

TITUS - CHAPTER 1

SECTION I. INTRODUCTION TITUS 1:1-4.

I. Introduction and Greeting 1:1-4.

A. Introduction. 1:1-4.

1. For a greater study of the introduction of Titus see pages 8-13 of "Introduction to First and Second Timothy and Titus". "Church Leadership" by Danny Camp.
2. Compare the introductions of the three epistles. (See p. 181 of notes to make this comparison easier.)
3. "Titus has a lengthy salutation. Only two of Paul's epistles have longer salutations. For the sake of comparison note the following list which, arranged in an ascending series, indicate the number of words in the original language for each salutation:

I Thessalonians	19	I Timothy	32
II Thessalonians	27	II Corinthians	41
Colossians	28	Philemon	41
Ephesians	28	I Corinthians	55
	or 30	Titus	65
II Timothy	29	Galatians	75
Philippians	32	Romans	93

The present salutation (verses 1-4) resembles that in Romans more than it does any other. Here, as in Romans, Paul calls himself both servant and apostle (cf II Peter 1:1), and speaks about a promise now fulfilled. Also, as in Romans and in several other epistles, he traces grace and peace (not grace, mercy and peace as in I and II Timothy) to the same two-fold source, though the wording differs." (Hendriksen, Titus, page 339)

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4. "When Paul summoned one of his henchmen to a task, he always began by setting forth his own right to speak and, as it were, laying

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again the foundations of the Gospel. So he begins here by saying certain things about his apostleship." (Barclay, Titus, page 227)

B. Greeting. 1:1-4.

1. Paul states his position as a spokesman for God and spiritual father of Titus.
 - a. He was a bond servant (slave), willingly, of God. v. 1
 - b. He was one sent forth on a special task, (apostle) as a representative of Christ.
 - c. These show the relationship Paul maintained with the Father and Son.
2. Paul had this relationship by the same faith in God and Christ as did the rest of God's followers in Crete.
 - a. They would be able to identify with Paul and have confidence in what he said.
 - b. The congregation, Titus and Paul were all members of the great family of God.
3. Paul had knowledge of the same truth as did the Christians in Crete which led to Godly living when obeyed.
4. This relationship, faith and knowledge has a great result - hope of eternal life. v. 2.
 - a. The foundation of this hope is God Himself.
 - b. He has promised.
 - c. He cannot lie.
 - d. God made this promise of hope of eternal life from the very beginning!

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5. Every development of God's message of salvation has been executed according to God's time-table. v. 3.
 - a. Galatians 4:4 is a good example.
 - b. Paul was intrusted as a steward of that mighty message.
 - c. He was a "chosen vessel" to carry that message.
 - d. It was God the Savior who commissioned him, not any man.
 - e. Paul's source of authority is clearly defined!
6. He regarded Titus as his real child through faith. v. 4.
7. His greeting to Titus is:
 - a. As a family member.
 - b. Asking peace and grace to be upon him.
 - c. The peace and grace that comes only from God the Father and Christ the Savior.
8. What a fantastic way to say "Dear Titus, How are you?"
9. Do our letters reflect the measure of Christ and God in us?

SECTION II. THE NEEDS OF THE CHURCH. 1:5-9.

- I. The reasons for Titus' being in Crete. vs. 5-9.
 - A. "To set things in order." v. 5.

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1. In the original this means "to set straight" as a doctor would set a bone straight for

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proper knitting and growth. Robertson, p. 598.

2. Titus was to correct all manner of difficulties in all the churches of Crete that they might be "set straight" according to God's will and grow thereby!
3. Immediately, we see this means more than the establishment of the eldership in every church.

B. "To appoint elders in every city."

1. For further study on "appoint" and "ordain" (see page 34, "The Ordination of Officers" by Don DeWalt).
2. Also, starting on page 264 in your text book is an excellent special study on the subject of the eldership as well as the special study in your notes starting on page 53.
3. A harmony of the qualifications of an elder as found in Titus 1; I Timothy 3; I Peter 5, follows:

A HARMONY OF THE QUALIFICATIONS OF AN ELDER AS FOUND IN I TIMOTHY 3, TITUS 1, AND I PETER 5.

Compiled by Danny Camp.

I Timothy 3	Titus 1	I Peter 5
Without reproach v. 2	Blameless v. 6	Examples to the flock neither as lording it over the charge allotted to you. v. 3.
Husband of one wife, v. 2	Husband of one wife, v. 6	
Temperate v. 2	Just, holy self-controlled, v. 8	
Sober Minded v. 2	Sober Minded v. 8	

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I Timothy 3	Titus 1	I Peter 5
Gentle v. 3	Not accused of riot or unruly, v. 6	
	Blameless as God's steward; v. 7	Tend the flock of God, v. 2
Orderly v. 2	Not self-willed v. 7	Exercising the oversight, not of constraint, but willingly, accord- ing to the will of God. v. 2
Not contentious v. 3	Not soon angry v. 7	
No brawler v. 3	No brawler v. 7	
No striker v. 3	No striker v. 7	
No lover of money, v. 3	Not greedy of filthy lucre v. 7	Nor yet for filthy lucre, v. 2
Given to hos- pitality, v. 2	Given to hos- pitality, v. 8	But of a ready mind v. 2
But gentle v. 3	A lover of good v. 8	
Rules well his own house. v. 4	Having children that believe. v. 6	
Apt to teach v. 4	Holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doc- trine and to convict the gainsayers. v. 9	

THE ORDINATION OF OFFICERS

by Don DeWalt
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It is imperative that we understand the details of this lesson, that we not only understand it, but that we understand it VERY WELL. This is true because so much difficulty has arisen, and is yet with us over the so-called "election of officers."

There are multitudes of both elders and ministers who will testify to the truthfulness of the above statement. Mark carefully each point in this study. "Prove all things and hold fast to that which is good."

I. THE MEANING OF THE WORDS "ORDAIN AND APPOINT"

These words appear in THREE PLACES in the New Testament:

1. Acts 6:3 "Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business."
2. Titus 1:5 "For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city as I gave thee charge;"
3. Acts 14:23 "And when they had appointed for them elders in every church, and had prayed with fasting, they commended them to the Lord on whom they had believed."

In Acts 6:3 and Titus 1:5 the Greek word is "kathistemi". Literally it means, "To set, place, put". As pertaining to our subject it means, "To set one over a thing, in charge of it; to appoint one to administer an office." Note carefully that the selection of these seven from among the multitude was the responsibility of the church. The setting or placing was the task of the Apostles. More about

this in the latter portion of the lesson.

In Acts 14:23 the Greek word is "kheirotoneo". This word is translated "ordain" in the King James' Version and "appoint" in the revised version. Robert Young in his analytical concordance gives this literal meaning: "To elect by stretching out the hand". THAYER defines the word as follows: "To vote by stretching out the hand; to create or appoint by vote; to elect appoint, create." It would seem here that the entire process of selection and appointment is embraced in this word.

II. THE SELECTION OF MEN FOR THE OFFICES IN THE CHURCH.

1. The Holy Spirit has a part.

The Holy Spirit has given, in the New Testament through speakers and writers He has inspired, the qualifications for church officers. These men who meet the Holy Spirit's specifications are the ones He has designated to hold the office. Note these references:

Acts 13:2 "And the Holy Spirit said, separate me Barnabas and Saul for the work whereunto I have called them...."

Acts 20:28 "Take heed unto yourselves and unto all the flock in which the Holy Spirit hath made you bishops...."

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In thinking of the Holy Spirit's part in the selection of the men we must not forget that the direct operation of the Holy Spirit through Spiritual gifts probably had a part in the selection of men for the offices in the Apostolic period. This does not,

however, annul the fact that the Holy Spirit is the one today that gives us the qualifications for the men of the offices in the church.

2. The evangelists had a part.

- a. In Acts 14:23 the appointment involved the selection by the church, the setting into the office by the apostles with the approval of the congregation. In this case the evangelists (apostles) lead in the action of appointment. We say this because of the meaning of the word "appoint", see previous page.
- b. In Titus 1:5 Paul instructed Titus to "ordain" or "appoint" elders. We would understand this word to suggest the termination of the ceremony, i.e. after the selection had been made and the approval given, then Titus was to "set" the men into the office.
- c. Acts 6:1-3 tells of the whole process of selection and appointment. NOTE: First, the qualifications are given by the apostles. Second, The multitude selected seven men from among the larger group who met these qualifications. (Just HOW this was done is purely a matter of conjecture, but that "the brethren" did it we KNOW). Third, After the seven were "chosen" the apostles placed them into the office by the laying on of hands.

This reference should be a warning to every evangelist that tries to do the will of the Lord: "Lay hands HASTILY on no man, neither be a partaker of other men's sins;".... I Timothy 5:22.

3. The congregation has a part.

From the above references and comments it should be rather clear what part the congregation has. It might be well to outline it again:

- a. To "look out" the men who meet the divine qualifications.
- b. In I Timothy 3:10 men for deacons are to be "proved" before they are placed in the office. If this is true of the deacons it would surely be also true of the elders. This would necessitate a period of time in which the congregation would be made aware of the nominees for the offices, during this period of time the lives and abilities of these men could be either approved or disapproved by the members of the congregation.
- c. The men, after a period of selection and proving can be presented to the evangelist for appointment.

ANSWER THESE QUESTIONS:

1. Why is it essential to understand this lesson very well?
2. Give the two meanings of the word "appoint".
3. What is the Holy Spirit's part in the selection of officers?
4. What is the part of the evangelist in the selection?
5. Concisely state the part of the congregation.

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C. To prepare a defense against ungodly men. vs. 10-16.

1. Paul clearly outlines the false teachers among the church people! v. 10.

a. Insubordinate - not willing to obey any rules placed upon them except the ones they want, when they want to obey them. They make up their own "rules" as they go along.

b. Vain Talkers - Individuals who speak a lot of words, but say nothing worthwhile. They say nothing that will produce goodness in life.

c. Deceivers - It is not enough just to say nothing worthwhile; they intentionally teach what God does not want taught. They are Satan's helpers.

d. The Jews - There were a vast amount of problems. They insisted on complete compliance to the Old Testament law as being more important than anything Paul or Titus taught.

2. Paul states what must be done and why. v. 11.

a. "Stop their mouths" is the required effort.

1. Literally this means to "gag" them.

2. Not by force of strength but by the power of the Gospel.

b. The reasons for "gagging" such people are numerous and warranted.

1. These false teachers destroy whole houses.

a. They enter the family setting and

- and pit member against member.
 - b. By such action a multitude of families were ripped apart.
 - c. Without a solid family it is very difficult to be effective for God, thus we see the wreckage caused by such teachers - broken homes and ineffective congregations.
2. Teaching things they ought not.
- a. There are things a teacher is to teach and equally so, there are things he is NOT to teach.
 - b. He must be wise in telling the difference.
 - c. These teachers did not care!
3. Now we come to the basic reason for this false teaching.
- a. Teaching for personal profit!
 - b. It made no difference what the results were as long as they received their fee for instruction.
 - c. In fact, they would become eloquent in presentation to increase their income.
- D. Now, let's return to vs. 9, 10 and 11 to get the proper view, but one very seldom expressed.
- 1. The last phrase of verse 9 is "that he (elder) may be able to both exhort in the sound doctrine, and to convict the gainsayer".
 - 2. When we start v. 10, we see the first word is "for" which is a connecting link between the two sections of scripture. This shows

the mission of the qualified elder.

3. In verse 11, the elder is told he has the responsibility for stopping false teaching in the church.
 4. Those who interpret this passage to read the evangelist is in control of everything himself would do well to evaluate their understanding of these verses.
- E. Paul calls upon one of their own to illustrate the point of the ruthlessness of the Cretans. v. 12.
1. He refers to Epimenides' (about 600), own words regarding his countrymen.
 - a. The Cretans are liars.
 - b. Evil beasts - This is the picture of the animal stalking his prey until the right moment and then moving in for the kill without feeling for the victim.
 - c. Idle gluttons - Now the Cretans have stalked (lied), they have killed without remorse (evil beasts) and now, in the picture of beasts, they are heavy with food and will not move until hungry again.
 2. So you see how they lie by teaching opposition to God's will, how they kill the spirit and how they fatten themselves from the fees paid them by the ones they have destroyed!
- F. Paul is saying, "I am not lying when I tell you this, rather it is the truth." v. 13.
1. "For which cause rebuke them sharply"--"This metaphor is taken from surgeons, who, in curing their patients, are sometimes obliged to cut their flesh in such a manner as to give them great pain. Titus (and the elders), was to reprove the Cretans cuttingly

or sharply. But the sharpness of his reproofs was not to consist in the bitterness of the language which he used, nor in the passion with which he spake. Reproofs of that sort have little influence to make one healthy, either in faith or practice. It was to consist in the strength of the reasons with which he enforced his reproofs, and in the earnestness and affection with which he delivered them; whereby the conscience of the offenders, being awakened, would sting them bitterly," MacKnight on Titus, Vol. III-IV, pages 367 & 368. (parentheses mine...Danny Camp)

2. "Paul does not say to Titus: 'Leave them alone. They are hopeless and all men know it.'" He says, 'They are bad and all men know it. God can convert them.'" Few passages so demonstrate the divine optimism of the Christian evangelist, who refuses to regard any man as hopeless". Barclay on Titus, page 243.
3. The reasons for such an approach:
 - a. So they may be sound in the faith (healthy of mind). The change from false teaching to Godly teaching will produce a very healthy mind.
 - b. So they will not give attention to Jewish fables (see notes on I Tim. 1:4 and II Tim. 4:4). v. 14.
 - c. Because they teach the commandments of men. Matt. 15:7-9. Which is a quote of Isaiah 29:13. Notice what God said He would do because of such attitudes in Isaiah 19:14. That is still true today!
4. These men did not teach falsely because they did not know the truth. They taught falsely ~~because they~~ CHOSE to TURN AWAY from the truth. They have rejected the counsel of

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God.

- G. Paul states ways we can identify such individuals without hearing their false teaching. v. 15, 16.
1. To those who seek God's will all His ways are pure, but in those who turn away from the truth, being tainted with sin and not believing, there is nothing pure. They turn all things to filth.
 2. This is possible because both their mind (intellect), and conscience (feeling/emotion) are seared with sin.
 3. "Only by humble acceptance of God's Word is there moral and intellectual purity." Don DeWalt, page 152.
 4. They make claims as to their knowledge of God but the fruits of their lives reveal clearly that their allegiance is with Satan. v. 16.
 - a. They deny God by being repulsive, masters of the unclean.
 - b. Disobedient - He has made himself god and no longer can hear the mighty voice of God.
 - c. Reprobate - "Here the reference is to the great test as to whether Christ is in a person." Vine, page 283. II Cor. 13:5.

SUMMARY:

In this epistle, as with the ones to Timothy, Paul first establishes his position as a teacher. He knows the problems in Crete and wants to stop as many of them as possible, as quickly as is wise. By stating he was commissioned of Christ and a slave of

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God all quickly know his position and can compare it with that of the false teachers.

In developing a strong church Paul indicates there is a need for a strong eldership. These are not "figurehead" men. They have astounding responsibilities.

The need for these strong men is to counteract the incorrect teaching within the church.

As Paul concludes the chapter he gives a graphic description of those in opposition to the truth.

Our challenge is to give our talents in service to God that He will be able to work through us to redeem and conserve mankind.

SECTION III. CHRISTIAN CHARACTER IN ACTION. 2:1-15.

I. A definite stand for righteousness. v. 1.

- A. "The care of the congregation in its eldership and faith, was the subject of chapter one. The care of the individual members of the church, is the subject of chapter two." Don DeWalt on Titus, p. 154.
 - B. In the beginning of chapter two Paul shows the contrast of Titus' teaching as compared with the false teachers as recorded in chapter one.
 - C. Paul states that Titus is to concern himself with that which will bring healthful teaching to those who listen.
 1. The responsibility is to help, not hinder, those with whom he comes in contact.
 2. The opposite of sound doctrine is, of course, an unbalanced mind and life.
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3. As a psychologist in Iowa said, "A man with-