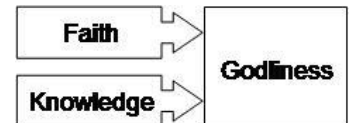
The location of Crete (off the coast of Greece) made it an effective center of Christianity as ships traveled around the Mediterranean. However, Crete was known for their low morals, deceitful nature and idolatrous worship of Zeus. The churches in the ports of Crete must be firmly guided by mature believers who could stand firm in Christ regardless of the opposition and temptation. These individuals must serve from a genuine, selfless love of Jesus instead of the self-seeking desire for money and power. The lifestyles of Christians are testimonies to the fallen world.

Outline of the Book of Titus	
Titus 1:1-4	Greetings in the Faith
Titus 1:5-9	Qualifications for Elders
Titus 1:10-16	False Teachers
Titus 2:1-10	Faith Application in All Walks of Life
Titus 2:11-14	The Foundation for Christian Living
Titus 2:15	The Duty of Titus
Titus 3:1-2	Obligations as Citizens
Titus 3:3-8	Fallen Beginning as a Motive for Gentle Attitudes
Titus 3:9-11	End Social Chaos, Confusion & Pride
Titus 3:12-15	Conclusion & Benediction

### 31 Titus 1

#### Read Titus 1:1-4 ... Introduction to Titus in Crete

1:1 The first identifier of Paul is that of a “lowly” slave (Romans 1:1; Philippians 1:1) followed by his “lofty” position as an apostle (ambassador – of Jesus Christ) with a focus on the “elect” (2 Timothy 2:10; Romans 9:23). This letter was to be read to fellow believers.



- Jews often had two names (one Jew and one Greek). While Saul was his Jewish name, Paul actively used his Greek name (Paul).
  - The name, Paul, means “small,” but this can also be translated as humble. (Ephesians 3:8)
  - Found in Thessalonica dating to the second century AD, there is a physical description of Paul: short, bald, bow-legged, bushy “unibrow” and protruding eyes.
    - This description is taken from a 2<sup>nd</sup> century, secular book “The Acts of Paul” from a chapter about Thessalonica titled “Paul and Thekla.”
- This Greek term for “household slave” (doulos δοῦλος) reflects the humble mindset of an obedient Christian.
- Paul repeatedly calls himself a “*servant of Christ*” (Romans 1:1; Galatians 1:10; Philippians 1:1); however, this letter to Titus contains his only reference to himself as a “*servant of God*” which seems to have Old Testament roots

(Deuteronomy 34:5; Josh. 1:1-2; 14:7; 24:29; 2 Samuel 7:5,8; 2 Kings 10:10; Psalms 89:3; 105:42; Isaiah 20:3; Daniel 6:20; 9:11).

- The Greek term for “apostle” (apostolos ἀπόστολος) means to “to send with official authority” as Christ’s representatives (ambassadors).
- “The elect” were those chosen by God for a specific service (Romans 8:29-32, 9:1; Ephesians 1:4-11, 2:10; 2 Timothy 1:9; Acts 13:48).

1:2 God cannot lie (Hebrews 6:18; James 1:13; Romans 3:4). The hope and faith of believers is wholly dependent on God’s faithfulness to His Word.

- The character of God does not change (Psalm 102:27; Malachi 3:6; Hebrews 13:8; James 1:17).
- “Time” had a beginning. Einstein’s Law of Relativity asserts that matter/space/time are interdependent and cannot exist without the others.
  - As the “big bang” and expansion of space proves that all three (matter/space/time) began together at a single point – this event must have had a cause. Man must choose that “cause” to be either a Creator or nothing.

<b>God’s Actions Before the Foundation of the World</b>	
Matthew 25:34	God’s Kingdom is Prepared for Believers
John 17:24	God the Father Loved the Son
Ephesians 1:4	Believers Were Chosen
1 Peter 1:19-20	Christ Was Chosen as a Sacrifice
Revelation 13:8	Believer’s Names Recorded

- God promised eternal life for His elect before time began (Ephesians 1:4; 1 Corinthians 2:7)

1:3 The Greek term for “proper” or “appointed” actually means “(in) seasons (His) own” or literally “seasons own” (kairois καιροῖς) which speaks of God’s sovereignty and divine choice. (1 Timothy 2:6; 6:14-15; Galatians 4:4)

- The gospel could be spread worldwide at this time because of the Roman road system and the universal knowledge of the Koine Greek language.
  - The Roman roads (“Via Romana”) had expanded since the 4<sup>th</sup> century BC to approximately 250,000 miles of connected roads (20% were stone paved).
  - The Koine (meaning “common”) Greek language had also become the worldwide language since Alexander the Great conquered the world in the 4<sup>th</sup> century. Koine Greek was prevalent during the Hellenistic Period (300BC-550AD).
- The Greek term “entrusted” (episteuthēn ἐπιστεύθη) is a financial term meaning “deposit,” and Paul believed the gospel to be a treasure deposited to him to invest for greater returns. (1 Corinthians 9:17; 1 Timothy 1:11; 1 Thessalonians 2:4; Galatians 2:7)
- Paul referenced God the Father as Savior (Titus 1:3; 2:10; 3:4) as well as God the Son (Titus 1:4; 2:13; 3:6) to show the divine nature of Jesus. All three times that God the Father is referenced as Savior; Jesus is mentioned as Savior as well.

1:4 The same loving and devoted terminology is used for Timothy (1 Timothy 1:2; 2 Timothy 1:2) and of Onesimus (Philemon 1:10).

- The Greek term for “common” (koinēn κοινήν) means “shared” or “mutual.” (Acts 10:14; 11:8)
- “Grace” precedes “Peace” (Romans 1:7, 2 Chronicles 1:2, Galatians 1:3, Ephesians 1:2, Philippians 1:2, Colossians 1:2, 1 Thessalonians 1:1, 2 Thessalonians 1:2, 1 Timothy 1:2)
  - Jesus (Man) → Christ (Messiah) → Savior (Divine – Titus 1:3)
  - There is a word play in this verse as the Greek term for “Greetings” (chairein χαίρειν) is similar to the Greek term for “Grace” (charis χάρις).
  - Jesus is divine as can be seen in the Greek statement, “*God the Father and the Lord Jesus Christ*” are linked together with the use of only one “from” (απο ἀπό).

### Read Titus 1:5-9 ... The Qualifications of an Elder

1:5 Crete is the largest island of the Mediterranean and the original homeland of the Philistines. Crete’s borders had various port townships (similar to Corinth) where immorality was rampant.

- The Greek term “elder” (presbyterous πρεσβυτέρους) is used 12 times in the New Testament and is the root word for “presbyterian.”
- Elders were established over every city’s group of believers; these were to be the leaders of the church in that area
- The Elders were selected by Titus ensuring that they met the qualifications for an elder (1 Timothy 3:1-7). The number of elders is not defined.
- Titus was following Paul’s direction in setting up elders in every city.

1:6 A central theme throughout the Pastoral Epistles is that believers should be above reproach. (1 Timothy 3:2,7,10; 5:7; 6:14; Titus 1:6,7)

- The leaders of God’s church must have a moral character and high ethical standards.
- Elders must have had only one wife in his life (1 Timothy 5:9). Tertullian was the first to teach that this referenced not being remarried.
  - This verse may be targeting divorce which was rampant in the Roman Empire.
  - Any household problem seems to disqualify a leader.
- Pastor’s kids are notorious for rebelling. As long as the child is in the father’s house, the father is to maintain authority over the child. (Numbers 30:3-5)

1:7 This verse shows that the position of “overseer” is synonymous with the position of “elder” (Titus 1:5) as well as “pastor” (Acts 20:17, 28).

- The Greek term for “overseer” (episkopon ἐπίσκοπον) is equivalent to a Bishop and is the root word for Episcopal.
- Early church fellowships were designed with two offices in the church: 1. Overseers/Elders/Pastors 2. Deacons/Servers/Assistants (Philippians 1:1; Acts 6:1-6)
- The elder must realize that he is God’s steward and does not own the things (assets, wealth, family) that the Lord has entrusted to his care.

<b>Requirements of Elders; Overseers; Pastors</b> (Titus 1:7)		
Not self-willed	authadē ἀυθάδη	Obstinate

Not quick-tempered	orgilon ὀργίλον	Temperamental
Not overindulging in wine	paroionon πάροινον	Drunkard; Alcoholic
Not a bully	plēktēn; πλήκτην	Pugnacious; Fighter
Not greedy for money	aischrokerdē αἰσχροκερδῆ	Avaricious

1:8 Christianity is not only turning from wickedness, but it is turning to good acts of obedience to God. (Ephesians 2:10)

Positive Characteristics of Elders; Overseers; Pastors (Titus 1:8)		
Hospitable	philoxenon φιλόξενον	Charitable
Loving what is good	philagathon φιλάγαθον	Honorable; Piety
Self-controlled	sōphrona σώφρονα	Prudent Sensible
Righteous	dikaion δίκαιον	Upright; Just
Holy	hosion ὁσιόν	Set Apart; Devout
Disciplined	enkratē ἐγκρατῆ	Controlled; Composed

1:9 The elder must know and grasp the word of God to build up and defend it to others.

- Believers should not seek fame and fortune; instead, believers should be known for their faithfulness to the revealed truth of God.
- The Greek term “exhort” (parakalein παρακαλεῖν) has a wide variety of meanings from “encouragement” to “comfort.”

### Read Titus 1:10-16 ... Timothy Was to Stop the False Teaching of Judaizers

1:10 The Greek term for “rebellious” (anypotaktoi ἀνυπότακτοι) means unruly and insubordinate; this refers to someone who is under authority.

- There were primarily two categories of false teachers: 1. Judaizers who claimed that circumcision (and other Jewish traditions) must be followed to become a Christian 2. Gnostics who pushed Greek mysticism.
  - Both heretical movements tended towards legalism with a focus on key things that one is to do and not do.
- The young believers were being confused and pulled away from the simple gospel.
- Judaizers seem to have been the more harmful in Crete. (Acts 11:2; Galatians 2:12; 1 Timothy 4:3). The Jerusalem Council (Acts 15) had ruled against the Judaizers.

1:11 There are plenty of self-serving liars who teach falsities for profit (2 Tim 2:16, 23)

- The Greek term for “silenced” (epistomizein ἐπιστομίζειν) was harsh and meant to be gagged or muzzled.
- The underlying motive for false teachers was financial gain (1 Timothy 1:6).

1:12 This verse references the Epimenides Paradox: “Cretans are always liars.” If a Cretan states that Cretans always lie, is he lying?

- Epimenides was using hyperbole to make a point about the natural tendency of Cretans to be liars, gluttons and “evil beasts.”
  - Just as “Corinthize” meant to be licentious and sexually immoral, the term “Cretanize” meant to be a liar.
  - Secular society considered any Cretan a liar because they believed that the grave of Zeus was on Crete.

- Epimenides was a 6<sup>th</sup> century Greek philosopher who lived in Crete. He had been called into Athens to purify the city, appease a mythological god and stop a plague which is the background of the altar in Athens “to An Unknown God.” (Acts 17:23)
  - Paul was quoting the philosopher, so this paradox is not attributed to Paul.
- 1:13 Paul considered the characterization of Cretans to be accurate requiring a stern message for their own good.
- 1:14 The Jewish religion moved beyond the written Scripture of the Old Testament (Tanakh) to the oral traditions of men (Mishnah). (Isaiah 29:13; Colossians 2:22; Mark 7:7-8)
- 1:15 Creation is good and wholesome. (1 Timothy 4:4; Mark 7:15-23; Luke 11:41; Romans 14:14,20; 1 Corinthians 10:23-33)
- Man’s selfish intent and wicked desires corrupt. (Mark 7:20)
- 1:16 “*They profess to know God, but by their deeds they deny Him.*” (Matthew 7:16, 20)
- Christianity is an intimate relationship with God focused on true doctrine resulting in Christlike living. (Romans 6:1-2, 15)

## NOVEMBER

1 Titus 2

### Read Titus 2:1-10 ... Teach Sound Doctrine to be Households of Faith

- This second chapter of Titus applies the leadership qualifications from 1 Timothy 3 to the entire church.
- 2:1 Titus is contrasted to the false teachers and urged to speak out with the truth of correct doctrine. (1 Timothy 4:13; 2 Timothy 2:15, 4:2)
- “Doctrine” is simply a set of beliefs and principles.
  - The Greek term “fitting” (prepei πρέπει) means suitable and proper for a Christian which shows that some actions are improper for a Christian although they are fully forgiven of sin. (Ephesians 5:3; 1 Timothy 2:10)
  - The most effective way to oppose error is to present the truth.
- 2:2 The commands begin with the elderly men as the leaders of the congregation.
- The Greek term for “elder” (presbytas Πρεσβύτας) was a term for leaders of the church as well as a term for older/aged men. (1 Timothy 5:1)

Qualities of Older Men		
Temperate	Nēphalious νηφαλίους	Sober-minded; Thoughtful
Dignified	Semnous σεμνούς	Respectable; Honored
Self-controlled	Sōphronas σώφρονας	Sensible; Disciplined
Sound in Faith	Pistei πίστει	Firm Belief
Sound in Love	Agape ἀγάπη	Unconditional Selflessness
Sound in Perseverance	Hypomonē ὑπομονῆ	Patience; Endurance

- The three terms of “Faith, Love and Steadfastness” were often listed together. (1 Thessalonians 1:3; 1 Timothy 6:11-12; 2 Timothy 3:10)

2:3 The Greek term “reverent” (hierographic *ιεροπρεπεῖς*) carries the meaning of becoming sacred or holy. Elder woman should be wary of harmful gossip (1 Timothy 3:11; 5:13) and too much wine, but they are also commanded to teach as well.

- Scripture does not teach total abstinence from alcohol, but there is a caution about alcoholism. This verse directs older women not to be enslaved (*dedoulōmenas δεδουλωμένας*) by wine.
- In the early church, women often taught other women as well as in the home. It is beneficial for mature women to mentor younger women.

<b>Qualities of Older Women</b>		
Reverent	Hieroprepeis <i>ιεροπρεπεῖς</i>	Holy
Not malicious gossips	Diabolous <i>διαβόλους</i>	Slanderer/Accuser
Not enslaved to wine	Dedoulōmenas <i>δεδουλωμένας</i>	Enslaved/ “Given to”
Teaching Good	Kalodidaskalous <i>καλοδιδασκάλους</i>	Instruct Good

2:4 Older women should urge younger women to two primary actions: 1. To love their husband 2. To love their children

2:5 The behavior of young women is a reflection on the Word of God.

<b>Qualities of Younger Women</b>		
Lovers of their Husband	Philandrous <i>φιλάνδρους</i>	Loving
Loving their Children	Philoteknous <i>φιλοτέκνους</i>	To Love
Sensible	Sōphronas <i>σώφρονας</i>	Self-controlled; Discreet
Pure	Hagnas <i>ἀγνάς</i>	Chaste; Virtuous
Worker at Home	Oikourgous <i>οἰκουργούς</i>	Keepers of the Home
Kind	Agathas <i>ἀγαθὰς</i>	Caring; Nice
Obedient to the Husband	Hypotassomenas <i>ὑποτασσομένας</i>	Dutiful; Submissive

- This verse does not say that women cannot work outside of the home, but it does say that women should be engaged at home which is the foundation of any society. Lydia (Acts 16:14) and Priscilla (Acts 18:2-3) are examples of Christian women with trades.
- Women began entering the workforce during the “Industrial Revolution.”
- At the beginning of the 20th century only 20% of all women (5% of married women) were in the workforce. In the 1990s, the labor force participation rate for women reached 75% percent compared with 93% of men. Family life has substantially declined in importance as dual-income couples have resulted in inflated prices forcing both husband and wife to work.
- Successful and wealthy individuals often reflect on the importance of their families and childhood, yet they choose not to prioritize marriage in their own lives for future generations. The percent of individuals in the U.S. that have never been married is steadily increasing as it reached 35% in 2018.
- Modern cultural beliefs and the decimation of modern society supports Biblical truths.

2:6 Young men should be thoughtful and self-controlled as well.

- Submission is a defining characteristic of all Christians to others (Ephesians 5:21) as well as leadership and ultimately to God as the supreme authority (Colossians 3:18; 1 Timothy 2:11-12; 1 Peter 3:1)

<b>Qualities of Younger Men</b>
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Sensible	Sōphronein σωφρονεῖν	Self-controlled
Example of Good Deeds	Typon τύπον	Pattern/Imprint
Purity in Doctrine	Didaskalia διδασκαλία	Teaching/Instruction
Dignity	Semnotēta σεμνότητα	Maturity/Gravity
Sound in Speech	Aphthorian ἀφθορίαν	Integrity/Sincerity

2:7 Young men should be an example in all they do based on an understanding of Christian principles. Young men should be respectable and honored.

- Timothy was to set the pattern of godliness as the Christian leader and encourage others to follow the pattern in their daily lives (1 Timothy 4:12).
- God’s grace was extended for good works (Ephesians 2:10).

2:8 Those who find fault with sound speech will be made ashamed. Christian men should be above reproach. (1 Timothy 3:2, 7, 10; 5:8, 14; 6:1; Titus 1:6-7)

- The Greek term for “opponent” (enantias ἐναντίας) is used in competitive settings when others are causing one to lose. It references opposition who is contrary.

2:9 Beyond submission, the individual was to have an attitude of wanting to please the authority in charge (Ephesians 6:5-9). Regardless of the situation, believers should be consistent in putting forth the best effort. (Colossians 3:22-24; 1 Timothy 6:1-2)

Qualities of Bondslaves		
Subject to Own Master	Hypotassesthai ὑποτάσσεσθαι	Subjection
Well-pleasing	Euarestous εὐαρέστους	Acceptable/Grateful
Not argumentative	Antilegontas ἀντιλέγοντας	Contradictory/Gainsay
Not pilfering	Nosphizomenous νοσφιζομένους	Theft/Stealing
Showing Good Faith	Endeiknymenous ἐνδεικνυμένους	Example

2:10 All men (regardless of status) can impact God’s message in the world. The world looks to the house of God to bear His characteristics.

### Read Titus 2:11-15 ... Salvation from Sin (Matthew 1:21)

2:11 The grace of God is personified in the Lord Jesus Christ who brought salvation to the world. (2 Timothy 1:10); the same term is used for the return of Christ as well (1 Timothy 6:14; 2 Timothy 4:1,8).

- The Greek term for “appeared” (Erephanē Ἐπεφάνη) is the root word for “epiphany.” This same word is used in the next chapter in the same way. “*But when the kindness of God our Savior and His love for mankind appeared, He saved us...*” (Titus 3:4-5)
- All men (both Jew and Gentile) can be saved through the Lord Jesus Christ. (Romans 5:18; 1 Corinthians 15:22; 1 Timothy 2:4-6; Hebrews 2:9; 2 Peter 3:9)

2:12 Jesus taught that His followers should deny ungodliness and worldly lusts while living righteously; the call of God is to salvation as well as righteous living in submission and obedience to Jesus Christ as Lord.

2:13 In the New Testament, the term “hope” (elpida ἐλπίδα) refers to the second coming of Jesus Christ. Paul affirms the deity of Jesus Christ as God and Savior. (John 1:1; 20:28; Romans 9:5; Philippians 2:6; 2 Thessalonians 2:12; 2 Peter 1:1, 11)

2:14 Jesus Christ died to purify for Himself a special people who are zealous for good works.

- Jesus gave His own life (Mark 10:45) to redeem (buy back) from the curse (Galatians 3:13-14; 1 Timothy 2:5-6).



2:15 Believers should proclaim Scriptural truths with all authority. Jesus personally called Paul to be his “apostle,” and Paul extends his authority to Timothy in the same way.

## 2 Titus 3

### Read Titus 3:1-3 ... Believers Should Be Respectful Recalling Their Own Sin & Salvation

3:1 Submission to authority is an attitude of life for the believer. (1 Timothy 2:2; Romans 13:1-7; 1 Peter 2:13-17)

- The Greek term “to be subject to” (hypotassesthai ὑποτάσσεσθαι) is a military term that means “to align one’s self under.” This same term was used with a slave’s submission to a master. (Titus 2:9)
  - *“Therefore, it is necessary to be in subjection, not only because of wrath, but also for the sake of conscience.”* (Romans 13:5)
- Paul is referencing wicked, pagan authorities. In spite of their wickedness, respect is not reliant on the recipient. Instead, it is dependent on the Christian who is subordinate in Christ.
- Believers are called to hierarchies of authority with the Lord being the highest authority with absolute authority. (Acts 4:19)

3:2 Believers are called to lives of humility, peacefulness, and gentleness.

- The Greek term for “slander” (blasphēmein βλασφημεῖν) means to “abuse by speech.” Believers are warned not to speak evil of others.
- The Greek term for “contentious” means to not force the letter of the law; believers should not be nitpicky, fussy or trivial.
- Instead of harshness, believers should be gentle with others.

3:3 Believers should be sensitive to unbelievers when recalling that they were once like the unbelievers. (1 Corinthians 6:9-11; Ephesians 2:17-21). The evidence of a born-again reality is a changed life.

Defining Characteristics of Unbelievers (Titus 3:3)		
Foolish	Ανοῦτοι ἀνόητοι	Unwise; Irrational
Disobedient	Ἀπειθεῖς ἀπειθεῖς	Rebellious
Deceived	Πλανῶμενοι πλανώμενοι	Misled; Wandering
Enslaved to Lusts	Ἐπιθυμίας ἐπιθυμίας	Serving Desires
Enslaved to Pleasures	Ἡδοναῖς ἡδοναῖς	Addicted; Abusing
Malice	Κακία κακία	Troublesome; Hater
Envy	Φθόνῳ φθόνῳ	Greed; Resentment
Hating one another	Μισοῦντες μισοῦντες	Dislike; Detest; Abhor

- The term “foolish” means incapable of thinking and being reasonable. (Matthew 13:19).
- The term “deceived” means that the individual is misled by an outside agent; the individual is being seduced away from the truth. (1 Timothy 4:1-2)
- The term “enslaved” means that the individual was habitually a slave to sin (John 8:34). Those who think that they are “free to sin” are actually enslaved by sin. Believers are free from sin.

- The Greek term for “pleasures” (hēdonais ἡδοναῖς) is the root word for “hedonism” which means to be sensually self-indulgent.

**Read Titus 3:4-8 ... Saved by God’s Grace for Good Works**

3:4 GOD THE FATHER: God’s grace and kindness to man was the initiation of salvation. God’s initial sentiment towards His creation is one of love, grace and redemption; God’s judgment results when men turn away from God’s love. (Titus 2:11)

3:5 HOLY SPIRIT: Salvation does not come from works, but good works will certainly follow salvation.

- The Holy Spirit is making believers increasingly more like Christ. (Genesis 1:26; Galatians 4:19; 1 John 3:2; Romans 8:29; 2 Corinthians 3:18; Ephesians 4:24)
- Salvation is not founded on mankind's efforts, but God's grace (Titus 3:20,2-28; 4:4-5; Romans 9:11; Galatians 2:16; Ephesians 2:8-9; Philippians 3:9; 2 Timothy 1:9).
- God has mercy upon sinful man who receives His gift of salvation. (Titus 2:11; Ephesians 1:6-7)

3:6 GOD THE SON: Paul referenced God the Father as Savior (Titus 1:3; 2:10; 3:4) as well as God the Son (Titus 1:4; 2:13; 3:6) to show the divine nature of Jesus. All three times that God the Father is referenced as Savior; Jesus is mentioned as Savior as well.

3:7 Justification entails being made “right with God;” it is a legal term in that the prosecuted is declared righteous. Believers are justified by God’s grace; salvation is available because of who God is and what He has done. (2 Corinthians 5:21; Romans 3:24)

3:8 Paul affirms that this understanding of God’s grace and justification by faith are trustworthy. The faith of Christians (those who have believed - pepisteukotes πεπιστευκότες) should result in good works; although good works do not result in salvation, salvation does result in good works.

Trustworthy Statements	
1 Timothy 1:15	<i>“Christ Jesus came into the world to save sinners, among whom I am foremost...”</i>
1 Timothy 3:1	<i>“If any man aspires to the office of overseer, it is a fine work he desires to do.”</i>
1 Timothy 4:9	<i>“Godliness is beneficial for all things, since it holds promise for the present life and also for the life to come.”</i>
2 Timothy 2:11	<i>“For if we died with Him, we will also live with Him.”</i>
Titus 3:8	<i>“He saved us, not on the basis of deeds which we did in righteousness, but in accordance with His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He richly poured out upon us through Jesus Christ our Savior, so that being justified by His grace we would be made heirs according to the hope of eternal life.”</i>

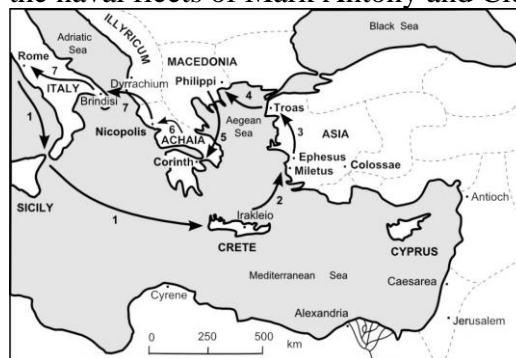
**Read Titus 3:9-11 ... Avoid Bickering & Instigators That Are Quarrelsome**

- 3:9 Believers should avoid petty bickering and ignorant disagreements that result in disunity. (1 Timothy 1:4; 2 Timothy 2:16 & 23; Ecclesiastes 10:12)
- 3:10 After warning an argumentative man twice, do not continue to fellowship with him until he humbles himself. (Matthew 18:15-17; Galatians 6:1)
- A divisive person is called a “heretic” which disrupts unity. The Greek term for “heretic” (hairesikon αἰρετικὸν) means “to choose for one’s self.”
    - A “heretic” results in sects (Acts 5:17, 24:14), factions (1 Corinthians 11:19; Galatians 5:20) and heresies (2 Peter 2:1).
- 3:11 The prideful “heretic” condemns himself by the way that he harmfully conveys and uses his beliefs. Being self-important and self-seeking, the heretic had become self-condemned.

### Read Titus 3:12-15 ... Logistics of Missions

3:12 Artemas is only mentioned in Scripture this one time as a messenger from Paul. Secular history records Artemas as being a Christian leader from Lystra.

- Tychicus was a frequent messenger of Paul.
  - Tychicus was described in three ways: 1. Dear brother 2. Faithful minister 3. Fellow servant
  - Tychicus was a messenger and Paul’s “letter carrier” as he had delivered letters to the Ephesians, Colossians and Philemon. (Acts 20:4; Colossians 4:7; Ephesians 6:21; Titus 3:12).
- Artemas and Tychicus were to replace Titus on Crete while Titus visited Paul at Nicopolis during the winter.
  - Nicopolis was the site of the “Battle of Actium” where Octavian routed the naval fleets of Mark Antony and Cleopatra (September, 31BC).



- 3:13 This is the only mention of “Zenas” in Scripture. His name means “gift of Zeus” which was fitting since Crete worshipped Zeus as their local god and believed that he was buried on Crete.
- Apollos was a skilled orator from Alexandria, Egypt (Acts 18:24). Apollos had received the gospel story from Aquilla and Priscilla (Acts 19:1) before Apollos became a primary pastor of the Corinthian church (1 Corinthians 1:12, 3:4-6, 22). Paul had also encouraged Apollos to travel to Corinth and minister there. (1 Corinthians 16:12)
- 3:14 Believers should look for opportunities to meet the immediate needs of those around them. The concept of “being fruitful” includes doing good works and assisting the needy.

3:15 Paul repeatedly began and concluded with the concept of grace; salvation itself begins and ends with God's grace.

- God's goodness and grace is the ultimate treasure as every good gift comes from God. (James 1:17)
- Salvation (and every goodness) is initiated by God's grace.