

The Epistle to Titus

A Day in God's Word

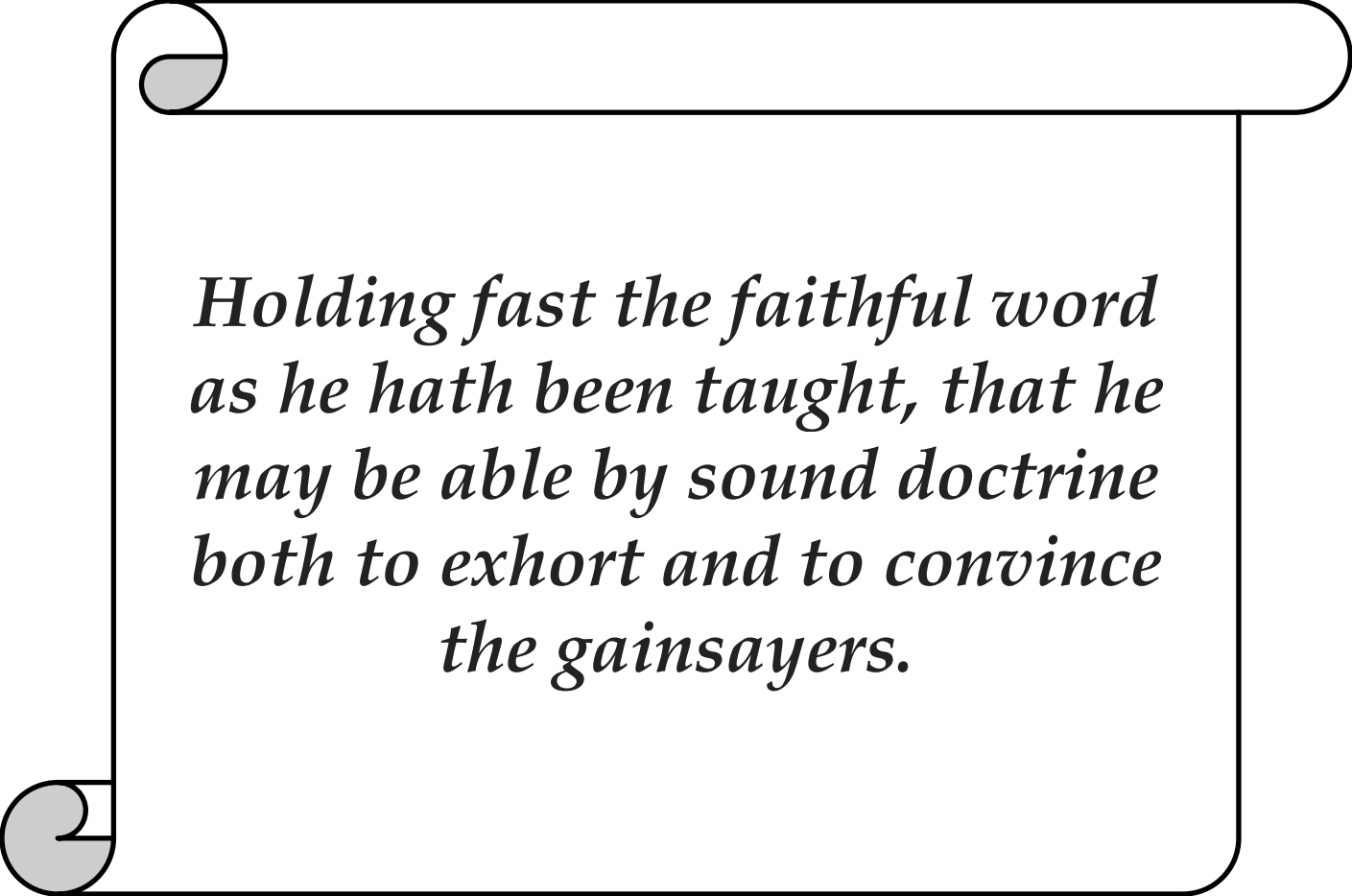


Pa Bible Teaching Fellowship

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*Holding fast the faithful word
as he hath been taught, that he
may be able by sound doctrine
both to exhort and to convince
the gainsayers.*

Part 1 – Shawn Weir

The Epistle to Titus

Titus contains only 46 verses, but it covers a lot of ground. It has three concentrated chapters filled with authoritative language and blunt commands.

Why was this epistle written?

Paul left Titus in Crete because there was much work to be done there.

Titus 1:5 ESV This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you

Paul wrote this as two other men (Zenas and Apollos, mentioned in **Titus 3:13**) were on their way to Crete, Paul likely sent this letter by them.

Frequently used words in the Book of Titus:

- “Good works” - 7 times.
- “Savior” - 7 times.
- “Salvation” - 7 times.
- “Sound doctrine” - 7 times

Paul gave Titus personal instructions:

- To maintain proper order in the church.
- To ordain elders of proper qualification.
- To live as a faithful example of doctrine.
- To rebuke false teachers.
- To be zealous for good works.
- To speak sound doctrine.

Themes:

- Healthy practice is preceded by healthy teaching
- Good works and godly behavior for all members of the church
- Elders in the church must especially hold to and be held by the Word
- The need for sound speech and the silencing of deceivers by it
- Grace

The Entire Church is to Uphold Sound Doctrine

In **1 Timothy**, Paul wrote that the purpose of the church is to be the supporting pedestal ("pillar and ground [foundation]") of God's truth.

- The church will be powerful and effective in the world to the extent that it reveals God's truth.
- To fulfill this function, a church needs proper organization and, as Paul also emphasized the importance of in both **1st** and **2nd Timothy**, godly church leadership.
- Those leaders must be servants, ministering among the flock, providing examples to inspire and be imitated.
 - Their service is primarily by prayer and ministering the Word.
- All members are equipped and need to adorn themselves with sound doctrine
 - All members need to speak up with the truth
 - True Christian living will draw others to the gospel

Who was Titus?

Titus: Titus is mentioned 13 times in the writings of Paul

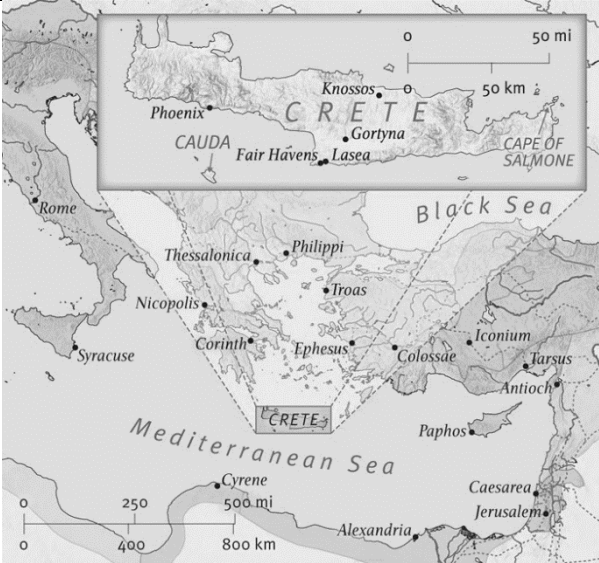
- Titus was a Christian with a gentile background (**Galatians 2:3**).
- Titus was a true son in the common faith (**Titus 1:4**).
- Titus was a genuine brother to the Apostle Paul (**2 Corinthians 2:13**).
- Titus was a partner and a fellow worker with Paul (**2 Corinthians 8:23**).
- Titus walked in the same spirit as Paul (**2 Corinthians 12:18**).
- Titus walked in the same steps as Paul (**2 Corinthians 12:18**).
- Therefore, Titus could be a pattern to other believers (**Titus 2:7**).

What was Crete?

Crete (Krētē): "fleshy" the largest and most fertile island of the Mediterranean archipelago. Crete is 3,219 square miles, about the size of Delaware and Rhode Island combined. The famous classical poet Homer, who spoke of "Crete of the hundred cities" in the Iliad.

Jews from Crete were in Jerusalem on the day of Pentecost (**Acts 2:11**). The island was also visited by Paul on his voyage to Rome (**Acts 27**).

Most scholars agree that the Old Testament references "Caphtor" are to Crete, as being the original home of the Philistines (**Deuteronomy 2:23, Jeremiah 47:4, and Amos 9:7**).



<p><u>What were the Cretans like?</u></p>	<p>A Greek historian by the name Polybius living in the second century BC made the following comments about Cretans:</p> <p>Money is so highly valued among them, that its possession is not only thought to be necessary but in the highest degree creditable. And in fact greed and avarice are so native to the soil in Crete, that they are the only people in the world among whom no stigma attaches to any sort of gain whatever . . . Cretans by their ingrained avarice are engaged in countless public and private seditions, murders and civil wars . . . I will now address myself to showing that the Cretan constitution deserves neither praise nor imitation . . . Now, with few exceptions, you could find no habits prevailing in private life more steeped in treachery than those in Crete, and no public policy more inequitable (Polybius 6.46-47).</p> <p><u>The men of Crete:</u> were known for violence and greed, they often served as mercenary soldiers to the highest bidders.</p> <p><u>The women of Crete:</u> epitomized something in the empire that was being called “the new Roman woman.” With greater wealth and leisure these “emancipated” women enjoyed a greater deal of privileges than their Greek mainland counterparts. They exploited their freedoms to shirk off marriage and household responsibilities in lieu of sexual promiscuity and pursuing other worldly appetites.</p> <p><u>The Cretan people:</u> became a proverb for immorality in the ancient Roman world.</p> <ul style="list-style-type: none"> • To be a “kretizo,” a Cretan, was to be a liar.
<p><u>1:1</u></p>	<p><u>Servant(doulos):</u> a bond-slave. It is unfortunate that our English translations so consistently fail to give this word its true meaning, thereby encouraging the concept of Christian ‘service’ as something voluntary and part-time.</p> <ul style="list-style-type: none"> • A <i>doulos</i> is not free to offer or withhold his service; his life is not his own. • This is the only place where Paul introduces himself as a servant of God <p><u>According(kata):</u> for, towards</p> <p>ESV Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and their knowledge of the truth</p> <ul style="list-style-type: none"> • Paul’s bond-slave service to God and apostleship for Jesus Christ was for God’s people to believe and acknowledge truth <p><u>Acknowledging(epignosis):</u> a full knowledge that has a powerful influence on the knower, a knowledge that perfectly unites the subject with the object. A knowledge which expresses a more thorough participation on the part of the knower.</p>

	<p><u>Godliness(eusebeia)</u>: godly living, “one who lives life in the presence of God”</p> <ul style="list-style-type: none"> • This will be a theme in this epistle. Godliness should be showing out from the lives of God’s people. • There is an unbreakable link between faith and practice, belief and behavior. <ul style="list-style-type: none"> ○ Sound doctrine fuels godliness.
<p><u>1:2</u></p>	<p><u>In(epi)</u>: upon or resting on or perhaps better understood as “with a view to.” Thus</p> <ul style="list-style-type: none"> • All of this is “with a view to” a promise of eternal life <p><u>Cannot lie(apseudēs)</u>: without lies, truthful, free from falsehood</p> <ul style="list-style-type: none"> • Cretans were renown for deceitfulness. There is much ancient evidence that Cretans considered lying culturally acceptable. <ul style="list-style-type: none"> ○ Also, see in verse 12: “the Cretians are always liars” • But a more specific reference to their pagan theology may also be at the root of this statement. Zeus (the king of the Greek gods) was said to have been born on the island of Crete and he very often would lie. <ul style="list-style-type: none"> ○ In one myth, he assumed the form of a woman’s husband to get her into bed with him and then resorted to lying when seduction didn’t work. ○ His mother even lied to his father about his birth, hid him away in a cave so that he would grow up and eventually destroy his father. ○ <u>Zeus may be a liar, but the true God cannot and will not lie.</u>
<p><u>1:3</u></p>	<p><u>God our Savior</u>: God was the author of the plan, Jesus Christ was the agent of it</p> <p>Ephesians 1:11 In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will</p> <p>1st John 4:14 And we have seen and do testify that the Father sent the Son to be the Saviour of the world.</p> <p>John 5:17, 19 17 But Jesus answered them, My Father worketh hitherto, and I work. 19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.</p> <p>2nd Corinthians 5:19a To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them</p>

<p><u>1:4</u></p>	<p>common faith (<i>koinos pistis</i>): the shared and same believing. Not just for Paul and Titus, but all.</p> <p>Jude 1:3 Beloved, although I was very eager to write to you about our <u>common salvation</u>, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints.</p>
<p><u>1:5 - 8</u></p>	<p>5 set in order (<i>epidiorthoō</i>): to straighten further, to arrange additionally. The phrase was a Greek medical term; it was applied to the setting of a crooked limb. There were crooked things that had to be set straight in Crete.</p> <p>ordain (<i>kathistēmi</i>): to designate, constitute, to set, place, put one over something, to appoint and recognize someone over a responsibility.</p> <ul style="list-style-type: none"> • These elders were not chosen by popular vote, and they were not chosen through their own self-promotion. • God authorized Titus with the responsibility of ordaining men of godly character and spiritual maturity. <p>Elders(<i>presbuteros</i>): not so much age, but mature in conduct, not a novice</p> <p>Bishops(<i>episkopos</i>): the combined words for “over” and “watch”, an overseer, charged with the duty of seeing that things done by others are done rightly, leading, and watching for their lives</p> <ul style="list-style-type: none"> • <u>What follows are qualifications:</u> not based on results, training, experience, personality or any other metric higher than their <u>personal character</u>. <p>6 Blameless(<i>aneglētos</i>): This word literally means “nothing to take hold upon.” There must be nothing in the life of the leader that others could take hold of to use to attack his life or the church.</p> <p><u>Adam Clarke:</u> a person against whom no evil can be proved; one who is everywhere invulnerable; for the word is a metaphor, taken from the case of an expert and skillful pugilist, who so defends every part of his body that it is impossible for his antagonist to give one hit. So, this is one that has so conducted himself, as to put it out of the reach of any person to prove that he is either unsound in a single article of the Christian faith, or deficient in the fulfillment of any duty incumbent on a Christian. He must be irreprehensible; for how can he reprove that in others which they can reprove in him?</p> <p>A frequent tactic of our enemy is to attack the integrity of the messenger, in order to attack the integrity of the message.</p> <p>In leadership and service: your life is in a fish bowl there are eyes on you; some critical, some looking to imitate.</p>

	<p>This must be someone who doesn't have blatant areas of objection in their life</p> <ul style="list-style-type: none"> • It does not say perfect (otherwise nobody would qualify) <p>Some Great Examples:</p> <ul style="list-style-type: none"> • Acts 6: <u>men of honest report</u> in other translations: of good reputation, well-attested or well reported of, reputable • Acts 10: Cornelius the centurion, a just man, one that feareth God, and <u>of good report</u> among all the nation of the Jews • Acts 22: "Ananias, a devout man according to the law, <u>having a good report</u> of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight" • 3rd John Demetrius <u>hath good report</u> of all men, and of the truth itself: yea, and we also bear record; and ye know that our record is true. • Hebrews 11 details all those individuals and that by faith they obtained <u>a good report</u> from God <p>7 He is a steward of God's house: The greater the master, the greater the house, the greater the servants are expected to be. The church is God's house, that's why these qualifications are so important.</p> <p>Steward(oikonomos): a keeper of a household</p> <p>Self-willed(authadēs): concerned about their own self and will. If their own needs or desires have priority in their lives, they are not qualified.</p> <ul style="list-style-type: none"> • Often people will read you before they'll read the Scriptures. <p style="text-align: center;">Not only does a good report stand as a good witness to all, but it also gives the slandering one no opportunities to take hold on.</p>
<p><u>1:9</u></p>	<p>holding fast(antechomai): literally means to hold oneself against, cleaving to, holding strongly to or onto firmly</p> <p>Primarily, he must be an individual who holds HIMSELF to the Word</p> <ul style="list-style-type: none"> • This is what will enable him to do what will be required of him <p>1st Timothy 4:16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.</p> <p>Sound(hugiainō): healthy, whole. This is the word from which we get our English word "hygiene", which are conditions or practices conducive to maintaining health and preventing disease, especially through cleanliness.</p> <ul style="list-style-type: none"> • Healthy doctrine promotes healthy believing

	<p><u>Convince (elegchō)</u>: reprove, rebuke, convict</p> <p><u>Gainsayers(antilegō)</u>: those who speak against, those who contradict, those who speak against</p> <p><u>A bishop(overseer) is to hold firmly onto the faithful Word for two purposes:</u></p> <ul style="list-style-type: none"> • To exhort (encourage) some with healthy doctrine • To reprove (and rebuke) others who contradict it <p>These two actions make up much of what Titus was being instructed to do in the rest of the book: <u>exhort</u> and <u>reprove</u> by speaking sound doctrine</p> <p><u>Exhort</u>: The older men, the younger men, the older women, the younger women, servants in the church</p> <p><u>Reprove</u>: rebellious, disobedient, the factious, the deceivers</p> <p style="text-align: center;">Would Titus need two Bibles then?</p>
<p><u>1:10</u></p>	<p><u>unruly (anupotaktos)</u>: insubordinate, disobedient. This is the negative form of the word “submit.” It is also the same word as in verse 6 referring to the children, which gives us a good idea of their temperament.</p> <p><u>Deceivers (phrenapatēs)</u>: literally “a mind misleader”, seducers</p> <p><u>Circumcision (peritomē)</u>: the circumcised</p> <ul style="list-style-type: none"> • Tells us much of what their main argument would be: promoting works of the flesh, “yes, God’s grace but, also this” • Titus went with Paul when he went by revelation to deal with these matters (Galatians 2:1-2). He would not be a novice in dealing with these kinds of insubordinate empty talkers; deceiving men into a works-based gospel.
<p><u>1:11</u></p>	<p><u>Stopped (epistomizō)</u>: bit and bridled, muzzled to silence</p> <ul style="list-style-type: none"> • They should not be allowed to gain a hearing, because if allowed, they would subvert whole households. <p>1st Timothy 1:4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith</p> <p><u>Subvert(anatrepō)</u>: overthrow, overturn, destroy</p> <p>Much of the motivation of these individuals was for dishonest financial gain. There are many who fit that description today. However, the dishonest gain some seek from the gospel is emotional instead of financial. They serve for the sake of the gain that comes when others recognize or admire them as a spiritual leader.</p>

<p><u>1:12 – 13</u></p>	<p><u>A prophet of their own:</u> according to Jerome, this was a quote from the works of Epimenides, a native of Cnossus in Crete. Paul is not saying that he was an inspired prophet of God, but that he did have it correct when he described the character of the people of Crete.</p> <ul style="list-style-type: none"> • “So notorious were the Cretans that the Greeks actually formed a verb kretizein, to cretize, which means to lie and to cheat; and they had a proverbial phrase, kretizein pros Kreta, to cretize against a Cretan, which meant to match lies with lies, as diamond cuts diamond.” (William Barclay) <p><u>Wherefore rebuke them sharply:</u> Titus would also need to appoint elders who would do the same. This is not “get good at yelling at people,” but fight for the believing of sound doctrine.</p>
<p><u>1:14</u></p>	<p><u>That turn from the truth:</u> The sense of this is not that the commandments turn away from the truth, but that these men turn away from the truth and these are their commandments.</p>
<p><u>1:15</u></p>	<p><u>All things are pure:</u> Of course, Paul does not mean that obviously sinful things (pornography, illicit drugs, and the like) are pure. Paul has in mind those things which are permitted by Scripture but forbidden by legalists in their mistaken attempts to earn favor with God.</p> <p>1st Timothy 4:2 – 3 2 Speaking lies in hypocrisy; having their conscience seared with a hot iron; 3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.</p> <p>The promotion of the circumcision polluted gospel is always concerned with working to have more value and holiness. If that is the standard then value is found in a legalistic “touch not, handle not” doctrine.</p> <p><u>Defiled(miainō):</u> stained, blemished, sullied, tainted When the standard is no longer sound doctrine, and I place value of the flesh, then I’ve become defiled and so my whole thought process and conscience will be as well.</p> <ul style="list-style-type: none"> • A conscience is only as good as what’s been fed into it
<p><u>1:16</u></p>	<p><u>They profess that they know God; but in works they deny him:</u> These difficult people Titus had to deal with were all the more difficult because they talked like Christians. Their profession was all in order, but in works they deny Him. We can’t just go by what a person says. We have to also look at how they live.</p>

	<p>Abominable(<i>bdeluktos</i>): detestable, has the idea of polluted by idolatry. It is a derivative of <i>bdeo</i>, meaning to stink or emit a foul odor, quite a contrast to “a sweetsmelling savour” (Ephesians 5:2)</p> <p>Reprobate(<i>adokimos</i>): unapproved, rejected, doesn’t stand the test The ancient Greek word was used in many different ways:</p> <ul style="list-style-type: none"> • It was used to describe a counterfeit coin. • It was used to describe a cowardly soldier who failed in battle. • It was used of a candidate rejected for elected office. • It was used of stone rejected by builders. If a stone had a bad enough flaw, it was marked with a capital A (for <i>adokimos</i>) and set aside as unfit. <p>The works which God calls “good” can only spring from sound doctrine. Since the foundation of their works was no longer the completed work of Jesus Christ, they were incapable of good works.</p> <p style="text-align: center;">John 6:28 – 29 28 Then said they unto him, What shall we do, that we might work the works of God? 29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.</p> <p>Abominable, and disobedient, and unto every good work reprobate: These are strong words, but Paul means it. These difficult people probably pretended to have a higher spirituality than Titus or other godly leaders. Paul saw right through their spiritual façade and wanted Titus - and all the Christians on Crete - to see through it also.</p>
<u>2:1</u>	NASB But as for you, speak the things which are fitting for sound doctrine.

Part 2 – Colleen Seace

<u>1:5</u>	<p style="text-align: center;"><u>Requirements for Elders / Overseers</u></p> <p><u>Ordain (kathistemi)</u>: to set down, declare, show to be, appoint, make.</p> <p><u>Elders (presbuteros)</u>: There are two main categories of the way this word is used:</p> <ol style="list-style-type: none"> 1. Elder can be used regarding age in a similar way to the word older, i.e., the elder of two people. Or it can mean advanced in life or years. 2. It can also have the meaning of a term of rank or office. The members of the Sanhedrin were called elders. This is because in ancient times they were selected from the elderly men. In the book of Acts and the Church epistles, it is also used of the overseer an assembly or smaller group of believers. <p>To determine the meaning of this word in a verse you must read the context to see if it used related to the person’s age or his position as a leader.</p>
<u>1:6</u>	<p><u>Blameless (anenkletos)</u>: unblameable, unimpeachable, not accused.</p> <p><u>Faithful (pistos)</u>: faithful, trustworthy, reliable.</p> <p><u>Not accused (me kategoria)</u>: not accused or charged, i.e. a criminal charge.</p> <p><u>Of riot (asotia)</u>: excess, riot, an abandoned life, without salvation.</p> <p><u>Unruly (anhupotaktos)</u>: disobedient, unruly, insubordinate, not in subjection.</p> <p style="text-align: center;">Hebrews 2:8 Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing <i>that is not put under him</i>. But now we see not yet all things put under him.</p> <p>The phrase, “not put under him,” is translated from <i>anhupotaktos</i>. God set Jesus Christ as Lord. Everyone and everything are to be subject to him.</p>

	<p>The children of those appointed as elders were to believe God consistently and be trustworthy. These children were not to be accused of riot or disobedience. Similar truth can be found in 1st Timothy 3 regarding an overseer and his family:</p> <p style="text-align: center;">1st Timothy 3:4 - 5</p> <p style="text-align: center;">4 One that <u>ruleth</u> well his own house, having his children in subjection with all gravity;</p> <p style="text-align: center;">5 (For if a man know not how to <u>rule</u> his own house, how shall he take care of the church of God?)</p> <p>In 1st Timothy 3:4 and 5 the Greek word translated “ruleth” and “rule” is <i>proistemi</i> which means, “to stand before.” It can also be translated to lead, to guide or to manage his household. His children are to treat him with respect and be obedient.</p>
<p><u>1:7</u></p>	<p><u>Bishop (episkopos)</u>: overseer, guardian, superintendent of a church. In the two verses below God compares overseers to shepherds:</p> <p style="text-align: center;">Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, [<i>episkopos</i>] to feed [tend as a shepherd] the church of God, which he hath purchased with his own blood.</p> <p style="text-align: center;">1st Peter 2:25 For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop [<i>episkopos</i>] of your souls.</p> <p>The description of the responsibilities of a shepherd overseeing and providing for the needs of the sheep are very closely aligned with being an overseer of a church. This comparison would certainly have communicated to the minds of those living in that culture where they saw the tender, loving care a shepherd provided his sheep as he nourished, tended and guided them. For those interested in learning more about caring for God’s people, I encourage you to study sheep and shepherds in the Bible.</p> <p>In verse 5 Paul instructed Titus to appoint men he referred to as elders [<i>presbuteros</i>] and in verse 7 he refers to them as overseers [<i>episkopos</i>].</p> <p>The title of elder indicates the dignity of the position while the title of overseer describes the watchful care he provides. Next, we see a description of the requirements for these men, starting with a repetition of the requirement to be blameless.</p> <p><u>Blameless(anekletos)</u>: unblameable, unimpeachable, not accused.</p>

Steward (*oikonomos*): a manager, overseer or administrator of a house or household. It can be used of someone who manages the affairs of a farm, estate or city. A superintendent or treasurer of a city would be called a steward.

The elders appointed by Titus would be entrusted with the most important work of overseeing God's inheritance, His people. They were to be blameless as the steward of God. They needed to be above reproach.

Not selfwilled (*authades*): self-pleasing, self-willed, arrogant, presumptuous. The steward's job was to do what was in the interest of his master and to please and bring glory to him, increasing the value of his estate.

Not soon angry (*me orgilos*): not quick-tempered, prone to anger, having a short fuse.

Proverbs 29:22 An angry man stirreth up strife, and a furious man aboundeth in transgression.

This is the opposite of the way an elder needs to conduct himself. He must be patient.

Proverbs 18:13 He that answereth a matter before he heareth *it*, it *is* folly and shame unto him.

As an overseer in the Church, one must get all the facts regarding a situation before deciding how to handle it. He may need to listen to everyone involved, but especially to the wisdom from God about how to handle it in the very best way.

Not given to wine (*me paroinos*): not staying near wine, not a drunkard.

No striker (*me plektes*): not contentious, ready for a fight, a pugnacious bully

Not given to filthy lucre (*me aischrokerdes*): not greedy for money, avaricious.

aischros means "base, dishonorable, shameful or filthy."

kerdos means "gain or money."

We see from many places in the scriptures that at times the overseers of God's people were financially supported, but for that to be the motivation of a leader's heart would be dishonorable. In **Acts 8** there's a record of a person named Simon who had a heart that was not right regarding money and the things of God. You may want to read it later.

<p><u>1:8</u></p>	<p>But - In contrast to the negative things listed in verses 6 and 7...</p> <p>A lover of hospitality (<i>philoxenos</i>): hospitable, generous to guests, fond of guests, love to strangers.</p> <p>A lover of good men (<i>philagathos</i>): loving goodness, a promoter of virtue.</p> <p>Sober (<i>sophron</i>): of sound mind, sane; one who follows sound reason and restrains his passions, self-controlled, temperate.</p> <p>Just (<i>dikaios</i>): righteous, just, right, virtuous. In this verse, it has the sense of conforming to God's will and commands. It also means to be just in dealing with God's people.</p> <p>Holy (<i>hosios</i>): devout, pure, undefiled by sin.</p> <p>Temperate (<i>egkrates</i>): exercising self-control, strong, curbing, restraining, controlling oneself.</p>
<p><u>1:9</u></p>	<p>Paul instructed Titus that the overseer must hold firmly to the faithful Word of God so that he would be able to exhort and reprove with healthy teaching.</p> <p><u>Paul also instructed Timothy regarding the requirements for overseers at Ephesus:</u></p> <p>1st Timothy 3:1 - 3</p> <p>1 This <i>is</i> a true saying, If a man desire the office of a bishop [<i>episkope</i> - the position of overseer], he desireth a good work.</p> <p>2 A bishop [<i>episkopos</i>] then must be blameless, the husband of one wife, vigilant [<i>nephalios</i> - sober, abstaining from wine], sober [<i>sophron</i>], of good behaviour, given to hospitality [<i>philoxenos</i>], apt to teach;</p> <p>3 Not given to wine [<i>paroinos</i>], no striker [<i>plektes</i>], not greedy of filthy lucre [<i>aischrokerdes</i>]; but patient [<i>epieikes</i> - gentle, forbearing], not a brawler [<i>amachos</i> - not contentious, peaceable, disinclined], not covetous [<i>philarguros</i> - not loving money];</p> <p>It is evident that Paul gave very similar instructions to Timothy. Many of the Greek words in these qualifications are the same as in Titus and many of the others are synonymous. He adds that those desiring the responsibility of overseeing God's people need to be skillful at teaching. There is additional, practical wisdom to be found in verses 6 and 7:</p>

1st Timothy 3:6 – 7

6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil.

7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

In **1st Timothy 3:6** and **7** Paul gives Timothy additional instruction that the overseers in Ephesus couldn't be someone newly converted, and they had to have a good witness from those on the outside. In **Hebrews** we find more insight about who should lead God's people:

Hebrews 13:7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of *their* conversation.

Hebrews 13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that *is* unprofitable for you.

In both verses **Have the rule over you (*hegeomai*)**: to go before, to lead, go first, lead the way, lead by influence, chief speaker. (See **Acts 14:12** where Paul is called the chief speaker.)

These men were leading the way by speaking God's Word and believing it. Their believing was to be imitated. The believers were told to be mindful of them and consider, or observe carefully, the result of their conduct, or way of life.

Obey (*peitho*): believe, allow one's self to be persuaded, listen to, trust, yield to.

Submit yourselves (*hupeiko*): to resist no longer, to give way, yield to authority, submit, to cease fighting.

Watch (*agrupneo*): to be sleepless, keep awake, watch, be attentive, be watchful of.

Souls (*psuche*): lives.

Hebrews 13:17 WT Obey your leaders and stop resisting (for they are watching over your souls as those who will give account), so that they may do this with joy and not groaning, for that *would be* unprofitable to you.

It is better for us to listen to and be subject to those who are leading the way by speaking and believing God's Word and watching over our lives.

Elders and Overseers in the Church

Qualities Needed in an Elder/ Overseer:

- Blameless
- Above reproach
- Married to one wife
- Having faithful children
- Having obedient children
- Stands before his own house to lead, guide and manage his home
- Respected
- Steward of God, overseeing His inheritance (His people)
- Has a desire and willingness to oversee God's people
- Takes care of God's people in the loving way that a shepherd cares for his sheep- feeding, and watching over them in a protective way
- Patient
- Has self-discipline, especially regarding anger and sobriety
- Selfless
- A lover of hospitality
- A lover of goodness
- Has a sound mind
- Exercises restraint
- Just-he lives according to God's Word and treats others fairly
- Pure-seeks to live a holy life
- Controls himself
- Holds firmly to the faithful Word, enabling him to correct those who speak against it
- Of good behavior-living a well-ordered life
- Skillful in teaching
- Gentle, forbearing
- Leads the way by speaking and believing God's Word
- Example of believing
- Watches over God's people ready to speak God's Word and is ready to give account for his responsibility as a steward in overseeing God's people

	<p><u>Things That Would Disqualify One from Being an Elder/Overseer:</u></p> <ul style="list-style-type: none"> • Impeachable • Able to be accused or charged • Having an accusation of debauchery or rebellion • Self-willed • Quick tempered • Drunkard • Bully, always looking for a fight • Greedy • Covetous • Novice-newly planted
<p><u>Not a Novice</u></p>	<p><u>Not a Novice:</u></p> <p>1st Timothy 3:6 tells us that the one appointed to be an overseer was not to be a novice. The Greek word in this verse translated “novice” is <i>neophutos</i> from which we get the English word “neophyte.” It’s a compound word (which is only used here) made from the word <i>neo</i>, meaning new and the word <i>phuo</i>, meaning to spring up, to be born, to grow, to shoot forth. The word <i>phuo</i> is used in Luke 8 in the parable of the sower and the seed.</p> <p style="text-align: center;">Luke 8:5 – 8</p> <p>5 A sower went out to sow his seed: and as he sowed, some fell by the way side; and it was trodden down, and the fowls of the air devoured it.</p> <p>6 And some fell upon a rock; and as soon as it was sprung up [<i>phuo</i>], it withered away, because it lacked moisture.</p> <p>7 And some fell among thorns; and the thorns sprang up [<i>sumphuo</i>] with it, and choked it.</p> <p>8 And other fell on good ground, and sprang up [<i>phuo</i>], and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear.</p> <p>In verses 6 and 8 we see that the seed started to grow, to shoot up and in verse 7 we learn that grew up with the new seedlings. Here the word <i>phuo</i> has a prefix added, <i>sun</i>, which means “with.” In the following verses, Jesus explains the meaning of this parable.</p>

	<p>Luke 8:13 - 15 13 They on the rock <i>are they</i>, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. 14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of <i>this</i> life, and bring no fruit to perfection. 15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep <i>it</i>, and bring forth fruit with patience.</p> <p>Rather than novices (those newly planted) the overseers should be like the seed that fell on the good ground of an honest and good heart which received the Word, kept it and brought forth fruit with endurance, persevering through temptations. Paul exhorted all the saints at Colosse to be rooted and built up in Christ and prayed for the saints at Ephesus to be rooted and grounded in love so they could know the love of Christ. It's important for all born again ones to be rooted in God's Word and His love and have a foundation in believing so they can endure. This is especially needful for those overseeing God's people.</p> <p>Colossians 2:6 – 7 6 As ye have therefore received Christ Jesus the Lord, so walk ye in him: 7 Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.</p> <p>Ephesians 3:17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love</p>
<p><u>2:1</u></p>	<p><u>Sound (hugiaino)</u>: sound, healthy, wholesome, uncorrupt.</p> <p><u>Doctrine (diaskalia)</u>: teaching, instruction, doctrine.</p> <p>Titus was to speak things that were consistent with and proper for healthy teaching.</p>
<p><u>2:2</u></p>	<p><u>aged men (presbutes)</u>: older men, aged men, advanced in years.</p> <p><u>Sober (nephalios)</u>: sober, temperate, abstaining from wine, either entirely or at least from its immoderate use. This word is used in 1st Timothy 3:2 and 11 regarding the overseers and the wives of the ministers.</p> <p><u>Grave (semnos)</u>: dignified, honorable, honest.</p>

	<p><u>Temperate (sophron)</u>: sound-minded, curbing one’s desires and impulses, self-controlled, discreet.</p> <p><u>Sound (hugiaino)</u>: healthy, sound, wholesome.</p> <p><u>In faith (pistis)</u>: believing</p> <p><u>In charity (agape)</u>: love</p> <p><u>In patience (hupomone)</u>: patience, endurance, perseverance.</p> <p style="text-align: center;">Titus 2:2 WT Exhort the older men to be temperate, dignified, sober minded, healthy in the [<i>right way of</i>] believing, in the [<i>right manner of</i>] love, with the [<i>proper</i>] patience.</p>
<u>2:3</u>	<p><u>Likewise (hosautos)</u>: in like manner, likewise, after the same manner, in the same way.</p> <p><u>Aged women (presbutis)</u>: older women.</p> <p><u>That they be in behavior (katastema)</u>: demeanor, deportment, bearing, behavior, external circumstances.</p> <p><u>As becometh holiness (heiroprepes)</u>: reverent, befitting those sacred to God, things offered in sacrifice.</p> <p><u>Not false accusers (me diabolos)</u>: not slanderers, not slandering devils.</p> <p><u>Not given to much wine (me douloo polus oinos)</u>: not enslaved by much wine, not brought into bondage to wine.</p> <p><u>Teachers of good things (kalodidaskalos)</u>: teachers of that which is good, noble, beautiful, virtuous. They were to be teachers of goodness which is explained in the next verses.</p>
<u>2:4</u>	<p><u>Teach to be sober (sophronizo)</u>: to make one sober, to restore one to his senses; to moderate, to hold one to his duty.</p> <p><u>To love their husbands (philandros)</u>: to have a fondness, affection for their husbands.</p>

To love their children (*philoteknos*): to have a fondness, affection for one's children.

The older women can teach the young women to love their husbands and children.

Obviously, there's so much involved in this process, but let's look at some important aspects of what it means to love a husband and children in the following verses.

Proverbs 31:10 – 12, 23, 26

10 Who can find a virtuous woman? for her price *is* far above rubies.

11 The heart of her husband doth safely trust in her, so that he shall have no need of spoil. [prey, plunder, booty]

12 She will do him good and not evil all the days of her life.

23 Her husband is known in the gates, when he sitteth among the elders of the land.

26 She openeth her mouth with wisdom; and in her tongue *is* the law of kindness.

Proverbs 12:18 There is that speaketh like the piercings of a sword: but the tongue of the wise *is* health.

Proverbs 15:2 The tongue of the wise useth knowledge aright: but the mouth of fools poureth out foolishness.

Proverbs 18:8 The words of a talebearer *are* as wounds, and they go down into the innermost parts of the belly.

Proverbs 18:21 Death and life *are* in the power of the tongue: and they that love it shall eat the fruit thereof.

Proverbs 14:1 Every wise woman buildeth her house: but the foolish plucketh it down with her hands.

Ephesians 4:29 - 32

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

	<p>The words spoken by a wife to and about her husband are powerful. She can help build him up to be the man God desires for him to be or she can be the biggest stumbling block to his life. Similarly, the words spoken by a mother to her children have a lasting effect in shaping their identity. She can choose whether that effect is positive or negative. She helps the world see her husband and her children through her eyes by the words she speaks about them. The next verse in Titus has more instruction regarding how the older women would teach the younger ones how to love their husbands and children.</p>
<p>2:5</p>	<p><u>To be discreet (<i>sophron</i>)</u>: of a sound mind, sane, self-controlled, sober-minded.</p> <p><u>Chaste (<i>hagnos</i>)</u>: pure, holy, chaste.</p> <p>1st John 3:2 - 3 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 3 And every man that hath this hope in him purifieth [<i>hagnizo</i>] himself, even as he is pure [<i>hagnos</i>].</p> <p><u>Keepers at home (<i>oikourgos</i>)</u>: This word is only used here, and it is made up of two Greek words: Oikos: house, household or family Ouros: guard, guardian, a watcher, watchman, warden, superintendent. This word is used with different prefixes referring to a doorkeeper, porter or gatekeeper to the sheepfold (guard of an entrance), and a keeper of the garden (the one tending to the garden, cultivating it.)</p> <p>John 10:1 - 3 1 Verily, verily, I say unto you, He that entereth not by the door [<i>thura</i>] into the sheepfold, but climbeth up some other way, the same is a thief and a robber. 2 But he that entereth in by the door [<i>thura</i>] is the shepherd of the sheep. 3 To him the porter [<i>thuroros</i> - doorkeeper] openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.</p> <p>In loving her husband and children a woman will care for them and for their home. This responsibility is, firstly, a spiritual one. The best way to watch for the ones we love is in prayer with thanksgiving.</p> <p>Colossians 4:2 Continue in prayer, and watch in the same with thanksgiving;</p> <p><u>Good (<i>agathos</i>)</u>: upright, honorable, excellent, distinguished.</p>

	<p><u>Obedient (hupotasso)</u>: to arrange under, be subject to, be in subjection to, submit self unto. It was used of military troops arranged under the command of a leader. In non-military use, it was “a voluntary attitude of giving in, cooperating, assuming responsibility, and carrying a burden.</p> <p><u>To their own husbands</u>: not to every husband, just the one she chooses to marry.</p> <p><u>Blasphemed (blasphemeo)</u>: slandered, evil spoken of. The conduct of a wife can cause the Word of God to be blasphemed. In 1Peter we see that the opposite is also true.</p> <p style="text-align: center;">1st Peter 3:1 – 2</p> <p style="text-align: center;">1 Likewise, ye wives, <i>be</i> in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;</p> <p style="text-align: center;">2 While they behold your chaste conversation <i>coupled</i> with fear.</p> <p>The pure and reverent manner of life of a wife who willingly submits to her husband could cause someone to come to the truth of God’s Word. Her conduct has a great impact on others.</p>
<p><u>2:6</u></p>	<p><u>Exhort (parakaleo)</u>: to call near to encourage, exhort or comfort.</p> <p><u>Sober minded (sophroneo)</u>: to be of sound mind; to think soberly, to be in right mind, sober, to think and act discreetly or prudently, to use sound judgment and moderation.</p>
<p><u>2:7 - 8</u></p>	<p><u>Shewing thyself (parecho)</u>: presenting, exhibiting, showing yourself</p> <p><u>A pattern (tupos)</u>: type, example, model, pattern.</p> <p><u>Good (kalos)</u>: beautiful, virtuous, good, noble.</p> <p><u>Doctrine (didaskalia)</u>: teaching.</p> <p><u>Uncorruptness (adiaphthoria)</u>: incorruptibility, soundness, integrity, purity (of doctrine)</p> <p><u>Gravity (semnotes)</u>: the characteristic of a person which entitles him to reverence and respect, dignity, honor, purity.</p>

	<p>8 Sincerity: omitted in the texts.</p> <p>Sound (<i>hugies</i>): whole, sound, healthy, teaching that does not deviate from the truth.</p> <p>Speech (<i>logos</i>): spoken words, speech.</p> <p>That cannot be condemned (<i>akatagnostos</i>): unblameable, above criticism.</p> <p>He that is of the contrary part (<i>ek enantios</i>): an opponent, an adversary,</p>
<p>2:9 - 10</p>	<p>Be obedient (<i>hupotasso</i>): be subject to, etc.</p> <p>Not answering again (<i>me antilego</i>): not speaking against them, not contradicting them</p> <p>10 not purloining (<i>me nosphizo</i>): not embezzling, withdrawing secretly for oneself.</p> <p style="text-align: center;">Titus 2:10 WT not embezzling, but demonstrating all good believing so that they may beautifully adorn the teaching [<i>what was taught</i>] from God our Savior in everything.</p> <p style="text-align: center;">A believing servant who was obedient and tried to please his master would beautifully adorn the teaching from God in all that he did.</p>
<p>2:11 - 13</p>	<p>By His amazing grace, God brought deliverance to all people-the overseers, the old men and women, the young men and women, servants, masters, all. This grace teaches all of us to live with sound minds, righteously and in a godly way while we look for that blessed hope.</p>

Part 3 – Sam Pittenger

<u>Titus 2:11</u>	<u>Appeared (epiphainō)</u> : to shine forth, display, appear upon, to come into light.
<u>Titus 2:12 – 13</u>	12 Denying : to deny, disown; to say no, refuse.
<u>Titus 2:14</u>	ESV “who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.”
<u>Titus 3:1 - 4</u>	4 appeared (epiphainō) : to shine forth, display; appear upon; to come into light.
<u>Titus 3:5</u>	<p><u>Regeneration (palingenesia)</u>: lit. new birth (<i>palin-</i> again/new, <i>genesis-</i> birth). Is used here of spiritual regeneration, that is, to be born again of spirit.</p> <p><u>Washing</u>: this word is related to cleansing that comes from bathing. Here, the cleansing from sin and the old ways by being born again.</p> <p style="text-align: center;">Ephesians 5:26 “That he might sanctify and <i>cleanse</i> it with the <u>washing</u> of water by the word”</p> <p><u>Renewing</u>: renewal, renovation, complete change for the better. Used here in regard to the renewal (complete change for the better) by the holy spirit in the new birth.</p> <p style="text-align: center;">Only used here and Romans 12:2 And be not conformed to this world: but be ye transformed by the <u>renewing</u> of your mind, that ye may prove what <i>is</i> that good, and acceptable, and perfect, will of God.</p>
<u>Titus 3:6</u>	<p><u>Shed on us</u>: pour out.</p> <p><u>Abundantly</u>: richly.</p>
<u>Titus 3:7</u>	<p><u>Heirs...eternal life</u>: we <i>inherit</i> eternal life due to the justification by grace through Christ.</p> <p style="text-align: center;">Romans 8:17 And if children, <u>then heirs</u>; heirs of God, and joint-heirs with Christ; if so be that we suffer with [him], that we may be also glorified together</p> <p style="text-align: center;">John 17:3 this is life eternal, to know thee the only true God and His Son Jesus Christ whom He has sent.</p>

<u>Titus 3:8</u>	<u>Maintain</u> : to set or place before, to be over, to preside. It is most often translated as “to rule.”
<u>Titus 3:9-12</u>	<p>10 Heretic: a schismatic, factious person</p> <p>Romans 16:17 “Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them.”</p>
<u>Titus 3:13</u>	<u>Zenas the lawyer</u> : an expert in the law of Moses, he was coming with Apollos who also was mighty in the Scriptures and had convinced the Jews that Jesus was the Christ. These men were coming through Crete, where they were dealing with strivings about the law.
<u>Titus 3:14 - 15</u>	<p>14 Necessary uses: a word used here with the idea of “whatever the occasion may require” or “urgent needs.”</p> <p>ESV And let our people learn to devote themselves to good works, so as to help cases of urgent need, and not be unfruitful.</p> <p>Colossians 1:10 That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God</p>