

PART ONE: Designation of the Persons and Subjects (1:1-4)

1:1 - As leaders and those being led, it is important that we understand the servant/master relationship. God is not here to serve us, i.e. to do what we want done. We are here to serve God, i.e. to do what God wants done. It is vital that we know our spiritual gift. This helps us to know the specific ministries or acts of service that God has planned for us. Our role is to bring unbelievers to faith in Christ and to help believers grow in faith and live the Christian life by faith (Col. 2:6; Gal. 2:20; 2 Cor. 5:7). The fact that believers have been chosen by God even before the creation of the world (Eph. 1:4) does not mean that God has rigged the election. God knew those who would trust Him (1 Peter 1:1-2). Believers are chosen by God, but their choice to trust Christ is a free choice on their part. Finally, our role is to bring those who have trusted Christ to the knowledge of the truth which is in harmony with godly living, i.e. a life that is devoted to pleasing God. This knowledge of the truth is for those believers who abide in God's word (John 8:31-32), which is to hear and obey it (James 1:25). This frees them from sin's power according to John 8:31-34 and is the gate to the abundant life spoken of by Jesus in John 10:10. (Note: We were already freed from sin's penalty when we trusted Christ for salvation (John 3:18; 5:24).

1:2 - Spiritual leaders and those whom they lead serve and use their spiritual gift to promote faith in Christ for salvation and for holy practical living as we noted in Titus 1:1. Here we see that it is important to promote a steadfast hope or confidence concerning the future of experiencing eternal life. We receive eternal life in our spirit the moment that we trust Christ as Savior which gives us this sure confidence of the final phase of eternal life which is called the hope of eternal life. This is when we receive our resurrection bodies like Christ had when he was raised from the dead (1 Cor. 15:51-54; Phil. 3:20-21) which is referred to as the redemption of the body in Rom. 8:23. When eternal life speaks of the present or past, it is speaking about when we trusted Christ for salvation (John 3:36; 5:24). When eternal life speaks of the future, it is talking about Christ coming for us as in 1 Thes. 4:16-17, and we have new bodies with eternal life. This hope, i.e. future confidence, is based on the fact that God does not lie and that he cannot lie according to Heb. 6:18. In eternity past, God made the plan and promise for our faith, godly living and our future confidence. There is a future ahead for each of us who have trusted Christ. It is built on God's faithfulness to His word. Instead of just living for today, let us live in light of that future.

1:3 – There is a need to clearly understand that God has a time for everything. For several thousand years, people waited for the promised king/savior. The message of the New Testament includes the gospel, instructions for godly living and a more complete view of God's character and plan. There was a time that this was not revealed back during the time prior to the coming of Christ. Then there was the coming of Christ, His earthly ministry and teaching, Christ's death for our sins, His bodily resurrection and His bodily ascension. Then, there was the coming of the Holy Spirit. The Holy Spirit helped those who had walked with Christ to recall the things revealed during His earthly ministry (John 14:26) and then the things revealed by the Holy Spirit when He came to start his ministry at and after Pentecost (John 16:12-15). Our job in making disciples is tell everyone the message (Mark 16:15) and those who place their faith in

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Christ are to be baptized and taught everything that Jesus commanded (Mt. 28:19-20). It is clear that most people will not believe (Mt. 7:13-14) but a few will. These are the people that God is calling out for His name in the present age (Acts 15:13-14) and this will continue in the coming kingdom age. We are to do this because God is the one who saved us by Christ's finished work. This same God has commanded us to speak His word and has entrusted this work of making disciples to us.

1:4 - Leaders and those being led are to consider those that they have brought to Christ as their spiritual children (1 Cor. 4:14-15). Once this occurs, we are responsible to see that they are taught in keeping with the principles of making full disciples by seeing that they obey Christ in being baptized and teaching them to obey all of Christ's commandments, i.e. the commandments of the New Testament. It is vital that we make it a matter of importance to communicate with those we have brought to Christ and discipled. In calling Titus his true son, he was recognizing that he was a genuine believer and not a counterfeit. The common faith in the Lord Jesus Christ dying a substitutionary and bloodshed death for us and being bodily raised from the dead is one of the unities among all true believers (Eph. 4:3-6 – "one faith"). Notice that grace and peace come from God the Father and the Lord Jesus Christ showing that they are co-equal (cp. John 5:17-18). Our prayer for other believers is that they experience God's grace to enable their Christian life (Heb. 4:16; 1 Cor. 15:10; 2 Cor. 12:9-10; Jas. 4:6) and that they experience God's peace in their hearts (Col. 3:15; John 14:27) as well as His peace in their relationships with other believers (Rom. 14:17-19) and with all people (Heb. 12:14). These are two specific items that we can pray for other believers in our prayer lives.

PART TWO: Directors of the Church (1:5-9)

1:5 – It is critical that leaders and those who are being led understand this process. Titus was functioning as a missionary and as a man qualified to be an elder. His job under the direction of the Apostle Paul was to appoint elders in every city. It is expected that whoever is functioning as an elder will have a voice in appointing elders. Acts 14:23 speaks of Paul and Barnabas appointing elders in the churches. The Greek word for "appointed" is different from the Greek word in Titus 1:5. In Acts 14:23 the meaning was to appoint by the raising of the hands, i.e. voting, and was used that way in the assembly at Athens. This would suggest congregational approval would also be required. Scripture makes it clear that the normal pattern is to have multiple elders in every church as stated in Acts 20:17 and James 5:14 although if there is a lack of qualified men, one overseer or elder would be the best option as suggested by the singular "overseer"/ "bishop" in 1 Tim. 3:1. This is why people who do not meet with other believers and just have their own personal family home church do not meet the New Testament pattern. The New Testament clearly calls for churches to have officers consisting of elders and deacons as in 1 Tim. 3:1-13; Acts 6:1-7; 14:23; and Titus 1:5-9. The phrase in Tit. 1:5 "set in order" makes it clear that there is a certain order or arrangement of the local church that God expects believers to follow. God expects us to do all things decently and in order (1 Cor. 14:40; Col. 2:5). Like marriage the local church exists as an institution of God and no marriage and no local church are perfect and without error. Interestingly enough neither are we, yet God loves us

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and expects us to show that same love to other likewise imperfect and error-prone believers (1 John 4:10-12).

1:6-9 -

| (3) Scripture Reference: Titus 1:6 | | |
|--|------------------------|----------------------------|
| Bible Version | KJV: blameless | NAS: above reproach |
| | NKJV: blameless | NIV: blameless |
| Meaning: absence of an unprovable accusation or charge against him | | |
| Question: Is there even an unprovable accusation or charge against him? | | |

The Greek word for “above reproach” or “blameless” is different in Titus 1:6 than the word in 1 Tim. 3:2. Here it clearly refers to the fact that no one is to be installed into this office if there is even an unprovable charge against him. It is clear that these criteria in Titus 1 and 1 Tim. 3 are for pre-screening and not for removal once the elder is in office. This standard in Tit. 1:6 can be very controversial, but it can save a church much trouble if they will uphold it when considering elder candidates. However, it is equally clear that once one is installed in this office that no charge of sin can be accepted unless there are two or three witnesses (1 Tim. 5:19). We need to understand that other lines of evidence besides eyewitnesses can be used such as DNA by a police agency (1 John 5:8). Also if more than one individual has seen the elder do the same type of action, that would count as two witnesses. For example a deacon sees the elder slipping money out of the collection plate on one Sunday and then the church secretary sees him take money from the church inappropriately on another occasion. This would count as two witnesses. In studying Titus 1:5-9, there will not be duplicate discussions on qualifications of an elder/overseer/pastor since some of these qualities were covered in the discussions on 1 Tim. 3:1-7. We will continue looking at the unduplicated qualities in Titus 1 in the next paragraphs.

| (21) Scripture Reference: Titus 1:7 | | | |
|---|------------------------------|-----------------------------|--|
| | KJV: not self-willed | NAS: not self-willed | |
| | NKJV: not self-willed | NIV: not overbearing | |
| Meaning: The meaning of overbearing or arrogant is the main meaning of the word. | | | |
| Question: Is he overbearing? | | | |

When looking at a man for the office of elder, it is important to recognize that being self-willed is a real problem. The sense of the word is being overbearing or arrogant. The leader who is overbearing will not be able to effectively lead as a servant leader. The need is not for someone to lord it over those whom he is attempting to lead but someone who will be an example of modeling Christian behavior and doctrine (1 Pet. 5:3). This overbearing type of

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leadership style says, “My way or the highway” to those who differ in any way. This creates a climate of fear and intimidation rather than respect and cooperation. This overbearing type of individual has difficulty in distinguishing between issues of personal conviction and preference in contrast to issues of correct doctrine and correct practice. This person is focused on control rather than service. Jesus pointed out that the best leader is based on how many people you serve rather than how many people you control (Mk. 10:42-45).

| (22) Scripture Reference: Titus 1:7 | | |
|--|--------------------------|-------------------------|
| Bible Version | KJV: not soon angry | NAS: not quick-tempered |
| | NKJV: not quick-tempered | NIV: not quick-tempered |
| Meaning: One whose anger is quick to flare up (cp. James 1:19-20). | | |
| Question: Is he quick-tempered? | | |

This stands as an important qualification when considering a candidate for elder/overseer/pastor. By asking his wife, kids or coworkers and others in the church, one can get a pretty accurate picture of whether this one is ready for leadership. There is great spiritual power in this type of self-control over anger (Prov. 16:32). It involves self control over the inner man. Prov. 14:17, 29 explain that being quick to anger increases foolishness and his dealings will show foolishness. By being slow to anger, his spiritual understanding will demonstrate greatness. A failure to control anger is related to walking by the flesh, i.e. sinful nature rather than by the Holy Spirit Gal. 5:16. 19-21. If anyone is ever to be qualified to lead he must gain control over his anger.

| (23) Scripture Reference: Titus 1:8 | | |
|--|-------------------------------|--------------------------|
| Bible Version | KJV: a lover of good men | NAS: loving what is good |
| | NKJV: a lover of what is good | NIV: loving what is good |
| Meaning: This person values whom and what is good rather than devaluing or mocking whom or what is good (2 Timothy 3:3). | | |
| Question: Does he love and value whom and what is good? | | |

Leaders and those who are being led must value what is good. One of the factors that makes this quality important is that the last days will be characterized by people being haters of good according to 2 Tim. 3:3. Tit. 3:3 reminds us that before we trusted Christ for salvation that we were hateful and hating one another. So not loving what and who is good is part of the old life while loving what and who is good is part of the new life. This means both what is good and who is good. We are saved in order to do good works (Eph. 2:10). We are to do good as the opportunity presents itself to all people with an emphasis on those who have trusted Christ for salvation (Gal. 6:10). Doing what is good in relation to submitting to government silences the ignorance of foolish or rebellious people (1 Pet. 2:15 where the word for “good” is translated by some versions as “right.”). 1 Pet. 3:11 would encourage us to turn away from evil and replace it

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with doing what is good. When leaders love what and whom is good, then imitation of that good can be promoted (3 John 1:11). Finally, 1 Thes. 5:15 commands us to seek after that which is good. Being good gets a bad rap from the world crowd, but it best imitates and represents a God who is good and does what is good.

| (24) Scripture Reference: Titus 1:8 | | |
|--|---------------|-----------------|
| Bible Version | KJV: just | NAS: just |
| | NKJV: just | NIV: upright |
| Meaning: This word means just in the sense of doing what is right or showing practical righteousness | | |
| Question: Do his actions show a commitment and passion to do what is right? | | |

The next qualification for leaders is that of being just or righteous in a practical way. This is an important quality for those who are being led as well. Everyone who has trusted Christ has had Christ's righteousness put to his credit when he or she trusted Christ for salvation (Rom. 3:21-22; 4:3-5, 22-24). As far as our standing or position for God, we possess perfect righteousness. God's desire is that we produce righteousness in our practice both in thought and deed. To live righteously simply means to think and behave based on God's standards as found in His word. God's blessing comes when believers hunger and thirst for this righteousness (Mt. 5:6). When one hungers and thirsts for something to eat and something to drink, he or she is serious and not casual about the matter. We are to pursue righteousness as one the replacement behaviors for our materialistic desires (1 Tim. 6:9-11). The pursuit of righteousness with believers who are serious about living for Christ is one the replacement behaviors for dealing with the sinful desires that continue to battle within in us since the time that we were young (2 Tim. 2:22). We are to pray for one another that this fruit would develop in each of our lives (Phil. 1:11). Finally, we are the reflections of God's light in this dark world (Mt. 5:14-16; Eph. 5:8-9). We are to live out the truth that we are children of light in our daily practice. In this way one of the outcomes will be a life that demonstrates practical righteousness and glorifies God.

| (25) Scripture Reference: Titus 1:8 | | |
|--|---------------|----------------|
| Bible Version | KJV: holy | NAS: devout |
| | NKJV: holy | NIV: holy |
| Meaning: Not the usual word translated "holy" or "devout" but means one who is committed to both grace and truth (cp. John 1:14, 17) | | |
| Question: Is he committed to both grace and truth? | | |

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The quality of being holy mentioned is not the usual Greek word meaning “being set apart for God’s purpose.” The idea is an individual equally committed to grace and truth. Paul was such an individual. In 1 Cor. 5:1-13 he wrote that the church at Corinth should remove the sinning brother from their fellowship. Later on in 2 Cor. 2:5-11, he urged them to restore a sinning brother in forgiving him. This may likely be the same one as mentioned in 1 Cor. 5. The person who is committed to both grace and truth is looking for a way to restore a believer trapped in sin (Gal. 6:1) through appropriate repentance (Luke 17:3-4) whereas one who is not committed to both concepts of grace and truth either overlooks the matter (1 Cor. 5:1-2) or is looking for a way to condemn the person without any opportunity of restoration (John 8:3-11). People in leadership and those that they lead are to be committed to this quality. Notice that there is a need for balance which is true in all areas of the Christian life. It is always important to bring all the perspectives contained within scripture to any decision involving people or doctrine.

| Scripture Reference: Titus 1:8 | | |
|--|-----------------------|----------------------|
| Bible Version | KJV: temperate | NAS: self-controlled |
| | NKJV: self-controlled | NIV: disciplined |
| Meaning: Greek word for self-control of the body and its desires | | |
| Question: Is he in control of his body in his sexuality and his appetites? | | |

This is the last quality for our consideration. A spiritual leader must be in control of his body in his sexuality and his appetites. This is important as well for those who are being led. When a believer is motivated by the prospect of reward in the life to come, he will try to work the Christian life in a way to win and exercise self-control (1 Cor. 9:24-27). This word is used in Gal. 5:22-23 as one of the aspects of the fruit of the Spirit. As we walk by the Spirit, we produce this fruit (Gal. 5:16). It cannot be done entirely by self effort. It is used in 1 Cor. 7:9 with regard to relationships by unmarried people with the opposite sex. Too many couples are more concerned with fitting with societal norms on an elaborate wedding that they compromise by having premarital sex rather than going ahead with an inexpensive wedding. In so doing, they jeopardize the prospect of their marriage succeeding. Statistics bear out the fact that marriages are more likely to succeed if the couple refrain from premarital sex. 1 Cor. 7:9 reminds us that it is better to marry than to keep burning with sexual desire. Another important area of self-control is the appetite for food. Titus 1:12 cautions the believer against overeating. This is one of several qualities that is essential for believers mentioned in 2 Pet. 1:5-7 so that they may partner in or share God’s nature (2 Pet. 1:4), be fruitful (2 Pet. 1:8) and avoid carnal blindness (2 Pet. 1:9). Leaders or other believers for that matter who have problems with self-control in these areas destroy their testimony and the effectiveness of their ministry.

PART 3: Dealing with Difficult People (1:10-16)

Titus 1:10 - The need to appoint qualified leaders who can refute error and encourage sound doctrine is stated in this verse. God’s assessment for then and for now is that there are many

self-appointed leaders, Bible teachers and evangelists who are in rebellion against the clear teachings of God's word embedded in local churches. These rebellious people want no accountability for their false belief and behavior systems. The content of the messages is in some cases empty. This simply means that their messages are lacking the content of God's word. As a result, unbelievers who enter the meeting are not clearly pointed to salvation and believers are not given the information that they need in order to develop understanding and obedient application of that information. Their messages tend to entertain rather than edify. When such people teach, God's word becomes more confusing and less communicating and more of a mystery than a message. Empty teaching gives believers nothing to defend themselves against false doctrine and nothing to have to offer to other believers for godly counsel. Other rebellious elements within the church are deceivers promoting all types of errors. Many include professing believers who disguise their errors as truth. Cults such as the Jehovah's Witnesses and Mormons promote part of these errors. There are those who promote a false gospel of faith plus baptism such as the Church of Christ and the Catholic Church. Still others promote lesser but significant errors such as sinless perfection in this life and the doctrine of conditional security of salvation. Finally, notice that Paul named the particular faction that was promoting error within the church. The circumcision had those who stated that one must trust Christ plus be circumcised to be saved. The other faction in the circumcision party stated that salvation was gained by faith alone but had to be maintained by works such as being circumcised. When pointing out error, it is not wrong to name groups or factions who claim to be Christians but obviously are not, or groups who are Christians but are promoting error. This way those who are being taught can understand to beware of the error and the groups who hold that error. Believers who are not part of a good sound Bible-believing church are prime targets for those who promote error in belief or error in behavior. If a church is going to be sound, good solid leadership is essential.

Titus 1:11 - The discussion of the need for qualified spiritual leaders is continued. We noted that many of these self-appointed teachers were not only in rebellion but lacking spiritual content and masking error as truth. The purpose of qualified leaders is to silence these people promoting teaching that is lacking in content and/or deceiving believers. One of the concerns is that those whose teaching lacks content and/or is deceptive is that it causes problems in the homes of believers. One of the results of sound doctrine should be solid homes. Sometimes in Christian homes, one spouse or another starts listening to false teaching. Then of them starts sending monetary support for it. They can cause problems in what the children are taught as well. These false teachers came in person in the time of Titus. However, today such people come through the internet and TV as well as in person. When our church was between pastors, a man who claimed to be an Apostle came to our church. He did not get to preach or teach because his claim did not measure up to God's word. Later on, he started a church that soon grew to several hundred people. A large sum of money was raised for a permanent building, and he suddenly left town absconding with the money. The way to silence these false teachers is not only by strong leadership but by sound teaching that shows the error of the false teaching and encourages and promotes sound teaching as pointed out in Titus 1:9.

Titus 1:12-13 - Some of the problems that were in the church at Crete are also in the church today. There are several important points of which leaders and those being led are to be aware. There was a problem with telling the truth. These people had a culture that approved and promoted lying which is a norm that is contrary to God's word. Believers are reminded to speak the truth in love (Eph. 4:15) and put away lying and speak the truth to other people (Eph. 4:25). The term "evil beasts" suggests that they lacked self-control of their impulses. Believers are commanded by God to use the sound mind given us by the Holy Spirit, which is the opposite of impulsive living and thinking (2 Tim. 1:7). The term "evil beasts" also shows that violence (2 Timothy 3:3 – "brutal" and 1 Timothy 3:3 - "pugnacious") rather than gentleness (Gal. 5:22-23) was the cultural practice of these people. Finally, the believers in Crete were uncontrolled on their eating. Believers are commanded to do whatever they do including eating and drinking to the glory of God (1 Cor. 10:31) and to exercise self control of their bodies (1 Cor. 9:24-27). The source of this information concerning the Cretan culture came from a secular poet. What he said on this particular point was true so it was included in God's word. It is definitely okay for Bible teachers and pastors to quote secular writers concerning some well-expressed truth. This does not mean that the source Paul quoted was divinely inspired in all it said. It means that what was said on this particular issue was so true and accurate that it could be included in God's word. When believers have sin issues concerning lying, lack of self control and brutality, and overeating, spiritual leaders are strongly to confront those doing these sins so that they may be sound in their practice of the faith (= the New Testament).

Titus 1:14 - One of the reasons that spiritual leaders are to use the word of God to encourage and to refute those that oppose them is to help those who differ with them to be sound in the truths of the New Testament (the faith). According to 2 Timothy 4:2-4, God's word is to be preached in a patient and instructive manner to convince, confront and encourage those who hear so that they do not start gravitating toward teachers who tell them what they want to hear and turn aside to myths which are manmade explanations of spiritual matters. This is why Titus was commanded to put leaders in place to see that people did not pay attention to these false explanations of spiritual truths promoted by the Judaizers. Today, there are elements within the professing church and on the fringe of it who promote such manmade teaching. These kinds of teachers include but are not limited to those who would pray to the saints of the church to intercede for them or would seek out contact with angels for spiritual guidance. These concepts are built on the myths of men and not the message of God. The other item that must be warned about are those who would add man-made commandments to the word of God as norms that all believers should follow. Many Bible-believing churches have created man-made commandments or rules to try to promote godly living. Some churches have their filthy 5 or their nasty 9 rules. According to Col. 2:20-23 these rules have an appearance (but not a reality) of wisdom and do not have any value in reducing or stopping the indulgence of the sinful nature. Those who add to God words through man-made teachings or myths and those add to God's word through extra-biblical rules turn away from the truth. Jesus defined truth in a message (the word of God – John 17:17) and in His own person (John 14:6) who was an incarnation of God's very word in His teaching and His conduct. When we subtract from God's word, we are, therefore, taking away from the truth and when we add to God's word

(Deut. 4:2), we are diluting and/or distorting the truth. Jesus said that God's word was truth – nothing more and nothing less (John 17:17)!

Titus 1:15-16 - Finally, it is important to recognize the problem that there are many counterfeit Christians. These people say that they are Christians but they in reality have never trusted Christ. In Mt. 7:21-23 Jesus makes it very clear that the majority of those who call Jesus Lord are not in fact genuine believers. Those who have their hearts purified by Christ (Acts 15:9) have a different disposition than that of the unsaved person. Their use of the things of this world is also pure like their heart. However, to those who both are defiled (unsuitable for God's use) and unbelieving, their use of the things of this world is not pure. These counterfeit believers have a mind and conscience that are defiled (unsuitable for God's use). 1 Cor. 2:16 makes it clear that the believer possesses the mind of Christ in the indwelling person of the Holy Spirit. Our responsibility is to let that mind be in us in our practice according to Phil. 2:5). Heb. 9:14; 10:22 makes it clear that the believer has a cleansed conscience. These counterfeit believers profess to know God (John 17:3) but by their deeds, they deny or say "no" to Him. As a result, they are detestable to God and have a disobedient disposition toward God. These counterfeits are worthless for any good deed. In contrast the believer is a new creation in Christ Jesus (2 Cor. 5:17) where he was created for good works which God had beforehand prepared (Eph. 2:10). We will not and cannot spot all counterfeit believers but some are obvious by their deeds as mentioned here and in 1 Timothy 5:24a while some are not obvious according to 1 Timothy 5:24b. Our job as leaders and those being led is to be alert and discerning toward those who are obvious and leave those who are questionable or undetectable to God.

PART FOUR: Duties of Different Groups (2:1-10)

Titus 2:1 - As leaders and by extension as those who are being led, we are challenged to speak in a way that fits together with the sound doctrine of God's word. In Joshua 1:8, Joshua was commanded to not let God's word depart out of his mouth. The mouth speaks out of that which fills the heart according to Jesus in Mt. 12:34-35. For this reason we must hide God's word as a valuable treasure in our heart (Psalm 119:11) so that our mouths will speak it. Sound doctrine is that which promotes spiritual health in the life of the hearers. It edifies, i.e. it promotes the likeness of Christ. To edify, sound doctrine must be accurately communicated. Our lives must likewise be consistent with it. The New American Standard Bible translates Ezra 7:10, "*For Ezra had set his heart to study the law of the LORD and to practice it, and to teach His statutes and ordinances in Israel.*" It is important that we study God's word, practice it by obeying it and the teaching or communicating it. Sound doctrine accurately communicated and received with a teachable and submissive heart will change the thinking and behavior of the hearers. How can we tell the difference between sound doctrine and snow-job doctrine? Isa. 8:20 tells us that those who purport to be communicating God's word must speak in agreement with what God has given us in scripture; or otherwise, there is no light in them. Even the people of Berea were said to be more honorable because they carefully checked out Paul's teaching by searching the scriptures daily (Acts 17:11). We must rightly divide God's word or we will wrongly divide God's people (2 Tim. 2:15 cp. Rom. 16:17-18).

Titus 2:2 - One of the goals in teaching what fits with sound doctrine deals with the older men in the church. The first of these is the quality of being temperate. Here the Greek word used speaks of being guarded in our thinking. For this reason the command in Prov. 4:23 best describes what this word means. It is translated by many in 1 Pet. 5:8 as “sober” or “self-controlled” in relation to resisting the attacks and power of Satan. Ananias and his wife in Acts 5:1-10 are good examples of how they failed to do this; and Satan filled their hearts, i.e. took control of their thinking, so that they lied to the church and to the Holy Spirit Himself. The Greek word for “dignified” simply means worthy of respect. Is this older man someone from whom you would ask advice or counsel based on his example and his teaching? The Greek word for “sensible” is translated “sound mind” in the NKJV and KJV and “right mind” in almost all translations in Mark 5:15. This speaks of one who has brought every thought captive to obedience to Christ (2 Cor. 10:5) and one who is not impulsive. The word for “temperate” emphasizes guarding the mind from outside influences of the world and Satan while this word for “sensible” emphasizes self-control of our thinking. The next goal is that the older men are to be sound in faith. They are not living by feelings or emotions (Jer. 17:9) but by faith in the sure and unchanging word of God and trusting Christ for the power to avoid sin and live righteously. They show love not just in what they say but by what they do and consistent with truth (1 John 3:18). Love encompasses love for God and fellowman (Mt. 22:37-40) including enemies (Mt. 5:44) and sacrificial Christ-like love for fellow believers (John 13:34-35). These are always shown by obedience to the commandments of God’s word (1 John 5:2-3; John 14:15, 21; 2 John 1:5-6). Finally, the older men need the quality of perseverance. This is the ability to keep going forward in obedience to God’s word and when failure via sin occurs to confess the sin (Prov. 28:13) and keep moving forward (Heb. 12:1-2). The one who perseveres strives in dependence on Christ to stay in fellowship with God and restore that fellowship via confession quickly when sin occurs.

Titus 2:3 - Leaders are to teach what fits with sound doctrine so that the older women will be conducting themselves in a way that is consistent with what is most important to God. This is the idea of the Greek word translated, “reverent”. This requirement is summarized by the words “right priorities.” It is important that they guard their tongue and not speak false or destructive things (Eph. 4:15, 25, 29). This requirement is summarized by the idea of “edifying speech” (= speech that promotes the likeness of Christ in others and self and that promotes attraction to Christ among the unsaved) When it comes to alcohol or, by implication drugs, they are to avoid the abuse or misuse of these. The principle of avoiding behaviors that promote enslavement backs this requirement (1 Cor. 6:12). This requirement is summarized by the word, “self-control”. Finally, as they teach whether in a Bible class or discipling another lady or children, they are to teach what is good in the sense of honorable (teaching that is going to promote attraction to Christ-likeness or attract the unsaved to Christ). This is the framework that establishes the model or example that they are to set for the younger ladies. Their role in relation to the younger ladies and the impact sound doctrine is to have in the life of the younger ladies will be discussed in our next meditation.

Titus 2:4-5 - We discussed the qualities that older women need to have in their own lives in Titus 2:3. The purpose is so that they may encourage sound thinking (literal meaning of the Greek word translated “encourage”) on the part of the younger women to conduct themselves as follows. Younger women are to love their husbands. This refutes the idea that some Bible teachers promote that there is no command for wives to love their husbands to be found in scripture. They are also to love their children. This means that they will discipline them (Prov. 13:24). The next quality is to be sensible (=literally sound minded as in 2 Tim. 1:7 NKJV). This means that they will be controlled in their thinking (2 Cor. 10:5) and not be impulsive. They will handle the situations of life rationally rather than emotionally. They are to be sexually pure. This means that do not involve themselves in adultery and that they look to their husbands alone to give and receive sexual pleasure (1 Cor. 7:3-5). The next quality that women are to have is that of being a worker at home. This strongly encourages women not to work outside the home. Too many times, women are working outside the home during the formative years of their children’s lives which leaves the children not supervised or under-supervised simply so that the family can have more materially. This does not forbid women from being employed in working outside the home (Acts 16:14; 18:3). However, this can make it more difficult to obey this command. The next thing that she is commanded to do is be good in a giving or beneficial manner. This word is the same Greek word form as for goodness in Gal. 5:22 and so the word “kind” in Tit. 2:5 should be translated “good.” The wife is to be subject to the authority of her husband. This means that she is going to have to surrender her will to his so long as it does not disobey the word of God (Acts 5:29). This does not mean that she cannot question his decisions or that she cannot express dissent from his directives. Also if there is sin on his part in any directive, she can and should bring to bear the procedure of Matthew 18:15-17. If there is a violation of governmental laws she can and should appeal to Rom. 13:1-7 and report it to the proper authorities. The purpose of the wife obeying these commands is so that God’s word will not be dishonored in the church and among the unsaved as a testimony. Living this way is not pleasing to our culture, but it is pleasing to Christ.

Titus 2:6 - Leaders and those being led have an obligation toward the young men of the church. In communicating sound doctrine the key concept that is essential for young men is to be sensible. This is the same Greek word form as the word “sound mind” in 2 Timothy 1:7 (NKJV). This quality is very needed in the lives of young men. Young men tend to be impulsive in their decisions. As a result, they do not think things through clearly. To have a sound mind, it is important for them or any believer to reason from the right foundation. That foundation for reasoning is the scriptures (Acts 17:2). The scripture clearly warns against impulsiveness (Prov. 7:21-22; 19:2; 21:5; 25:8; 29:20). When people live by their emotions or feelings, they live on false assumptions (Jer. 17:9) and are in rebellion against God (Prov. 28:26). The way we communicate to young men concerning living a rational life in reasoning from the scriptures rather than by emotions or impulses, is important. God’s word tells us to encourage them to live in this way. The Greek word for “urge” is often translated “encourage” or “exhort.” The idea is that rational living is to be encouraged and not commanded. To live sensibly or rationally is to think through the consequences or possible consequences of a course of action (Prov. 27:12). It involves hearing out people rather than cutting them off and hearing both sides of an issue (Prov. 18:13, 17). Finally, it is open to godly counsel (Prov. 19:20; Ps. 1:1). We

have to examine ourselves and ask, how are we doing on encouraging the young men in the church to live rationally?

Titus 2:7-8 - The leader and those who are led need as many good examples as can be seen for sound Christian living and doctrine. In all aspects of life, we are to be an example of good, in the sense of honorable, deeds. Our doctrine is to be pure. This means that it is to be uncorrupted by error or failing to accurately divide God's word. Doctrine has gotten a bad rap in churches which have departed from God's word or from churches that are placing less and less emphasis on it. God expects leaders and those that they lead to be dignified. The Greek word for this simply means worthy of respect. It will draw the attention of other believers as a pattern for doctrinally sound living and thinking. It will hold the respect of unbelievers as they see it being lived out. What we say with our mouth is to be spiritually healthy. It will promote growth toward Christ-likeness in one another and help to keep other believers from regressing away from the likeness of Christ. Another description of our speech is that it is to be beyond reproach. The Greek word for this phrase simply means that it is so sound that it is not open to just rebuke from anyone. To be sure, it may be criticized, but not justly. As this honorable example is lived out in this manner, those who oppose the truths of Bible-believing Christianity will begin to feel shame concerning their own conduct and will have nothing bad to say concerning those of us who confess Jesus Christ.

Titus 2:9-10 - Leaders and those that they lead are to place themselves under the authority of their boss in the workplace in everything. Obviously, if the boss directs them to do something contrary to God's word, they are to obey God and not the boss (Acts 5:29). This may mean the end of your job, but pleasing God is the believer's bottom line. Normally, the believer is working to please the boss. Some bosses are difficult while others are quite reasonable (1 Pet. 2:18). The believer is not to be argumentative, i.e. not talking back. There is a strong warning about pilfering. Sometimes believers use the company copier to make personal copies or take company pens. These behaviors are forbidden by God's word unless the company specifically authorizes you to do so. Even then, we are to avoid the appearance of evil (2 Cor. 8:21). Believers are directed to show all good faith. The NIV translates this phrase, "to show that they can be fully trusted." This means that we do not want to do anything that would give the boss the impression that we are not doing the job for which we were hired. One of my Christian friends was in a work situation where another Christian was spending much time witnessing about Christ in the workplace. As a result, this Christian was not getting the job done for which he was hired and his co-workers were not getting their job done either. According to Eph. 6:5, when we go to work for a boss, we are to treat his or her expectations the same as those of Jesus Christ (unless we are directed to do something contrary to God's word – Acts 5:29). Good workplace conduct in keeping with God's word makes the doctrine of God our Savior attractive to the unsaved as light in a dark world and to other believers as a model to be copied. In short we are to let Christ and not culture nor tradition determine our conduct in the work place.

PART FIVE: Dedicated Living (2:11-15)

Titus 2:11-12- As leaders and as those being led, it is important to be teachable in regard to what we say “no” to and in regard to what we do in setting the direction for our lives. The reason that the instructions in Titus 2:1-10 were given are the foundation of what is taught here. God’s grace has appeared being presented by Jesus Christ (John 1:17). This grace brings salvation to all people. This does not mean that all people are saved. It simply means that this saving grace has been provided for all people. People still need to appropriate this grace. We are told in Eph. 2:8-9 and Rom. 5:2 that we access this grace by faith. This grace that provided salvation for all people teaches those of us who received it by faith to live differently from the present time cultural norms. This grace teaches us to say “no” to ungodliness. Ungodliness is simply leaving God out of our lives and thinking. Psalm 10:4 in the NKJV states, “God is not in all His thoughts.” This verse defines “ungodliness”. We are also directed to say “no” to worldly desires. These are defined for us in 1 John 2:16 as the lust of the flesh (pleasure), the lust of the eyes (possessions) and the boastful pride of life (prominence). We are commanded to live sensibly (same Greek form as “sound mind in 2 Tim. 1:7). This simply means that we are not impulsive but rational in reasoning from the scriptures (Acts 17:2). The Proverbs are a helpful source for rational thinking. It also involves bringing every thought captive to the obedience of Christ (2 Cor. 10:5). We are commanded to live righteously. This means that we live in keeping with God’s standards. We are to hunger and thirst for righteous thinking and living. We are to pursue it 1 Tim. 6:11 and 2 Tim. 2:22 along with other believers. We are to live godly lives. This simply means that we are living to please God and not ourselves above God or others above God. This kind of living is to be done here and now in the present age in which we live. It is not something for the bye and bye. We are told in Rom. 12:2 not to be conformed to this world (=age) but to be transformed by the renewing of our minds. By saying “no” to ungodliness and worldly desires and living in a sound-minded, righteous and godly manner, we will live out the renewing of our minds.

Titus 2:13 - We have as one of the motivations for saying “no” to ungodliness and worldly desires and living sensibly, righteously and godly here and now, the return of the Lord Jesus Christ. The word for “hope” in scripture is not simply a wish for something to occur. It is an expectation that has not yet occurred. If it had already occurred, then it would no longer be a hope according to Rom. 8:24-25. It is considered a blessed hope as it will be a blessing to not only us as believers but to all believers. It is said to be a glorious appearing because it will display all the goodness of God. In looking for the return of Jesus, we recognize that Jesus is God and that He is our Savior. This hope or expectation is said to be sure and steadfast (Heb. 6:19). The fact that it is sure means that it is a “know-so” expectation not a “guess so” one. This is the doctrine of assurance. The fact that this expectation is steadfast means that it is not going to be changed or moved. It will remain constant once we trust Christ for salvation. This is the doctrine of unconditional eternal security. 1 Peter 1:3-4 states that our hope or expectation is fueled by the fact that it is a living hope or expectation based on Jesus’ bodily resurrection. It is said to be reserved in heaven, indestructible, not ruined by sin and will not lose value and importance with the passing of time. 1 John 3:2-3 states that our hope or expectation has not yet appeared but that when Jesus appears we shall be like Him. This is to

motivate us to a lifelong process of purifying ourselves by confessing and removing any sin or obstacle to living for Christ from our lives. The word of God being obeyed also cleanses or purifies us (Psalm 119:9). As we live in the present, let us be motivated by the future coming of Jesus Christ. The best is truly yet to come.

Titus 2:14 – It is important that we understand clearly the role of Christ’s death in what it accomplished for us in terms of our position and in terms of our disposition. The first truth that we note is that Christ’s death for us was voluntary. It states He gave Himself for us. Secondly, we see that Christ’s death was efficient for our salvation as believers. While Christ’s death was sufficient for all people (John 1:29; 1 John 2:2), it is efficient only for those who have trusted Him by faith. Thirdly, the purpose of His death was to redeem or purchase us so that He could free us from every lawless deed. Notice that His death did not just deal with minor sins or major sins but every lawless deed. When we were cleansed from our sins at salvation, it was not just done for us but for God. Christ’s death gave God ownership of our lives. We are a distinct people from all others for God. These items are equally true of all believers. The final item has to do with our disposition rather than our position. The idea is that we are to be zealous for good deeds. The Greek word for “good” emphasizes deeds that are good in the sense of being honorable. This is true of believers only as we work with God in living out His purpose in saving us.

Titus 2:15 - The leaders and those who are led need to be sure to communicate in word and example the things which fit sound doctrine in relation to their age group, workplace, and forsaking worldly and ungodly desires, and living lives that show sound thinking, living by God’s standards and living to please God. To do this will require exhortation or encouragement. When people are living out the truth and moving in a godly direction, they need encouragement to persevere in doing this. When believers are not living out the truth, confrontation or rebuke is required so that they may implement corrected thinking and behavior. These truths are to be communicated in a way that carries full authority. Look at what God’s word says and then look at what they are saying and doing and offer encouragement for behavior and thinking that squares with scripture and rebuke for what does not line up with scripture. Remember full authority is in Christ and the scriptures. No leader, experienced or inexperienced is to be looked down upon or put down if he is using God’s word rightly divided.

PART SIX: Deeds and Doctrine (3:1-11)

Titus 3:1 - Leaders and those who are being led must be aware of the need to be continually reminded concerning being subject and obedient to those who rule over us and to anyone under them who is in authority over us. This would include leaders in government (Rom. 13:1-2; the workplace (Titus 2:9-10), the home (Eph. 5:22; Eph. 6:1) and the church (Heb. 13:7, 17). The only exception to this requirement is when these leaders command us to do something contrary to God’s word (Acts 5:29). In the church believers would also have the responsibility to separate themselves from any leader (if they cannot remove him) who was teaching doctrines contrary to God’s word (Rom. 16:17) or was living in the sins of 1 Cor. 5:9-10 or 2 Tim.

3:2-5. Believers need frequent reminders of this truth because there are problems among Christians who flaunt the law of government and refuse to do what they are told to do in the workplace. In addition there are believers who do not obey as they should in the home. Repetition of truth from God's word is definitely a must. According to Phil. 3:1, repeating the truth of God's word is a safeguard for the whole church. According to 2 Peter 1:12-15 reminder of Biblical truth is needed because of the need for believers to be stirred to action and so that they will be able to call them to mind when needed. In summary lack of obedience to scripturally prescribed authority is a mark of deficient spirituality while obedience to that authority is one of the marks of a spiritual believer.

Leaders and those being led also need reminders that we need to be prepared to do every kind of good deed. The Greek word for "good" is the same word translated "good" in Gal. 5:22-23 where the fruit of the Spirit is stated. To be ready for every good deed, we are to be walking by the Holy Spirit. This is accomplished by trusting Christ for the power and direction with regard to these good deeds (Col. 2:6; Gal. 2:20; 3:1-3). 2 Timothy 3:16-17 tells us that the scripture equips or makes ready believers for every kind of good work as they are used to set forth right thinking and behavior, to confront and correct thinking and behavior that is sinful or in error and as they help believers to stay on the course of right thinking and behavior. 2 Timothy 2:20-21 explains that as believers separate themselves from believers who are promoting sinful error or doctrinal error, that helps them be prepared for every kind of good work. God has certainly created us in Christ as a new creation (2 Cor. 5:17) to do good works which He has prepared for us to do (Eph. 2:10). God has done His part in this so we are commanded to do our part and be ready to do every kind of good deed.

Titus 3:2 - As we continue looking at leaders and those whom they lead and teach. There is a warning against maligning anyone. The remedy for this is to speak the truth in love (Eph. 4:15). Love seeks to edify or build up (1 Cor. 8:1). The idea is that love promotes the likeness of Christ in other believers and attraction to Christ in unbelievers. Eph. 4:29 warns us against destructive or unwholesome speech. Jesus Himself warns against holding grudges against other believers and letting it lead to speech that insults their intelligence or worse yet that insults their character (Mt. 5:21-22). We are to hate sin (Psalm 97:10) not sinners. The idea is that people's sins are the problem more than the person as such. This does not mean that we do not warn believers concerning those outside the church who might do us harm (2 Tim. 4:14-15) and those inside the church who are promoting error (2 Timothy 2:17-18) or sinful practices (3 John 1:9-11; 1 Cor. 5:1-5, 12-13). 1 Cor. 4:5 instructs us avoid judging motives. That is God's job. To avoid this sin, it is helpful to pray that God would set a guard on the door of our mouth (Psalm 141:3). James 1:27 warns us that if we do not control our tongue our devotion to God is meaningless. To exercise this self-control, remember what jumps into the mind tends to jump out the mouth (Mt. 12:34-35). Therefore, it is important to guard our thoughts (Prov. 4:23) and to control our impulses from within our mind (2 Cor. 10:5).

The second item in this verse (of which leaders must remind those whom they lead) is to avoid quarreling. Contrary to the American male code, God's word states that it is an honor to avoid fighting or quarreling (Prov. 20:3). Mt. 12:19 reminds us that Jesus did not quarrel. While

people would try to quarrel with Jesus, He continually challenged His hearers to stay within the confines of God's word. By skillful instruction from God's word and being gentle, i.e. sensitive to the views and perspectives of others, the servant of God is able to avoid quarreling and move people out of some of the traps of Satan (2 Tim. 2:24-26). We are warned about quarreling about words because this undermines those who hear (2 Tim. 2:14). We are rather to rightly divide God's word (2 Tim. 2:15). Gal. 5:20 names quarreling as a work of the flesh, i.e. sinful nature. We avoid this by walking by the Spirit (Gal. 5:16). Clashing interests in almost any relationship are almost inevitable. Being spiritual has to do with how we manage differences that occur with other people. The test of spirituality is not getting our way but God getting His way in such situations. In our next paragraph, we will look at a quality that helps avoid quarrels.

The Greek word for "gentle" is the opposite of controlling or overbearing. It speaks of one who promotes a level playing field in his relationships with others even if it is a superior/subordinate relationship. This person is accommodating and flexible but not to the point of disobeying God's word. Paul showed this quality in his evangelism according to 1 Cor. 9:19-22. Often this word is translated by the word "meek". This is not the Greek word translated by the words "gentle" or "meek" in the list of the aspects of the fruit of the Spirit mentioned in Gal. 5:22-23. In Phil. 4:5 we are exhorted to demonstrate this quality toward all people in light of the anytime coming of Jesus Christ. In James 3:17 it is a quality of heavenly wisdom in contrast to fleshly, worldly or demonic wisdom. In 1 Tim. 3:3 it stands as an important leadership quality in contrast to being physically violent. 1 Pet. 2:18 contrasts gentle (same Greek word as our word in this verse) and unreasonable bosses. This helps us to see that one idea of this word is to be reasonable in dealing with people. Finally, 2 Cor. 10:1 translates this word "meek" or "gentle" depending on your translation of the Bible and speaks of it as a quality of Christ. As leaders or as those being led, this quality is important in our lives because it tends to foster an atmosphere of cooperation rather than an atmosphere of coercion.

The next character quality that is to be shown by teachers and taught to those who are being led is to show consideration for all people. The Greek word form for "consideration" is translated "gentle" in the list of the aspects of the fruit of the Spirit listed in Gal. 5:22-23. Being considerate is a good translation of this word. This simply means that one is sensitive to the views and perspectives of others. This helps us not only in what we say but how we say it. This quality is important in bringing about doctrinal correction (2 Tim. 2:25) and correction in relation to restoration of one trapped in some type of personal sin or sins (Gal. 6:1). It is also important when giving a defense our future hope or expectation (1 Pet. 3:15). In Mt. 5:5 Jesus said that this is a personal quality that will bring God's blessing in the lives of its possessors. 1 Pet. 3:4 states that this quality in our disposition is very valuable to God. Jesus possessed this quality according to Mt. 11:29 and invites believers to take His yoke upon themselves. This has to do with obeying His commandments. In exercising this quality toward all people, we must become good and complete listeners. We must not answer before we hear them out (Prov. 18:13) and our answer must reflect all sides of any issue (Prov. 18:17). We are more able to help people move toward God's viewpoint when we understand where they are coming from. Then we can validate what is accurate about their understanding and build upon that to correct

any error in their understanding. This quality is important in all areas of life including but not limited to the home, the church and the workplace.

Titus 3:3 - Leaders and those whom they lead must acknowledge what we were like prior to trusting Christ as Savior. One of the qualities was that of being foolish. When God's word speaks of the idea of being foolish, it is not speaking of one who lacks intelligence. Jesus in his parable of the two builders in Mt. 7:24-27 gives us the best definition of what it means to be foolish and what it means to be wise. The wise man was the one who heard and knew God's word and obeyed it. The foolish man was the one who heard and knew what God's word said and did not obey it. Psalm 14:9 states that fools mock at sin. Prov. 12:15 states that the way of a fool is right in his own eyes. Prov. 10:23 tells us that the fool considers wickedness to be a sport. Eccl. 2:14 states that the fool is walking in darkness. Ps. 14:1 tells us that it is the fool who says that there is no God. His denial may not be of God as a being but of God as He is revealed in scripture. As believers, we do not want to return to folly and miss God's peace (Ps. 85:8). God wants us to walk in the newness of life (Rom. 6:4) and not to live in the past.

Leaders and those being led must understand another characteristic of our lives prior to trusting Christ for salvation. This is the issue stated as "disobedience". This word carries the meaning of being unpersuaded. There is a two-fold meaning in this word. People can be unpersuaded because of a sincere but false belief (Prov. 14:12). On the other hand they may be unpersuaded because of personal sin in their lives as in Rev. 9:20-21. This can be synonymous with lack of faith or lack of obedience. This issue can surface in the lives of believers in the form of disobedience to the standards of God's word or even being unpersuaded concerning the clear teachings of God's word. Obviously, it characterized us prior to our salvation. Even when we knew what God expected of us prior to that point of salvation, there was the choice to go our own way as described in Isa. 53:6. This expectation of God was known through His word or in many cases through the witness of conscience as taught in Rom. 2:14-15. If we as believers choose to live in the past by being disobedient to God's word, we will miss His blessing (John 13:17). For this reason we need to be known for being persuaded that what God has promised, He will perform (Rom. 4:21). Then we will have works of faith in our daily lives (1 Thes. 1:3).

The matter of instruction for leaders and for those that they are leading has to do with the fact that prior to trusting Christ as Savior, we were deceived. The very nature that we had was corrupt because of deceitful desires. Deceit is that which is not true or not right masquerading as that which is true and right. One of the characteristics of the last days (the time between Christ's first advent and His second advent – Heb. 1:1-2) is that people are both deceiving and being deceived (2 Tim. 3:13). 2 John 1:7 explains that many deceivers have gone out into the world. Our indwelling sin deceives us and so as believers, we need the encouragement of other believers each day according to Heb. 3:13 to keep that old nature from hardening us by reasserting itself and deceiving us. Rev. 20:3 makes it clear that Satan is the one who deceives the world. Much of the counsel today as in the past is deceitful (Prov. 12:5). Jesus said that deceit resides in the heart of people so that they are deceived as well as involved in promoting deceit (Mark 7:22). 1 Tim. 4:1 tells us that deceitful spirits, i.e. demons/angels of Satan promote false teaching. Mk. 4:19 states that the deceitfulness of riches chokes the working of

God's word in the lives and hearts of people. As believers, we are commanded to not be deceived regarding the destiny of those who are habitually involved in sexual and material sin in 1 Cor. 6:9-10 and Eph. 5:5-6, the goodness of God and what He gives (James 1:16-17), about choosing close associates (1 Cor. 15:33), about the outcome of investing our lives and efforts (Gal. 6:7-8), about the seriousness of controlling our tongue (James 1:26) and denying our sinfulness (1 John 1:8). Again, it is important that we know the deceitfulness of the past and that we choose not to order our lives and minds by that past. We are to order our lives by the word of God (2 Tim. 3:13 cp. 3:15-17).

Leaders and those being led must understand that people who are unsaved are enslaved to a variety of desires and pleasures. The desires speak of sinful desires of the thought life and not the actual action. Pleasures speak of the actions that people take on those sinful desires. The desires can be for material wealth (1 Tim. 6:9), sexual pleasure (Mt. 5:27-28), heart idolatry (Ezek. 14:3), violence (Prov. 24:2) or any desire for evil things. The pleasures that people become enslaved to are the praise of people rather than God (John 12:43), food (Titus 1:12), sex (Heb. 13:4), murder (1 Pet. 4:15), stealing (Eph. 4:28) and idleness (Prov. 19:15). As Christians, we have been delivered in our standing or position from this slavery according to Rom. 6:17-18 where it states that we have delivered from sin, i.e. the sinful nature's power not its presence. Rom. 6:19 challenges us to yield our lives to thinking and doing what is right. This is to be a one-time act of surrender or consecration. Rom. 8:31-32, 34 explains that as we abide in God's word by hearing and obeying it (James 1:25), we experience freedom from sin's power on a practical level.

Leaders and those who are being led must understand that malice is a part of the old life prior to salvation. Malice is the exact opposite of Rom. 13:10. In Rom. 13:10 we are told that love works no harm for one's fellowman. Malice is the intentional working of harm toward other people. This sin may take the form of thought, word or action. For example to hate a believer is an example of mental attitude murder according to 1 John 3:14-15. It is that very attitude that brought about the death of Abel at the hands of Cain in 1 John 3:11-13. In that case there was malice of thought and a malice of action. Rom. 1:29 explains that malice is one of the outcomes in man's negative evolution away from God. Eph. 4:29-31 cp. Col. 3:8 would indicate that our speech is to be without malice. Malice develops along with an attitude of unforgiveness according to Eph. 4:31-32. Edifying speech and forgiveness on our part move us away from living in a pre-salvation manner on this issue. Longing for the fundamentals of God's word in an obedient life is the behavior that is to be substituted for this sin and other sins (1 Pet. 2:1-2). 1 Cor. 5:7-8 tells us that we believers are to respond to Christ's sacrificial death for us by putting away any malice in our hearts or lives and replacing it with sincerity and truth. If we believers hold on to malice in any form, we are living in the past rather than living out the new life that Christ has given us.

The next sin being discussed is the problem of envy. Mark 15:10 states that envy was one of the reasons that Jesus was delivered up to Pilate for execution by the Jewish religious leaders. Jesus stated that envy has its root in the sinful heart of people (Mark 7:22). Paul made a special point to show that envy was part of the natural man's evolution into deeper sin (Rom. 1:29).

Gal. 5:21 states that envying is a work of the flesh, and those characterized by it show their lost condition. Envy is a part of our lives before salvation. This is not to say that Christians cannot have a problem with envy. 1 Pet. 2:1-2 tells us that a strong desire for the fundamentals of God's word is to replace not only malice but envy as well. Prov. 23:17-18 encourages us not to envy sinners but to consistently take God seriously because we as believers do have a future to which we can look forward. Prov. 24:19-20 explain that we are not to envy sinners because they have no future to which they can look forward. We are not to envy people of violence (Prov. 3:31). I can remember as a lost young boy of envying people who could use violence to get things done. As believers, we are challenged by the main verse at the top to not live in the past but to live in the present, finding our greatest longings and purposes in Christ Himself.

It is crucial to recognize that hate toward anyone is a behavior and attitude belonging to the life that we had prior to being saved. The idea of hateful is being full of hate. One of the reasons that believers know that their faith is real and not fake is the fact that they love those who are believers authentically and actively (1 John 3:14-18). In Luke 10:25-37 Jesus taught that love for our fellow man, i.e. neighbor extends to people that we normally do not choose to be around. In Matthew 5:43-44 Jesus explained that while the Old Testament, i.e. Old Covenant allowed hate for enemies (Psalm 31:6; 119:113; 139:21-22), His new program set forth in the New Testament/New Covenant calls for believers to even pray for their enemies. We are to hate sin (Psalm 97:10) – especially in our own lives - and every false way (Psalm 119:104, 128). That is the only circumstance under which hate is permitted. Love for God, fellow-believers, fellow-human beings including enemies is the antidote to being hateful and hating others. Keep in mind that biblical love always obeys the commandments of God (1 John 5:2-3; 2 John 1:5-6).

Titus 3:4-6 - Leaders and those being led can easily see a contrast by the description of pre-salvation behavior in Titus 3:3 and the intervention of God as a Savior in showing kindness and love for people at the cross where Jesus took the judgment for us. Our works do nothing to provide or receive salvation. Works of righteousness are works that meet God's standards. The problem is that we do not always meet God's standard and one miss makes us as guilty as if we had broken all the commandments of God (James 2:10). Salvation is based on the provision of God's mercy. God's mercy is simply His withholding the eternal condemnation that we deserve. In God's plan that we enter by faith in Christ (Acts 10:43), the Holy Spirit regenerates (=imparts new life, i.e. the new birth (John 3:3-7; 1:12-13; 5:24) at the moment of that faith. In so doing, He washes (=bathes – 1 Cor. 6:11) and renews the believer in his or her heart and spirit (Ezek. 36:25-26). The Holy Spirit is said to be poured out upon believers abundantly or richly (Acts 10:44-48; 11:15-17) through Jesus Christ our Savior. The outpouring of the Holy Spirit is obviously synonymous with the baptism of the Holy Spirit which is received at the moment of faith in Christ. The words show that this outpouring and baptism are done by Christ as the baptizer with the Holy Spirit being the agent of the baptism (Mt. 3:11). As can be seen, it is not believers who provide salvation, who merit salvation or who confer the benefits that go with salvation. That is wholly of God. The responsibility of the hearer of the gospel is simply to believe – nothing more and nothing less (Acts 16:30-31).

Titus 3:7 - God's intervention into our life of sin was contrasted with His saving us by His mercy and the work of the Holy Spirit rather than any works of righteousness we had done. As a result we continue to see God's undertakings on our behalf. The next undertaking discussed is the fact that God justified us at a definite point of time (Greek verb tense). This means that He takes us as a guilty unworthy sinner and declares us righteous and treats us as righteous and releases us from all sins (Acts 13:38-39). This justification is provided by God's grace (=His goodness that we do not deserve) and the blood of Jesus Christ (Rom. 5:9). We access or receive this provision of justification and grace when we trust Christ as savior (Rom. 5:1-2). This justification has made us heirs at that point of time (Greek verb tense) in relation to the hope (= confident expectation) of eternal life. To be sure eternal life is received at the moment that we trust Christ as Savior (John 3:36; 5:24). The confident expectation of eternal life as in the future speaks of the time when we receive the final installment of eternal life by having a new resurrection body like Christ (Phil. 3:21) that will die no more (1 Cor. 15:51-54). This hope or confident expectation is a living one because of Christ's resurrection and is reserved in heaven and is not subject to decay, not ruined by sin and will not lose value with the passing of time (1 Pet. 1:3-4). This is the part of our inheritance that all believers will share. There are other parts of inheritance that are based on our behavior and are part of our reward(s) according to Col. 3:23-24. In short we have eternal life in the sense of spiritual life now and will have eternal life in the sense of new bodily life in the future as our hope (=confident expectation). We will see our response to these wonderful undertakings of God in v. 8.

Titus 3:8 - Leaders and those being led must understand that while good works do not save us in whole or in part, God has saved us in order to do good works. The Greek word for good in both of its occurrences in this verse means good in the sense of being honorable. In Mt. 5:16 Jesus told us to let our light shine before people in such a way that others will glorify God when they see our good (in the sense of honorable) works. Our purpose in good works is to elevate the importance of God rather than ourselves or any other person's agenda. Please note that we are to be careful or full of concern in doing these honorable things. Such deeds are honorable and helpful for people, as these honorable deeds that believers do, spotlight the importance and greatness of God. The command from God for us as believers to do honorable works is dependable and worthy of our trust and reliance. Whether we lead by example only or in a more formal capacity, we are to speak confidently about this command of God. The enablement to communicate God's word in this matter comes from prayer and the filling of the Holy Spirit (Acts 4:29, 31).

Titus 3:9 – It is important to have a correct understanding of what helps to promote the likeness of Christ and what has value to God's work. There are three things that must be avoided in order for the communication of God's word to achieve this goal. Foolish controversies are those which are based on a failure to take God's word in a plain and normal sense. The idea or interpretation that supports such controversies turns God's word into confusion rather than communication. These type of controversies arise out of a failure to rightly divide God's word (2 Tim. 2:15) by either one or both parties to the controversy. An example of this is the failure to distinguish between what is commended (e.g. living a life of singleness and celibacy – 1 Cor. 7:1-9) from what is commanded (e.g. speaking the truth – Eph.

4:25). Genealogies usually had to do with elaborate and fanciful additions to the genealogies in the scriptures. What this is saying that we must avoid man-made additions to God's word (Deut. 4:2). Such additions may be entertaining, but they are not edifying (promoting the likeness of Christ). Quarreling and disputes about Old Testament laws are also to be avoided. Old Testament laws are valuable to show the unsaved person their sinfulness and need of a Savior (1 Tim. 1:7-11). However, it is clear that the Old Testament is not the believer's rule of life in the present age (1 Cor. 9:20-21; Rom. 7:1-6). We know that all the Old Testament is profitable (2 Tim. 3:16). It is profitable in any commands repeated in the New Testament (Ex. 20:15 cp. Eph. 4:28 – stealing), in explaining commands in the New Testament (Rom. 1:26-27 cp. Lev. 18:22-23 – explaining behaviors that are contrary to nature), in giving us examples to follow or avoid (1 Cor. 10:11) and to give us encouragement (Rom. 15:4). It also points us to Christ (John 5:39) and reveals the nature and plans of God. Other uses of the Old Testament are unprofitable in promoting the likeness of Christ and lack spiritual worth or value.

Titus 3:10-11 - This type of problem is generally handled by the leadership of the church. For this reason, the first and second warnings would come from them. If the factious person is approached by a non-leader, then it would be necessary for the first and second warnings to come from the leadership. Mt. 18:15-17 gives a 4-step process: private warning, private warned with 1 or 2 witnesses, warning from the church, i.e. the leadership and then dismissal. It is not just any division that is in view. It is, rather, divisions that are promoted by people who are advocating teachings contrary to the scripture (Rom. 16:17-18). The rejection simply means that his divisive teachings or practices are openly exposed and that he is placed outside of the fellowship of the church. People who hold to unbiblical teachings are not the problem. Usually, instruction over a period of time corrects this. It only becomes a problem when they advocate them in such a way that it divides believers from one another. There are three things that we know about such people who use false teaching to divide God's people. The first thing is that they are perverted. They twist and blur right and wrong and truth and error (Isa. 5:21). They are sinning against God and the fellowship of believers when they promote these. Finally, they are self-condemned. The responsibility for their condemnation does not lie in someone else but is within them. In other words, they are responsible for this.

PART SEVEN: Departing Instructions (3:12-15)

Titus 3:12-13 - As leaders and as those being led we must understand that it is okay to make plans for the future as the Apostle Paul did. However, we must always qualify these plan with the thought or statement "if God wills." James 4:13-16 states that we must not ever presume upon the future. We can plan for the future knowing that people plan their way but God directs their steps (Prov. 16:9). The phrase to help....on their way was used to emphasize financial and material support for missionaries (3 John 1:5-8; Rom. 15:24; 1 Cor. 16:6, 11; 2 Cor. 1:16; Acts 15:3). These words show how we are to be involved in the support of missionaries. We are to help materially. This is to be done carefully not flippantly. Finally we are to do so in a manner so that they do not have any lack. We do not know whether the term "lawyer" was speaking of someone who an expert in the Jewish laws or whether it referred to someone who

was an attorney in the Roman courts. Our task as believers is to respond in faith and obedience to what God has made clear.

Titus 3:14 - As leaders and as those being led, it is important that believers learn to engage in good (in the sense of honorable as in Mt. 5:16). It is not natural to engage in deeds that honor the Lord. It must be learned. Our role as believers is to showcase our God by what we do and not ourselves. The purpose of these honorable deeds is to meet pressing needs not to indulge those who can meet their own needs. These needs may involve helping a fellow-believer with a genuine need as in 1 John 3:17-18 and in James 2:15-16. Sometimes the need may be sharing sorrows (Rom. 12:15) or suffering (1 Cor. 12:26). It may involve helping an unsaved person in distress as in Luke 10:30-37). Believers are to be rich in works that spotlight the Lord (1 Tim. 6:17). The reason that is given is so that we will not be unfruitful. Jesus stated in John 15:8 that God is glorified when we believers bear much fruit and by doing so prove ourselves to be His disciples (= those who have been taught by Jesus). Just as God chose the Apostles to go forth and bear fruit that lasts so He chose our spiritual gift(s) for us to do the same (John 15:16). Fruit can be people that we have brought to Christ (Rom. 1:13), money given for God's work (Rom. 15:26-28), and the characteristics of a life controlled by and yielded to the Holy Spirit (Gal. 5:16, 22-23). Our job is to do works that glorify God by meeting pressing needs and so be fruitful. Whether we learn this or not is demonstrated when God tests us with some opportunity.

Titus 3:15 - Leaders and those being led are encouraged by this verse to be friendly disposed toward one another. This is the opposite of indifference which sometimes characterizes believers who are in the same church. It speaks of a love and concern toward one another because of our common faith in the Lord Jesus Christ. We are reminded once again of the need to promote and pray for the grace of God to work in the lives of all believers. It starts with saving grace (Eph. 2:8-9) and the grace which keeps us saved (Rom. 5:2). Grace is available as we approach the throne of grace to find the grace needed for ourselves and others in times of need (Heb. 4:16). It is also important that we learn and promote encouragement concerning the sufficiency of God's grace for trials when God answers "no" for the relief of that trial (2 Cor. 12:7-10). The example and encouragement of humility helps all believers to appropriate the working of God's grace in their lives (James 4:6) so that we are not working against God. Finally, we learn that God's grace enables every aspect of our service whether we recognize it or not (1 Cor. 15:10). This concludes our studies on leadership from the pastoral letters of Paul.