

TITUS

Titus--Pure Gentile (Gal 2). Maybe lived in Antioch in Syria. After Jerus council seen in Eph and sent to Corinth to see effect of 1 Cor. Commissioned about Cor gift, II Cor 8:6,16. Then in Crete (Tit 1:5). Joined P in Nicopolis, 3:12. Left P in Rome, 2 Tim 4:10,16). N in S Greece.

Time--Short time after visit to island of Crete, 1:5. On way to Nicopolis, 3:12. Winter before imprisonment in Rome. Date is yr before martyrdom.

Occasion--In order to instruct Tim how to organize churches. P hadn't been able to stay long enuf to finish the job...

Introduction, 1:1-4.

A. Author, 1-3.

1. Name. Little.

2. Positions.

a. Servant

b. Apostle of JC

3. Nature or Purpose of Apostleship.

Acc to--(1) with a view to, purpose (2) acc to i.e. nature of P's apos was in accord with normal faith and not acc to false teachers.

4. Basis of apostleship, 2+3. resting on hope of eternal life promised before times eternal. Manifest in X and given to P.

B. Addressees, 4.

Own=genuine. Common faith shows catholicity of epistle.

C. Blessing, 4. Mercy not in best ms. here. Note that Savior connected with X here and with God in 1:3; 2:10; 3:4. Thus God =X.

I. OFFICERS IN THE CHURCH, 1:5-9.

A. Their Desirability. Their Necessity, 5.

1. Shown by P's work, 1. Set in order is further set right, showing that P had begun to organize the chs in Crete.

2. Shown by P's statement, 5. Things wanting=defective and in particular one such thing was lack of apptd elders.

3. Shown by P's ~~example~~ order or command. As I directed you (no ref to P appt Titus but directing him to appt elders.

B. Their Designation, 5. Appt. Kataistemi. Set down. Not told how much part congregation had in it. Some maybe but it is clear Titus had a large part in designating elders.

C. Their Distribution, 5.

In every city. Each city had own body of elders. Maybe each house ch had 1 and all houses in city were the elders of that city. But no heirarchy in Crete.

D. Their Description, 6-9.

1. In relation to their home life, 6.

a. Blameless, no charge brot against. b. 1 wife ⁽²⁾ c. ⁽¹⁾ Believing children (not faithful) who can't be accused of waste of money or insubordination.

*Nothing said about duties - only life.
Men must have blameless men than women are.*

2. In Relation to personal life, 7-8

a. Blameless as God's steward. b. Not selfwilled, arrogant. c. Not hot-headed, soon angry. d. Not given to wine. e. No violence. f. Not greedy. g. Hospitable. h. Lover of good (things and/or men). i. sober-minded. j. upright. k. pure, l. self-controlled.

3. In Relation to doctrinal life, 9.

a. Nature--stability of doctrine taught him.
b. Purpose--By healthy doctrine exhort and reprove gainsayers (those who talk back).

II. OFFENDERS IN THE CHURCH, 1:10-16

A. Their Presence, 10. Many

B. Their Picture, 10-11a.

- 1. Unruly--refuse to submit to control.
- 2. Vain talk. Sounds good but no constructive purpose.
- 3. Deceivers.
- 4. Mostly Jewish professing ones.
- 5. Unbridled mouths. Unmuzzled. 11a.

C. Their Program, 11b

- 1. Great talkers, 11a.
- 2. Aim at upsetting whole families. 11b
- 3. Teach things they have no right to teach. Promote false doctrine.
- 4. Money mad. Get money.

D. Their Personality, 12.

Quoted from Epimenides, 6th c phil. Native of Crete. Not very complimentary to own people.

- 1. Liars.
- 2. Like savage beasts.
- 3. Uncontrollably greedy.

E. Their Punishment, 13-15

- 1. Its Nature--rebuke sharply. Sharply only in ii Cor 13:10.
- 2. Its Purpose.
 - a. Make them sound in faith
 - b. Turn from all that is against the truth, 14
 - c. Purify them so that what they do is pure. If impure inside then can only do impure things and vice versa, 15.

F. Their Profession, 16.

To know God. Place selves in ranks of Xns. But deny prof. by works. Reprobate means rejected after testing. Adokimot.

III. OBEDIENCE IN THE CHURCH, 2:1-3:11

ORDERLINESS

A. The Responsibilities of Order, 2:1-10
of Titus

1. The Resp ~~xxxxxxxxxxxx~~, 1.

Speak things that are fitting to healthy doctrine in cf to disease of false teachers.

2. The Resp of older men, 2.

No ref to office but to age, elders.

- a. Sober, Lit temperate.
- b. Grave. Serious of purpose. Not nec gloomy.
- c. ~~Sober~~ Temperate. Lit ~~sober~~ minded. Well-balanced.
- d. Sound in faith, love, patience.

3. The Resp of Older women, 3-4a

- a. Reverent in demeanor. D_e notes entire external deportment.
- b. Not slanderers. Devils.
- c. Not enslaved to wine. ~ *note: Cretian women given to drunkenness.*
- d. Teachers of good things and esp younger women.

4. The Resp of young women, 4b-5

- a. ~~xxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxxx~~. Train=make sober-minded.
- b. Love families. May show some weakness in Cretian character.
- c. Discreet=sober in thot.
- d. Chaste in action
- e. Keepers (1 reading) or workers (another reading) at home. Domestic covers both ideas.
- f. Submit selves to own husbands. All this so Word not blasphemed. Submission not incompatible with loving husband.

5. The Responsibility of Young men, 6.
Sober minded same as older men and young women, vv 2,4,
6. The Resp of leaders (as exemplified in Titus), 7-8.
Set a proper example.
 - a. Example in good works, 7a.
 - b. Example in good doctrine, 7b-8.
Showing untaintedness and gravity or dignity. Sincerity not in mss.
Speaking healthy doctrine that can't be condemned. Nothing rash.
The gainsayers must have no opportunity to be able to level a charge against Tim
wither in life or doctrine.
7. The resp of servants, 9-10
 - a. Their attitude should be subjection (upotasso--in other slave passages of P it is upoakouo which is less strong--slaves in Crete taking advantage of being Xns).
 - b. Their work, 9b-10a.
Please--give satisfaction. Xnty should transform the most idfficult relationships.
No gainsaying--not merely talking back but no opposition.
No purloining--no petty larceny.
Showing all fidelety, honest.
 - c. Their motive, 10b. Adorn (kosmos) doctrine in all things (or among all men).
- B. The Reasons for Order, 2:11-15.
 1. The Grace of God, 11-12
 - a. Its appearance, 11. Aor. Incarnation. To all men goes with salvation not appear.
 - b. Its curriculum, 12. Teaching=pedagogy.
Neg--Ungodliness, irreverance. Wordly lusts--all desires that center in cosmos.
Post-Soberly, this is 5th time in Titus. Conduct twd self.
Rteously, conformed to God's standards. " " neighbor
Godly. " " God
 2. The Blessed Hope, 13
Prob ref to 2nd coming--the appearing of glory, lit--which is content of Xn's hope,
for His coming is thing we hope for objectively. His 2nd coming is the consummation
of all we hope for. Rapture is only part of that, for until 2nd coming all things
not put in subjection.
 3. The ^{Death} Work of X, 14.
Purpose of death of X
Redeem from iniquity. Lutroo. Huper.
Purify a zealous people. Peculiar lit for own possession.
 4. The Authority of the Doctrine, 15.
Authority is command. All these exhortations concn order are to be
spoken, exhorted (applied) and reprovred (convict).
- C. The Relationships of Orderliness, 3:1-2
 1. Governmental, 1.
Community relationships, 1.
 - a. Be subject to rulers. Usually principalities and powers of angelsbut not here.
 - b. Do good in community.
 2. Human or world-wide relationships, 2.
Vs 2 broader bec of "no man". Do not speak evil, no brawler, gentle, show
sweet reasonableness.
- D. The Remindary in connection with Orderliness, 3-11.

1. Remindar of ^{our} the Past, 3.

This section 3-8 is doctrinal motive for practicing exhortations just given. Foolish--without spiritual sense. Disobedient, led astray, serving lusts and pleasures, living habitually in ~~malice and envy~~ malice and envy (evil attitude of mind and begrudging others godd fortune). Hateful and hating one another.

2. Remindar of our Position, 4-7.

a. Its Source, 4. Kindness and love toward man. Two articles, but singular vb.

b. Its Means, 5-6

Neg--not by works of rtness

Pos--Mercy opp of misery

Washing of regen--(1) washing of Word (2) Regeneration manifest in wahsing of bap

Renewing of HS--Continual renewing thruout life of believer. (Tho some

say renewing is another aspect of initial conversion like wahsing)

HS shed on us abudnantly. Aorist looking back to Pentecost.

c. Its Description, 7.

(1) Justified.

(2) Heirs. Not fully possessors yet bec have hope.

3. Remindar of our Purpose, 3

Maintain good works. This is the normal consequence of grace.

They are good and profitable to men.

4. Remindar of our Proceedure or Program, 9-11

a. In relationto false teaching, 9. Heresy.

Avoid--shun, continually.

b. In relation to heretics, 10-11.

Definition of heretic--Only time in NT but adj used in 1 Cor 11:19 and Gal 5:20.

MEAns willful choosing for self. Then one who causes divisions by his choosing.

Our deportment--Reprimand him twice then reject (paraiteomai as I Tim 4:7).

Lit leave out of account. Not excommunicate. Instructions re heretics is quite lenient really--2 admonitions then ignore.

Conclusion, 3:12-15.

1. Replacement for Titus, 12

Artemas or Tychicus would repalce Titus in Crete while he went to P.

No other mention of Atemas.

2. Hospitality , 13-14 Zenas (only mention) and Apollos visiting Crete and P wanted them to be treated wight.

Exhortation to Cretian Xns in 14 to be gnerous, particularly in providing for fellow believers in this instance. This brings fruit.

3. Greetings and benediction, 15. Different closing which a forger wouldn't have dared do.