

67. When He returns "in glory" whose glory is it? Discuss.
68. Explain in your own words how the cross becomes a motive for holy living.
69. To what intent has Christ redeemed us? Give both the negative and the positive answer to this question.
70. Show how we are sanctified by our acceptance of the death of Christ.
71. In what sense are we a "peculiar people"?
72. If we are not eager and urgent in living the Christian life, what is the difficulty according to vs. 14b?
73. What are the "things" of vs. 15a?
74. How is the word "speak" used here?
75. Explain how the word "reprove" is used in vs. 15.
76. Give the meaning of the phrase, "Let no one despise thee."

EXEGETICAL EXAMINATION OVER CHAPTER TWO OF THE EPISTLE TO TITUS

1. Give from memory your own outline of this chapter.
2. Present an explanation as to how to help older men, young women and young men.
3. Explain the responsibilities of the older women.
4. Give your own exegesis of vs. 8.
5. Show the pertinency of the instructions to slaves.
6. How can we "adorn the gospel"?
7. What is "the grace of God" as in vs. 11?
8. What is the powerful incentive for denying ungodliness and worldly lusts?
9. Show the relationship of holiness and the second coming.
10. Give your own exegesis of vs. 15.

III. CHURCH MEMBERS IN SOCIETY 3:1-11

1. AS CITIZENS 3:1, 2

Text 3:1, 2

- 1** Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work,
2 to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men.

Thought Questions 3:1, 2

114. Had the Cretans been instructed before on the matter of their relationship to civil authorities? When, and by whom?

115. Is there some distinction between rulers and authorities? Specify.
116. Why say "to be obedient" when they are already reminded to be "in subjection"?
117. What "good work" would be open to Christians on Crete? Please note that this "good work" is civil in nature.
118. In what sense are we "to speak evil of no man"? Paul outlined and itemized the evil works of many men.
119. How can we "contend for the faith" and yet not be contentious?
120. Discuss the strength of gentleness.
121. Surely "showing all meekness toward all men" is an overstatement. Show how such an injunction could be translated into life.

Paraphrase 3:1, 2

1 Put the Cretians in mind of what I have taught them; namely, to be subject to the governments and powers established in Crete; to obey magistrates though they be heathens; to be ready to perform every good work enjoined by the laws of their country;

2 To speak evil of no one on account of his nation or religion, to be no fighters, but of an equitable disposition, (Phil. 4:5, note), and to show the greatest meekness to all men, even to enemies.

Comment 3:1, 2

Vs. 1 Here are some of the "good works" for which the Christians on Crete are to be zealous. Evidently Paul had spoken to the Cretans about this before—it now remains for Titus to "put them in mind" of these things, for the truth to be carried out. If we are to believe historians of the time (and we have no reason to doubt them), Cretans were very dissatisfied with the Roman rule, and showed signs of revolt. So says Polybius and Plutarch. In the light of this situation, the Christians leave a testimony to present to the world.

Adopt a willingness to subject yourselves to your rulers. Even if such rulers live evil lives, yet God has ordained law and order. As long as the laws of the land do not contradict the laws of God, we should be perfectly willing to obey men (Cf. Acts 5:29). The word "authorities" as coupled with "rulers" simply enlarges on one thought, that is, rulers have authority. Romans 13:1-6 indicates such authority is from God.

The Christian is not only to be willing, but when called upon to act, he will obey. How easy it is to justify disobedience when

we feel the ones who command obedience are themselves disobedient—most especially is this true when the laws are apparently but a matter of opinion or interpretation. Such attitudes cannot be indulged in by the Christian, for his example is watched and followed. To those looking for an opportunity to criticize The Way, he has provided it. To those looking for occasion to rebel, he has unwillingly given excuse.

In what "good work" would the civil authorities engage, to which we could lend assistance? We can think of a number of community projects to which we could pledge our support if we would. Is the donation of blood a "good work"? Would the relief of war victims be a "good work"? Would appeal to our public officials for righteous legislation, or support of some who are attempting to persuade such legislation, be a "good work"? What are we doing about it?

Vs. 2. There are in vs. 1, 2 seven responsibilities for the believer. Three are in vs. 1 and four in vs. 2: (1) Be in subjection to rulers and authorities; (2) Be obedient; (3) Be ready unto every good work; (4) Speak evil of no man; (5) Do not be contentious; (6) Be gentle; (7) Show all meekness toward all men.

Vs. 2 seems to relate to those on the outside of the church, whereas verse one discusses those on the inside. To "speak evil of no man" in the midst of a wicked world, is no easy injunction. The word used is stronger than criticism; it means "to heap curses upon" or "to blaspheme." No good is accomplished by such words—our attitude of "good will toward all men," is hardly upheld by such outbursts.

Someone has humorously said, "Some church members are born in the objective case and the kickative mood." Such a one might be designated as "contentious." Such persons are also very poor witnesses for Christ, to say nothing of being poor neighbors and citizens.

The word "gentle" is a good one as relating to its root meaning—one filled with a positive good will—"ready to yield personal advantage, eager to help the needy, kind to the weak, considerate toward the fallen, always filled with the spirit of sweet reasonableness" (Hendriksen). We could easily say of the thought here, that a true Christian will be a true *gentleman*.

How did Paul imagine believers would be able to show "all meekness (or mildness) to *all* men"? Was this the attitude needed with these "liars, evil brutes, and lazy bellies"? (Cf. 1:12) We

have no right to ask such a question. We do not want to overcome evil with good. We somehow imagine we shall overcome evil with force or demanded respect. Until the world can see some of the *humility* and *meeekness* (which is but strength under control) of our Lord, we shall have but little progress in making the kingdoms of this world the kingdom of our Lord and of His Christ.

Please do not shrug off this word as an ideal. It is more—it is God's answer to a lost world.

Fact Questions 3:1, 2

77. How was Titus finishing a work started by Paul?
78. Timothy was told to pray for rulers. Titus was told to command obedience to them. Is this a fair comparison? If not, why not? If so, why so?
79. When, and only when, should the Christian rebel against authority?
80. Is there some distinction in the use of the terms, "rulers and authorities"?
81. Since many laws are only a matter of opinion, why should we bother to obey them? (Especially when we are in a hurry to keep an important appointment.)
82. In what "good work" could the believers help?
83. List the four responsibilities of vs. 2, and give a specific, personal example of how they are fulfilled in daily life.

2. THE MOTIVE FOR PROPER CONDUCT 3:3-7

Text 3:3-7

3 For we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another.

4 But when the kindness of God our Saviour, and his love toward man, appeared,

5 not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit,

6 which he poured out upon us richly, through Jesus Christ our Saviour;

7 that, being justified by his grace, we might be made heirs according to the hope of eternal life.

Thought Questions 3:3-7

122. Just who is included in the "we" of vs. 3?
123. If all such actions as those described in vs. 3 are in the past tense, why the need for the injunctions of vs. 1 and 2?
124. In what context is the word "foolish" used in vs. 3a?
125. Is there some order of progress in the sins described in vs. 3? Please examine them carefully.
126. In what sense is the word "deceived" used?
127. Why would anyone actually serve something that offers so little, if any, benefit as "divers lusts and pleasures"?
128. Is there any genuine "pleasure" in serving Satan? Discuss.
129. Show the distinction between: malice and envy—hateful and hating one another.
130. Point out the difference in the use of the words "kindness" and "love" as in vs. 4.
131. Is Paul discussing the conversion of the Cretans, in vs. 4, or is this a reference to the first advent of Christ?
132. We are not saved by works—or are we? Please explain.
133. Paul plainly states that the Cretans were saved from the power and penalty of the sins mentioned in vs. 3. If we as church members continue to practice some of these sins, can we say we are saved? Discuss.
134. We are saved "by the means of" the "washing of regeneration and renewing of the Holy Spirit." Please explain just what experience this describes.
135. What did God pour out upon us richly?
136. Explain the phrase, "justified by his grace."
137. Is eternal life the inheritance of the "heirs" of vs. 7b? Please note the marginal reading.

Paraphrase 3:3-7

3 This behavior, towards those who profess false religions, becometh us Jews: For even we ourselves were formerly foolish in our notions of religion, and in observing the traditions of the fathers; disobedient to God, erring from the truth, slavishly serving divers inordinate desires and pleasures, living in malice and envy, hated by the Gentiles, and hating one another.

4 But when the goodness and philanthropy of God our Saviour (Chap. 2:11), shone forth to all mankind, through the preaching of the gospel,

5 He saved us Jews from the miserable and wicked state in which we were living, not on account of any works of righteousness which we had done under the law to merit such a deliverance, but in prosecution of his own merciful purpose, which he accomplished through the bath of regeneration, and the renewing of the Holy Ghost,

6 Which he poured out on us richly, in his various gifts at our conversion, through Jesus Christ our Saviour, who procured these gifts for men;

7 That being delivered, by the mere favor of God, from the wickedness and misery of our former state, we might be made children and heirs, agreeably to the hope of eternal life given us by the promise of God.

Comment 3:3-7

Vs. 3. Paul is to say, that since the Cretans were Christians, it should not be difficult to follow out the seven points of instruction in vss. 1, 2. But what a grand way to approach the subject! Surely the incentive to act as Paul asks will be developed by his approach.

Notice the inclusion of himself and Titus in what he says: "For *we* also were once foolish." It will be observed that whereas there were seven areas of obedience (vss. 1, 2) there are here seven areas of disobedience (vs. 3): (1) Foolish; (2) Disobedient; (3) Deceived; (4) Serving divers lusts and pleasures; (5) Living in malice and envy; (6) Hateful; (7) Hating one another.

This is also a description of the former life of the Christians on Crete. We were once this way, but from these things we were delivered—the strong inference being "we cannot fall back into the pit from whence we were digged"! It will be greatly profitable to meditate a moment on each of these descriptive terms.

Foolish: Sin is foolishness. It is not that the unregenerate is not intelligent, but rather that he walks in the vanity of his own understanding which has been perverted by Satan. The philosophy of the unregenerated is not cohesive; he has left out the one who holds all things together.

Disobedient: This is an outgrowth of foolishness. The sinner is not only disobedient to God, but to his own better self; to will to do right is present, but the power to carry it out is not.

Deceived: We could say with Paul elsewhere "deceived and being deceived." Those who offer no resistance to Satan are help-

less victims of his wiles. Those who walk not according to the truth, inevitably walk in error. Sin is an illusion of worth—those who pursue it for reality are deceived.

Serving divers lusts and pleasures: The strong drives of human nature have become their masters. They are no better than animals who live only for the sensations of the body. When control is not exercised in the area of appetites, we become the unhappy and almost unwilling slaves. How fleeting the pleasure offered—how empty is all the satisfaction our heart desires.

Living in malice and envy: Perhaps envy is an outgrowth of malice. Malice is a desire for evil directed toward another person. In contrast to the one who would want good for his neighbor, the one living in malice would wish him every misfortune. It could be that envy was one of the reasons for such an attitude developing.

Hateful: Detestable or abominable would be a better word. From God's viewpoint, such a person has become loathsome. The strange part of the whole life of indulgent living is, that we can never quite understand why people do not like us—except to their own advantage. Ingrown selfishness produces an impossible associate.

Hating one another: The selfish man is never wrong, that is, in his own eyes. Such an attitude develops hatred for those who disagree with us. When two or two dozen such people associate together, the expression "hating one another" is an accurate description of their attitude.

Vs. 4 God made an appearance on the stage of our life. When He came, He was full of kindness and love. We did not deserve kindness—indeed, our repulsive conduct would call for punishment! There was nothing loveable about us. But God came to stretch out arms of love to us, even if He must stretch them on the cross of Golgotha. There is a whole vista of understanding in the little expression, "the kindness and love toward man." As Hendriksen states, "The expression—is *one* concept; hence, the verb in the original is singular." It is one thing to love—and God can do no other, for He is love—but to be kind, one must have a personal interest and concern. God not only loved us, but sought to personalize His love in speaking to our individual needs. How did the preacher know what you needed when first you heard the good news? It was the kindness of God adapting His love to your deepest need through the man of God.

Vs. 5 We can have patience with persons yet in sin, when we remember our deliverance or salvation. We cannot look down on them, inasmuch as we also remember it was out of God's mercy and grace we were saved, and not by or because of any merit of our own.

Our salvation was obtained by or through the means of "the washing of regeneration and renewing of the Holy Spirit." The alternate reading in the American Standard version reads: "*laver* of regeneration and *through* renewing of the Holy Spirit." The means by which our salvation or regeneration was affected is here described. What is the import and meaning of the expression, "the washing of regeneration and the renewing of the Holy Spirit"? We shall discuss these two phrases separately.

Washing or laver of regeneration: To be regenerated is to be born again. We were given birth once by our earthly parents; we are given a new or second birth by our heavenly Parent. We are almost constrained to ask with Nicodemus—"How can a man be born when he is old?" The answer is here—it is through the *laver* or *washing* and through the *renewing of the Holy Spirit*. Let us not overemphasize one to the exclusion of the other. We shall call in a few witnesses as to the meaning and application of the term "washing or laver."

Hendriksen: "It is clear from such passages as John 3:3,5 and especially Ephesians 5:26 (Cf. Heb. 10:22) that this 'washing of regeneration and renewing' stands in some relation to the rite of baptism." (Ibid., p. 392)

Lenski: "God saved us by means of baptism. Baptism is a bath of regeneration and renewing, in both of which the Holy Spirit is the actor. That is why God could use baptism as such a means; by baptism, is by no means a mere symbol or picture, but a true means of divine grace. It is not an *opus operatum* as when a crowbar turns over a stone, but as when spiritual grace operates spiritually by the Holy Spirit's entering the heart with his grace and kindling the new life" (Ibid.).

Hoven: "It is motivated by 'the kindness of God'; accomplished, not by man's moral goodness, but by two agencies—'washing of regeneration' (laver, bath of rebirth, or immersion into Christ) and 'renewing of the Holy Spirit,' that is, renewing of the human spirit by the Spirit of God. (Cf. Psalms 51:10) In

conversion, the Spirit presents to the human mind what to do to be saved from past sins, I Peter 1:23; James 1:18; the result is *a new person*. After conversion, the Spirit continually renews the mind of the Christian by His word, II Corinthians 4:16; Ephesians 4:22,24. The result is *a new life*. The final objective is eternal life." (Ibid., p. 99)

W. J. Conybeare: "Laver—the word does not mean "washing", (A.V.), but *laver*, that is, a vessel in which washing takes place." (*The Epistles of Paul*, p. 188.)

Fairbairn: "And the only question is, how the expression, when coupled here with regeneration, is to be explained. Some have taken it in an altogether figurative sense, as emblematically representing the spiritual change; some, again, of the Holy Spirit, or of the word—the one as the efficient, the other as the instrumental cause of regeneration. But these cannot be termed quite natural explanations; and neither here nor in Eph. 5:26 do they seem to have occurred to the ancient interpreters. They all apply the expression to the baptismal ordinance." (Ibid., p. 294)

Thus we have a good company of witnesses when we relate the washing or laver of regeneration to the waters of baptism. It is not to say there is something magical in the water of baptism. But we *do* intend to say that it is here we are buried *into the death of Christ*. (Cf. Rom. 6:1-3). It is here we appropriate the cleansing power of His blood. It is here we receive in our watery grave the gift of God which is the Holy Spirit (Acts 2:38). It might be significant to point out that Christ received the renewing of His spirit in Joseph's tomb. We do not know *why* God ordained that in baptism man finds the "bath of regeneration" but that He did, we cannot ignore. We are also aware that to many, baptism is no more than "going down a dry sinner and coming up a wet one", but this does not negate God's teaching on the bath of regeneration. When one comes to baptism in whole-hearted faith and repentance, it becomes just what God intended—a "new birth."

Renewing of the Holy Spirit: Is this a renewing of the Holy Spirit Himself, or a renewing accomplished by the Holy Spirit? From what we have already written, one could conclude we believe this has reference to the renewing of the spirit of man by the Holy Spirit. Just how is this accomplished? The Holy Spirit

presents His transforming — life-giving truth to the mind of man. When man is ready to accept such truth, our minds or spirits are renewed, and we are transformed into His likeness. (Cf. Rom. 12:1, 2).

Vs. 6 What is it that is “poured out upon us”? Is this in reference to the Holy Spirit? We believe that it is. The figure of pouring out in reference to the Holy Spirit, is a very familiar one. The reception of the Holy Spirit on the part of all Christians, is not expressed with any frequency. God has been no respecter of persons in this expression of His love; He has given the Holy Spirit to all who obey Him. (Cf. Acts 5:32). This is the sense in which the word “abundantly” or “richly” is used. Of course, Paul had received the outpouring of the Holy Spirit in the baptism of the Holy Spirit: many of the leaders of the churches had received special gifts of the Spirit from the hands of Paul undoubtedly including Titus. But this is a reference to the general reception of the Holy Spirit by all Christians, as an expression of God’s love and mercy.

Vs. 7 The final objective of the new life in Christ—“eternal life.” “The process of reasoning which we find in these verses (3-7) is familiar to the student of Paul’s epistles. Note the three stages: We *were* by nature children of wrath—we *have been made alive*—we *now look* forward by faith to the ages to come when we shall receive even greater glory (Eph. 2:1-10); We *were* idol-worshippers—we *now* serve the true and living God—we *await* the coming of the Son of God from heaven (I Thess. 1:9,10) and our everlasting fellowship with Him (I Thess. 4:13-18). We *were* ungodly and ruled by worldly passions—we *have renounced* all this and are now living lives of self-mastery, fairness and devotion—we *are waiting* for the realization of the blessed hope (Titus 2:11-13.” (Hendriksen, *Ibid.*, pp. 392, 393.) The concluding thought in the motive for holy loving, is the hope of reward. We are now heirs of the eternal life to come.

Fact Questions 3:3-7

84. Explain the purpose of Paul’s approach to the instructions for Christian living.
85. Define in your own words three of the seven words describing the former state in sin.
86. What distinction was made between “kindness” and “love”? Do you agree? Explain.

87. What is "the laver or bath of regeneration"? Please do not accept our conclusion unless you have good reason to do so. Discuss.
88. What is "the renewing of the Holy Spirit"?
89. What has God poured out upon us richly?
90. Show how this whole section, i.e., vss. 3-7, relates to the heading, "The motive for proper conduct."
3. TRUTH AND ERROR 3:8-11

Text 3:8-11

8 Faithful is the saying, and concerning these things I desire that thou affirm confidently, to the end that they who have believed God may be careful to maintain good works. These things are good and profitable unto men:

9 but shun foolish questions, and genealogies, and strifes, and fightings about the law; for they are unprofitable and vain.

10 A factious man after a first and second admonition refuse;

11 knowing that such a one is perverted, and sinneth, being self-condemned.

Thought Questions 3:8-11

138. What is the "faithful saying"?
139. Concerning what things is Titus to "affirm confidently"?
140. Were the saints on Crete so weak that they needed constant help? Explain.
141. What things are good and profitable to all men? Who is included in "all men"?
142. Try to approximate the circumstances prevailing with Titus, as he followed out the command to "shun foolish questionings", etc., i.e. just how would he accomplish it?
143. Are "foolish questionings and genealogies" the same as "strifes and fightings about the law"? Discuss possible distinctions.
144. In what sense "unprofitable" and in what sense "vain"?
145. Who is to determine when a man is factious? It could be done with the churches on Crete—it can be done now—how?
146. Just what is involved in "the first and second admonition"?
147. Is this a discussion of "disfellowship"?
148. How could Titus be so confident that certain men were "perverted", "self-condemned"?
149. Define the word "perverted", i.e. in its context.

Paraphrase 3:8-11

8 This doctrine, that men are justified and made heirs merely by God's grace, is true; yet, concerning these heirs, I command thee strongly to affirm, that they who have believed in God should take care to promote good works. These are the things honourable and profitable to men: They are good for others, as making them happy; and most profitable to one's self, as productive of happiness both here and hereafter.

9 But the frivolous questions proposed by the Judaizers, and the genealogies by which they pretend to prove individuals rightly descended from Abraham, and their strifes and fighting about the law, resist; for they are unprofitable, and destitute of foundation.

10 An heretical teacher, who, after a first and second admonition, continues in his evil courses, cast out of the church, and have no further communication with him, because he is irremediable;

11 Knowing that such a teacher is utterly depraved, and in teaching false doctrine from worldly motives, sinneth, being self-condemned.

Comment 3:8-11

Vs. 8 As near as we can conclude the "faithful saying" is contained in verses four through seven. It is with the content of this word, Paul is concerned. He urges Titus to speak with all confidence and assurance. Unlike the law teachers who knew not of the things they so confidently affirmed, Titus can speak with the confidence of inspired and experimental knowledge. There is a grand purpose in such continual instruction; "that they who have believed may be careful to maintain good works." Unless men are often reminded of their duties and privileges, they soon forget. Titus had been heralding forth the good news. Paul urges him to keep it up and to look for the fruit in the lives of the saints in the form of "good works."

To what does the little phrase: "These things are good and profitable to all men" refer? What are "the things" and who are "the men"? We cannot relate this to only the faithful saying of the verses immediately preceding. We believe it has a wider application—indeed to all that is written in the letter. All the advice and doctrine here written is good and profitable, not alone to the Christians, but to "all men"—believers or unbelievers. If the

world wants a good and profitable philosophy of life, they cannot do better than to follow Paul.

Vs. 9 Now to the negative side of the work of Titus! As Titus was to continue to teach the whole council of God, he was also urged to continue to ignore silly questions and discussions about genealogies. When strife and word-battles arise, turn your back upon them. Do not enter into a discussion as to who is right or wrong. Neither is right—they are both wrong. Here is the place for contempt. Lenski describes such persons as, “. . . full of a lot of silly stuff that was unworthy of serious attention and created nothing but fussing and fighting with true Christians, and deceived those Christians who were not yet well grounded.” (Ibid., p. 941). Such advice is very much like that given by Paul to Timothy (Cf. I Tim. 1:4-7).

Vs. 10. How shall we relate vs. 10 with vs. 9? Or should we see a connection between the two verses? We believe the heretical man of vs. 10 is one who has been beguiled from the faith by the teachers of vs. 9. If such treatment as described in vs. 10 is accorded the disciples of false doctrine, what shall be the action taken against the teacher? It will be the same. A factious man is *any* man who holds *any* opinion different from the Scriptures. It makes little difference if the opinion be considered important or unimportant. If he teaches it as from God and it is not in accord with the Word of God, he is a heretic! He should be treated in the manner here described. Please notice that a factious man and a heretic are the same man—a *heretic is one who holds his own opinion in the realm of faith.*

Vs. 11. This verse indicates the seriousness of the sin committed, from the viewpoint of the one committing the sin. Such a one is “perverted” or “turned out from” the true doctrine of Christ. When the elders from the church attempt to lead him back into the path of truth, he rejects both attempts. Yet all the while his conscience condemns him. This is no pagan unbeliever; this is a prominent member of the Church. Even while loudly and energetically promoting his own opinion, he is yet aware that he is wrong and is, therefore, sinning. But because of the popularity, the money or the prestige, he will not listen; he will not change—it costs him too much by human values. No one need condemn him; he is self-condemned. What a havoc such a one can cause both to himself and to those who heed him. Let all the members of the churches give such a one the cold shoulder of indifference.

Fact Questions 3:8-11

91. What is it Titus is to "affirm confidently"? Show how his effort would be like, yet different from, the law-teachers of I Tim. 1-4-7.
92. Who are the persons involved in the little phrase, "all men" of vs. 8b? What is profitable to them?
93. What is to be done when strife and word-battles arise? Is there a present day application of this situation? If so, discuss.
94. Show how Matt. 18:15-17 relates to vs. 10.
95. How does one become a heretic? Is there an admonition here to public disfellowship? Discuss.
96. What is the meaning and use of the term "perverted" as used in vs. 11?
97. Explain how such a one as the heretic is "self-condemned." Do you believe this applies to all factious men and women? Discuss.
98. What are some of the comparisons and contrasts of Cretan churches and those today?

CONCLUSION 3:12-15**Text 3:12-15**

12 When I shall send Artemas unto thee, or Tychicus, give diligence to come unto me to Nicopolis: for there I have determined to winter.

13 Set forward Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let our people also learn to maintain good works for necessary uses, that they be not unfruitful.

15 All that are with me salute thee. Salute them that love us in faith. Grace be with you all.

Thought Questions 3:12-15

150. Why was Paul sending Artemas or Tychicus to Titus?
151. Where is Nicopolis? (Do not shrug this question off with a "I do not know"—you have a map; *look it up!*)
152. Why spend the winter in Nicopolis? That is, why not move on to other fields?
153. What is the meaning of the expression, "set forward," in vs. 13?
154. How is the word, "diligently," used in vs. 13?
155. Is Paul asking Titus or the churches to pay the traveling expenses of Zenas and Apollos? Where are these men going?
156. What are the "good works" and the "necessary uses" of vs. 14?