

## A Study of Titus 1

### I. Outline.

1. Author, Authority, Assurance, Addressee, Address (Titus 1.1-4).
2. Paul's Charge to Titus (Titus 1.5).
3. The Qualifications of Elders (Titus 1.6-9).
4. The Need for Strong Leadership (Titus 1.10-14).
5. The Field of Labor (Titus 1.15-16).

--Eddie Whitten, "The Qualifications and Duties of Elders," in *Studies in 1 and 2 Timothy and Titus*, Edited by Dub McClish, 2001 ADL, p. 339ff.

### II. Summary.

"Chapter one is begun with Paul's customary salutation with some additional remarks. He declares that he has the hope of eternal life. As employed in the sacred writings the word HOPE means the expectation of something that one has a right to receive. Coupled with the meaning is the idea of great anticipation to receive the thing expected; in this case heaven (Rom 8.24). Paul was looking beyond this present evil world. His spiritual eye was set on heaven. Great joy filled his heart when he thought of being forever with the Lord (1 Th 4.13-18). To do the work of an evangelist Titus must have the hope of heaven.

"Paul set forth the qualifications of elders. The full list is obtained by putting 1 Timothy 3 and Titus 1 together. Paul uses the terms ELDER and BISHOP interchangeably to apply to the same work office. Again, the importance of the work of such men is seen in the qualifications they must meet. If preachers are bad, elders are responsible for correcting them. If deacons are corrupt, elders are the ones to handle the situation. If anyone in the church practices sin, God expects the elders to alleviate the error according to the Bible. A very important part of the elders' work is that of MOUTH STOPPING. They are to put to silence false teachers. This kind of action can come only from elders who love God, their own souls, and the souls of the congregation they superintend.

"It was very needful to emphasize the MOUTH STOPPING qualities of elders in view of the false teachers who Paul now describes. Paul indicates that they profess to be godly teachers, but in reality they are ABOMINABLE and REPROBATE. The Cretan poet quoted is Epimenides (600 B.C.). The poet called the Cretans LIARS AND SLOW BELLIES. This was a long standing character trait. It could not be overcome except by frank and candid preaching. Thus, in order for them to be kept faithful the Cretans needed to be sharply rebuked with the truth of the Gospel. These false teachers were carrying whole houses into error; it was a time for straightforward preaching contending, and rebuking."

[David Brown, in *A Bible Handbook plus Biblical Inerrancy*, Jerry Moffitt, Editor, pp., 344-45].

### III. Chronology.

**BIBLE PERIOD:** The Period of the Church.

*If you are not familiar with the 15 Bible Periods, please click here: <https://goo.gl/B8cO7F>*

"Titus is not mentioned by name in Acts of Apostles, but is frequently referred to in Paul's Epistles.

He was born of Gentile parents (Gal 2:3), and was one of the company from Antioch (Acts 15:2) who accompanied Paul and Barnabas when they went to Jerusalem unto the apostles and elders about the question as to whether the Gentiles would be received into the church except they were circumcised after the custom of Moses (Acts 15:1). He was possibly a native of Antioch, and since Paul calls him **my true child after a common faith** (Titus 1:4) he may have led him to obey the gospel by his preaching to him. He was a much younger man than Paul. When at Jerusalem his presence gave offense to the Judaizers, but the church refused to compel him to be circumcised, thus standing with Paul in his advocacy of receiving the Gentiles into the church without compelling them to be circumcised and obeying the law of Moses. (Gal 2:3-5).

“After this Titus remained Paul’s companion, being perhaps with him when he wrote the Galatian Epistle (Gal 2:3; Gal 1:2), and not mentioned again until the time of the incidents which caused the writing of the two Epistles to the Corinthians. At this time he paid three visits to Corinth and was one of the most active in spreading the gospel among the people that had hitherto sat in darkness and in the shadow of death. He was with Paul at Ephesus, thence sent on a special mission to Corinth, probably the bearer of the first Epistle to the Corinthians (2 Cor 12:18); with Paul in Macedonia (2 Cor 7:6-15) and perhaps with him at Corinth. He had the superintendence of the work in Crete and was with Paul in Rome, thence sent by him to Dalmatia. (2 Tm 4:10.) His missions of investigation and love, his arrangement for the famous collection for the poor saints in Jerusalem were apparently undertaken spontaneously. (2 Cor 8:6; 2 Cor 8:16-17.)” [David Lipscomb, *A Commentary on the New Testament Epistles*, Volume 5, Gospel Advocate, 1942, p. 257].

#### **Are the Books of 1-2 Timothy and Titus properly categorized as PASTORAL EPISTLES?**

“Paul Anton, in 1726, wrote a book in which he designated the epistles to Timothy and Titus as being ‘**Pastoral Epistles.**’ The title caught on, and those epistles are almost wholly so designated by the theologians of today. The concept reflected by the title is that the epistles were written by an over-head pastor, or church officer, to his subordinate pastors. **SUCH COULD NOT BE FARTHER FROM THE TRUTH.** The title is quite unfortunate and misleading” [Rex Turner, Sr., “Introduction to I, II Timothy and Titus,” in *The Epistles of I and II Timothy and Titus*, Edited by Curtis A. Cates, 1986, p. 18]. ||||| It is a very commonly held misconception (perhaps partly traceable back to what is mentioned in the quote above), that Timothy and Titus were PASTORS, rather than evangelists or ministers. Denominationalists who are not so particular about using Bible terms in Bible ways confuse folks when no distinction is made between those who work as Elders, Bishops, Pastors, Presbyters, Overseers in the church and those who do the work of preachers or evangelists. The New Testament does so distinguish these positions, but many have them totally confused.

#### **IV. Aids in Exposition.**

**Titus 1:1 PAUL, A SERVANT OF GOD, AND AN APOSTLE OF JESUS CHRIST, ACCORDING TO THE FAITH OF GOD’S ELECT, AND THE ACKNOWLEDGING OF THE TRUTH WHICH IS AFTER GODLINESS**—“Paul was commissioned by Christ to carry the good news to the Gentiles (Acts 9:15). His purpose was to further the cause of Christ and help God’s people grow in faith and knowledge (Rom 1:5-6). He wanted to spread the truth which was associated with godliness. Other truth, for instance from the fields of math and science, could be taught by others. Such preaching is grounded in the hope of eternal salvation. It comes out of the plan God made even before He formed the world (2 Tim 1:9; Rom 16:25; Col 1:26). That plan had been made known in the church (Eph 1:9-11; Eph 3:8-11). Its truth was assured by

the fact that it is impossible for God to lie (Titus 1:1 b-3; Heb 6:18)” [Gary C. Hampton, *Letters to Young Preachers*, 2012, An e-Sword Module].

**Titus 1:2 IN HOPE OF ETERNAL LIFE, WHICH GOD, THAT CANNOT LIE, PROMISED BEFORE THE WORLD BEGAN—** “Some contend that the child of God does not, in any sense, possess ‘eternal life’ now; such, it is alleged, is only in ‘hope,’ and hope is as yet unrealized. If this were the case, no one could claim ‘salvation’ presently, for it likewise is represented as a ‘hope’ (1 Th 5.8). The truth is, ‘eternal life,’ from one perspective, is a present possession (Jn 3.36); from another, it is a future blessing (Mk 10.30)—just as salvation is (Mk 16.16; Rom 13.11; Heb 1.14). ‘Eternal life’ is not merely eternal existence (the wicked will experience that; Mt 25.46); rather, it is everlasting communion with God, just as eternal death is permanent separation from the Lord (2 Th 1.9)” [Wayne Jackson, *Before I Die: Paul’s Letters to Timothy and Titus*, 2007, Christian Courier Publications, p. 317]. ||||| “Paul was called to be an apostle of Jesus Christ in the hope of eternal life. Paul served God as a slave serves his master in the hope of reward. He will not be disappointed, for the never-lying-God has made this promise of eternal life; indeed, this promise has been in preparation for ages past” [Don DeWelt, *Paul’s Letters to Timothy and Titus*, Bible Study Textbook Series, College Press, an e-Sword Module].

**Titus 1:3 BUT HATH IN DUE TIMES MANIFESTED HIS WORD THROUGH PREACHING, WHICH IS COMMITTED UNTO ME ACCORDING TO THE COMMANDMENT OF GOD OUR SAVIOUR—** “In the fitting seasons fixed by God for the manifestation of the gospel in preaching the message, Paul does not shrink from calling his preaching the vehicle in which the word of the gospel was to be publicly manifested because he was conscious of the fact that he was divinely instructed in the secrets of the eternal counsels” [David Lipscomb, p. 262]. ||||| “There is no conflict between the statements that designate both the Father and the Son as ‘Savior’ (v 4). Both were involved in human redemption. God gave his Son (Jn 3.16); the Son gave himself (Gal 1.4)” [Wayne Jackson, p. 318].

**Titus 1:4 TO TITUS, MINE OWN SON AFTER THE COMMON FAITH: GRACE, MERCY, AND PEACE, FROM GOD THE FATHER AND THE LORD JESUS CHRIST OUR SAVIOUR—** “It is generally agreed that Paul thus refers to Titus as ‘Him whom I have been the instrument of converting to the Christian faith; and in whom, in this respect, I have the same right as any man can have in his own begotten son.’ A Jewish maxim states: *He who teaches the law to his neighbor’s son is considered by the Scripture as if he had begotten him*” [Eddie Whitten, p. 341]. ||||| “Paul speaks of the ‘common’ (koinos) faith (cf., ‘common salvation’—Jude 3). The term COMMON would be especially meaningful as this Hebrew man pens a letter to his Gentile brother (Gal 2.3). The same principle applies to male and female, slaves and masters (Gal 3.28-29). However, the New Testament recognizes no such distinction as the ‘Jewish’ faith, ‘Catholic’ faith, and ‘Protestant’ faith. There is **ONE FAITH** (Eph 4.5), i.e., one platform of doctrinal truth that binds together true Christians. Not every person who claims to be a Christian actually is one” [Wayne Jackson, p. 319].

**Titus 1:5 FOR THIS CAUSE LEFT I THEE IN CRETE, THAT THOU SHOULDEST SET IN ORDER THE THINGS THAT ARE WANTING, AND ORDAIN ELDERS IN EVERY CITY, AS I HAD APPOINTED THEE—** “Here is all that is known of Paul and Titus’ efforts together in Crete; but it must be inferred that, after the first imprisonment, Paul was released and that he and his aides carried on extensive missionary work, perhaps even making that long projected journey to Spain that Paul mentioned in Romans. Certainly, he carried on work in Crete. Crete is the large island lying about equidistant

from three continents and in the midst of the Mediterranean Sea. Paul had touched there briefly on the shipwreck journey, but at that time he was a prisoner *en route* to Rome. Crete was the cradle of the ancient Minoan civilization, and there was said to have been a hundred cities on the island. The population was of mixed races, noted for their trickery, drunkenness and licentiousness. A temple of Bacchus was there, and the island was famed for its wines. Paul himself, in following verses, would discuss the evil character of many of the people. It was not an enviable assignment which Titus here received from the apostle. Still, there were many congregations of believers there, some, perhaps, dating from those citizens of Crete who on Pentecost had heard the good news in Jerusalem (**Acts 2:11**)” [Burton Coffman, Online Commentary: <https://www.studylight.org/commentaries/bcc/titus-1.html> , visited 12/8/16].

||||| “Titus had been given the job of appointing **ELDERS IN EVERY CITY** on the island of Crete. With other passages in view, this directive required Titus to appoint a plurality of elders in each congregation. **(1)** Each congregation in Asia Minor had a plurality of elders appointed by apostolic authority. **And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed** (Acts 14:23). **(2)** The church at Philippi had a plurality of elders. **Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons** (Phil. 1:1). **(3)** With each congregation autonomous and with each having two or more elders overseeing it, there was less likelihood of their being corrupted by false doctrine or sin” [Bob Winton, *Titus*, PDF, p. 16].

**Titus 1:6 IF ANY BE BLAMELESS, THE HUSBAND OF ONE WIFE, HAVING FAITHFUL CHILDREN NOT ACCUSED OF RIOT OR UNRULY—**

- 1) **BLAMELESS** --“This word means to be ‘un-accused.’ It will soon be known by those who are concerned in selecting candidates for the office, whether such persons are accused or not. Has the prospective elder conducted himself in such a manner that no ugly stories concerning him are circulating in the community?” [Don DeWelt].
- 2) **THE HUSBAND OF ONE WIFE**—“A *bishop* must be the husband of one wife (cf. 1 Tim. 3:2). Some have misinterpreted this condition to forbid polygamy, but not to require him to be married. But can one be the husband of one wife without being married? Again, notice the word *must* (1 Tim. 3:2), which applies to this qualifying condition. If one does not meet the condition, he is unqualified to be an elder” [Bob Winton, p. 17]. ||||| I think the question raised in the preceding quote is compelling. Some would allow “widower elders.” I would not disturb the peace of a given congregation to press this view, but if I was an elder and my wife died, I would resign from the eldership. To me this listing of QUALIFICATIONS here and in 1 Timothy 3 needs to be taken quite literally. The old principle of hermeneutics is to take the words quite literally unless there is some compelling reason not to do so. It would seem to me that this principle doubly applies to a listing of qualifications of bishops. I see no compelling reason to argue for a “widower elder.”
- 3) **HAVING FAITHFUL CHILDREN NOT ACCUSED OF RIOT OR UNRULY**—Here I would like to present two views of the meaning of FAITHFUL CHILDREN (from two highly respected Bible scholars); different perspectives, though, arriving at the same conclusion: that **the children need to be baptized believers**. Then I want to present my own view regarding the question of whether or not this requirement or qualification extends to the period of time when the children are no longer living “under the roof” of the elder (marked A, B, and C, in order).  
**A**“The phrase ‘children that believe’ is unique to Titus, and there is diversity of opinion as to

precisely what it requires. Some allege that it merely indicates that the elder's children must be 'faithful' to him, i.e., submissive children (Knight, 289-290), while others feel that the term *pista* extends the meaning to 'Christian children' (Mounce, 388-389). Several matters are worthy of reflection here. **First**, if merely small children, i.e., those who 'trust' their parents, are in view, why would the apostle add that the child's conduct must not be characterized by riotous or unruly behavior? These terms seem to imply youth of moral maturity. 'Riot' (*asotia*) conveys the idea of debauchery, dissipation, profligacy (Danker, 148; cf., Eph 5.18; 1 Pet 4.4), and 'unruly' (*anupotaktos*) denotes one who refuses to be subject to rules (cf. 1 Tim 1.9, Titus 1.10). **Second**, why would the text require upright moral conduct, and yet leave open the issue as to whether the children had been responsive to Christ—to whom obedience is required above all? **Third**, if these household qualifications are designed to demonstrate something about the elder's qualification of spiritual leadership (cf. 1 Tim 3.4-5) why would that not include leading them to the Lord (when they are old enough to accept that responsibility)? Thus, some scholars are inclined to associate *pista*, as used in this context, and in the companion letters to Timothy, of one who has obeyed Christ as Savior (cf. 1 Tim 4.3, 10, 12; 5.16; 6.2; Thayer, 514; Ellicott, 192). This view would seem to better fit all the relevant facts" [Wayne Jackson, pp. 321-22].

|||| **B** "This qualification is not in 1 Timothy. The majority of commentators argue that Paul is requiring that the elder have Christian children. There is, however, a problem with this interpretation. The problem is found in the Greek word (*PISTA*) translated as 'believe' here and 'faithful' in the KJV. This word generally has two distinct meanings in the New Testament: (1) as one who is a believer in God (Ephesians 1.1; 6.21), or a believer in Christ (1 Timothy 4.3; cf., 2 Corinthians 6.15); or (2) as one who is dependable or trustworthy (Matthew 25.21; Luke 16.10-11; 2 Timothy 2.2; 1 John 1.9; Titus 3.8: Revelation 21.5). By comparing this with the discussion in 1 Timothy 3.4-5, it seems more logical that Paul is talking about children who are in control and faithful to their parents—rather than being **lawless and rebellious**. Even with this interpretation, it still seems logical that the children, if they are truly following their father's direction, would be Christians when they are old enough to understand. How could a man, who is not even able to convert his own children, be one who leads the church to godliness? Thus it seems that the argument for Christian children has validity when considering the qualifications of the man. If his own children are not following Christ, then this man has no right to lead the church. What has often been done in the church seems a little foolish. When a man is being considered for the office of an elder, the brethren will ask: 'Have his children been baptized?' If the answer is 'yes' then they assume they can move on to consider other qualifications. Yet, it's possible this man's children are totally out of control. They are stubborn, rebellious and wild. What Paul wants here is children who respect dad and are subject to his authority. This demonstrates his ability to lead the church family. In support of this argument is the negative which immediately follows the phrase 'having children who believe.' This entire passage then is correctly translated in the KJV: 'having faithful children not accused of riot.' This demonstrates what Paul has in mind by faithful: the children should not be accused of riotous living or of being unruly"—[Denny Petrillo, *Commentary on 1, 2 Timothy and Titus*, 1998, pp., 165-66].

|||| **C** It would seem to me that if it is the case that elders may continue to serve—i.e., that they continue to meet all of the qualifications from 1 Timothy 3 and Titus 1—having

children that are reprobate or unfaithful to the Lord (even though those children may no longer live in the same house with the elder), that an unavoidable problem exists. That problem: **we have to say that at least one of the qualifications is temporary in nature.** Which other qualification would we argue is binding at the time of installation, but becomes not binding at some point after installation? Those I have read who argue that position seem to be arguing about whether or not the elder is **responsible for** the sins of the children when they leave home. Maybe it is not a matter of responsibility. No one would say that the elder will be lost at Judgment Day as a result of the sins of one of his children. The only effect of the qualification is that the elder would cease serving as bishop as a result of failing to continue to meet this qualification of **HAVING** faithful children! Is it the case that a negative response to the following question, asked of an elder, is acceptable at some point in time: “*Are you having faithful children?*” Suppose this elder, with a reprobate child (living out of the home), is reading Titus 1.6 in a family devotion with a younger child. His sixteen year old daughter asks: “Dad, what about \_\_\_\_\_?” How can this be explained to her? Sometimes I think that we allow our shortage of scripturally-qualified-to-serve-as-elder men to press us into a position that we might not ordinarily see so clearly. **HAVING FAITHFUL CHILDREN** does not sound to me like a temporary qualification at all!

**Titus 1:7 FOR A BISHOP MUST BE BLAMELESS, AS THE STEWARD OF GOD; NOT SELFWILLED, NOT SOON ANGRY, NOT GIVEN TO WINE, NO STRIKER, NOT GIVEN TO FILTHY LUCRE**—“His personal life style must be above reproach. His personal habits must be free from the carnal influences of society. One who tends to succumb to and be affected by the temptations of the world, cannot function properly as a caretaker over the property of God—God’s steward. **SELF-WILLED** means to insist on having one’s way about physical or worldly considerations. To have things ‘**IN ORDER**’ as Paul instructed Titus (v. 5), requires harmony in leadership (1 Cor 14.40; 1 Pt 5.3). An elder must be able to work harmoniously with other elders. One of the hallmarks of God’s wisdom is the requiring of a plurality of elders to carry out His will in the manner that will best benefit the congregation. Disharmony among the elders often brought on by a demand for one’s own way, defeats the purpose of God’s organization. Patience is a hard-to-come-by quality, but it is a must for one to serve as an elder. ... He is not to be a **SOON ANGRY** person. ... A Christian should be the happiest of all people of the world. He is one who has been saved by the blood of Jesus. He is free from the bondage of sin. He enjoys the blessings of prayer, fellowship with God, and salvation from sin! Why should he be inordinately affected by mundane things to the point of anger? This reflects an affection for worldly matters that expresses itself in ways that are hurtful to himself, to the harmony of the eldership, and tragically, to weaker members of the church in which he is a leader” [Eddie Whitten, p. 343]. ||||| **NOT GIVEN TO WINE**--“Some translations have ‘no brawler.’ They do not lose control of themselves over wine. The wine produced on Crete was famous all over the world, and they surely had ready access to it. The elder must be one who does not have an inclination toward alcoholic beverages. Anything that would dull his ability to think and reason easily and clearly must be avoided. If the elders have problems with wine, then what kind of example are they setting for the flock?” [Denny Petrillo, p. 167]. ||||| **NO STRIKER**—“The ‘striker’ (*plektes*—‘to strike, smite, hit’—cf., Titus 1.7) is one whose spirit cannot be controlled, even to the point of angry words. He must go further—with violence. ... If one cannot remain calm in the ‘heat,’ he must stay away from the ‘fire.’ In this case, stay away from the position, for there will be heat! The church of God does not need clinch-fisted bullies

in its leadership” [Wayne Jackson, pp., 87-88]. |||| **NOT GIVEN TO FILTHY LUCRE**—“Complete honesty in financial matters and an attitude of detachment toward wealth (compare 1 Tim 6.7-8, 17-19) that leads to generosity are the signs of a leader who will be able to model faithfulness in these things before the congregation” [Philip H. Towner, *1-2 Timothy & Titus*, The IVP New Testament Commentary Series, 1994, pp., 226-227].

Titus 1:8 **BUT A LOVER OF HOSPITALITY, A LOVER OF GOOD MEN, SOBER, JUST, HOLY, TEMPERATE— A LOVER OF HOSPITALITY** “The elder is to be generous to guests; to entertain strangers with kindness and without reward. No one sets a stronger example than the overseers of the church. A general friendly and out-going attitude should prevail in the assembly and in the personal contact of each member. Let the elder set the pace in this regard. 1 Peter 4:9 and Galatians 6:10 indicate that such an attitude is the responsibility and privilege of every Christian” [Don DeWelt]. |||| **LOVER OF GOOD MEN**—“Margin, ‘*or things.*’ The Greek (φιλάγαθος *philagathos*) means, a lover of good, and may apply to any thing that is good. It may refer to good men, as included under the general term good; and there is no more essential qualification of a bishop than this” [Albert Barnes, *Barnes’ Notes on the Bible*, An e-Sword Module]. |||| **SOBER**—Louv Nida suggests that in a number of languages this term may be rendered as “*to have right thoughts about what one should do*” or “*to let one’s mind guide one’s body.*” |||| **JUST**—“...describes the person who desires to live in harmony with the sacred law that proceeds from the Sovereign of the Universe. It is the responsible use of one’s personal ‘freedom of choice,’ in living according to the ‘divine norm,’ and making the decisions required by his office accordingly (Kittel, 171)” [Wayne Jackson, p. 324]. |||| **HOLY** “He must be spiritually clean. He must have a spiritual attitude and live a spiritual life” [Tex Williams, *The Epistles to Timothy and Titus*, Sunset Institute Press, 2006, Kindle Version, loc2125]. |||| **TEMPERATE**—ASV has “self-controlled.” “He is disciplined, having his faculties under control. He is self-mastered (cf., 1 Corinthians 7.9; 9.25; Galatians 5.23)” [Denny Petrillo, p. 168].

Titus 1:9 **HOLDING FAST THE FAITHFUL WORD AS HE HATH BEEN TAUGHT, THAT HE MAY BE ABLE BY SOUND DOCTRINE BOTH TO EXHORT AND TO CONVINCING THE GAINSAYERS**—“The only weapon of warfare the Christian has is the Word of God, the Bible. Paul called the Word ‘the sword of the Spirit’ (Eph 6.17). The church is at war with Satan. With all of the glamour of worldliness at his disposal, Satan cannot overpower the Word when faithful men wield it. The Word of God works two ways. It exhorts to holy living, and it convicts those who deny it. It is true that the vast hordes of mankind will choose to reject God’s word. For those who study it and are honest in heart (Luke 8.15), it is God’s power unto salvation (Rom 1.16). There is, in this qualification, the implication that, if the elder is blameless, he will not shirk his duty, but will exercise his responsibility to discipline those who walk disorderly (2 Th 3.6)” [Eddie Whitten, p. 345]. |||| **CONVINCE**—“To state that someone has done wrong, with the implication that there is adequate proof of such wrongdoing” [Louv Nida]. |||| **GAINSAYERS**—“αντιλεγω, speak against something or someone—‘to oppose, to speak in opposition to.’ ... Acts 28.22” [Louv Nida].

Titus 1:10 **FOR THERE ARE MANY UNRULY AND VAIN TALKERS AND DECEIVERS, SPECIALLY THEY OF THE CIRCUMCISION**—“What kind of people would, in the name of Christianity, oppose the true faith? Paul’s indictment of them, which is designed to expose and discredit them completely, begins by revealing some telltale clues of heresy. Far from being innocent seekers of truth, verse 10 portrays false teachers as willful and culpable. **REBELLIOUS** (see v. 6; 1 Tm 1.9) describes them as consciously defiant and in opposition to Paul’s authority and work. Paul characterizes their

activity as 'idle' or 'mere talk,' a reference both to their meaningless speculation and discussions and to the pagan quality of their 'knowledge' (1 Tm 1.6). But it is as **DECEIVERS** (v. 10) that false teachers do their most dangerous work; they willfully lead others astray. Paul's language places them into the same category as the heretics in Ephesus, who, by misrepresenting God's law and causing others to break it, come under its condemnation (1 Tm 1.8-10). The description **THEY OF THE CIRCUMCISION** (v. 10) provides a clue to the identity of those troubling the Cretan churches. As the term's use elsewhere suggests, the troublemakers were Jewish converts (Acts 10.45; 11.2; Gal 2.7-9, 12). Earlier Paul opposed Jewish believers in Galatia who were teaching the need to return to the ceremonies of the law to achieve righteousness" [Philip H. Towner, pp., 229-230].

**Titus 1:11 WHOSE MOUTHS MUST BE STOPPED, WHO SUBVERT WHOLE HOUSES, TEACHING THINGS WHICH THEY OUGHT NOT, FOR FILTHY LUCRE'S SAKE**—"Elders must be able to silence, as when wind instruments cease to play, such false teachings (Titus 1:11). To stop them, they may answer them or deny them the pulpit, or both. Whole families could be led astray by their deceptive teachings (compare 2 Tm 2:18). Sadly, Paul says their only purpose in such teachings was to gain shameful material wealth. No wonder Paul urged the Ephesian elders to take heed to themselves and the flock (Acts 20:28)!" [Gary C. Hampton].

**Titus 1:12 ONE OF THEMSELVES, EVEN A PROPHET OF THEIR OWN, SAID, THE CRETANS ARE ALWAYS LIARS, EVIL BEASTS, SLOW BELLIES**—"With an *ad hominem* point, Paul appeals to a Cretan writer (generally identified as Epimenides—6<sup>th</sup>/5<sup>th</sup> B.C.), who commented: '*Cretans are always liars, evil beasts, idle gluttons.*' The propensity of these ancient people to lie is further established by the coining of the term *Kretizo*, '*to behave like a Cretan, i.e., to lie*' (Liddell & Scott, 884). Paul connects this inclination to 'lie' with the term 'prophet.' Epimenides apparently wasn't much of a 'prophet,' for Aristotle said that his 'divining' [prophecy] was not of things 'future, but only things that were past,' and that it was 'obscure' (*The Art of Rhetoric*, 3.17). Surely this barb was directed to the false teachers who were claiming to speak for God, but, in point of fact, were nothing but liars—religious charlatans. Some writers have noted that the island was void of 'wild beasts;' the 'beasts' of that antique terrain, therefore, were the false teachers! They also were lazy gluttons (*gasteres*, 'bellies' ASVfn). These are strong metaphors to describe the heresy within the Cretan churches: they were liars as to their teaching, beasts in that they would rip to shreds the church of God, and gluttons because they had insatiable appetites for indulging themselves on Christian people. These were a sorry lot—a cancer within the body of Christ" [Wayne Jackson, pp., 327-328].

**Titus 1:13=14 THIS WITNESS IS TRUE. WHEREFORE REBUKE THEM SHARPLY, THAT THEY MAY BE SOUND IN THE FAITH; (14) NOT GIVING HEED TO JEWISH FABLES, AND COMMANDMENTS OF MEN, THAT TURN FROM THE TRUTH**—"Paul wanted such who were in the church to receive a sharp reprimand. Otherwise, some of the Cretan Christians might have gone back into that lifestyle. Also, Paul hoped such would turn the false teachers back to sound teaching in accord with the truth (Titus 1:12-13). Sound teaching would help the false teachers turn aside the myths of the Jewish teachers (Titus 1:14). It would enable them to ignore the commands of those teachers as well" [Gary C. Hampton].

**Titus 1:15 UNTO THE PURE ALL THINGS ARE PURE: BUT UNTO THEM THAT ARE DEFILED AND UNBELIEVING IS NOTHING PURE; BUT EVEN THEIR MIND AND CONSCIENCE IS DEFILED**—"Two conditions of heart exist: the pure heart and the unbelieving heart. One who is an unbeliever does not have a soul purified by obedience to the Gospel. Peter stated, '**Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart**



**ferently'** (1 Pt 1.22). An unbeliever is disobedient to the Gospel of Christ and, as such, cannot have a pure heart. Jesus rebuked the Pharisees and Scribes severely because of their hypocrisy (Mt 23). What does Paul mean when he says, 'Unto the pure all things are pure?' Did Paul mean that all things are pure just because a person lives a righteous life? Of course not! Paul says that the pure-minded person will entertain pure thoughts, pure motives, and pure actions" cf., Php 4.8 [Eddie Whitten, p. 347].

**Titus 1:16 THEY PROFESS THAT THEY KNOW GOD; BUT IN WORKS THEY DENY HIM, BEING ABOMINABLE, AND DISOBEDIENT, AND UNTO EVERY GOOD WORK REPROBATE**—"The Judaizers, who only nominally professed Christianity, would claim to be as holy and devout as Paul; however, their works would put the lie to their claim. Their false doctrines would betray their real nature; and their sinful conduct would make their true character manifest to all. A false teacher can be identified by his fruits (his doctrines); a reprobate is easily identified by his sinful life. God's word is the standard by which every sin and false doctrine may be recognized" [Bob Winton, p. 38].

## V. Lessons & Applications.

**Titus 1:1 PAUL, A SERVANT OF GOD, ...**—"The Greeks had two words for slave. One was used for someone captured in battle and forced into slavery. The other described those born into slavery. Paul used the latter when he called himself a servant of God (Titus 1:1 a). James uses the same words in James 1:1. Jesus described Moses as a servant of God (Rev 15:3). It is especially appropriate for Christians to think of themselves as slaves. When we are born to walk in newness of life, we change masters from Satan to righteousness (Rom 6:3-4; Rom 6:16-18). We are God's slaves because He bought us with the price of His own Son's blood (1 Cor 6:19-20)." [Gary C. Hampton, *Letters to Young Preachers*, 2012, An e-Sword Module].

**Titus 1:2 IN HOPE OF ETERNAL LIFE, WHICH GOD, THAT CANNOT LIE, PROMISED BEFORE THE WORLD BEGAN**—"Christianity is the religion of hope. In its acceptance we hope to become free from the guilt and pollution of sin; in its observance we hope to be made free from the power and practice of sin; and as its reward we hope to gain freedom from the penalty and presence of sin throughout all eternity. Hope makes it possible for us to bear our burdens, resist the temptations of life, and deny ourselves ungodliness and worldly lusts. Hope enables us to nurse our sick, bury our dead, and gather up the fragments of a shattered life and build again on the solid foundation. Through hope we reach into the future and take hold of the unseen realities to give strength and stability to the soul in its fight against things seen and material. By hope we reach within the veil, even into heaven itself, to lay hold upon Christ that he may live in our hearts, give us strength, courage, and patience; that he may be manifested in our mortal flesh, comfort us in death, and at last receive us into glory" [Roy H. Lanier, Sr., *Teacher's Annual Lesson Commentary*, 1953, p. 75].

**Titus 1:7 FOR A BISHOP MUST BE BLAMELESS, AS THE STEWARD OF GOD; NOT SELFWILLED, NOT SOON ANGRY, NOT GIVEN TO WINE, NO STRIKER, NOT GIVEN TO FILTHY LUCRE**—"In New Testament parlance, a bishop is the same as an elder. Observe that Titus was to appoint ELDERS in Crete (Titus 1.5), and that as BISHOPS these men should be blameless (Titus 1.7). Circle the two terms and connect them with a line. As a cross-reference write: *See Acts 20.17, 28*. The term ELDER suggests an older, mature man, while the word BISHOP means to over-see, and so suggests the supervisory capacity of the responsibility. But what does BLAMELESS denote? Well it obviously does not demand spiritual/moral perfection, for then no man would ever qualify for this divinely

ordained role. Rather, the word is employed in a *relative* sense. The elder must be a godly man against whom no known breach of fidelity can be charged. He will have faults. He may even sin publicly occasionally—see 1 Timothy 1.19-20—and if he does he is to be rebuked. Overall, however, the elder will be an exceptionally spiritual man to whom the church can look for leadership and example. His qualifications are not only set forth in Titus 1, but also in a parallel section of 1 Timothy 3. Underline BLAMELESS and marginally note: *Not perfect, but spiritually mature*” [Wayne Jackson, *Notes from the Margin of My Bible*, p. 136].

**VI. Questions.**

**True or False**

- 01. \_\_\_\_ It is possible for one’s conscience to be DEFILED.
- 02. \_\_\_\_ Paul does not mention his apostleship in this chapter.
- 03. \_\_\_\_ Paul had a close relationship with Titus.
- 04. \_\_\_\_ Elders should use sound doctrine to accomplish their work relative to gainsayers.
- 05. \_\_\_\_ Certain people say things which obligate elders to strive to shut their mouths.

**I Found it in Verse(s)**

- 06. \_\_\_\_ False teachers given the label ABOMINABLE.
- 07. \_\_\_\_ A promise made before the world began.
- 08. \_\_\_\_ An emphasis upon STEWARDSHIP.
- 09. \_\_\_\_ Elders must be holy men.
- 10. \_\_\_\_ Mention of a Cretian prophet.

**Short Answer**

- 11. Two things that turn men from the truth:  
\_\_\_\_\_
- 12. How God’s word is manifest:  
\_\_\_\_\_
- 13. What two things did Paul charge Titus to accomplish:  
\_\_\_\_\_
- 14. Paul said there were many of these in Crete:  
\_\_\_\_\_
- 15. One reason Paul wanted Titus to rebuke the false teachers:  
\_\_\_\_\_

**VII. Seek-A-Word Puzzle.** The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. –DRL

A I A B W O R K P F A I T H  
 T F C L O V E R R V C A L J  
 C C C A K C G O O D K S W W  
 L C O M M A N D M E N T O K  
 P U R E L N N G I W O E L M  
 G O D L I N E S S Y W V U J  
 I C I E F O T A E E L E C T  
 V F N S E T E P D V E V R R  
 E I G S B M R O E E D E E U  
 N L P A U L N S F R G N W T  
 K T I V W S A T I Y I W J H  
 C H R I S T L L L K N O E O  
 K Y S O U N D E E W G R S P  
 U N R U L Y L E D T R D U E  
 T S E R V A N T H I N G S P

ACCORDING	ACKNOWLEDGING	APOSTLE	BLAMELESS	CANNOT
CHRIST	COMMANDMENT	DEFILED	ELECT	ETERNAL
EVEN	EVERY	FAITH	FILTHY	GIVEN
GODLINESS	GOOD	HOPE	JESUS	LIFE
LOVER	LUCRE	PAUL	PROMISED	PURE
SAVIOUR	SERVANT	SOUND	THINGS	TRUTH
UNRULY	WORD	WORK		



**IX. EXTRA CREDIT FOR “SUPER” Bible Students...**

*Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!*

**W O R D: What word would you like to know more about in this chapter?**

**W O N D E R: I wonder what this phrase, verse, or series of verses means...**

**W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...**