

Sabbath Brothers

After Paul was Released from His 1st Imprisonment in Rome under Nero

Paul's Fourth Journey

c. AD. 62-67



1. Spain (estimated 2 Years)

- Paul Desired to Visit Spain (Romans 15:24)
- Documented by Clement of Rome (30AD-99AD)
- Documented by Eusebius (260AD-339AD)

2. Crete (64AD)

- Paul Asks Titus to Minister in His Native Crete (Titus 1:4-5)

3. Miletus (65AD)

- Paul left Trophimus sick in Miletus (2 Timothy 4:20)

4. Colossae (66AD)

- Paul's intent to visit Colossae (Philemon 1:22)

5. Ephesus (66AD)

- Paul Asks Timothy to Remain in Ephesus (1 Timothy 1:3)

6. Nicopolis (67AD)

- Paul's asks Titus to Visit him in Nicopolis (Titus 3:12)

Time to Read Scripture

(76 Hours 13 Minutes)

Old Testament 57.65 Hours*

New Testament 18.57 Hours**

Estimated Time to Read	
The Law/Pentateuch/Torah	13.5 Hours
1. Genesis	3.5 Hours
2. Exodus	3 Hours
3. Leviticus	2 Hours
4. Numbers	3 Hours
5. Deuteronomy	2.5 Hours

Estimated Time to Read	
The Books of History	18.67 Hours
6. Joshua	1.75 Hours
7. Judges	1.75 Hours
8. Ruth	15 Minutes
9. 1 Samuel	2.25 Hours
10. 2 Samuel	1.75 Hours
11. 1 Kings	2 Hours
12. 2 Kings	2.25 Hours
13. 1 Chronicles	2 Hours
14. 2 Chronicles	2.5 Hours
15. Ezra	40 Minutes
16. Nehemiah	1 Hour
17. Esther	30 Minutes

Estimated Time to Read	
The Books of Poetry	9.33 Hours
18. Job	1.75 Hours
19. Psalms	5 Hours
20. Proverbs	1.75 Hours
21. Ecclesiastes	30 Minutes
22. Song of Solomon	20 Minutes

Estimated Time to Read	
The Major Prophets	13.08 Hours
23. Isaiah	3.75 Hours
24. Jeremiah	4 Hours
25. Lamentations	20 Minutes
26. Ezekiel	3.75 Hours
27. Daniel	1.25 Hours

Estimated Time to Read	
The Minor Prophets	3.07 Hours
28. Hosea	30 Minutes
29. Joel	12 Minutes
30. Amos	25 Minutes
31. Obadiah	4 Minutes
32. Jonah	8 Minutes
33. Micah	20 Minutes
34. Nahum	8 Minutes
35. Habakkuk	9 Minutes
36. Zephaniah	10 Minutes
37. Haggai	7 Minutes
38. Zechariah	40 Minutes
39. Malachi	11 Minutes

Estimated Time to Read	
The Gospels	8.5 Hours
40. Matthew	2.5 Hours
41. Mark	1.5 Hours
42. Luke	2.5 Hours
43. John	2 Hours

Estimated Time to Read	
Establishment of the Church	2.25 Hours
44. Acts	2.25 Hours

Estimated Time to Read	
Paul's Public Epistles	4.1 Hours
45. Romans	1 Hour
46. 1 Corinthians	1 Hour
47. 2 Corinthians	40 Minutes
48. Galatians	20 Minutes
49. Ephesians	20 Minutes
50. Philippians	14 Minutes
51. Colossians	13 Minutes
52. 1 Thessalonians	12 Minutes
53. 2 Thessalonians	7 Minutes

Estimated Time to Read	
Paul's Private/Pastoral Epistles	34 Minutes
54. 1 Timothy	16 Minutes
55. 2 Timothy	11 Minutes
56. Titus	7 Minutes

Estimated Time to Read	
General Epistles	1.9 Hours
57. Philemon	3 Minutes
58. Hebrews	45 Minutes
59. James	16 Minutes
60. 1 Peter	16 Minutes
61. 2 Peter	10 Minutes
62. 1 John	16 Minutes
63. 2 John	2 Minutes
64. 3 John	2 Minutes
65. Jude	4 Minutes

Estimated Time to Read	
End Times Prophecy	1.25 Hours
66. Revelation	1.25 Hours

*Old Testament 57 Hours 39 Minutes

**New Testament 18 Hours 34 Minutes

Ancient Crete

The ancient term for Crete / “kretazo” (Κρητική Διάλεκτος) meant to be a liar which became a common censure “to be a Cretan”

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 needed strict guidance by mature believers who could stand firm in Christ regardless of the opposition and temptation.

These individuals were to 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.



REMEMBER
The Greek language does not have capitalization, punctuation or verse/chapter separations, so these have been defined by the editors and compilers

The defining characteristics of Zeus were his licentious affairs & conflicts with humans

Crete's harbors were important to maritime trade on the Mediterranean



The Book of Titus

Paul's epistle to Titus is included in the "Pastoral Letters" along with his letters 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.

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

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)



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

Probable Chronology of Paul's Letters			
	Epistle/Letter	Date	Location of Writing
1.	Galatians	48AD	Syria, Antioch
2.	1 Thessalonians	50AD	Corinth
3.	2 Thessalonians	50AD	Corinth
4.	1 Corinthians	55AD	Ephesus
5.	2 Corinthians	56AD	Macedonia
6.	Romans	57AD	Corinth
Letters from House Arrest			
7.	Colossians	Early 60's	Rome
8.	Ephesians	Early 60's	Rome
9.	Philemon	Early 60's	Rome
10.	Philippians	63AD	Rome
Letters After Release from House Arrest			
11.	1 Timothy	63AD	Macedonia
12.	Titus	63AD	Ephesus
13.	2 Timothy	64AD	Rome

During the time of this writing, there were multiple false teachers impacting the church as attested by Ephesians, Colossians and 1 Timothy.

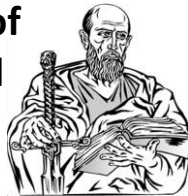
Judaizers continued to esteem the traditions of men by requiring circumcision (and other traditions such as the Feasts) to be accepted before becoming a Christian.

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.

Paul identifies himself in relation to God and others (the two greatest commandments – Matthew 22:37-39)

Greetings to Titus (Titus 1:1-4)

1 Paul, a bond-servant of God and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness,



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 Greek term for “household slave” (δουλος 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).

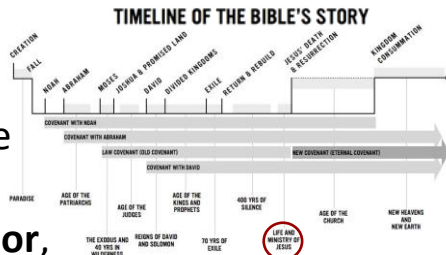
2 in the hope of eternal life, which God, who cannot lie, promised long ages ago,



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.

God’s Actions Before the Foundation of the World	
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

3 but at the proper time manifested, even His word, in the proclamation with which I was entrusted according to the commandment of God our Savior,



The character of God does not change (Psalm 102:27; Malachi 3:6; Hebrews 13:8; James 1:17).

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

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.

4 To Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior.



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

There is a word play in Titus 1:4 as the Greek term for “Greetings” (chairein χαίρειν) is similar to the Greek term for “Grace” (charis χάρις).

“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)

God the Father & Christ Jesus our Savior

“To Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior.” (Titus 1:4)

Beyond the relationship with God the Son, God is “our” father which is literally the “father of us” (patri hēmōn - πατὴρ ἡμῶν)
This means that believers are also personally connected with God the Father.



“All will honor the Son even as they honor the Father. He who does not honor the Son does not honor the Father who sent Him.” (John 5:23)

Instead of “Lord” (the divine master) being referenced, Paul references “Savior” to emphasize God’s Redemption of His People

The Greek term for “Savior” (sótér σωτήρι) is translated as “Deliverer,” also means “Healer” in Latin

God the Father is referenced as “Savior.” The term “Savior” (sōtēros σωτήρος) describes God the Father (1 Timothy 1:1; 2:3; 4:10; Titus 1:3; 2:10; 3:4) as well as God the Son. (2 Timothy 1:10; Titus 1:4; 2:13; 3:6)

The name “Jesus” (meaning “God is Salvation”) was given by an angel to Joseph (Matthew 1:21) and to Mary (Luke 1:31).

The term “Christ” (Χριστου Χριστοῦ) means “anointed one” for a special purpose or mission. Christ carries the meaning of Messiah from a sacrificial, “suffering servant lifestyle to the point of death.

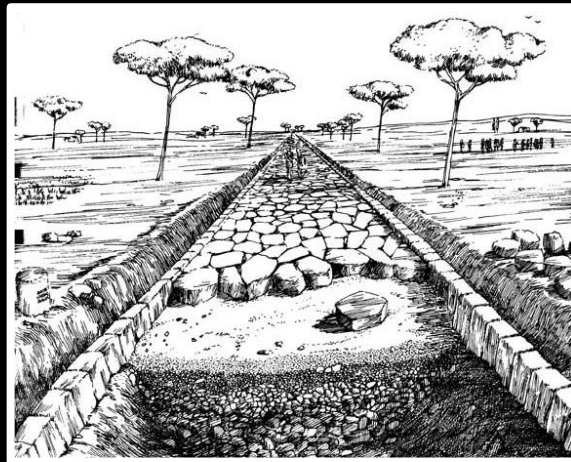
The Apostle Paul & Communication

"I am a Jew, born in Tarsus of Cilicia, but brought up in this city, educated under Gamaliel, strictly according to the law of our fathers, being zealous for God just as you all are today. I persecuted this Way to the death, binding and putting both men and women into prisons." (Acts 22:3-4)

The name "*Saul*" means "*called of God*" was replaced in Scripture by "*Paul*" which means "*little*". This might speak of Paul's humble attitude as the least of the apostles.

It is possible that Saul (the name used with the Jews) had always used the name Paul (a Roman form of the same name) among the Gentiles.

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.



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 4th 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 4th century. Koine Greek was prevalent during the Hellenistic Period (300BC-550AD).

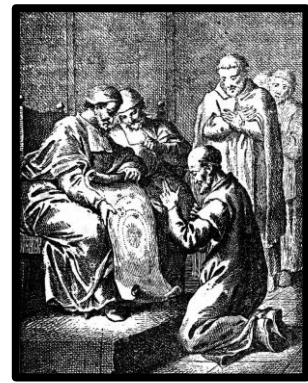
The elder must realize that he is God's steward and does not own the things (assets, wealth, family) that the Lord has entrusted to his care.

Qualifications for Elders (Titus 1:1-9)

⁵ For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you,



⁶ namely, if any man is above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion.



⁷ For the overseer must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain,

UNEMOTIONAL REACTIONS

⁸ but hospitable, loving what is good, sensible, just, devout, self-controlled,

REASONING WITH SCRIPTURE

⁹ holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict.



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

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.

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)

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.

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)

Requirements of Elders; Overseers; Pastors (Titus 1:7)		
Not self-willed	authadē αὐθάδη	Obstinate
Not quick-tempered	orgilon ὀργίλον	Temperamental
Not overindulging in wine	paroinon πάροινον	Drunkard; Alcoholic
Not a bully	plēktēn; πλήκτην	Pugnacious; Fighter
Not greedy for money	aischrokerdē αἰσχροκερδῆ	Avaricious

An Elder 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. Titus 1:6 may be targeting divorce (instead of monogamy) which was rampant in the Roman Empire.

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

The elder must know 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.

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

Titus

*“Not even Titus, who was with me,
though he was a Greek,
was compelled to be circumcised.”
(Galatians 2:3)*

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 Paul’s representative to challenging locations like Corinth, Crete and Dalmatia (which is the last documented location of Titus in Scripture – 2 Timothy 4:10).

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.

Ancient Greek was written with only upper case letters; however, around the 9th century, minuscule writing was invented

Greek Terms

Sentences in the ancient Greek language had no spaces and no punctuation

The Greek term for "**Apostle**" (apostolos ἀπόστολος) means to "to send with official authority" as Christ's representatives (ambassadors) (Titus 1:1)

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. (Titus 1:3; 1 Timothy 2:6; 6:14-15; Galatians 4:4)

The Greek term "**Entrusted**" (episteuthēn ἐπιστεύθην) 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)

The Greek term "**Elder**" (presbyterous πρεσβυτέρους) is used 12 times in the New Testament and is the root word for "presbyterian."

The Greek term for "**Overseer**" (episkopon ἐπίσκοπον) is equivalent to a Bishop and is the root word for Episcopal. (Titus 1:7)

The Greek term for "**Rebellious**" (anypotaktoi ἀνυπότακτοι) means unruly and insubordinate; this refers to someone who is under authority. (Titus 1:10)

The Greek term "**Fitting**" (prepei πρέπει) means suitable and proper for a Christian (Titus 2:1) which shows that some actions are improper for a Christian although they are fully forgiven of sin. (Ephesians 5:3; 1 Timothy 2:10)

α β γ δ ε ζ η θ
ι κ λ μ ν ξ ο π
ρ σ τ υ φ χ ψ ω

The Greek term "**Reverent**" (hierographic ιεροπρεπεῖς) carries the meaning of becoming sacred or holy.

Α Β Γ Δ Ε
Ζ Η Θ Ι Κ
Λ Μ Ν Ο
Π Ρ Σ Τ Υ
Φ Χ Ψ Ω

α β γ δ ε ζ η θ
ι κ λ μ ν ξ ο π
ρ σ τ υ φ χ ψ ω

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.

Α Β Γ Δ Ε
Ζ Η Θ Ι Κ
Λ Μ Ν Ο
Π Ρ Σ Τ Υ
Φ Χ Ψ Ω

The Greek term for "**Appeared**" (Epephanē Ἐπεφάνη) is the root word for "epiphany." (Titus 2:11)

Teaching Religious Organization for Profit instead of the Free Gift of Salvation

¹⁰ For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision,

¹¹ who must be silenced because they are upsetting whole families, teaching things they should not *teach* for the sake of sordid gain.

¹² One of themselves, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons."

¹³ This testimony is true. For this reason reprove them severely so that they may be sound in the faith,

¹⁴ not paying attention to Jewish myths and commandments of men who turn away from the truth.

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

¹⁶ They profess to know God, but by *their* deeds they deny *Him*, being detestable and disobedient and worthless for any good deed.



False Teachers (Titus 1:10-16)

Both heretical movements tended towards legalism with a focus on key things that one is to do and not do.

Judaizers were being harmful in Crete. (Acts 11:2; Galatians 2:12; 1 Timothy 4:3). The Jerusalem Council (Acts 15) had ruled against the Judaizers.

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

The Greek term for "silenced" (epistomizein ἐπιστομίζειν) was harsh and meant to be gagged or muzzled.

The young believers were being confused and pulled away from the simple gospel.

The underlying motive for false teachers was financial gain (1 Timothy 1:6).

Paul considered the characterization of Cretans to be accurate requiring a stern message for their own good.

Paul probably possessed a personal "library" of favorite books/parchments (2 Timothy 4:13) as he was well studied under Gamaliel and knew the Greek philosophers. (Acts 17:28) Paul referenced various philosophers in his writing: Epimenides (Titus 1:12); Menander (1 Corinthians 15:33); Seneca (Acts 17:24); Aristotle (Galatians 5:23; Romans 2:14); Plato (1 Corinthians 9:24; Philippians 3:19)

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)

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)

Christianity is an intimate relationship with God focused on true doctrine resulting in Christlike living. (Romans 6:1-2, 15)

Man's selfish intent and wicked desires corrupt and pervert good things. (Mark 7:20)

The Epimenides Paradox



"Cretans are always liars."
(Titus 1:12)

If a Cretan states that Cretans always lie, is he lying?

Paul quotes a Cretan in Titus 1:12
"One of themselves, a prophet of their own, said, 'Cretans are always liars, evil beasts, lazy gluttons.'"

Therefore, even a Cretan tells the truth some of the time even if they are all liars

The answer is that "Liars" do not always lie; they lie on occasion

The simple answer is "yes;" however, the verse doesn't say "Cretans always lie"

Epimenides was a 6th century BC 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)



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 & sexually immoral, the term "Cretanize" meant to be a liar.

Ancient secular society considered any Cretan a liar because they believed that the grave of Zeus was on Crete.

At every stage of life, godly Christians should walk selflessly & submissively with the Lord

Faith in All Walks of Life (Titus 2:1-10)

1 But as for you, **speaking the things which are fitting for sound doctrine.**

2 **Older men** are to be temperate, dignified, sensible, sound in faith, in love, in perseverance.

3 **Older women** likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good,

4 so that they may **encourage the young women**

to love their husbands, to love their children, 5 *to be* sensible, pure, workers at home, kind, being subject to their own husbands, so

that the word of God will not be dishonored.

6 Likewise urge the **young men** to be sensible;

7 in all things show yourself to be an example of

good deeds, *with* purity in doctrine, dignified,

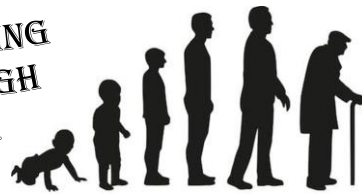
8 sound *in* speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us.

9 **Urge bondslaves** to be subject to their own masters in everything, to be well-pleasing, not argumentative,

10 not pilfering, but showing all **good faith** so that they

will **adorn the doctrine of God our Savior in every respect.**

MATURING
THROUGH
LIFE



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 ὑπομονή	Patience; Endurance

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

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

Qualities of Younger Men		
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

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

God's Grace was extended to Believers for Good Works (Ephesians 2:10)

Faith in All Walks of Life – cont'd (Titus 2:1-10)

¹ But as for you, **speaking the things which are fitting for sound doctrine.**

² **Older men** are to be temperate, dignified, sensible, sound in faith, in love, in perseverance.

³ **Older women** likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good,

⁴ so that they may **encourage the young women** to love their husbands, to love their children,

⁵ to be sensible, pure, **workers at home**, kind, being **subject to their own husbands**, so

that the word of God will not be dishonored.

⁶ Likewise urge the **young men** to be sensible;

⁷ in all things show yourself to be an example of

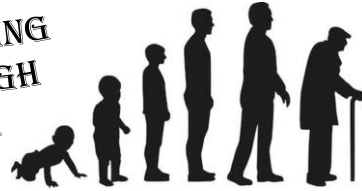
good deeds, *with* purity in doctrine, dignified,

⁸ sound *in* speech which is beyond reproach, so that the opponent will be put to shame, having nothing bad to say about us.

⁹ **Urge bondslaves** to be subject to their own masters in everything, to be well-pleasing, not argumentative,

¹⁰ not pilfering, but showing all **good faith** so that they will **adorn the doctrine of God our Savior in every respect.**

MATURING
THROUGH
LIFE



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 most effective way to oppose error is to present the truth.

The commands begin with the elderly men as the leaders of the congregation.

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)

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 instructing the home. It is beneficial for mature women to mentor younger women.

The behavior of believers is a reflection on the Word of God; the sin of believers may cause Scripture to be dishonored.

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)

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)

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.

The Biblical Role of Women

“Encourage the young women to love their husbands, to love their children, to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored.”

(Titus 2:4-5)

Titus 2:5 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.



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.

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.

Modern cultural beliefs resulting in the decimation of modern society proves Biblical truths.

The household is the cornerstone of society, so “housewives/stay-at-home mothers” have a critical role on the future of a nation.

Sacrifice amplifies a testimony;
in our weakness He is strong.
(2 Corinthians 12:9)

Christian Living & Duty (Titus 2:11-15)

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).

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)

Jesus was God incarnate (John 1:1-14; 14:8-11; Colossians 1:15-19; Hebrews 1:1-3; Revelation 1:18).

Titus was called to lovingly "parent" the Cretan church reflecting training & discipline of a child (1 Timothy 1:20; 2 Timothy 2:25; 3:16).

"Have this attitude in yourselves which was also in Christ Jesus, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross." (Philippians 2:5-8)

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.

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)

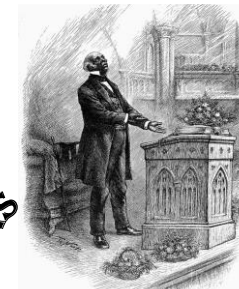
Jesus Christ died to purify for Himself a special people who are zealous for good works.



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

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.

INCARNATE
GRACE



SELFLESS
SERVICE

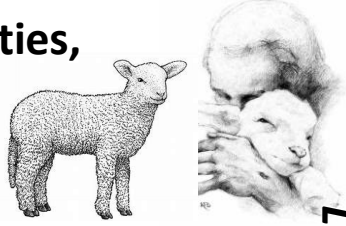
TO GOD &
OTHERS

11 For the grace of God has appeared, bringing salvation to all men,
12 instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age,
13 looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus,
14 who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.
15 These things speak and exhort and reprove with all authority. Let no one disregard you.

Christians are to act out of their relationship with God regardless of the worthiness of the other individual to receive respect, honor or love

Selfless Service (Titus 3:1-8)

¹ Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed, ² to malign no one, to be peaceable, gentle, showing every consideration for all men.



³ For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another.

Life without Christ

⁴ But when the kindness of God our Savior and His love for mankind appeared,



⁵ He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,



⁶ whom He poured out upon us richly through Jesus Christ our Savior,

⁷ so that being justified by His grace we would be made heirs according to the hope of eternal life.



⁸ This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who have believed God will be careful to engage in good deeds.

These things are good and profitable for men. GOOD WORKS (EPHESIANS 2:10)

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

Believers are called to hierarchies of authority with the Lord being the highest authority with absolute authority. (Acts 4:19)

Defining Characteristics of Unbelievers (Titus 3:3)		
Foolish	Anoētoi άνόητοι	Unwise; Irrational
Disobedient	Apeitheis άπειθεϊς	Rebellious
Deceived	Planōmenoi πλανώμενοι	Misled; Wandering
Enslaved to Lusts	Epithymiais επιθυμίαις	Serving Desires
Enslaved to Pleasures	Hēdonais ήδοναϊς	Addicted; Abusing
Malice	Kakia κακία	Troublesome; Hater
Envy	Phthonō φθόνω	Greed; Resentment
Hating one another	Misountes μισοῦντες	Dislike; Detest; Abhor

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 ήδοναϊς) is the root word for "hedonism" which means to be sensually self-indulgent.

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)

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.

Paul's "Trustworthy" Statements

"Trustworthy is the saying..."

"Pistos ho logos" (Titus 3:8) "Πιστός ὁ λόγος"

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>

Christians are called to selfless service; "being fruitful" includes doing good works and assisting the needy.

Fruitfulness Over Chaos (Titus 3:9-15)

9 But avoid foolish controversies and genealogies and strife and disputes about the Law, for they are unprofitable and worthless.

10 Reject a factious man after a first and second warning,



11 knowing that such a man is perverted and is sinning, being self-condemned.



12 When I send Artemas or Tychicus to you, make every effort to come to me at Nicopolis, for I have decided to spend the winter there.

13 Diligently help Zenas the lawyer and Apollos on their way so that nothing is lacking for them.

14 Our people must also learn to engage in good deeds to meet pressing needs, so that they will not be unfruitful.

15 All who are with me greet you. Greet those who love us in *the* faith. Grace be with you all.



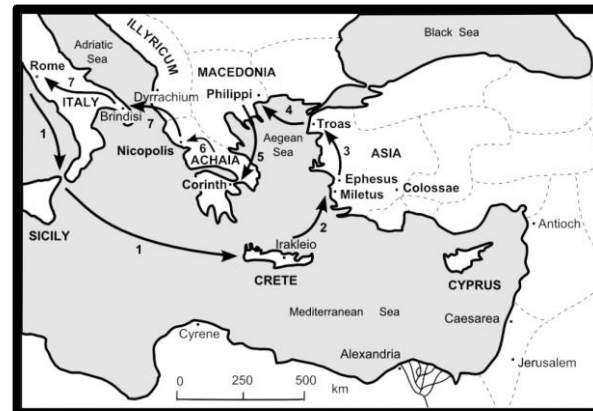
Believers should avoid petty bickering and ignorant disagreements that result in disunity. (1 Timothy 1:4; 2 Timothy 2:16 & 23; Ecclesiastes 10:12); strive for unity.

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" (hairetikon αἰρετικὸν) means "to choose for one's self."

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.

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 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).

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).