

**TITUS: REDEEMED FOR A PURPOSE**  
**God redeemed you for a purpose.**  
**Do you know your purpose?**



**Are you content with the voices giving praise to Almighty God right now?**

**I pray you said, “NO!!!”**

**We should be discontent with the lack of more and more voices  
“pouring forth speech” Ps. 19: 2 to the praise of the Almighty One.  
Join with me in being set aflame to broadcast the wonders of our  
God.**

**God is more than worthy of receiving all possible worship!!**

**Rev. 7: 9- 12**

*“After these things I looked, and behold, a great multitude which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes, and palm branches were in their hands;  
And they cry out with a loud voice, saying, Salvation to our God Who sits on the throne, and to the Lamb.*

*And all the angels were standing around the throne and around the elders and the four living creatures; and they fell on their faces before the throne and worshiped God, saying,*

*Amen, blessing and glory and wisdom and thanksgiving and honor and power and might, be to our God forever and ever. Amen.”*

*The above quote happens because God has deemed it so.*

*He has also declared His wondrous works to be accomplished through His people, by His enablement.*

*But how are we made able?*

*Titus will show us!*



Before we jump into this book, it is important to establish the needs within the Church.

The Bible is a treasure chest of ways to strengthen the Church and grow in our individual and corporate relationship with the Lord.

Titus sets this relationship for both with the instructions given in this small epistle.

A quote from the Old Testament declares:

*“One generation will commend Your works to another and will declare Your mighty acts.”*

**Ps. 145: 4**

There is a multigenerational worldview in the book of Titus which will enrich our Church. We must be engaged with one another in close and vibrant connections, otherwise the Church withers.

So what does this mean for those who are older?

What about those who are young?

There are also contrasts throughout this masterfully written epistle.

Young/old; good deeds/rebellion; worldliness/godliness/ doctrine/ foolish controversies; redemption/ denying the God they claim to know

Make sure you note these contrasts on your Text Discovery

Also note there are not many names of God in this letter; it seems Paul’s aim was to reveal God as Redeemer and Sanctifier. To deliver His people from bondage and to transform them through His Spirit.

The Lord God redeemed Ruth from a pagan country. We see that story in the biblical book bearing her name.

Ruth had a kinsman- redeemer in Boaz but better yet she had Kinsman-Redeemer in the Lord Almighty.

When we know Him as our Kinsman-Redeemer, we begin to understand more each day about our own purpose in this Kingdom of God.

Come study this small book of Titus, all the while looking for your kingdom purpose.

## **CONTENTS**

Titus: Redeemed for a Purpose	p. 1
Contents	p. 4
Welcome to Transformation Bible Study!	p. 5
Lesson 1 “Are You a Servant of the Lord?”	p. 9
Lesson 2 “How Important Are Biblical Doctrines to You?”	p. 37
Lesson 3 “Why Were You Redeemed?”	p. 57
Outline of Titus	p. 76
Text of Titus	p. 77
Jesus: the Only Savior	p. 89
Names of God	p. 91
Yahweh	
Jehovah	
Go’el	
Jehovah-Mekoddishkem	
Jesus The King	
Epistles	p. 107
Terms	p. 109
Bibliography	p. 117

## Welcome to Transformation Bible Study!

*“What you think about God is the most important thing about you.”*

A.W. Tozer

This course will cover the topic of *seeing the Lord as our Kinsman-Redeemer*.

God longs for you to know Him as He is in reality. He is King! He reigns over all!

We should listen to our King! He knows best and He knows us because He created us.

As King, He is the True Redeemer. Seeing the Lord as your own Redeemer makes your story personal with Almighty God.

From the study of this book, we will see a theology concerning our Lord unfold. An understanding of theology is lacking within the church body today. We will tackle this fearlessly, knowing that our God wants us to know Him. But theology without application and transformation can lead to empty worship. So, each lesson will offer application/contemplative questions and hymns for each week’s lesson.

- I commend you for making the effort to come to Bible Study – it requires effort – so I do not take for granted that you could be doing many other things.

Many times we begin with enthusiasm and energy but as time passes, we grow heavy and forget our initial enthusiasm. I pray you remember your desire right now to become truly transformed by God’s Word.

- ☐ As a reminder to be steadfast, **write in the front of the book cover**, what you want the Lord to reveal to you during these weeks of study.

### Study Structure

The study is structured so that each week, you will decide whether you will work on the **Basic Study** or both the **Basic Study** and the **Digging Deeper** section.

The first section will only take 1 – 2 hours at most. For those who wish to tackle more in-depth study, the Digging Deeper section will provide that challenge.

Both types of homework will engage in the Application/Contemplative Questions of each week’s assignment.

**You will have application questions throughout the study. Make sure to answer these questions. Processing the material through your mind is not sufficient if you want to grow in your understanding and love of God.**

**You must process with your heart, mind and soul.**

Whether your week allows you to invest 4-5 hours or 1-2 hours or less, you will benefit from the lessons and the class discussion because you will be working on the same material.

**You will need:**

A Bible

A three-ringed binder

(optional) dividers

Colored pencils

- ❖ **You will need to purchase the *Supplemental Materials*.** These materials include a section on *Doctrines* which will solidify all we are learning about God and many other important Biblical truths. These Materials may also be emailed to you at no charge.

You will find instructions in the *Supplemental Materials* on *How to do your text discovery*. These skills will help you pull all you can from each verse in the Bible. You are digging for gold and you will find it here!

**Hebrew/Greek**

Also when Hebrew or Greek words are mentioned and numbered, the numbering is from Strong's Exhaustive Concordance. You will find the corresponding number in this dictionary should you wish to study further.

*Example* - Hebrew for "steadfast love" is *hesed* # 2617: it is a word used for God's faithful, eternal love which He has poured out on His people; it is His word for covenant love; it can also mean kindness, mercy

**Psalm 136** is the classic text for the use of this word.

❖ **Appendix**

1. In the Appendix, you will find *the text of Titus we will be examining*. These copies are for you to analyze, write notes, make remarks, and pour over time and again for the purpose of familiarity.

**Remember to do your Text Discovery for each chapter.**

2. Each week there is an activity to help cement in the focus of the lesson.

3. Each week we will see Jesus in this book.
4. There are also Readings at the end of most lessons. This is for your reading and class discussion. Lessons will contain either a name of God, Doctrine or other pertinent information concerning the content of the lesson.
5. There are Additional Activities included in the Appendix for your continued study.
6. Please faithfully answer the question each week: **How have you seen the Lord as your Kinsman-Redeemer this week?**
7. Also record your answers to this question each week: **How has studying Titus this week sharpened your understanding of Who God is?**

**8. Marinate in each lesson.**

**MARINATE**      *What does it mean to marinate?*

Meditate each week on what the Lord has brought to mind as you have poured over His Word. This is why you do not wait until the night before class to do your homework. Start right away so you have the full week to hear from Him. As you “marinate” on His Word, you take on the flavor of His Word. You begin to give off an aroma of Christ to a dying world.

Marinate and let the truths the Lord is revealing to you rise to the top of your consciousness. We are not a mass of cells and material matter, we are *pneumatikos* – we are spiritual beings and we need to saturate our minds with spiritual life.

Think of your favorite meal. Imagine it cooking in your home – all the flavors soaking into one heavenly bite!

Imagine throwing all the same ingredients together for a couple of minutes – barely cooking it. How would that taste?

Well, that’s what you do with Bible study when you slap it together at the last minute or worse don’t do it at all.

Just as a meal undercooked is not tasty, (it is also not safe at times), so it is with God’s Word.

Our Lord lives! Our Lord reigns!



## **TITUS: REDEEMED FOR A PURPOSE**



This book is richly understood in conjunction with a study of Ruth. Ruth gives us the Manward view of the Kinsman-Redeemer. Titus gives us the Godward view of His plan of Redeeming His Beloved. God always has a purpose for what He does. What is the connection between His redemption of His people and His overall plan for His kingdom?

### **LESSON ONE: “ARE YOU A SERVANT OF THE LORD?”**

- **Read the entire book of Titus to get the overall message of this amazing picture of Redemption.**

**Write here your first impressions of this book.** One or two sentences.

Just as YOU have a specific purpose in God’s kingdom, each book of the Bible has a purpose.

What do you think the purpose of writing this short letter was?

*“The work of the church is central to God’s plan. Paul invested his life in the establishment of the church and wrote a number of letters to these churches in order to encourage their ongoing faithfulness and gospel fidelity.”* The Jesus Bible

As I read this quote, I wondered if that is the legacy I am leaving.  
Have I invested my life in the establishment of the Church?

Have you invested your life in the establishment of the Church?

This is our calling – whether we know it or not.

**Now we will look at Chapter 1.**

❖ **Read Chapter 1 and record your first impressions of this chapter as it stands alone.**

**Paragraph summaries**

**Give a short one or two sentence summary of :**

**Titus 1: 1-3**

**1: 4**

**1: 5-9**

**1: 10-16**

How is God described in these first 16 verses of this book?

How is Jesus mentioned here?

What do you learn about man?

What themes are introduced in this first chapter?

Can you tell what the concerns of the writer are at this point?

What are the concerns?

Doctrine is a key concept in this letter.

*“Any doctrine which does not promote godliness is manifestly false.”* Bible Speaks Today

What do you learn about doctrine in **Chapter 1**?

*“God believes leadership of the local church is so important that He addresses the issue in detail four times in the New Testament: Acts 20: 28-38; 1 Tim. 3: 1-7; Titus 1: 5-9; and 1 Pet. 5: 1-4.*  
Christ-Centered Exposition

- **Titus 1: 16**

Explain this verse as though someone does not know much about the Lord and His ways.

Elders are mentioned in the first Chapter.

Compare and Contrast: the elders in **1: 6-9** and the rebellious in **1: 10-16**.

Can churches honor the Lord without elders?

Then why does Paul instruct Titus to appoint elders IN EVERY CITY AS I DIRECTED YOU?

- **1: 5**

*“Paul seems to have had some interest in the ministry for he and Barnabas appointed elders in the churches they had founded.” (Acts 14: 23) An Introduction to the New Testament*

- **1: 6**

When you look at the list of qualifications for an elder, would you have included anything else?

What does this show you?

Should all believers have these qualities to some degree simply because they follow the Lord?

Did Jesus have all of these qualifications?

Look at:

**Eph. 5: 1**

**Matt. 5: 48**

**1 Cor. 11: 1**

➤ **APPLICATION QUESTIONS**

Doctrine is a key concept in this letter.

1. What do you learn about doctrine in **Chapter 1**?

2. What have you learned about the Lord your Savior?

3. There are several crucial themes in this book.  
The establishing of elders in Chapter 1 is a theme.  
Why would the author include the instructions for selecting elders in this particular book?

4. What have you learned about the relationship between good works and salvation?

5. What have you learned about faith?

6. How do faith and good deeds work together?

7. What have you learned about your own *redemption*, from what have you been bought out of?

And what have you been created to do?

8. How has studying Titus this week sharpened your understanding of Who God is?

Read (only) pages 16-21 concerning the servant of the Lord. You do not need to write anything, just read and then think about these characteristics of the Lord's servant.  
Now look at the title of this lesson: Are you a servant of the Lord?

➤ **Find a worship song or hymn that relates to this week's lesson.**

➤ **Seeing Jesus: Our Savior**      **Read this section. Page 89**

➤ **ACTIVITY**

Give thought to what you would like to be your life's work. What would you like to leave as a legacy? What does your mind go back to again and again when you have some free time to think?

This many times will tell you your passion.

Write here what that passion, that purpose seems to be at this time. You can always tweak it, but you must settle on a purpose now and then keep coming back to the Lord to ensure that you are indeed on the right track.

### ➤ DIGGING DEEPER

*“Paul addresses the issue of Christians’ relation to ‘culture’ more directly here than in any other place in his writings ‘sensibly, righteously and godly in the present age’ (2: 12).”*

Baker’s Commentary

*“Here in Titus 1: 1-4, in one of Paul’s longest introductions, the apostle begins a short three-chapter, 46-verse letter that weds in a beautiful duet the Christian sonnet of doctrine and deeds, belief and behavior, conduct and creed.”* Christ-Centered Exposition

### Titus 1: 1

#### Who is Paul?

*“In this salutation, Paul deliberately emphasizes the purpose of his apostleship rather than its source. God’s elect people should be characterized by faith in Christ rather than by empty ‘Jewish myths’ (see 1: 14).”* Baker’s

Paul appears to have written Titus from Nicopolis

Nicopolis means “Victory City.” It was founded by Caesar Augustus after his victory at Actium. It was located on the west coast of Macedonia—now modern Greece—on the border between the Adriatic and Ionian Seas.

Why is Paul writing this letter?

*“Like 1 Timothy, Titus is noteworthy for its information on church organization. It provides a lengthy description of the qualifications for the office of elder (1: 6-9), as well as important evidence that the terms ‘elder’ and ‘overseer’ refer to one rather than two distinct offices (1: 7).”*

Reformed Study Bible

Paul evidently sees a need to encourage and stress sound doctrine. **1: 9, 13; 2: 1, 2**

Paul’s concern in this letter for sound doctrine is balanced by an emphasis on proper Christian conduct ... the two go hand in hand.

## Who is Titus?

*“Titus is a veteran of Paul’s battle over Jewish custom and teaching in Gentile churches (Gal. 2: 3).” Baker’s*

**Read these accounts and see what you learn.**

*Gal. 2: 1-3 – Titus was a Greek believer*

*2 Cor. 2: 13; 7: 6-8, 13; 12: 18*

*2 Tim. 4: 10 Dalmatia is current day Yugoslavia.*

*Paul must have had tremendous confidence in Titus to leave him with such a difficult church to establish. Titus was the one Paul had chosen to organize the collection for the suffering Jerusalem church (2 Cor. 8: 6, 10). Most mentions of Titus in Scripture show him to be a gifted man for administration and turning chaos to unity.*

**2 Cor. 8: 23** refers to Titus as Paul’s *“sharer in work and toil.”*

How wonderful to have someone to share in the ministry, a companion and an answer to loneliness.

Paul did not send Titus to talk to them but to SHOW them how a Christian should live.

Paul sent Titus to Corinth with a very severe letter which Paul knew could cause difficulty, but he knew Titus was able. **2 Cor. 7: 6-8**

**2 Cor. 8: 18; 12: 18** both say that Titus went to Corinth with a brother, *“the brother who is famous among all the churches.”* It is mentioned by some that this brother could have been Luke.

*“Paul had been with Titus on Crete and had left him there to correct the things that were wrong. Since Jews from Crete were present at Pentecost (Acts 2: 11), it is possible that they had carried the Gospel to their native land.” Wiersbe*

**What does it mean to be a servant of the Lord?**

### **WORD STUDY**

**Servant – *doulos***

**The most common word for servant, *doulos* can also refer to the slave that, when able to be freed, willingly becomes a lifelong servant to his master simply because he loves his master, and he is good to him.**

**It means someone who is totally committed to God.**

**He does not talk about his own opinions or offer his own conclusions; he comes with Christ’s message and with God’s word.**

**Look at:**

**Deut. 15: 12-18 Write here what you learn about being a life- long slave.**

**Ex. 21: 5-6**

**Read these other cross references about being a slave/servant.**

**Matt. 10: 24-25**

**1 Cor. 3: 16-17**

**1 Cor. 3: 21-4: 7**

**1 Cor. 6: 19-20**

**1 Cor. 7: 21-23**

**Gal. 1: 10**

**2 Tim. 2: 3-4**

**Now make a list here of everything you learned about being the Lord's bondservant.**

Now we are going to do a little work on WORD STUDIES.

Slave, bondservant- *doulos* δούλος

I.a slave, bondman, man of servile condition

1. a slave
2. metaph., one who gives himself up to another's will; those whose service is used by Christ in extending and advancing his cause among men
3. devoted to another to the disregard of one's own interests

II.a servant, attendant

= **one whose will is swallowed up in the will of another**; one who is bound to another in bands so strong that only death (**Romans 7:4**) can break them. The believer's identification with the Lord Jesus in His death, broke the bands which bound him to Satan.

**One who serves another to the disregard of his own interest.** "Now he serves the Lord Jesus with a reckless abandon, not regarding his own interests." K. Wuest

The sinner serves Satan to the disregard of his own best interests.

Too many Christians are "betweeners." They live between Egypt (slavery) and Canaan (the promised land). The believer cannot deliberately live in sin because he has a new relationship to sin because of his identification with Christ.

Throughout the New Testament, the word *bondservant*, *slave*, or *servant* is applied metaphorically to someone absolutely devoted to Jesus. Paul, Timothy, James, Peter, and Jude all describe themselves as "bondservants of Christ" ([Romans 1:1](#); [Philippians 1:1](#); [James 1:1](#); [2 Peter 1:1](#); [Jude 1:1, NKJV](#)).

Believers today should still consider themselves bondservants or slaves of Christ ([1 Corinthians 7:22](#); [Ephesians 6:6](#); [2 Timothy 2:24](#)). He is our Lord, and our allegiance is due to Him alone. As bondservants, we renounce other masters ([Matthew 6:24](#)) and give ourselves totally to Him ([Matthew 16:24](#)).

Being a bondservant of Christ is not drudgery. His "burden is light" ([Matthew 11:30](#)). Also, we have this promise: "Now that you have been set free from sin and have become slaves to God, the benefit you reap leads to holiness, and the result is eternal life" ([Romans 6:22](#)).

<https://www.gotquestions.org/bondservant.html>

Jesus also tells us in **Jn. 12:26**, "If anyone **serves Me**, he must follow Me; and where I am, there My **servant** will be also; if anyone **serves Me**, the Father will honor Him." (Read also **Matt. 20:26-28**)

If our Lord, Who left His seat in glory to become a servant, embraces the role of servant, can we do less?

Paul tells us, “*For you were called to freedom, brethren; only do not turn your freedom into an opportunity for the flesh, but through love serve one another.*” **Gal. 5:13**

Paul, speaking of the gifts within the church says, they are “*for the equipping of the saints for the work of service, to the building up of the body of Christ.*” **Eph. 4:12**

Paul also tells Timothy in the first epistle to his son in the faith, “*In pointing out these things to the brethren, you will be a good servant of Christ Jesus, constantly nourished on the words of the faith and of the sound doctrine which you have been following.*” **4:6**

- ✓ Here the blending of service and doctrine equips the man of God.

The writer to the Hebrews further explains true service. “*Since we receive a kingdom which cannot be shaken, let us show gratitude, by which we may offer to God an acceptable service with reverence and awe; for our God is a consuming fire. Let love of the brethren continue. Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it. Remember the prisoners, as though in prison with them, and those who are ill-treated, since you yourselves also are in the body.*” **Heb. 12:28- 13:3**

All of this service is very purposeful.

**Heb. 9:14**, “*How much more will the blood of Christ, Who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?*”

**Col. 3:24b**, “*It is the Lord Christ Whom you serve.*”

- ✓ What service teaches us is “hiddenness”. We are content to serve the Lord, dying to self and the need for approval, because we are serving Him and blessing others. What matters if it is anonymous?

“Servant”, Greek <i>doulos</i> : a slave who is in a permanent relation of servitude to another, his will being altogether consumed in the will of the other
--

Many times when writing the epistles, the authors would refer to themselves as *douloi* because of their devotion to the Lord. In the Old Testament, the prophets were the servants of the Lord. Moses is referred to as the servant of the Lord. When Joshua took the mantle of leadership from Moses, he became the “servant of the Lord.” This is a title of great purpose and honor. But the cost is great as well. The servant of the Lord has now been consumed by the will of the Lord.

When we truly serve, we do not concern ourselves with the results; those are in God’s hands. He calls us to invest in a life and we do not need to calculate the outcome.

**Be assured, this type of service, genuine service, is a lifestyle, not a whimsical, guilt-driven activity.**

There are so many opportunities for service in the body of Christ. Listening, truly listening, is rare. Faithful rebuking, when you have earned the trust through deep levels of investment, strengthens the body.

Seeing needs in areas that are unfamiliar to your own world must be accomplished by a true servant. Aware of the loneliness of a nursing home resident, time spent reading from the Bible or a book is a great service. Smiling at a child who has had a hard day at school ministers Christ's love. Singing to those in your own family serves by example to infuse your home with joy. Sacrifices of large amounts of time, energy and expense may be required of the servant of our God. Stopping whatever you are doing to be the eyes, ears, arms, lips of Jesus is a service He has called us to perform.

**All of this requires humility. The flesh cries out for notice, for its own way, for fairness, for equality. Humility recognizes the truth that large tasks require great sacrifice only temporarily, whereas small tasks go unnoticed and require constant sacrifice and death to self.**

*“Have this attitude in yourselves which was also in Christ Jesus, Who although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking on the form of a **bond-servant**, and being made in the likeness of men, being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. For this reason also, God highly exalted Him and bestowed on Him the name which is above every name, so that at the name of Jesus every knee will bow, of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus is Lord, to the glory of God the Father.” Phil. 2:5-11*

**After spending time considering your willingness to serve the Lord wholeheartedly, please write here your thoughts.**

Are you willing to be this kind of servant to the Lord?  
Why/Why not?

Is your will swallowed up in the will of the Lord? Why/Why not?

➤ **Learning from Examples in Scripture**

**Doing Word Studies is a great help to understanding biblical truth. But another great device is to research some examples of “servants” in this case.**

**We are going to look at one of the great servants of the Old Testament: Moses.**

**As you approach this new learning skill, realize you are growing in more than an understanding of Moses or even the word “servant.”  
You are learning to do a biblical character study with a specific focus – “servant.”**

**Moses**

**Heb. 3: 1-6**

**Heb. 11: 24-28**

**Acts 7: 20-23**

**Ex. 14: 31**

**Num. 12: 3, 7**

**Ps. 10: 4**

**Deut. 18: 15**

**Deut. 34: 5, 7, 10-12**

**Josh. 1: 1-2**

Exodus 14:31 Servant of the Lord

The highest title of tribute you could give a person in the Old Testament was to call him "the servant of Yahweh" (*'ebed YHVH*).

The Hebrew word for servant, *eber*, denotes "God given authority as the accredited messengers of the Lord." The servant of the LORD was one who was chosen by Yahweh. The origin implies the position of a slave.

All of God's servants, the prophets, speak of the coming of Jesus Christ the true Servant of the LORD.

The last of the four Servant poems of Isaiah presents the exaltation, humiliation, substitutionary sacrifice and extreme exaltation of the Servant ([Isa. 52:13-53:12](#)).

The Suffering Servant of the LORD is perhaps the highest title in the Old Testament for God's Anointed One.

Jesus' glory is closely associated with His death. After Judas left the upper room Jesus said, "Now is the Son of Man glorified, and God is glorified in Him; if God is glorified in Him, God will also glorify Him in Himself, and will glorify Him immediately" ([John 13:31-32](#)). God the Father was glorified in the death of His Son.

This lowly Servant was exalted and given a name above every name (cf. [Phil. 2:6-8](#)). The word "glorify" is used frequently in John's Gospel ([John 7:39](#); [11:4](#); [12:16](#), [23](#), [28](#); [13:31-32](#); [14:13](#); [15:8](#); [16:14](#); [17:1](#), [4-5](#), [10](#)). Jesus is exalted and glorified by God the Father because He humbled Himself by becoming a servant and died for the ungodly ([Acts 2:33](#); [Phil. 2:9](#); [Heb. 1:3-4](#), [8](#)). "He shall see of the fruit of the travail of His soul and be satisfied" ([Isaiah 53:11](#)).

<http://www.abideinchrist.com/messages/ex14v31.html>

- ❖ **To serve Someone for the right motives and with the right devotion, you must KNOW Whom you serve.**

**That is the goal of these studies – to know your Lord and grow in your devotion to Him. This will transform your life!**

- **Now after looking at the word for servant and the example set by Moses and especially by our Lord, you have something to do.**

**Write a working contract between you, the servant, and Jesus, the Lord.**

**Include what you are willing to do in your service to Him.**

**Be as specific as you can, that is, *"Every morning I will rise and check with my Master before I do anything else – even brush my teeth!"***

***"I will order my day to complete Your assignments and not my own. Your wishes will take priority always."***

***"I will not attempt to take 'short cuts' on my responsibilities but will fulfill them to Your specifications."***

**This is to help get you started. So carry on and add your contractual agreement.**

This verse also contains the word “godliness.”

*“The true gospel always produces godliness in its adherents, godliness being the hallmark of the true gospel.”* ESV

“Truth” is also another repeated word,

*“God’s truthfulness is a common biblical assertion, but it would be particularly meaningful in the Cretan context (see Titus 1: 12-13).”* ESV

The word “kata” is used four times in this one verse.

**1: 1** – “According to” the faith of God’s chosen

The truth which is “according to” godliness

**1: 3** “According to” the commandments of God

**1: 4** **“According to” the common faith**

**Paul clearly related everything in his ministry to the Word of God.**

*“Throughout all three of the Pastoral Epistles there is an emphasis on teaching the Word of God. Local churches ought to be ‘Bible schools’ where the Word of God is taught systematically and in a practical way.”* Wiersbe

- **1: 2-4**

Hope is not wishful thinking but certainty.

*“This hope was promised to the elect from eternity past. (2 Tim. 1: 9)”*

Bible Knowledge Commentary

### **Timing of God**

We are told that God is not constrained by Time.

Yet here in these early verses, we see the words:

Long ages ago

The proper time

Eternal

“Eternal” *aionios* # 166 = when referring to eternal life, it means the life which is God’s and hence it is not affected by the limitations of time; it refers not only to duration, but more so to quality – it involves the life of God

*“The only Person in the whole universe to Whom that word may correctly be applied is God, in the life of God. The Christian offer is nothing less than the offer of a share in the life of God.*

*It is the offer of God’s power for our frustration, of God’s serenity for our dispeace, of God’s truth for our guessing, of God’s goodness for our moral failure, of God’s joy for our sorrow. The Christian gospel does not in the first-place offer men an intellectual creed or a moral code; it offers them life, the very life of God.”* Barclay

What can we learn about the Lord and about us from this distinction between God and us?

Acts does not purport to exhaust the ministry of Paul, therefore any dissimilitude as to the reliability of stating Paul as the author of this epistle cannot be due to the lack of mention in Acts.

*“The traditional understanding has been that Titus, like 1 Timothy, was written in the time between Paul’s first imprisonment (Acts 28) and a second imprisonment which led to his death. In this case, Titus would have been written in the mid-60s AD, around the same time as 1 Timothy.”*

*“The theme of Titus is the inseparable link between faith and practice, belief and behavior.”*  
ESV

*“At the proper time” v. 3*

*“In all human knowledge we have to start at the beginning; so men had to be prepared for the coming of Jesus. God’s Spirit was moving both among the Jews and among other peoples so that they would be ready to receive His Son when He came. We must look on all history as God’s education of men.”* Barclay

This was a special time in history and the fact that most of the known world spoke Greek points even more emphatically to the Lord’s perfect timing.

Due to the vast dominion of the Roman empire, there were essentially no borders between countries. Wherever the missionary might go, he was always within that Empire.

Travel had never been so easy!

Due to the Roman pax Romana, people could travel with mostly safe conditions. This was unknown before this time.

Had you ever wondered why God provided the pax Romana? This is why!

The faith systems of the world had proved flawed. Philosophers and clerics alike had failed to provide man with a peaceful union with God. People were conscious of the deep divide between them and their sovereign God. Now they were poised on the precipice of taking that step of faith and NOT works because the life of works had never given them what they longed for:

relationship.

NOW they were ready to hear and believe. God had provided just the right elements within Time to achieve His goal: faith.

### **Timing of the writing of the letter**

Some scholars have expressed doubt as to the veracity of Paul as the author of this letter, citing Paul’s difference in vocabulary and other issues.

Yet for most of the arguments against Paul as the true writer, there are usually clear responses to each argument.

For instance, *“All the historical references in these letters (1 and 2 Timothy AND Titus) ring true as statement coming from the life of Paul, but the same cannot be said of a date quite a long time after he had died.”* An Introduction to the New Testament

Pseudepigraphic (a falsely attributed work, a text whose claimed author is not the true author, or a work whose real author attributed it to a figure of the past) letters were extremely rare among the Jews. They were considered untrustworthy if the true author was not listed and instead an impostor.

*“One noteworthy fact among the Jews and the Christians is the rarity of pseudepigraphic letters.”* An Introduction to the New Testament

**Concerning this, read:**

**2 Thes. 2: 2; 3: 17**

Paul had warned about deceivers.

**1 Tim. 4: 1; 2 Tim. 3: 13; Tit. 1: 10**

- **1: 4**

In regard to faith:

*“The first step in the Christian life is to realize that we can do nothing except receive... Faith must always issue in life and Christian knowledge that is not merely intellectual knowledge but knowledge how to live.”* Barclay

**But faith in what or Who?**

*“At the back of the whole process of salvation is the eternal and unchanging love of God, and it was of that love Jesus came to tell men.”* Barclay

*“The apostle referred to God as Savior (1 Tim. 1: 1; 2: 3; 4: 10; Titus 2: 10; 3: 4). God’s eternal plan to salvage a people for Himself, rather than any this-worldly agenda to liberate social structures or institutions, formed the primary focus of Paul’s ministry.”*

Bible Knowledge Commentary

- **1: 5**

What was Paul’s common practice regarding the establishing of new churches?

**Acts 14: 21-23**

**Acts 20: 17**

What do you know about the Cretans?

Crete is an island about 170 miles south of the Greek mainland. It is the largest of the Greek islands. 156 miles long (from east to west) and at most 35 miles wide (from north to south). It is the fourth largest island in the Mediterranean Sea. The Minoan culture was established there, reaching its height around 1500 BC. It was a Roman province populated by farmers and fruit growers. It is mentioned in Acts 2: 11 on the day of Pentecost.

*“Crete of the hundred cities.” Homer*

*“As with Timothy in Ephesus (1 Tim. 1: 3), Paul had left Titus behind to provide leadership to the fledgling church in Crete. The organization of the Cretan church was unfinished due to the brevity of Paul’s visit. Thus Titus was to straighten out (lit., ‘set in order’) the situation by appointing elders in every town.” BKC*

**#1930 *epidiorthoo* – to set in order; *epi* – besides, upon *diorthoo* – to correct  
This word was used of setting a crooked limb**

- 1: 6
- ❖ Paul has a lot to say about elders. Do your work here and then answer the questions about elders.

*“Within fifteen years of the resurrection there was already a plurality of elders in the Jerusalem church. So the one-person pastorate is not a New Testament model of the local church. It is rather a team ministry.” Bible Speaks Today*

## WORD STUDY

“Blameless,” “above reproach” – *anenletos* # 410

“Children” *teknon* #5043 this word applies to children living at home and still under their father’s authority *Zodhiates*

“Dissipation” “unruly” *asotia* # 810 from *sozo* = to save and the “a” which makes the word negative, so “having no hope of safety;” this person is a prodigal who spends too much and drinks too much

**ἄσωτία incorrigibleness), an abandoned, dissolute, life; profligacy, prodigality**

**Now we turn to Elders in the church.**

**Compare to 1 Tim. 3: 1-71**

“Husband of one wife” There is much written on this topic, so we will not exhaust this characteristic of the elder. Yet we must always ask why something is recorded in Scripture for all time.

In this case, the need for a potential elder to resist complicating his life and focusing on what is important to the Lord is required behavior.

Whether this is referring to husbands of one wife lifelong or one current wife or no divorce with a former spouse still living, we cannot be certain.

But we can know that the Lord prefers to keep our eyes on the prize: His kingdom.

Why was Paul so intent to give correct and irrefutable theology to these new churches?

- **1: 7** “elder” and “overseer”

*“The terms ‘elder’ and ‘overseer’ appear interchangeable, since Paul uses the latter term (1: 7) to describe the attributes of those to be appointed to a role (that of ‘elder’) that could otherwise be thought of as merely honorific. Elders are to teach, both through lifestyle (1: 6-8) and in word (1: 9). Their verbal teaching will have aspects both positive (‘encourage others by sound doctrine’) and negative (‘and refute those who oppose it’).” Baker’s*

*“The terms ‘overseer’ and ‘elder’ were used interchangeably. ‘Elder’ indicates qualifications (maturity and experience), while ‘overseer’ connotes responsibility (watching over God’s flock.)” Archaeological Study Bible*

*Presbyteros and episkopos “are plainly interchangeable in the apostle’s thinking, referring to the same church office.” BKC*

*“Paul’s casual shift from ‘elder’ to ‘overseer’ shows that he understands the two terms as referring to the same office: ‘elder’ suggesting one’s character (spiritually mature) and ‘overseer’ suggesting one’s task.” RSB*

**Look at the following for further information on elders:  
Acts 14: 23; 20: 17, 28**

**1 Tim. 3: 2-7; 5: 17**

*“As God’s steward”*

*“A steward does not own but manages all that his master puts into his hands.” Wiersbe*

*“Not quick-tempered” – Why would this be important?*

**Jmes 1: 19-20**

**ὀργίλος** orgilos # 3711 – quick-tempered, given to abiding anger, prone to anger, irascible

This is the kind of anger someone nurses; no one with this kind of anger is fit to be an office-bearer of the Church

I. **πλήκτης plektes #4131** “not a striker, bruiser, ready for a blow, a pugnacious, contentious, quarrelsome person”

“It would seem that in the early Church there were over-zealous bishops who chastised erring members of their flock with physical violence.” Barclay

“Not violent” – Why would this be important?

**1 Tim. 3: 3**

“Not fond of sordid gain” **αίσχροκερδής #146** eager for base gain, greedy for money

“The Cretans counted material gain far above honesty and honor.” Barclay

- **1:8**

“hospitable” – **φιλόξενος philoxenos # 5382** = hospitable, generous to guests

“loving what is good” - **φιλάγαθος philagathos #5358** loving goodness

“sensible” or “self-controlled”

“A major emphasis in this letter (2: 2, 4-6, 12).” RSB

“Sensible, sober” - **σώφρων = sophron # 4998** safe (sound) in mind, i.e. self-controlled (moderate as to opinion or passion):—discreet, sober, temperate.

I. of a sound mind, sane, in one's senses

II. curbing one's desires and impulses, self-controlled, temperate

“Upright” **dikaion # 1342** = one who acts conformably with justice; the Pharisees were “**dikaios**” in their own eyes, we must be **dikaios** in God’s eyes; the Pharisees became interested in performing righteous deeds before men – in the eyes of men; God’s idea of righteousness is manifested within, in the spirit of man

**Rom. 2: 13**

“Self-controlled” - **ἐγκρατής. # 1468**

strong in a thing (masterful), i.e. (figuratively and reflexively) self-controlled (in appetite, etc.):—temperate.

I. strong, robust

II. having power over, possessed of (a thing)

III. mastering, controlling, curbing, restraining, controlling one's self, temperate, continent

“The Greek word describes the man who reverences the fundamental decencies of life, the things which go back beyond any man-made law.” Barclay

This word is in contrast to the vices of **Titus 1: 7; 1 Tim. 4: 7-8**

*“Falconer quotes a saying about the household of Sir Thomas More: ‘He controls his family with the same easy hand: no tragedies, no quarrels. If a dispute begins, it is promptly settled. His whole house breathes happiness, and no one enters it who is not the better for the visit.’”*

Barclay

The instructions have changed. They are positive. No longer telling the apostle what NOT to do, Paul is now telling him what to look for in a positive light. These are positive characteristics to be sought.

- **1: 9** *“Able to give instruction”*

*“It was common in the ancient world to emphasize one item in a list by placing it at the beginning or end and giving it more attention than the other items. The ability to teach is the distinguishing mark of a pastor or elder. This includes both teaching what is right and refuting error. The reason for this emphasis is clear from what follows (v. 10-16).”* ESV Sound Doctrine

*“The function of the true Christian preacher and teacher is not to drive a man to despair, but to lift him up to hope.”* Barclay

**Look at:**

**1 Pet. 5: 2**

**It is the need of the elder to be able both to encourage and set straight, at times, by rebuking.** Trench says that it means *“to rebuke another, with such an effectual wielding of the victorious arms of the truth, as to bring him, if not always to a confession, yet at least to a conviction, of his sin.”*

Verse 7 tells us what an elder MUST NOT be.

Verses 8, 9 tell us what an elder MUST be.

Paul also teaches regarding elders in **1 Tim. 3.**

- ❖ Answer some questions on elders as best as you can; do not look for the perfect answer, just respond based on your study this week from the biblical texts.

Are elders important for the church? How do you know?

Did Jesus talk about elders? Why or why not?

Are deacons enough?

Should you leave your church if they do not have elders?

- **Titus 1: 10-16**

**Paul has a lot to say about false teaching in Crete; he also exposes false teaching in 1 and 2 Timothy concerning Ephesus where Timothy lives.**

*“These verses introduce the false teachers who had to be opposed by doctrinally informed elders. The presence of Jews throughout the ancient world, many of whom bought into ‘Jewish myths’ provided a network through which those who taught nonbiblical stories and other deviant teachings could circulate their error...” ‘Myths’ may refer to mythical stories built upon Old Testament history (‘genealogies’) that later developed into intricate Gnostic philosophical systems.”* Archaeological Study Bible

*“Wherever God sows the truth, Satan quickly shows up to sow lies.”* Wiersbe

Most of these false teachers exhibited three main characteristics.

- 1-They belonged to the circumcision group.
- 2-They promoted unbiblical ‘Jewish myths.’
- 3-They taught a philosophy of spiritual asceticism (a form of self-denial as a form of spiritual discipline.)

What particular bad teaching does Paul focus on?

- **1: 10**

**Paul mentions three groups of those who oppose the truth.**

- 1- **Rebellious**
- 2- **Mere talkers**
- 3- **Deceivers**

All three of these types were in Ephesus where Timothy preached and taught.

**1 Tim. 1: 3-11; 6: 3-10; 2 Tim. 2: 14-18**

**But in Crete they had a strong contingent of another group as well. Even more troublesome.**

Who were they?

Paul seems to be talking about a particular group in this verse. Who are *“those of the circumcision?”*

*“Here we have a picture of the false teachers who were troubling Crete. The worst were apparently Jews. They tried to persuade the Cretan converts of two things. They tried to persuade them that the simple story of Jesus and the Cross was not sufficient, but that, to be really wise, they needed all the subtle stories and the long genealogies and the elaborate allegories of the Rabbis. Further, they tried to teach them that grace was not enough. The false teachers were seeking to persuade men that they needed more than Christ and more than grace in order to be saved. They were intellectualists for whom the truth of God was too simple and too good to be true.” Barclay*

The issue of circumcision as a requirement to become a Christian was settled early on in the early church.

**Acts 11: 2**

**Acts 15** – the Jerusalem Council – read as much of this as you care to but especially **Acts 15: 22-29**

**Rom. 2: 25-29**

**Gal. 2: 3-19**

**Gal. 4: 21-26**

**Gal. 5: 1-6**

**Col. 2: 11-12**

**Verses concerning Circumcision:**

[1 Corinthians 7:19](#)

For neither circumcision counts for anything nor uncircumcision, but keeping the commandments of God.

[Jeremiah 4:4](#)

Circumcise yourselves to the Lord; remove the foreskin of your hearts, O men of Judah and inhabitants of Jerusalem; lest my wrath go forth like fire, and burn with none to quench it, because of the evil of your deeds.

[Galatians 6:15](#)

For neither circumcision counts for anything, nor uncircumcision, but a new creation.

[Philippians 3:3](#)

For we are the circumcision, who worship by the Spirit of God and glory in Christ Jesus and put no confidence in the flesh—

[Deuteronomy 30:6](#)

And the Lord your God will circumcise your heart and the heart of your offspring, so that you will love the Lord your God with all your heart and with all your soul, that you may live.

**The group referred to as the “circumcision” tried to mix Jewish law with the Gospel of grace.**

- **1: 11** “*who must be silenced*”

## Epistomizo      ἐπιστομίζω #1993

I. to bridle or stop up the mouth

II. metaphorically to stop the mouth, reduce to silence, to be muzzled

*“The Greek does mean to muzzle, but not by violence or by persecution.*

*The way to combat false teaching is to offer true teaching, and the only truly unanswerable teaching is the teaching of a Christian life.” Barclay*

- **1: 12, 13**

*“Crete was proverbial in the ancient world for its moral decadence. The ancient historian Polybius wrote that it was ‘almost impossible to find personal conduct more treacherous or public policy more unjust than in Crete (Histories 6.47).” ESV*

Cretans were known for being liars so much that a verb was coined that epitomized their character: *kretizo*.

This verb meant “to lie.”

- **1: 14** “*Jewish myths*”

*“False teaching in Titus is more specifically tied to a Jewish background Tit. 1: 10.” ESV*

**Look at:**

**Titus 3: 9**

**1 Tim. 1: 7**

**1 Tim. 4: 3**

*“So that”* tells us why we rebuke them severely. What is accomplished by correcting those who are in error concerning biblical truth?

- **1: 15, 16**

The Judaizers promoted strict adherence to Law and tradition, even for the Gentile.

The reference here to “the pure” is very likely a comment against those who demanded the Gentile convert to Christianity first must become a Jew.

The claim that ritual purity must be maintained by Gentile believers in Jesus led many into a legalism attested in the book of Galatians.

Yet, Paul mentions in **verse 16**, about those who “*profess to know God, but by their deeds they deny Him.*”

*Paul reminds his readers that Jesus had already taught about this. “... the Lord’s teaching that purification is largely a matter of the internal rather than the external.” BKC*

**Mark 7: 15**

Luke 11: 39-41

Later John weighs in on this:

1 John 2: 4

We also learn about how God views purity:

Matt 5: 8

List here the ways in which they give evidence to their failure to follow the Lord.

Defiled

Disobedient

Unbelieving

“Disobedient” *apeithes*

**ἀπειθής #545** “Disobedient meant they cannot and will not be persuaded. Their minds have been made up and they will not face the truth.” Wiersbe

“worthless” “reprobate” “disapproved” *adokimos*

**ἀδόκιμος - #96**

**The KJV translates Strong's G96 in the following manner:** [reprobate](#) (6x), [castaway](#) (1x), [rejected](#) (1x).

**Outline of Biblical Usage [?]**

I. not standing the test, not approved

A. properly used of metals and coins

II. that which does not prove itself such as it ought

A. unfit for, unproved, spurious, reprobate

**not standing the test, not approved**; properly of metals and coin, [ἀργύριον](#), [Isaiah 1:22](#); [Proverbs 25:4](#);

*“This word is used to describe a counterfeit coin which is below standard weight. It is used to describe a cowardly soldier who fails in the testing hour of battle. It is used of a rejected candidate for office, a man whom the citizens regarded as useless. It is used of a stone which the builders rejected. (If a stone had a flaw in it, it was marked with a capital A, for adokimos, and left aside, as being unfit to have any place in the building.) The ultimate test of life is usefulness, and the man whose influence is ever towards that which is unclean is of no use to God or to his fellow-men.”* Barclay

**Compare to: Luke 11: 41; Rom. 14: 20**

Paul's letter shows us something in chapter 1 which helps battle the lies, disruptions and false teaching the young church is facing.

What are some of the ways to combat spiritual error? We need to know this!

*"The only weapon against Satan's lies is God's truth. 'Thus saith the Lord!' is the end of every argument."* Wiersbe

*"There is no legitimate separation between belief and behavior."* ESV

*"The New Testament teaches that the lack of actions consistent with a changed life renders one's faith in Christ suspect."* RSB

**Matt. 7: 16-20**

**James 2: 14-16**

**2 Tim. 3: 2-5**

**1 John 3: 17**

**How does the last part of Titus Chapter 1 relate to Ruth?**

### **Timing of the letter**

*"The letter to Titus appears to have been written after a missionary venture to the island following Paul's first Roman imprisonment. Paul reminds Titus he has left him on Crete to finish their work completing the organization of the churches (1: 6-9), by dispatching the false teachers (1: 10-15), and by laying out sound doctrine and ethics (Ch. 2 and 3)."* Baker's

## **Paul's Letter to Titus in Crete**

### **Titus**

This letter was written to Paul's fellow-worker Titus who had been left by Paul on the island of **Crete** (see Titus 1:5 and **1** on [Map 28](#)). The letter was probably written from **Corinth** in **Achaia** (southern **Greece**) between 63 and 66 AD, shortly after Paul's *First Letter to Timothy* (which contains some of the same advice). The letter was taken to **Crete** by Zenas and Apollos (see Titus 3:13).

Titus was a *Greek*-speaking Gentile believer who was probably converted by Paul either in **Antioch** (in **Syria**) (in 43/44AD) or on his first missionary journey in **Pamphylia** or **Galatia** (47/48AD) (see [Map 23](#)). Paul took Titus with him when he attended the Council of **Jerusalem** in 49/50AD and asked the leaders in **Jerusalem** to take the decision not to require non-Jewish believers to be circumcised (see Acts 15:1-21). The leaders agreed with Paul, and didn't insist that Titus should be circumcised (see Galatians 2:1-4).

Titus later helped Paul at **Ephesus** during his third missionary journey (53-56AD), and was sent from there to **Corinth** with Paul's *First Letter to the Corinthians* (see 2 Corinthians 12:18) (see [Map 25](#)). After assisting the believers in **Corinth**, Titus took news of the Corinthian church back to Paul at **Philippi** (see 2 Corinthians 7:6-7). Titus then took Paul's *Second Letter to the Corinthians* from **Philippi** to **Corinth** (see 2 Corinthians 8:16-17).

After Paul's release from house arrest in **Rome** in 62AD, Titus travelled with Paul to **Crete** where Paul left him in charge of the new church (see **1** on [Map 28](#)). The **Church of Agios Titos** (St Titus) in **Irakleio** (**Heraklion**) commemorates the appointment of Titus to oversee the Cretan church.

<https://www.thebiblejourney.org/biblejourney1/16-pauls-letters-to-timothy-in-ephesus-titus-in-crete/pauls-letter-to-titus-in-crete/>

## Elders for the Church on Crete

### TITUS 1:5–6

“This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you” (v. 5).

Paul says in [Titus 1:1](#) that he is “an apostle of Jesus Christ, for the sake of the faith of God’s elect and their knowledge of the truth, which accords with godliness.” In other words, Paul’s primary task was to preach the gospel in order that the elect might reveal themselves by trusting in it and be built up in the knowledge of God,

which knowledge will produce holy living. Having planted a church, he then appointed overseers to continue teaching the apostolic and prophetic word ([Acts 14:19–23](#)) before moving on to a new mission field.

Although this was the apostle’s normal practice, it seems that he left Crete before he could ordain elders for the churches he planted there, as seen in today’s passage. Paul’s mission to Crete is never described in detail; his visit to the island recorded in [Acts 27](#) occurs in a period that was too short to allow for extensive evangelization. So he probably visited Crete again after being released from the Roman imprisonment described in chapter 28. Clearly, Titus was with him on this second visit, otherwise Paul could not have left him behind there to perform the necessary task of appointing elders ([Titus 1:5](#)). As John Calvin says, “Churches cannot safely remain without the ministry of pastors, and that consequently, wherever there is a considerable body of people, a pastor should be appointed over it.”

Being a center for the sea trade in the Roman Empire, it was particularly important for the Cretan church to be well-organized, with structures in place to keep it from doctrinal and ethical contamination. People throughout the empire would first hear of Christianity from their own travels to Crete or from the many who sailed through its ports, and this initial impression would have a lasting effect upon world missions. This is one practical reason why Paul wants elders to be “above reproach” ([Titus 1:6](#)), although the need for personal holiness is ultimately based on God’s call for us to be holy as He is holy ([Lev. 11:45](#)).

Being above reproach is not perfection but honesty regarding personal sin and corresponding evidence of repentance. No one is perfect until they are glorified, but all of us must constantly strive to turn from sin ([1 John 1:8–10](#)).

### Coram Deo

Augustine notes that Paul does not say “‘If anyone is without sin.’ For if he were to say this, every person would be rejected, no one would be ordained” (Ancient Christian Commentary on Scripture, NT vol. 9, p. 286; hereafter ACCNT). The qualification for being a church leader, indeed, for being a Christian at all, is repentance — a continual admission of one’s sin, a turning to Christ for forgiveness, and an endeavor to set right what one has made wrong.

<https://www.ligonier.org/learn/devotionals/elders-church-crete#:~:text=Paul's%20mission%20to%20Crete%20is,imprisonment%20described%20in%20chapter%2028.>





**LESSON 2: Titus 2 “How important are biblical doctrines to you? How do you KNOW if they are indeed important to you?”**

**The God who designed you to be a thinker is the same God who inspired the writers of the Old and New Testaments to pen his truths. God hardwired us to view life through an interpretative grid, and he also gave us his Word to shape that grid.**

**The Bible is a book, filled with doctrine, that defines what is good, right and true. A loving Creator gave it to his dependent creatures so they would know how to properly make sense out of life. Or, to phrase it differently, the Bible is the tangible result of the "Meaning Giver" explaining foundational truths to the "meaning makers" he created.**

**Every doctrine provides an explanation**

**We wouldn't be able to fully understand the implications of the fall of Adam and Eve, the calling of Abraham, the righteous life of Jesus, the cross, the empty tomb, the ascension, the establishment of the church, and so forth if it weren't for the explanatory doctrines of God's Word.**

**Through doctrine, God helps us to understand how we have acted in sin and how he has responded in grace. We are not saved by the doctrine, but by the historical things God has**

willingly and graciously done on our behalf. Doctrine explains those things to us so we can admit our need, reach out for God's help, and move forward in a new and better way. Paul David Tripp <https://www.paultripp.com/articles/posts/the-importance-of-doctrine-article#:~:text=Through%20doctrine%2C%20God%20helps%20us,graciously%20done%20on%20our%20behalf>.

Read Chapter 2 and write your first impressions here.

### Paragraph summaries

Titus 2

1-2

3-5

6-8

9-10

11-14

15

What do you learn about God?

What do you learn about Jesus?

What do you learn about man?

*“Main Idea: The gospel calls those within the church to pursue God’s assignment of godliness, whether young or old, male or female.”* Christ-Centered Exposition

*“You will find a blending of doctrinal teaching and practical admonitions, for the two must go together. Paul discussed several different areas of ministry in the local church.”* Wiersbe

Doctrine is a key concept in this letter.

What do you learn about doctrine in Chapter 2?

### **Right Doctrine Leads to Right Behavior**

What do you think *“things which are fitting for sound doctrine”* means?

**Paul is asking Titus to be an example in all these qualities and attributes.**

**That is a heavy task indeed!**

Would you be able to do this?

*“The notion of healthy teaching is common in the Pastorals (1 Tim. 1: 10; 6: 3; 2 Tim. 1: 13; 4: 3; Tit. 1: 9; 2: 2)”* BKC

➤ **List here the characteristics of being older, godly men.**

Which one do you struggle with the most?

### **Tit. 2: 3-5**

Where do today’s young women learn how to think and behave?

Mothers mentoring daughters is ideal but what can the church do when that relationship breaks down?

### **WORD STUDY**

Usually this is reserved for the Digging Deeper section, but this word is just too important.

#### **Tit. 2: 3 diabolos**

Diabolos is the word used for “devil” throughout the Bible. It is used 34 times in the New Testament. This word is used here as a *false accuser, a malicious gossip*. That is what we are when we spread untruths with a wicked heart.

**#1228 diabolos διάβολος – false accuser, slanderer, devil**

**We must never succumb to the same tactics which our enemy, the devil, uses. We belong to the Lord.**

**So how do we live?**

**Martin Luther recited this anonymous passage as his direction:**

**“I live as though Christ died yesterday, rose again today, and is coming again tomorrow.”**

#### **➤ APPLICATION QUESTIONS**

Doctrine is a key concept in this letter.

1. What do you learn about doctrine in **Chapter 2**?
2. What have you learned about the Lord your Savior?
3. What have you learned about the relationship between good works and salvation?
4. What have you learned about faith?

5. How do faith and good deeds work together?
  
6. What have you learned about your own *redemption*, from what have you been bought out of?
  
7. How has studying Titus this week sharpened your understanding of Who God is?

And what have you been created to do?

- Find a worship song or hymn that relates to this week's lesson.

➤ **ACTIVITY**

**Titus 2: 11 mentions the grace of God has appeared. We are to reflect the character of God. What areas of your life would be impacted and how if grace were uppermost in your heart each moment?**

**I will give you an example.**

**As a parent, if grace was constantly on my heart, I would be more patient, more understanding. I would know the difference between a teachable moment and a moment where I needed to instruct. I would always say and do what put my child first as far as his soul. I would never be overbearing or selfish. I would be wise because my agenda would be to be God's servant with this person on loan and not to impress my child or manipulate my child.**

**Give other examples of what you would "look like" if grace was always on your heart.**

**Simple things, like: I would smile more!**

➤ **DIGGING DEEPER**

**2: 2 serious, august, venerable, reverend, grave #4586 *semnos***

**σεμνός— serious, it describes the behavior which is serious in the right way, and it does not describe the demeanor of a person who is a gloomy killjoy, but the conduct of the man who knows that he lives in the light of eternity, and that before so very long he will leave the society of men for the society of God**

Grave means “dignified.”

I. to be venerated for character, honorable

1. of persons
2. of deeds

“prudent” “sensible” σόφρων *sophron* #4998

II. of a sound mind, sane, in one's senses, prudent

III. curbing one's desires and impulses, self-controlled, temperate

It describes the man with the mind which has everything under control

- **2: 3-5**

*“Traditionally, Cretan women knew greater political independence and sexual freedom than their mainland sisters. That heritage has met with the rise of ‘the new Roman woman’, and Paul seems to be concerned about the abusive conversations and sexual adventures associated with Roman dinner parties.” Baker’s*

**List here the characteristics which the women were to exhibit.**

*“This list emphasizes, in the original, first what young wives and mothers are to be, and then only secondarily what they are to do.” BKC*

*“The older women to whom the years have brought serenity and sympathy and understanding have a part to play in the life of the Church and of the community which is peculiarly their own. Their demeanor must be such as befits those who are engaged in sacred things. It is easy to see what a difference it would make to the peace and fellowship of the Church, if it was always remembered that we are engaged in sacred things.” Barclay*

***“One of the strongest forces for spiritual ministry in the local church lies with the older believers. Those who are retired have time for service. It is good to see that many local churches have organized and mobilized these important people.” Wiersbe***

*“The Christian must live as if all life was a sacred assembly.”*  
Clement of Alexandria, the Church Father

*“Addicted to much wine”* – this is mentioned so many times in regard to leadership within the church, it must have been a dire problem at this time and in these regions.

*“A godly home will orbit around a godly wife and mother.”* Christ -Centered Exposition

- 2: 4 *“train”*

**This word could also mean *“bring to their senses.”***

*“Train” Sophronizo - #4994 “to give instruction in wise behavior and good judgment”* ESV  
By the way, “working at home” does not prohibit working outside the home (**Prov. 31: 16, 18, 24**)

*“The Christian home was a totally new thing, and young women saved out of paganism would have to get accustomed to a whole new set of priorities and privileges.”* Wiersbe

Think of women who have impacted your life.  
Start when you were very young and write their names here.

Go further in your walk with Jesus, now list those He brought into your life here.

Now as you age, put some names here.

Who are some young women you have influenced to love Jesus more?  
Now look at each name you have written and realize that the Lord brought each and every one to you. Stop and thank Him for hand selecting such women as these.

Now go and be that woman to another young woman!



- 2: 5 “discreet” *sophron* #4998

**σωφρον** to be of sound mind

- I. of a sound mind, sane, in one's senses
- II. curbing one's desires and impulses, self-controlled, temperate

*“Busy at home”*

*“Her home is her primary base of operation and the main focus of her attention.”*

Christ-Centered Exposition

The noble woman of Proverbs 31 shows us that the Lord does not call women to close themselves off within the walls of their home. The proverbial woman of excellence went out and bought fields, she dealt with tradesmen, she brought food from afar, she sold garments, she was a businesswoman clearly. Yet, “She looks to the ways of her household ... Many daughters have done nobly, but you excel them all.” Prov. 31: 29

What we must remember is that the home is our first line of priority and it must never be neglected.

*“Subject to their own husbands”*

*“Submission means to yield in one’s will to the leadership and direction of another. It is more of an attitude than an action, though one’s attitude will certainly determine one’s actions.”* Christ-Centered Exposition

A husband does not demand his wife’s submission.

God did not demand the submission of Christ.

The Lord willingly submitted to the Father. Women, we are offered the great privilege of following the Lord in His heart of submission.

Submission of Christ to the Father

**John 14: 10; Phil. 2: 5-8; 1 Cor. 11: 3; John 4: 32; 5: 30; 6: 38; 8: 28, 29; Luke 22: 42**

- 2: 6 “sensible” “self-controlled”

I. **σωφρονέω** #4993 to be of sound mind

1. to be in one's right mind
2. to exercise self-control
3. to put a moderate estimate upon one's self, think of one's self soberly to curb one's passions

*“The self-controlled man actively engages the battle for the mind, knowing that he must control and discipline his thought life if he is to win the battles of the Christian life.”*

Christ-Centered Exposition

*“Paul used some form of the word here translated ‘self-controlled’ with each of the four groups of people (v. 2, 4, 5, 6).” Bible Knowledge Commentary*

*“As we have already seen, the man who is prudent (sophron), has that quality of mind which keeps life safe. No one can buy experience; that is something for which only the years can pay. For that reason, the first thing at which any young person must aim is self-mastery... Self-discipline is not among the more glamorous of the virtues, but it is the very stuff of life. When the eagerness of youth is buttressed by the solidity of self-mastery, something really great comes into life.” Barclay*

**Read:**

**Prov. 16: 32**

- **2: 7** “good works” or “good deeds”

**This becomes one of Paul’s main themes in this letter.**

**2: 14; 3: 1, 8, 14**

*“Be an example of good deeds” tupos = stamp, mark, imprint*

*“The Greek word tupos (“pattern”) gives us our English word type. Titus was to live so that his life would be like a ‘spiritual die’ that would impress itself on others.”*

*“Paul wrote more about Titus the example than he did about Titus the exhorter! A pastor preaches best by his life.”*

*In regard to the pastor, “he must strive to be the best example possible. A church will never rise any higher than its leadership.” Wiersbe*

**Write here the list for the young men**

*“It can often happen that the man who has never been heard of outside his own sphere of work is in God’s eyes a far greater success than the man whose name is on every lip.” Barclay*

If God is pleased with you, will that be enough for you?

“Dignified” # 861 **ἀφθαρσία** **aphtharsia** = purity, sincerity, (figuratively) genuineness; unending existence—immortality, incorruption, perpetuity

*“Dignity is not aloofness, or arrogance, or pride; it is the consciousness of having the terrible responsibility of being the ambassador of Christ ... he must have a humility which has forgotten that it has a place. Other men may grow irritable or blaze into anger in an argument; he must have a serenity which cannot be provoked.”* Barclay

*“The duty laid on Titus is the tremendous task, not of talking to men about Christ, but of showing Him to them.”* Barclay

- **2: 8**

*“Sound in speech which is beyond reproach”*

*“A person’s speech is one of the clearest indications of what is in a person’s heart.”*

Christ-Centered Exposition

- **Tit. 2: 9-15**

Here Paul combines doctrine and duty. These two must never be separated.

- **2: 9** “obedient”

Obedient = *hupotasso* # 5293 **ὑποτάσσω**

I. to arrange under, to subordinate

II. to subject, put in subjection

III. to subject one's self, obey

IV. to submit to one's control

V. to yield to one's admonition or advice

VI. to obey, be subject

*“The Christian is never a man who is above taking orders. His Christianity teaches him how to serve.”*  
Barclay

- **2: 5, 8, 10** – Three “*so that*” phrases

Note here what the writer is saying regarding “*so that*” which shows us purpose.

We are always looking for indicators of the Lord’s purposes.

The above sets up the description of the following doctrine of God the Savior in v. 11-14.

- **2: 9, 10** “*God our Savior*”

*“Paul contrasts works, which do not save, with God’s purpose and grace, which brings life. God, Who saved us ... our Savior Jesus. In the Pastoral Epistles, Paul often describes both God the Father and God the Son as Saviors of their people.”* ESV

1 Tim. 1: 1; 2: 3; 4: 10; Tit. 1: 3, 4; 2: 10, 13; 3: 4, 6

- **Tit. 2: 10**

Here Paul expands on the understanding of what “Savior” means. First of all, he tells us that this God is our Savior and that this is a doctrine – a teaching that must not be denied.

*“Thus, Paul joins ranks with Jesus in embracing the radically counter-cultural notion that the most eloquent pulpit is a towel and a basin (John 13).”*

*“God’s character is visible where Christ creates people marked by ‘self-control’ (2: 2, 5, 6, 12), where relationships bear these marks of God’s character (2: 2-10), and where the story of Christ’s incarnation and redemptive work forms a people ‘zealous for good works.’”*

Baker’s

## V. 9

*“Slavery was a basic element of Roman society, and the impact of Christianity upon slaves was a vital concern. Guidance for the conduct of Christian slaves was essential.”*

Archaeological Study Bible

## V.10 “adorn”

Adorn is “*kosmeo*” the word from which we get “cosmetics”

When someone uses eyeliner, they are accentuating the eyes, when they use lipstick, they are drawing attention to the lips. When we “adorn” the doctrines of God we are drawing attention to the One Who created the Time and Space in which these doctrines live. Apart from Him, there is really nothing to talk about. May we draw attention to Him and to Him alone. This is not about us and it is not even about the person to whom we are ministering, it is ALWAYS about Him. Draw attention to Him only.

- **2: 11-14**

*“These verses provide the theological basis for the practical instructions given in v. 2-10.”* RSB

*“The word ‘for’ (gar) suggests that here is the theological foundation for what the apostle had just written.”* BKC

*“There are few passages in the New Testament which so vividly set out the the moral power of the Incarnation as this does. Its whole stress is the miracle of moral change which Jesus Christ can work.”* Barclay

**In these four verses “the emphasis is on grace – God’s lavish favor on undeserving sinners. Paul pointed out three wonderful ministries of the grace of God.**

1. **Grace redeems us. Redeem means to set free by paying a price.**
2. **Grace reforms us. Grace reforms us because God purifies us and makes us His own special possession. Tit. 2: 14**
3. **Grace rewards us.** *“This verse boldly affirms that Jesus Christ is God, for there is only one article in the Greek: ‘the great God and our Savior.’”*  
Wiersbe

How does **Titus 2** relate to the story of Ruth and redemption?

❖ **The message in these four verses contains the entire life of the believer/follower of Jesus Christ.**

- **2: 11** *“to all men”*

**The idea that all men will be saved is not the message of the Bible.**

**“To all men” most likely means salvation has been made available to all mankind.**

**If it were to be understood otherwise (as in all men being saved), this would conflict with the clear and prolific message of the absolute need for a Savior.**

- **2: 12**

“Ungodliness” *asebeia* *“whatever is unlike God”*

**ἀσέβεια** - want of reverence towards God, impiety, ungodliness

- **2: 13** *“our blessed hope, the appearing of the glory”*

**Look at:**

**1 Tim. 6: 14**

**2 Tim. 4: 1, 8**

- **Our blessed hope – read every glorious verse and answer ONE question at the end.**

[Romans 8:24-25](#) For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? But if we hope for what we do not see, we wait for it with patience.

[1 John 3:3](#) And everyone who thus hopes in him purifies himself as he is pure.

[Colossians 1:27](#) To them God chose to make known how great among the Gentiles are the riches of the glory of this mystery, which is Christ in you, the hope of glory.

[1 Peter 1:13](#) Therefore, preparing your minds for action, and being sober-minded, set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ.

[2 Timothy 4:8](#) Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that day, and not only to me but also to all who have loved his appearing.

[Hebrews 11:1](#) Now faith is the assurance of things hoped for, the conviction of things not seen.

[Philippians 3:20](#) But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ,

[Psalm 146:5](#) Blessed is he whose help is the God of Jacob, whose hope is in the Lord his God,

[1 Peter 1:3](#) Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, he has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead,

[Colossians 1:5](#) Because of the hope laid up for you in heaven. Of this you have heard before in the word of the truth, the gospel,

[Ephesians 1:18](#) Having the eyes of your hearts enlightened, that you may know what is the hope to which he has called you, what are the riches of his glorious inheritance in the saints,

[Romans 15:4](#) For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope.

[Romans 12:12](#) Rejoice in hope, be patient in tribulation, be constant in prayer.

[Romans 8:25](#) But if we hope for what we do not see, we wait for it with patience.

[Romans 5:5](#) And hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us.

After reading through all of these verses on hope, what does **Titus 2: 13** mean about “*the blessed hope?*”

**The complete list is in this link.**

[https://www.openbible.info/topics/blessed\\_hope](https://www.openbible.info/topics/blessed_hope)

- **2: 14** “*redeem us from all lawlessness*”

“*Paul’s first point focuses on the individual: Christ paid the price necessary to free people from their sins.*” RSB

**Matt 20: 28**

**Mark 10: 45**

**1Tim. 2: 6**

**1 Pet. 1: 18, 19**

**“Redeem” – lutroo #3084**

I. **λυτρόω**. to release on receipt of ransom

II. to redeem, liberate by payment of ransom

1. to liberate
2. to cause to be released to one's self by payment of a ransom
3. to redeem
4. to deliver: from evils of every kind, internal and external

**Luke 24: 21; 1 Pet. 1: 18**

The reason Christ was willing to do this?

**1 John 3: 3**

*“Paul’s second point focuses on the church: Christ purifies individuals from their sins.”* RSB  
**Heb. 9: 14**

**1 Jn. 1: 7, 9**

**Jesus was willing to face the horror of separation from His Father so that His people might be purified. Oh Hallelujah! I am so grateful!**

*“A holy people was His purpose in paying such a fearful price.”* BKC

***“Jesus has redeemed us from the power of lawlessness, that power which makes us sin.”*** Barclay

**How many doctrines do you find in this one verse (verse 14)?  
What are they?**

- **2: 11-14**

*“One cannot truly claim to be a recipient of saving grace without also being a pupil of ‘training grace.’ This change in lifestyle is rooted in the atonement (v. 14) and the expectation of Christ’s return.”* ESV

## **2: 11 “Bringing salvation for all people”**

*“Salvation has been offered to all people (including all ethnic groups), not just to some.”* ESV

What is the message in **Titus 2: 11** and **3: 4** about God appearing and God’s love appearing in regard to **Titus 1: 3** “at the proper time”?

In other words, what is the meaning behind all these time remarks?

- **2: 13 “Waiting”**

*“The Greek prosdéchomai often carries a connotation of eagerness. Eagerly expecting the return of Christ is the way grace trains Christians to renounce sin and live in a godly way. Setting one’s mind on the truth of Christ’s return impels a person to holiness. (1 John 3: 2-3).* ESV

- **2: 14**

**The error of Ch. 1 was the false teaching of the circumcision group. 1: 10**

**Now the issue was the opposite: those who were abusing the message of God’s grace by turning it into license to sin. (Tit. 2: 11-14)**

One of the purposes of the death of Christ was to make us holy. When we forsake holiness and godliness we disrespect the great sacrifice of Jesus.

*“A people for His own possession”* *Ιαον περιούσιον*

**“A people for His own possession” #4041 περιούσιος -**

that which is one's own, belonging to one's possessions

a people selected by God from the other nations for his own possession

special (one's own):—peculiar.

This phrase means “reserved for.”

*“It was specially used for that part of the spoils of a battle or a campaign which the king who had conquered set apart specially for himself. Through the work of Jesus Christ, the Christian becomes fit to be the special possession of God.”* Barclay

This phrase has the sense of ‘prized, treasure possession’

Redemption is tied specifically to living a godly life.

**Look at: James 2: 14-26**

*“Yeshua gave Himself up in order to free (or ‘ransom’) us ‘from all violation of Torah’ (‘from all iniquity,’ and ‘from all lawlessness’). He purified ‘for Himself a people who would be His own, eager to do good.’ ‘People’ here is a concept from the Hebrew, ‘am s’gulah or ‘special people,’ as applied to Isra’el in Deut. 14: 2; 26: 18.”* The Complete Jewish Study Bible

***“The eyes of the sinner must be opened to his sin; the mind of the misguided must be led to realize its mistake; the heart of the heedless must be stabbed awake; it is rather the blinding light which shows men themselves as they are and God as He is.” Barclay***

**This we MUST see and declare!**

*“To counter the Cretan religious lie that god emerged from humanity, Paul stresses that deity has come down to humanity. Further, it is as One Who is already fully divine that Jesus bestows saving benefits – deity is not something conferred on Him after the fact... Christ’s coming as bringing salvation ‘to all people,’ as salvation that is defined in terms of Israel’s exodus.” (“redeem ... a people that are His very own” 2: 14; Exodus 19: 5; Ezekiel 37: 23). A singular biblical story of creation, fall, redemption, and consummation is being played out in the world’s history.” **Earlier we have been told that the Cretans believed that Zeus’s origins as a man born and eventually buried on Crete. Even Paul’s note about God not lying (1: 2; the only assertion of this fact in the New Testament) stands in contrast with divine Zeus, who in fact did lie in order to have sexual relations with a human woman (taking the human form of her husband). “The only hope for ‘eternal life’ lies in what the true and living God promised ‘before the beginning of time’ about executing His drama of creation, fall, redemption and consummation. That promise has been fulfilled ‘at His appointed season’ through Jesus Christ’s coming.”** Baker’s*

## **Paul’s Instruction to the**

### **Saints of Crete**

*Paul’s admonishment of the Cretan Christians, through Titus, provides a marvelous synopsis of the redemption process.*

**By Wayne Jackson | [Christian Courier](#)**

**[Follow @FortifyFaith](#)**

Crete is a large island in the Mediterranean near the southern entrance to the Aegean Sea. It is a rugged mountainous region, once inhabited by a people whose reputation was less than ideal. A Greek philosopher, Epimenides (c. 600 B.C.), characterized the Cretans as perpetual liars, evil beasts, and lazy gluttons (Titus 1:12).

Jews from this region were present in Jerusalem on Pentecost, and Christianity could have enjoyed its commencement on the island as a result of this historic occasion (cf. Acts 2:11).

From a consideration of the book of Titus, it is apparent that Paul visited Crete at some point following his first Roman imprisonment (Acts 28). Thus, a Greek convert of Paul’s (Galatians 2:3; Titus 1:4) had accompanied the apostle to the island and, in fact, was left there to assist in maturing the church, and to lend his opposition to certain false teachers (Titus 1:5-16). It is out

of this background that Paul's letter to Titus was written. The epistle provides needed instruction for the evangelist during his remaining time on the island. Titus was to rejoin Paul at Nicopolis (3:12).

With this historical backdrop, let us consider a portion of the letter to Titus.

*“Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work, to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men. For we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another. But when the kindness of God our Saviour, and his love toward man, appeared, 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, which he poured out upon us richly, through Jesus Christ our Saviour that, being justified by his grace, we might be made heirs according to the hope of eternal life” (3:1-7 ASV).*

This marvelous section of Scripture divides itself naturally into several thought patterns. We will study this segment under the following headings.

- (1) An admonition to godly living in a pagan society.
- (2) Reflection upon an unspiritual past.
- (3) An implied change of lifestyle.
- (4) The motive for that conversion experience.
- (5) The divine method of redemption.
- (6) The promise that resulted.

### **The Admonition**

The Cretans had an “attitude” weakness. Polybius, a Greek historian, described them as very revolutionary in spirit. Like so many today, they had an “authority” problem. Likely the Cretan Christians had some difficulty in ridding themselves of this self-willed disposition. Paul addresses the issue in two ways. First, he considers the matter from a positive vantage point. Then he approaches it from the negative angle.

Titus was to remind the brethren to willingly submit themselves to government authorities (cf. Romans 13:1), assuming, of course, that society's demands were consistent with Christian principle (Acts 4:19; 5:29). Christianity was not a threat to antique society; it was to be a blessing to the citizenry of the nations. The child of God is to be a “light” to the world and “salt” for the community (Matthew 5:13-16) — ever anxious to be involved in good works.

By way of contrast, the saints were not to be slanderers of others, nor were they to be quarrelsome or mean-spirited toward their fellows. This was not designed to mute a forceful gospel offensive; it was intended to generate a gentle, controlled disposition.

### **The Humbling Memory**

There are fewer things more effective in initiating compassion for others than that of reflecting upon the personal blunders of one's past. And the apostle is not unmindful of his own history; note the use of "we" (v. 3). Paul speaks of our "foolish" record. The word denotes one "without understanding," especially in spiritual matters. We groped in darkness, following blind guides, thus being deceived. How does this square with the common notion that what one believes matters little — so long as he is sincere? Paul says we were driven by self-serving interests, slavishly devoted to passions that expressed themselves in the unbridled pursuit of physical pleasure (cf. 1 Timothy 5:6).

Employing four strong terms, the apostle says we lived (present participle – spent our time) in an existence characterized by malice, envy, being hateful, and hating. There is little motive for viewing others honorably and treating them right, when there is no sense of the spiritual in one's life (cf. Romans 3:10-18). Life apart from the influence of God is a dismal existence. Something happened, though, to alter that situation.

### **The Dramatic Change**

Paul indicates that the Cretan Christians had experienced a significant transformation from their earlier wanton mode of life. While they "once" (i.e., in former times) practiced the ungodly traits cataloged above, they now were different – generally speaking. They had been made "new creatures" in Christ (2 Corinthians 5:17). But what had turned them around (cf. Matthew 18:3; Acts 3:19)? What *motivated* such a change?

### **The Life-Changing Motive**

What so altered these formerly-malicious and hateful Cretans? The answer is clear. It was an exposure to the benevolent influence of a holy God (cf. 1 Peter 1:15-16).

In verses 4-7, Paul uses five expressions to emphasize the exemplary qualities of God that have the power to effect conversion.

He is "kind." He demonstrates a "love toward man" (*philanthropia* – true affection for fallen humanity). Out of his "mercy" (*eleos* – pity) he has provided redemption. His generosity is evidenced in the "richly" bestowed gift of the Holy Spirit. Justification is achieved as a result of divine "grace" (favor).

Grasp that – if you can: Kind, loving, merciful, generous, and giving of grace. Contemplate these qualities in the light of 1 John 4:19 – “we love because he *first* loved us.”

## The Divine Method

The net result in the lives of the Cretans was this. They had been “saved” (v. 5) and “justified” (v.7). so that they became “heirs” with the hope of eternal life. But how was this accomplished? There are two sides to the equation – the divine plan, and the human response.

First, Paul asserts that it was “through Jesus Christ our Saviour” that salvation was effected. The verb “appeared” (v. 4) suggests the incarnation of the divine Word (cf. John 1:14); the Saviour “appeared” (cf. 2:11) to meet his appointment at the cross.

The case is argued more extensively in Romans 3. There the apostle contends for these points.

God’s plan for man’s righteousness was foreshadowed in the law of Moses, and was manifested in the work of Jesus (3:21-22). It is available to all sinners, who, by faith, access it (vv. 22-23; cf. 5:1-2). The plan necessitated the death of Christ – the shedding of his blood – that propitiation might be accomplished through “the faith” system (v. 25). By the provision of Jesus, as a blemishless sacrifice (1 Peter 1:19), God could “justify” the obedient (cf. 6:3-4,17; Hebrews 5:9), and yet preserve his own sense of “justness” (v. 26).

To suggest, however, as many denominationalists do, that this sacred system requires *nothing* of man, is a serious mistake that contradicts a host of Bible passages.

Second, within this context of Titus 3, the apostle reveals that justification has a *human* element. It is realized when man submissively yields to God’s plan for human redemption.

In considering the matter of man’s salvation, Paul argues his case from two vantage points. Careful reflection needs to be given to this approach. Again, the apostle looks at the issue negatively; he then views it positively.

(1) Human salvation is not achieved “by works done in righteousness, which we did ourselves”(v. 5a). The term “works” can refer to efforts of human merit – of which one might boast (cf. Ephesians 2:9), or it may refer to acts of obedience required by God (cf. John 6:27-29). Clearly, in this instance, the former is in view. One cannot earn his salvation with meritorious deeds. Note the concluding phrase, “which we did ourselves.”

The root verb is *poieo*, which simply means to “do” something. J.H. Thayer noted, however, that the term may be used with “nouns describing a plan or course of action,” and he cited Titus 3:5 as an example (**Greek Lexicon**, p. 526). Paul’s meaning is this. No man has the ability

to *plan* and *execute* a course of action by which he can achieve salvation *on his own*. Redemption, as system, proceeds from God alone.

(2) Following the phrase, “which we did ourselves,” there is a contrasting conjunction, *alla*, which indicates that an “opposing thought” follows. One is *not* saved by his own righteousness; rather salvation *is* by God’s mercy. The preposition *dia* (translated “through”) is employed, which suggests that “by the agency of” or “means of” the washing of regeneration and the renewing of the Holy Spirit" salvation is received.

One thing is clear. The “washing” and the “renewing” are *not* a part of those works of human righteousness that are repudiated.

First, let us look at the phrase, “renewing of the Holy Spirit, which he poured out on us richly.” The use of the term *ekcheo* (“poured out” – aorist tense), likely points back to Pentecost, and the endowment of the Spirit upon the apostles, as they, for the first time, proclaimed the complete gospel message of Christ’s death and resurrection (cf. Acts 2:17-18,33).

The application to Paul and Titus (“poured out on *us*”), and then to all men subsequently, would be intended to emphasize the *effect* of that event in the supernaturally-given gospel message. Those today who receive the gospel are the recipients of the benefits of the *divine revelation* that was issued on Pentecost.

This view appears to be confirmed by the parallel use of the term “word” in connection with “washing” in another of Paul’s letters (Ephesians 5:26). These passages represent the only two places in the New Testament where this term (*loutron* – washing) is employed. One may reasonably conclude, therefore, that these passages, in concert, testify to the operation of the sacred Spirit through the agency of the gospel message.

The expression “washing of regeneration” is regarded as an allusion to baptism by the vast majority of Bible expositors – even those opposed to the idea that baptism is essential to salvation (A.T. Robertson, **Word Pictures**, Vol. IV, p. 607). As mentioned above, “washing” is associated with “water” (Ephesians 5:26). The reference clearly is to water baptism.

The Greek word for “regeneration” is a compound term, *palingenesias* (*palin* – again; *genesis* — birth) — the “born-again washing.” Without doubt is the fact that there is a connection between this passage and John 3:3-5, where Jesus set forth the divine obligation to be “born again” of “water and the Spirit.”

Again, we must emphasize this point. Baptism is not a work of human merit that is excluded from the plan of salvation, as so many religionists allege. It is a divine responsibility imposed as a test of faith, that issues forth in a new relationship to God. This is symbolically depicted as a birth.

## **The Promise of Hope**

The result achieved in the Cretan's "justification" by means of the "regeneration" process was that these saints became "heirs" of the "hope of eternal life." Victory was theirs. Eternal communion with the Creator of the universe will be worth it all! May we strive for that great goal through obedient faith.

<https://christiancourier.com/articles/pauls-instruction-to-the-saints-of-crete>

That's a lot of reading!

So, time to do some thinking, writing and putting it all together.

After studying and reading this week about chapter 2, how does this small book develop, add to, strengthen the message of the New Testament?

Why was Titus necessary to complete the New Testament?



### **LESSON 3: Titus 3 “Why were you redeemed?”**

**The picture above was your home before the Lord: a dark, hopeless, prison under the power of a tyrant who wanted nothing more than to steal, kill and destroy. John 10: 10**

**Read Chapter 3 and write your first impressions here.**

#### **William Cowper’s, “There is a Fountain Filled with Blood”:**

Dear dying Lamb, Thy precious blood shall never lose its pow’r,  
Till all the ransomed church of God be saved to sin no more  
E’er since by faith I saw the stream Thy flowing wounds supply,  
Redeeming love has been my theme, And shall be till I die:

#### **Norman Clayton, “Now I Belong to Jesus”:**

Jesus, my Lord will love me forever, From Him no pow’r of evil can sever,  
He gave His life to ransom my soul; Now I belong to Him;  
Now I belong to Jesus, Jesus belongs to me,  
Not for the years of time alone, but for eternity.

#### **Fanny Crosby, “Redeemed, How I Love to Proclaim It”:**

Redeemed, redeemed, Redeemed by the blood of the Lamb;  
Redeemed, redeemed, His child and forever I am.

#### **Fanny Crosby, “To God Be the Glory”:**

O perfect redemption, the purchase of blood!  
To every believer the promise of God;

**Many people throughout the ages have sung of the Redemption of the Lord.  
Is Redemption your song as well?**

*“Here is the greatest verse in the Bible on the doctrine of regeneration, the new birth experienced by those who repent of their sin and put their trust completely and exclusively in Jesus Christ.” Christ-Centered Exposition*

## **Paragraph Summaries**

### **Titus 3**

**1-11**

**12-14**

**15**

How is God described in this Chapter?

How is Jesus described in this Chapter?

What do you learn about the Holy Spirit in this Chapter?

*“We must be ready for Good Works. 3: 1-3*

*We have been regenerated for God Works. 3: 4-7*

*We will be rewarded for Good Works. 3: 8” Christ-Centered Exposition*

**Look at Titus 3: 5.** What comes first in the process of relationship to the Lord – regeneration or redemption? Support your answer with Scripture and biblical logic.

What is the message concerning Redemption?

Do the 5WH on the topic of Redemption according to Titus.

Who does the Redeeming?

Who needs Redeeming?

What is Redemption?

What does Redemption cost?

What is the purpose of Redemption?

Salvation is mentioned in this book as well as Redemption. What is the difference between Salvation and Redemption?

When do we realize the need for Redemption?

Where did the idea of Redemption come from?

Why do we need Redeeming?

Why doesn't everyone long to be Redeemed?

How is Redemption activated?

How does the Redemption of the Kinsman-Redeemer in Ruth compare to the Redemption of Titus?

How does Titus Chapter 3 relate to Ruth?

This book contains one of the few passages instructing women on how to influence other faithful women.

What do you learn about women influencing women in this book?

The word “deed” is important in this book.

What have you seen about your own personal deeds that will cause you to be more influential for the kingdom of God?

- **3: 1, 2**

*“A Christian citizen should be an influence for good in the community in every way, demonstrating the loveliness of Christ to all through courteous and gracious behavior.”* BKC

*“Flowing naturally out of the previous section (2: 11-15), verses 1-2 show the application of the gospel to the believer’s life in this world.”* Christ -Centered Exposition

- **3: 4**

We now see the third “appearing” of the Lord.

In **2: 11**, we see the grace of God appearing.

In **2: 13**, we see the glory of God.

Now in **verse 4, Chapter 3**, we see the goodness and love of God

- **3: 5** *“by the washing of regeneration and renewing by the Holy Spirit”*

*“No one can be saved by natural goodness, and those who have ‘trusted in God’ should do ‘what is good.’”* NIV Commentary

*“No mention is made here of the role of faith in the process because Paul’s entire focus was on what God has done, not on human response.”* BKC

*“I do not think that ‘washing’ here refers to baptism because, in New Testament times, people were baptized after they were saved, and not in order to be saved (see Acts 10: 43-48).”* Wiersbe

What is regeneration from a biblical point of view?

*“Millard Erickson defines regeneration as ‘the other {divine} side of conversion. It is completely God’s doing. It is God’s transformation of individual believers, His giving a new spiritual vitality and direction to their lives when they accept Christ ... it involves something new, a whole reversal of the person’s natural tendencies.”*

- **3: 6, 7**

*“God’s purpose in pouring out the Holy Spirit was so that, having been justified by His grace, believers might become heirs having the hope of eternal life.”* BKC

*“Not only have we who are Christians been washed and made new in Christ, but we have also been justified (**Tit. 3: 7**). Justification is the gracious act of God whereby He declares a believing sinner righteous because of the finished work of Christ on the cross.”*

*“The only evidence the unsaved world has that we belong to God is our godly lives.”* Wiersbe

For a deeper understanding of Justification: **read Romans 3: 21 – 8: 39.**



How does **Tit. 3: 13** relate this verse to **3 John 6-8**?

**Paul leaves his readers with some further instructions.**

What seems to be uppermost on his mind at this point?

What does that tell you should be on your mind?

7. How has studying Titus this week sharpened your understanding of Who God is?

➤ **Find a worship song or hymn that relates to this week's lesson.**

➤ **ACTIVITY**

**“Deeds” is mentioned several times in this chapter. Plot out your week with the Lord, asking Him what good deeds He desires you to do each day of the week. You should have listed at least seven good deeds over the course of the week. Normally our week has scheduled meetings and chores, this week, let the first thing you establish as a priority each day is to accomplish the good deeds the Lord calls you to do. Make this your first thought of each day. Then perhaps seeing opportunity for good deeds may become your new joy to serve the Lord.**

**Sunday**

**Monday**

**Tuesday**

**Wednesday**

**Thursday**

**Friday**

**Saturday**

**Sunday**

## Colossians 1:13-14

<sup>13</sup> For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, <sup>14</sup> in whom we have redemption, the forgiveness of sins.

What does it mean to you that you have been rescued from the domain of darkness? Transferred to the kingdom of the beloved Son?

This is Redemption – what does it mean to you that you could still be sitting in darkness?

### ➤ DIGGING DEEPER

- 3: 1 “Be subject to rulers, to authorities”

Compare to :

1 Tim. 2: 2

Rom. 13: 1-7

1 Pet. 2: 13-17

- 3: 2 “gentleness, meekness”

*Praotes* , *Prautes*

### ❖ WORD STUDY

Do a word study on the following words:

- By the way – this study on *meek* may be the single most important word study you ever do. Don’t skip this!!!

“Meek” (or “gentle” in some versions) “meekness” – *prautes*

*Praus* denotes gentle, mild, meek. Christ used it of His own disposition, Matt. 11: 29; it is said of Him as the King Messiah, Matt. 21: 5, from Zech. 9:9; it is an adornment of the Christian profession, 1 Pet. 3: 4; word related to *epios*, of a soothing disposition, 1 Thes. 2: 7; 2 Tim. 2: 24

In its use in Scripture, in which it has a fuller, deeper significance than in non- scriptural Greek writings, it consists not in a person’s “outward behavior only; not yet in his relations to his fellow-men; as little in his mere natural disposition. Rather it is an inwrought grace

of the soul; and the exercises of it are first and chiefly towards God. It is that temper of spirit in which we accept His dealings with us a good, and therefore without disputing or resisting; it is closely linked with the word *tapeinophrosune* (humility), and follows directly upon it, Eph. 4: 2; Col. 3: 12 ... it is only the humble heart which is also meek, and which, as such, does not fight against God and more or less struggle and contend with Him. This meekness, however, being first of all a meekness before God, is also such in the face of men, even of evil men, out of a sense that these, with the insults and injuries which they may inflict, are permitted and employed by Him for the chastening and purifying of His elect. In Gal 5: 23, it is associated with *enkrateia*, self-control.

The meaning of *prautes* is not readily expressed in English, for the terms meekness, mildness, commonly used, suggest weakness and pusillanimity to a greater or less extent, whereas *prautes* does nothing of the kind. Nevertheless, it is difficult to find a rendering less open to objection than ‘meekness and gentleness,’ *prautes* describes a condition of mind and heart, while ‘gentleness’ suggests action. It must be clearly understood, therefore, that the meekness manifested by the Lord and commended to the believer is the fruit of power. The common assumption is that when a man is meek it is because he cannot help himself; but the Lord was ‘meek’ because He had the infinite resources of God at His command. Described negatively, meekness is the opposite to self-assertiveness and self-interest; it is equanimity of spirit that is neither elated nor cast down, simply because it is not occupied with self at all.

In 2 Cor. 10: 1 the Apostle appeals to the ‘meekness ... of Christ.’ Christians are charged to show ‘all meekness toward all men,’ Tit. 3:2, for meekness becomes ‘God’s elect,’ Col. 3: 12. To this virtue the ‘man of God’ is urged; he is to ‘follow after meekness’ for his own sake, 1 Tim. 6: 11, and in his service, and more especially in his dealings with the ‘ignorant and erring,’ he is to exhibit ‘a spirit of meekness,’ 1 Cor. 4: 21, and Gal. 6: 1; even ‘they that oppose themselves’ are to be corrected in meekness, 2 Tim. 2: 25. James exhorts his ‘beloved brethren’ to ‘receive with meekness the implanted word,’ 1: 21. Peter enjoins ‘meekness’ in setting forth the grounds of the Christian hope, 1 Pet. 3: 15.

#### Vine’s Expository Dictionary

Meek was often used to describe, a soothing medicine, a gentle breeze, a colt that had been broken and domesticated, power under control

*“Broken in spirit focuses on my sinfulness. Meekness focuses on God’s holiness.*

*Broken in spirit is negative and results in mourning.*

*Meekness is positive and results in seeking righteousness.”*

*“The meek person has died to self. He never worries about his own injuries. He bears no grudges.”*

John MacArthur

The reason he can act this way is because of the blessings which come before this one. He is broken in spirit over his own sin, he does not contend with God, but yields to His wishes. He is truly humble.

What does meekness mean?

- 1- Power under control
- 2- My life totally submitted to the will of God
- 3- I recognize that whatever comes into my life has been allowed by God and is therefore good for me
- 4- Events are to be accepted without resentment or retaliation on my part
- 5- Meekness in its truest sense makes no defense of self and defends only God and others – not self.

**Make sure you do not miss within the definition of this crucial word, the fact that we are to “accept His (God’s) dealings with us as good, and therefore without disputing or resisting.” It exhibits a heart that “does not fight against God and more or less struggle and contend with Him.”**

Again, to trust God to this level, requires that you know Him intimately.

- 3: 4-7

This is one sentence in the Greek.

This delivers a powerful statement of personal transformation. Thoughts begun in 2: 11-14 are now completed.

- ❖ These four verses comprise what appears to have been a creedal statement for the early church.

#### WORD STUDY

V. 4 “kindness” is *chrestotes*, which sounds similar to *Christos*.

*“Chrestotes is the grace which pervades the whole nature, mellowing all which would have been harsh and austere. The word is descriptive of one’s disposition and does not necessarily entail acts of goodness as does the word agathosune (19), active benignity. Chrestotes has the harmlessness of the dove but not the wisdom of the serpent which agathosune shows in sharpness and rebuke.”* Zodhiates

*“Chrestotes means benignity; it means that spirit which is so kind that it is always eager to give whatever gift may be necessary.”* Barclay

V. 4 “love” is *philanthropia* – literally = “love for man”

*“Its first appearance in Greek literature refers to the fact that Prometheus had so ‘loved humans’ that he raised the ire of Zeus. Here Paul stresses God is not a Zeus-like, selfish, misanthrope who actually hates humankind. The incarnation is proof of God’s philanthropia, His love for humankind.”* Zodhiates

*“The contrast is startling. In verse 3 man is the actor, but in verses 4-7 man is merely the recipient, and God becomes the actor. What man could in no wise do for himself, God initiated for him.”* BKC

- 3: 5 “works”

**It is important to Paul to establish the teaching that our eternal lives are not dependent on our works but we are dependent on God’s grace and mercy.**

**See also 2 Tim. 1: 9**

**Eph. 2: 8, 9**

*“washing”*

*“Spiritual cleansing, of which baptism is the sign and seal”*

**1 Cor. 6: 11**

**Eph. 5: 26**

*“Of regeneration and renewal”*

*“Regeneration is the new life that begins when a person comes to faith in Christ.” RSB*

**Jn 3: 3, 5**

**1 Pet. 1: 3, 23**

*“Renewal is closely related to rebirth; it signifies the complete transformation of a person’s life that begins when one is regenerated.” RSB*

**Rom. 12: 2**

**2 Cor. 5: 17**

*“The transformation described in v. 3-7 (formerly ... but now) is not based on human effort. ‘We ... were once enslaved’ v. 3, but He saved us. God must act before salvation occurs.” ESV*

*“He did it by means of the mikveh of rebirth. Mikveh is a Jewish ritual bath, Lev. 14: 1-9, likewise referenced in Eph. 5: 26. It is linked to ritual purity laws in the Temple, prior to the offering of one’s sacrifice. In the Tanakh, there are examples of this ceremony that convey the message: “Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your uncleanness and from all your idols (Ezek. 36: 5).” CJSB*

*“Christ’s work extrinsic to us in 2: 11-14 finds its complement in the Holy Spirit’s work intrinsic to us in 3: 4-7. What Christ accomplished for us, the Holy Spirit now makes active in us. Verses 4-7 not only move the discussion from the outside to the inside and from Christ’s work to the Holy Spirit’s; they also go one more step by including reference to the Father, making the discussion fully about the Trinity.” Baker’s*

*“Perhaps no passage in the New Testament more summarily, and yet more fully, sets out the work of Christ for men than this.” Barclay (verses 5-7)*

*“All the work of the Church, all the words of the Church, all the sacraments of the Church are inoperative unless the power of the Holy Spirit is there. Revival in the Church comes not from increased efficiency in organization but from waiting upon God. Not that efficiency is not necessary, but no amount of efficiency can breathe life into a body from which the Spirit has departed.”* Barclay

God’s goodness moved Him to save us. (v. 4)

God’s love moved Him to save us. (v. 4)

God’s grace moved Him to save us. (v. 7)

- **3: 8-11**

*“Paul adds the provision to avoid those who are so divisive that they tear the fabric of the Christian community.”* Baker’s

**Look at:**

**Rom. 16: 17-20**

**1 Cor. 5: 1-13**

**2 Cor. 2: 5-11**

*“controversies”*

*“A prominent characteristic of the false teacher was their contentiousness.”* RSB

**1 Tim. 1: 4; 6: 4**

*“Dealing with aberrant theology is not the time for dialogue; it is the time for action – action that is quick and swift.”* Christ-Centered Exposition

For instance, Jesus “plus” your own works is a heresy and must be put down.

*“The point of verses 9-11 is not so much to identify and correct wrong doctrine as it is to silence the divisive person.”* NIV Commentary

*“The Greek philosophers spent their time on their fine-spun problems. The Jewish Rabbis spent their time building up imaginary genealogies for the characters of the Old Testament. ... It is much easier to discuss theological questions than to be kind and considerate and helpful at home. There is no virtue in sitting discussing deep theological questions when the simple tasks of the Christian life are waiting to be done. Such discussion can be nothing other than an evasion of Christian duties. The discussion which does not end in action is very largely wasted time.”*  
Barclay

Clearly, Satan will use whatever distraction is at his disposal to keep you from actively worshipping the Lord with your life. The purpose of discussing God's ways is to know Him and deliver up your life to Him.

- **3: 10, 11** *“Have nothing more to do with him”*

*“Have nothing more to do with him describes the final stage of church discipline. A divisive person who refuses to repent and change after being confronted (Matt. 18: 15-20) shows himself to be twisted by sin (warped); thus, he is self-condemned. The NT is clear about seeking the repentance of such people, but it is equally clear that refusal to receive rebuke eventually shows that one is not in Christ and must be excluded from the Christian community.”* ESV

#### The Necessity of Church Discipline

*“Dietrich Bonhoeffer saw the crucial nature of this when he wrote: ‘Nothing can be more cruel than that leniency which abandons others to sin. Nothing can be more compassionate than that severe reprimand which calls another Christian in one’s community back from the path of sin.’”*

Christ-Centered Exposition

Church discipline is one of the good works of Titus 3.

What “good” comes from Church discipline?

- **Titus 3: 10**

What is excommunication in the Bible?

First, we should note that the Bible never uses the word *excommunication*. It’s a word that has been adopted by some religious groups, especially by the Catholic Church, to denote the formal process of removing someone from membership and participation in the church, from relationship with the church community, or, in the Catholic view, even from the family of God.

While the Bible does not teach that a Christian can lose his salvation, it does describe the process of [church discipline](#) in several passages. The final step of church discipline is excommunication—a removal from the local church.

In [Matthew 18:15–17](#), Jesus teaches His disciples about excommunication. The Lord details a multi-step approach for responding to sinful offenses in the church community:

Step 1: Go to the person privately, tell him how he has sinned against you, and be reconciled if he is willing. If the offending person repents, no more action is required.

Step 2: If he won’t listen, go back with two or three witnesses to have the conversation again, establishing the facts and the evidence.

Step 3: If he still refuses to listen and repent from his sinfulness, bring him before the full church body and make the case against him.

Step 4: If there is still no repentance, the church is to excommunicate the sinner. Jesus' words are "let him be to you as a Gentile and a tax collector" ([Matthew 18:17, ESV](#)).

The Jews saw both groups Jesus mentions—[Gentiles](#) and [tax collectors](#)—as outsiders. Gentiles were pagan idolaters, and tax collectors were in collusion with Rome. In Jesus' day, religious Israelites would not associate beyond what was strictly necessary with Gentiles or tax collectors. They would not have meals with them, for instance, or invite them to social gatherings. So, when Jesus says to view the [unrepentant](#) sinner in the church as "a Gentile and a tax collector," He is instructing the church to officially and with clear communication stop having close fellowship with the unrepentant sinner; the sinner is to be put out of the close-knit community of Christians. This is excommunication.

What is the purpose of excommunication? The dismissal of an unrepentant, defiant sinner from the community of believers is not about public shaming or judgment. It's about loving that person enough to do what is best for him or her and about doing what is best for the church as a whole.

We have an example of excommunication and its aftermath in two passages from Paul. A man in the church in Corinth was having sex with his step-mother, a sin so egregious "that even pagans do not tolerate [it]" ([1 Corinthians 5:1](#)). Paul rebukes the Christians in Corinth for accepting this man's incest. Apparently, the Corinthians had misunderstood the grace of God so badly that they had come to believe all sin should be tolerated, maybe even celebrated proudly, as evidence of God's grace and forgiveness (verse 2).

Paul says, "No way." Sin in the church must be dealt with. He instructs the Corinthians to come together for the purpose of excommunication. The local body of believers was, under [apostolic authority](#), to turn this man over to Satan for "the destruction of the flesh, so that his spirit may be saved in the day of the Lord" ([1 Corinthians 5:4–5](#)). Evidently, in this particular case, there was a physical affliction of supernatural origin associated with the excommunication; it was excommunication with an added apostolic curse.

Scripture does not indicate that every excommunication is followed by physical consequences. The general principle, however, is that excommunication lets the sinner experience the full, painful consequences of his sinful choices so that he will repent, submit to God, and be saved from spiritual ruin. The motive for excommunication is not punishment or vengeance but reformation and spiritual health.

Paul's second letter to the Corinthians deals with the follow-up to excommunication. In [2 Corinthians 2:5–11](#), Paul seems to be talking about the very same person he had instructed the church to excommunicate. The sinner had repented, and Paul writes, "The punishment inflicted on him by the majority is sufficient. Now instead, you ought to forgive and comfort him, so that he will not be overwhelmed by excessive sorrow. I urge you, therefore, to reaffirm your love for him" (verses 6–8). As soon as the excommunicated believer repents, he should be welcomed

back into warm relationship with the church community. Once repentance has been established, the excommunication should be fully reversed. The goal has been accomplished.

So, who is eligible for excommunication? The Bible is clear that excommunication is only for church members (not unbelievers) and only in response to obvious and ongoing sin from which a person refuses to repent despite multiple exhortations: “I am writing to you that you must not associate with anyone who claims to be a brother or sister but is sexually immoral or greedy, an idolater or slanderer, a drunkard or swindler. Do not even eat with such people” ([1 Corinthians 5:11](#)).

Five important things to remember about excommunication:

1. The Bible never instructs individual Christians to decide on their own or even in a small group to “excommunicate” another believer. Excommunication is meant to be a formal action taken by the local church as a whole.

2. Excommunication is primarily about relationship. Those in the church are specifically instructed to stop sharing meals with the unrepentant person ([1 Corinthians 5:11](#)), to limit their contact with him.

3. This process of excommunication is for believers, for those who declare themselves to have sincerely trusted in Christ for their salvation. Excommunication is the church’s response to one who says, “Yes, I’m a Christian, and, no, I will not turn from this sin.”

4. The process of excommunication is not meant for someone who admits his sin and is repentant but continues to struggle to break free of it. If a believer sins and, when confronted, says, “Yes, that was wrong. I’m sorry. I want to start again,” he is to be [forgiven](#)—even if he has sinned in the same way repeatedly ([Matthew 18:21–22](#)). In such a case, Scripture doesn’t suggest that person’s sin should be exposed to the full church as a kind of penalty, unless he chooses to reveal it himself.

5. The goal of excommunication is restoration. According to Jesus, the whole process of removing a member from the church is to be gradual, deliberate, and cautious. If at any point in the process the sinning person repents, then “you have gained your brother” ([Matthew 18:15](#)), and the fellowship is restored.

<https://www.gotquestions.org/excommunication.html>

- **3: 10**

“Factious” – *airetikos* – “one who makes a choice, a person who causes divisions”

**αἰρετικός** – this is the Greek word from which we get “heretic.”

I.fitted or able to take or choose a thing

II.schismatic, factious, a follower of a false doctrine

III.heretic

*“This is a self-willed person who thinks he is right, and who goes from person to person in the church forcing people to make a choice. ‘Are you for me or the pastor?’ This is a work of the flesh (see Gal. 5: 20). Such a person should be admonished at least twice, and then rejected.” Wiersbe*

- **3: 12-13** *“Do your best to come to me”*

*“Although Paul had left Titus in Crete in order to get the churches there properly established, he was not expected to stay there indefinitely.” ESV*

**Artemas** is not found in the NT anywhere else but here. Tradition tells us that Artemas was the bishop of Lystra.

**Tychicus** accompanied Paul on his third missionary journey; he was an Asian. He was the bearer of the letter to the Colossian and the Ephesian churches.

**Acts 20: 4**

**Eph. 6: 21, 22**

**Col. 4: 7-9**

**2 Tim. 4: 12**

**Zenas is not mentioned anywhere else in the NT.**

**Apollos**

**Acts 18: 24; 19: 1**

**1 Cor. 1: 12; 3:4-22; 16: 12**

*“Either Artemas or Tychicus would replace Titus on Crete, and then Titus was to join Paul at Nicopolis. It is possible that Zenas and Apollos (see Titus 3: 13; Acts 18: 24ff) carried this letter to Titus.” Wiersbe*

**Nicopolis** here is probably the one on the western shore of Greece. An ancient city, **Nicopolis** (‘city of victory), which is situated on the Gulf of Acrium, “was founded by Augustus Caesar to celebrate his decisive victory over Mark Antony in 31 BC. At the time Paul wrote his letter to Titus, in the interval between the apostle’s first and his final imprisonment under Nero at Rome, he had determined to winter there.” Archaeological Study Bible

Paul ends his letter with the word he ends almost all his letters: grace.

How important is this word *grace* to you?

Why is this word (grace) so important to you?

Do you want to grow in appreciation for this indispensable word?

Ponder this: what blessings of eternal life do we already enjoy? What blessings of eternal life are we assured to obtain in the future?

What attributes of God moved Him to save you? What virtue in you moved God to save you?

**Doctrine is a key concept in this letter.**

What do you learn about doctrine in **Chapter 3**?

## SUMMARY OF TITUS

What have you learned about the Lord our Savior?

**1: 3, 4; 2: 10, 13; 3: 6**

What have you learned about doctrine and its importance in your life?

Titus 1: 9

1: 16 – Knowing God is the essence of Doctrine

2: 1-7 – Doctrine demands speech and deeds

Chap. 1 Doctrine requires order v. 6-9

    Doctrine requires sound faith v. 13

Chap. 2 Doctrine commands speech and deeds v. 1-7

Chap. 3 Sound Doctrine commands authority

    Sound Doctrine creates confidence not in self but in Christ v. 8

    Sound Doctrine creates unity v. 12-15

What have you learned about godliness? About good deeds?

What have you learned about living for Him, living with His purpose as your goal?

Why did God save you? **3: 5-7**

What have you learned about your purpose at your stage in life (young, old, male, female)?  
(Especially Chap. 2)

What did you learn about the Redeemer?

How does the Redeemer in Titus relate to the Kinsman-Redeemer in Ruth?

What have you learned about order within the church body?

How are you to respond to rebellious, unruly, deceptive people?

After thinking through this book, what are your thoughts on why it was included in the Scriptures? Why did God determine that you needed this book?

## **Jesus: Our Redeemer**

**Read each verse and write what you learn about our Redeemer.**

**Col. 1: 13,14**

**Ex. 6: 6; 15: 13**

**Ruth 2: 20**

**Ps. 72: 14; 77: 15; 103: 4; 107: 2**

**Is. 43: 1; 48: 20; 63: 16**

**Jer. 32: 16-44; 50: 34**

**Matt. 20: 28**

**Mark 10: 45**

**Rev. 1: 5**

**Acts 20: 28**

**Rom. 3: 23-25; 6: 18, 22**

**1 Cor. 6: 20**

**Gal. 4: 5**

**Eph. 1: 7**

**Heb. 9: 12-15; 13: 11-12**

**Tit. 2: 14; 3: 3-5**

**1 Pet. 1: 18-19; 2: 24; 3: 18**

**Rev. 1: 5; 5: 9-10**

**Allow each of these verses to wash over your soul.**

**Then simply write your heart's response to what the Lord shows you.**

**You may need more paper!**

**WHICH PASSAGE MOST CLEARLY DESCRIBES ...**

<b>Titus 1: 5-9</b>	<b>The role of the elder within the Body of Christ</b>
<b>Titus 2: 11-14</b>	<b>Those people who deny God by their actions</b>
<b>Titus 1: 10-16</b>	<b>The divine power of a changed life</b>
<b>Titus 2: 2-5</b>	<b>Explanation of why God saved us</b>
<b>Titus 3: 1</b>	<b>Why we are subject to rulers, to authorities</b>
<b>Titus 3: 5-7</b>	<b>The role of older women within the Body of Christ</b>

**Connect the passage to the correct description.**

**Add more of your own related topics.**

## OUTLINE OF TITUS

- I. Opening 1: 1-4
- II. The Occasion: The Need for Proper Leadership 1: 5-9)
- III. The Problem: False Teachers 1: 10-16
- IV. Christian Living in Contrast to the False Teachers ( 2: 1-3: 8)
  - A. Proper loving by age and gender groups (2: 1-10)
  - B. Gospel basis (2: 11-14)
  - C. Summary command (2: 15)
  - D. Proper living, particularly with respect to outsider (3: 1-2)
  - E. Gospel basis (3: 3-7)
  - F. Summary command (3: 8)
- V. The Problem Restated: False Teachers (3: 9-11)
- VI. Closing Exhortations (3: 12-15)

## Titus 1

**1** Paul, a bond-servant of God and an apostle of Jesus Christ, for the faith of those chosen of God and the knowledge of the truth which is according to godliness,

**2** in the hope of eternal life, which God, who cannot lie, promised long ages ago,

**3** but at the proper time manifested, even His word, in the proclamation with which I was entrusted according to the commandment of God our Savior,

**4** To Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior.

**5** For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you,

**6** namely, if any man is above reproach, the husband of one wife, having children who believe, not accused of dissipation or rebellion.

**7** For the overseer must be above reproach as God's steward, not self-willed, not quick-tempered, not addicted to wine, not pugnacious, not fond of sordid gain,

**8** but hospitable, loving what is good, sensible, just, devout, self-controlled,

**9** holding fast the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict.

**10** For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision,

**11** who must be silenced because they are upsetting whole families, teaching things they should not teach for the sake of sordid gain.

**12** One of themselves, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons."

**13** This testimony is true. For this reason reprove them severely so that they may be sound in the faith,

**14** not paying attention to Jewish myths and commandments of men who turn away from the truth.

**15** To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled.

**16** They profess to know God, but by their deeds they deny Him, being detestable and disobedient and worthless for any good deed.

Key words

Message of Chapter 1

## Titus 2

**1** But as for you, speak the things which are fitting for sound doctrine.

**2** Older men are to be temperate, dignified, sensible, sound in faith, in love, in perseverance.

**3** Older women likewise are to be reverent in their behavior, not malicious gossips

nor enslaved to much wine, teaching what is good,

**4** so that they may encourage the young women to love their husbands, to love their children,

**5** to be sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored.

**6** Likewise urge the young men to be sensible;

**7** in all things show yourself to be an example of good deeds,  
with purity in doctrine, dignified,

**8** sound in speech which is beyond reproach, so that the opponent will  
be put to shame, having nothing bad to say about us.

**9** Urge bondslaves to be subject to their own masters in everything, to  
be well-pleasing, not argumentative,

**10** not pilfering, but showing all good faith so that they  
will adorn the doctrine of God our Savior in every respect.

**11** For the grace of God has appeared, bringing salvation to all men,

**12** instructing us

to deny ungodliness and worldly desires and to live sensibly, righteously  
and godly in the present age,

**13** looking for the blessed hope and the appearing of  
the glory of our great God and Savior, Christ Jesus,

[14](#) who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds.

[15](#) These things speak and exhort and reprove with all authority. Let no one disregard you.

Key Words

Message of Chapter 2

## Titus 3

**1** Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed,

**2** to malign no one, to be peaceable, gentle, showing every consideration for all men.

**3** For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another.

**4** But when the kindness of God our Savior and His love for mankind appeared,

**5** He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit,

**6** whom He poured out upon us richly through Jesus Christ our Savior,

**7** so that being justified by His grace we would be made heirs according to the hope of eternal life.

**8** This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who have believed God will be careful to engage in good deeds. These things are good and profitable for men.

**9** But avoid foolish controversies and genealogies and strife and disputes about the Law, for they are unprofitable and worthless.

**10** Reject a factious man after a first and second warning,

**11** knowing that such a man is perverted and is sinning, being self-condemned.

**12** When I send Artemas or Tychicus to you, make every effort to come to me at Nicopolis, for I have decided to spend the winter there.

**13** Diligently help Zenas the lawyer and Apollos on their way so that nothing is lacking for them.

**14** Our people must also learn to engage in good deeds to meet pressing needs, so that they will not be unfruitful.

[15](#) All who are with me greet you. Greet those who love us in the faith. Grace be with you all.

Key Words

Message of Chapter 3



MAR 21, 2024

[TheologyTheological Controversies Inclusivism](#)

## Jesus: The Only Savior

R.C. Sproul

3 Min Read

I cannot imagine an affirmation that would meet with more resistance from contemporary Westerners than the one Paul makes in [1 Timothy 2:5](#): “For there is one God, and there is one mediator between God and men, the man Christ Jesus.” This declaration is narrow and downright un-American. We have been inundated with the viewpoint that there are many roads that lead to heaven, and that God is not so narrow that He requires a strict allegiance to one way of salvation. If anything strikes at the root of the tree of pluralism and relativism, it is a claim of exclusivity to any one religion. A statement such as Paul makes in his first letter to Timothy is seen as bigoted and hateful.

Paul, of course, is not expressing bigotry or hatefulness at all. He is simply expressing the truth of God, the same truth Jesus taught when He said: “I am the way, and the truth, and the life. No one comes to the Father except through me” ([John 14:6](#)). Paul is affirming the uniqueness of Christ, specifically in His role as Mediator. A mediator is a go-between, someone who stands between two parties that are estranged or involved in some kind of dispute. Paul declares that Christ is the only Mediator between two parties at odds with one another—God and men.

We encounter mediators throughout the Bible. Moses, for example, was the mediator of the old covenant. He represented the people of Israel in his discussions with God, and he was God’s spokesman to the people. The prophets in the Old Testament had a mediatorial function, serving as the spokesmen for God to the people. Also, the high priest of Israel functioned as a mediator; he spoke to God on behalf of the people. Even the king of Israel was a kind of mediator; he was seen as God’s representative to the people, so God held him accountable to rule in righteousness according to the law of the Old Testament.

As we celebrate the death and resurrection of Christ, it is good for us to remember the uniqueness of Christ.

Why, then, does Paul say there is only one mediator between God and man? I believe we have to understand the uniqueness of Christ’s mediation in terms of the uniqueness

of His person. He is the God-man, that is, God incarnate. In order to bring about reconciliation between God and humanity, the second person of the Trinity united to Himself a human nature. Thus, Jesus has the qualifications to bring about reconciliation—He represents both sides perfectly.

People ask me, “Why is God so narrow that He provided only one Savior?” I do not think that is the question we ought to ask. Instead, we should ask, “Why did God give us any way at all to be saved?” In other words, why did He not just condemn us all? Why did God, in His grace, give to us a Mediator to stand in our place, to receive the judgment we deserve, and to give to us the righteousness we desperately need? The astonishing thing is not that He did not do it in multiple ways, but that He did it in even one way.

Notice that Paul, in declaring the uniqueness of Christ, also affirms the uniqueness of God: “There is one God.” This divine uniqueness was declared throughout the Old Testament; the very first commandment was a commandment of exclusivity: “You shall have no other gods before me” ([Ex. 20:3](#)).

So Paul brings all these strands together. There is only one God, and God has only one Son, and the Son is the sole Mediator between God and mankind. As I said above, that is very difficult for people who have been immersed in pluralism to accept, but they have to quarrel with Christ and His Apostles on this point. The Bible offers no hope that sincere worshipers of other religions will be saved without personal faith in Jesus Christ. As Paul said in Athens, “The times of ignorance God has overlooked, but now he commands all people everywhere to repent” ([Acts 17:30](#)). There is a universal requirement for people to profess faith in Christ.

Perhaps you are concerned to hear me talk in such narrow terms of the exclusivity of Christ and of the Christian faith. If so, let me ask you to think through the ramifications of putting leaders of other religions on the same level as Christ. In one sense, there is no greater insult to Christ than to mention Him in the same breath as Muhammad, for example. If Christ is who He claims to be, no one else can be a way to God.

Furthermore, if it is true that there are many ways to God, Christ is not one of them, because there is no reason one of many ways to God would declare to the world that He is the only way to God.

As we celebrate the death and resurrection of Christ, it is good for us to remember the uniqueness of Christ. May we never suggest that God has not done enough for us, considering what He has done for us in Christ Jesus.

## **NAMES OF GOD**

**Why study the names of God?**

**As we expose ourselves to these amazing names of the Lord, we see a revelation of the Lord that He desires to bestow on us.**

**With each name, the Lord is declaring something about Himself to His people. The Lord desires to be KNOWN.**

**A study of the names of God will bless your relationship with the Lord tremendously. You will learn to call on Him with His ancient names, used by the people of the Bible. You will focus on Who He is and What He is called in the Bible. There is no test at the end, so just enjoy getting to know the Lord through these names by which He calls Himself throughout Scripture.**

- 1- Become familiar with these names of God.**
- 2- Share them with others. This will solidify your own possession of these names.**
- 3- Use these names in your prayer life. Speaking to the Lord in His own designated names will increase your appreciation of His greatness.**
- 4- Never feel that you must speak to the Lord in a particular name; these are offered for your growth and not for your anxiety.  
Whenever you feel pressured about remembering a particular name, just call out to “Abba” Father and that will give you all the comfort you need.**
- 5- Continue your study of these names by going online or reading books which will enhance your understanding of the names of God. This notebook is by no means exhaustive. Keep learning; keep digging.**

## STUDYING THE NAMES OF GOD: YAHWEH

The most common basic question we ask of someone is: “What is your name?”

### Identity

- Why do certain *names* evoke certain responses from us?



The name is associated with the history of the person or place. We cannot disassociate something or someone vitally interwoven with our personal and corporate history. Even non-believers cry out, “God, help me!”

- Why do they call on One in Whom they do not believe?
- Why do we not call on the *name* of God at all times, for all things? Not just when we are at rope’s end?

### Look at a few verses which teach us about the name of God.

“O LORD, our Lord, how majestic is Your **name** in all the earth Who have displayed Your splendor above the heavens!” Ps. 8:1

“But let all who take refuge in You be glad, let them ever sing for joy; and may You shelter them, that those who love Your **name** may exult in You.” Ps. 5:11

“I will tell of your **name** to my brethren; in the midst of the assembly I will praise You.” Ps. 22:22

“He restores my soul; He guides me in the paths of righteousness for His **name’s** sake.” Ps. 23:3

“For Your **name’s** sake, O LORD, pardon my iniquity, for it is great.” Ps. 25:11

“For our heart rejoices in Him, because we trust in His holy **name**.” Ps. 33:21

“Enter His gates with thanksgiving and His courts with praise, give thanks to Him, bless His **name**.” Ps. 100:4

“But You, O LORD, abide forever, and Your **name** to all generations... So the nations will fear the name of the LORD and all the kings of the earth Your glory.” Ps. 102:12, 15

“Nevertheless He saved them for the sake of His **name**, that He might make His power known.” Ps. 106:8

“Bless the LORD, O my soul, and all that is within me, bless His holy **name**.” Ps. 103:1

“Because he has loved Me, therefore I will deliver him; I will set him securely on high, because he has known My **name**.” Ps. 91:14

“We give thanks to You, O God, we give thanks, for Your **name** is near; men declare Your wondrous works.” Ps. 75:1

“Remember this, O LORD, that the enemy has reviled, and a foolish people has spurned Your **name**.” Ps. 74:18

“Save me, O God, by Your **name**, and vindicate me by Your power.” Ps. 54:1

“I will give Your thanks forever, because You have done it, and I will wait on Your **name**, for it is good, in the presence of Your godly ones.” Ps. 52:9

“Through You we will push back our adversaries; through Your **name** we will trample down those who rise up against us.” Ps. 44:5

“If we had forgotten the **name** of our God or extended out hands to a strange god, would not God find this out? For He knows the secrets of the heart.” Ps 44:20, 21

“O LORD, I remember Your **name** in the night, and keep Your law.” Ps. 119:55

“Our help is in the **name** of the LORD, Who made heaven and earth.” Ps. 124:8

“Let them praise His **name** with dancing; let them sing praises to Him with timbrel and lyre.” Ps. 149:3

“Bring my soul out of prison, so that I may give thanks to Your **name**; the righteous will surround me, for You will deal bountifully with me.” Ps. 142:7

“For they speak against You wickedly, and Your enemies take Your **name** in vain.” Ps. 139:20  
I will bow down toward Your holy temple and give thanks to Your **name** for Your lovingkindness and Your truth; for You have magnified your word according to all You **name**.” Ps. 138:2

- How do the waters, moon, etc., praise God? By doing what they were designed to do.
- What were you designed to do? The same.

**The Jews took no chance of dishonoring or taking God’s name in vain. We, on the other hand, take great liberties with God’s precious and holy name.**

- Why was there such reverence and awe for God’s name?
- What has changed?

*Read Zeph. 3:9*

“For then I will give to the peoples purified lips, that all of them may call on the name of the LORD, to serve Him shoulder to shoulder.”

**A name in the Hebrew culture represents who they are: the person’s significance.**

God did not allow man to give Him His names. God told man how He was to be addressed. Each name of God is like a portrait - a glimpse of Who He is ... His glory, His splendor, His magnificence.

Royals use names like “your highness” or “your excellency” or “your majesty” even “your eminence.”

**We learn much about God in many ways, but it is the Word of God that most clearly and most fully reveals Who He is.**

Ex. 3:14, “God said to Moses, ‘I AM WHO I AM’; and He said, ‘Thus you shall say to the sons of Israel, ‘I AM has sent me to you.’”

When God says “I AM” there is much more involved in that statement. He is stating His pre-existent, eternal self.

This is evidenced by the very same term in Greek which Jesus uttered in Jn. 8:58.

“Jesus said to them, ‘Truly, truly, I say to you, before Abraham was born, I am.’” (*ego eimi*)

Jn. 8:24, 28 (I AM)

“Therefore they picked up stones to throw at Him, but Jesus hid Himself and went out of the temple.” 8:59

This declaration nearly cost Jesus His life. The Jews were very clear on what this meant. Jesus was declaring Himself to be God.

But the disciple John tells us repeatedly that His time had not yet come. Jesus was untouchable until His time had come. Jn. 7:6, 8, 30; 8:20

Jn. 12:23; 13:1; 17:1      God’s timing is perfect. That is part of God’s identity ... Who He is.

“The **name** of the LORD is a strong tower; the righteous runs into it and is safe.” Prov. 18:10

“Some boast in chariots and some in horses, but we will boast in the **name** of the LORD, our God.” Ps. 20:7

## ***NAME OF GOD: Jehovah***

### **MEANING: Lord, master and relational God**

Verse: This is the account of the heavens and the earth when they were created, in the day that the Lord (Jehovah) God made earth and heaven. Genesis 2:4

## **THE JEHOVAH (YAHWEH) COVENANT NAMES OF GOD**

God's Names reveal His nature and character. We know Him through His Names.

The two primary names in Hebrew are: (1) ELOHIM (The Powerful Creator), translated GOD and (2) YHWH = JEHOVAH or YAHWEH (Jewish pronunciation), translated LORD. Yhwh is His personal covenant name, that he uses with His friends, those who know him, who are in covenant with Him. This is similar to the difference between Mr. Walker and Derek. El (Elohim) is the name by which all people knew of Him. But Yah (Yahweh) is His Covenant Name, by which He revealed Himself more intimately to His Covenant people who know Him.

At the burning bush He revealed Himself to Moses as YHWH, which means the I AM, saying: "I AM that I AM, I will be who I will be." His name is 'Always'. He is the eternal unchanging one, who is faithful to keep His covenant Word.

In Covenants, the parties give themselves to each other fully, and so the Lord gives Himself to us. Thus the 8 Jehovah compound Names are covenant names which cover the 8 areas of our Covenant, revealing who He is to us in the Covenant. He says: 'I AM (Jehovah) your HEALER, VICTORY, RIGHTEOUSNESS' etc.

He is not just RIGHTEOUS, He is our RIGHTEOUSNESS! He makes us righteous, victorious and healed, with His righteousness, health and victory! That is His covenant commitment to be all in all to us, covering everything we need. If you come to know Him through His names, you will know the fullness of the Covenant, for we are PARTAKERS OF THE DIVINE NATURE!

God revealed His Names progressively in the Old Testament. He proclaimed each Name in turn in a situation that revealed the meaning of that Name. The Names were all prophetic, for they would only be brought into full manifestation through the Coming Messiah and His Atonement. Thus the situations formed Types of the fulfilment in Christ and His Atonement. When Jesus came, John recorded His claims to be the fulfilment of all these Names. JESUS = JAH-SHUA - the Lord my Salvation. Salvation is a big word that includes the manifestation of all the names.

Jesus made 8 'I AM' claims corresponding to the 8 JEHOVAH names. For example: 'I AM the GOOD SHEPHERD' = JEHOVAH ROHI. He was saying: 'I am Jehovah Rohi! All that God promised to give you is fulfilled in Me through the Covenant established in My blood. I am the Lord and the Covenant

Names are fulfilled in Me through My Blood. If you believe in Me, I will be that to you.' He also confirmed each I AM claim with a SIGN. He is all things to us through the Blood of His Covenant. We must know His Name. We receive help from Him through knowing, praising and calling on His Name.

Let us look at each Name in turn, in order to come to know Him and receive His full covenant provision in each area of our lives. He provides (gives) Himself to us:

1. The first Name that was revealed was JEHOVAH-JIREH ('the Lord is our Provider or Provision') in Genesis 22 when Abraham offered up His son Isaac. "Abraham called the name of that place JEHOVAH-JIREH (The Lord is our Provider or Provision) as it is said to this day, 'The MOUNT where the LORD will be SEEN (or 'the Mount of Manifestation'). As the first name it is foundational to the others. Jehovah Jireh signifies the God of MATERIAL MANIFESTATION, physical Provision! Supremely God was revealing that He will manifest His Son in the flesh to come and be offered up for us on Mount Moriah and on the basis of this every other blessing (name) of God is ours. "God so LOVED the world, that He GAVE His only begotten Son, that whoever believes in him should not perish, but have everlasting life" (John 3:16). "He who did not withhold His only Son, but delivered Him up for us all, how shall he not with (and through) Him also freely GIVE us all things?" (Romans 9:32).

Jesus claimed in John 6: "I AM the Bread of Life" (v32,33,35,41). He would be offered up to God and be broken and multiplied as God's provision to feed the world.  
See also 3John 2, 2Corinthians 8:9; 9:8, Philippians 4:19, Matthew 6:33, Psalm23:1.

2. Then He revealed Himself as JEHOVAH ROPHE = 'I AM the LORD your HEALER' (Exodus 15:26) in the incident of the bitter waters (a picture of humanity under the curse). God revealed how He would provide Healing to us: "The LORD showed Moses a TREE, which when he cast into the waters, the waters were made sweet." On the Tree of Calvary He exchanged our sicknesses for His Health.

Jesus claimed to be the one who would reverse the curse and heal all sickness when He said: "I AM the RESURRECTION and the LIFE" (John11:25,26, 1Peter2:24), and proved it by raising Lazarus from the dead after 4 days, reversing his sickness.

3. The next revelation was JEHOVAH NISSI ('the Lord is My Victory') in Exodus 17:15, which was the name of the sacrificial altar built after a battle with Amalek where victory came through Moses holding up the rod of God (the Name). God promises to be our victory over all our enemies in our fight of faith as we use the sword of the Spirit, trusting in His blood and holding up (declaring and calling upon) his Name as our banner of victory (Rev12:11, Jehoshaphat).

Jesus proved Himself to be our Victory when He rose triumphant from the dead saying:  
"I AM the First and the Last. I AM the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades" (Rev1:17,18).

4. The book of Leviticus contains the revelation of JEHOVAH MCKEDDESH  
"The Lord our Sanctifier, who makes us holy" (20:8, 21:8,15,23; 22:15,32). He separates us from sin and unto God, transforming us into the image of Christ from glory to glory.  
Jesus: "I AM the Way, the Truth and the Life" (John 14:6) turning the water into wine (1Thess 5:23)

5. JEHOVAH SHALOM -our PEACE (restored FELLOWSHIP with God bringing WHOLENESS (Judges 6:24- Gideon). Jesus: "I AM the true Vine" (John 15:1, Eph 2:14).

6. JEHOVAH ROHI -the Lord is my Shepherd (Psalm 23:1). Jesus - John 10:11.

7. JEHOVAH TSIDKENU -the Lord our Righteousness (Jer. 23:5,6; 33:15,16).  
Jesus: "I AM the DOOR (into the Kingdom)" (John 10:7,9). See 2Cor 5:21; 1Cor 1:30.

8. JEHOVAH SHAMMAH = THE LORD is THERE - His overflowing Presence within and upon us, His Temple (Ezekiel 48:35). Jesus: "I AM the LIGHT" (John 8:12).



Go'el is a redeemer, or kinsman redeemer. This was a man who would cover the debts and restore the losses of a close relative. He would also free a kinsman who was sold into slavery because of their poverty. In the same way, Christ came as our Redeemer. God sent His only Son to die for us, freeing us from the bondage of sin. He paid the highest ransom to save us. "He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him" (2 Corinthians 5:21). Our Redeemer lives! Hallelujah!

## · Hebrew Names of God ·

גוֹאֵל

GO'EL - REDEEMER

## Jehovah Mekoddishkem - The Lord Who Sanctifies You.

***“Speak also to the children of Israel, saying: ‘Surely My Sabbaths you shall keep, for it is a sign between Me and you throughout your generations, that you may know that I am the Lord who sanctifies you. Exodus 31:13 NKJV***

Spelling: (yeh-ho-vaw' M-qadash) The Lord Who Sanctifies You, The Lord Who Makes Holy

Uses in the Bible:

In the Old Testament Jehovah Mekoddishkem occurs 2 times. Jehovah Mekoddishkem is first used in Exodus 31:13.

Jehovah Mekoddishkem in the Septuagint: kurios ho hagiazôn humas...the Lord that sanctifies you

Meaning and Derivation: Jehovah is translated as "The Existing One" or "Lord." The chief meaning of Jehovah is derived from the Hebrew word Havah meaning "to be" or "to exist." It also suggests "to become" or specifically "to become known"...this denotes a God who reveals Himself unceasingly. Mekoddishkem derives from the Hebrew word qâdash meaning "sanctify," "holy," or "dedicate." Sanctification is the separation of an object or person to the dedication of the Holy. When the two words are combined...Jehovah Mekoddishkem...it can be translated as "The Lord who sets you apart."

Further references of the name Jehovah Mekoddishkem in the Old Testament: Exodus 31:13; Leviticus 20:8.

<https://mybible.com/covers/584>

**Looking for purpose in your life? God sanctifies you & calls you to be the light.**

### THE NAMES OF GOD

The Lord *sanctified*—set apart—the people of God according to the King James Version. The New International Version uses the word *holy* rather than *sanctify*. In both cases, the words *sanctify* and *holy* are action words; meaning **God is the one who sanctifies you and makes you holy and sets you apart**. It is because He sets us apart that we are to live a sanctified (set apart) life in contrast to the ways of the world. The words sanctify or holy do not indicate absence of sin, but rather a setting apart.

The Israelites were set apart unto the Lord as His people. The same is true today: Christians are to live their lives holy and set apart to the Lord.

God wanted to reveal Himself to the Israelites and to display His faithfulness and His mighty hand of deliverance that was theirs as they remained faithful. I believe this was for two reasons:

1. So the Israelites would know the power, presence, and love of God. The Israelites were to live a life set apart unto God and not compromise; that a life of faith and obedience was rewarded with the blessings of God for all to see.
2. To display to the world that God is over all creation, and that He is a reward of those who seek Him. The lifestyle that God was calling the Israelites to was in stark contrast to how the people of other nations lived.

The Israelites were called to obey God's commands, and they were to be blessed and He took care of everything else.

God never said it would be easy.

## **GOD'S PLAN OF REDEMPTION**

God's plan of redemption was beginning to unfold. Jesus' life, death, and resurrection were part of that plan. And a climax is coming soon with Jesus' return for believers in Christ. Both the Israelites and Christians alike who live their lives set apart unto God are His treasured possessions.

God had a plan and purpose for the Israelites:

- They were to be different from the other nations.
- They were to be a visible example and expression of God's love and grace.
- God instructed the Israelites how to live. God gave the Israelites commandments and laws to observe and called them to live accordingly.
- If the people of God obeyed, they were blessed. But if they turned away from God and worshiped other gods, God would remove His blessing

Time and again the Israelites turned their backs on God and worshiped other gods. God would then allow adversity to come against them. Then, when the people of God cried out to Him, He delivered them from their enemies. With each battle and victory the enemy would be defeated, but the Israelites were prone to sin and God was not surprised when they again turned their backs on Him. But **when the Israelites lived in obedience, God blessed them** and the people of God were delivered from their enemies.

The Old Testament sacrifices we read about in scripture all point to Jesus who was to be crucified. **Jesus, the Lamb of God who takes away the sin of the world and whose blood is sinless, paid the debt of sin for all eternity.** So that who so ever believes and has faith in Jesus will be delivered from the curse of sin and death.

## ARE YOU LIVING SET APART TO GOD?

**When you place your faith in Jesus, you are set apart unto God.** You, a person of faith, are sanctified and are to live your life holy, set apart unto God.

Is that you today?

**Does your life reveal that you are set apart to God?** Are you living a sanctified, set apart life, for the things of God? Do you realize that **Jehovah-Mekoddishkem has called you and sanctified you?** He set you apart to live a life holy to the Lord the moment you placed your faith in Jesus. The spirit of God is now in you.

You will sin at times but the question is: **are you striving to live a life set apart to God?** As a Christian, your spirit, soul, and body are being conformed into the body of Christ. You are being sanctified—set apart—for the glory of God.

You are not to act according to the sinful desires you had when you lived in spiritual ignorance. You need to **set your mind on the things of God and your actions will follow.**

**If you are going to live a life set apart unto God, you cannot go on living as you once did** before you believed in Jesus.

- You are not the same person.
- You have a new spirit in you.
- You are to set your mind and heart on the Lord.
- You are to live according to the truth of God's word.
- Your spirit is made alive in Christ, whereas before you were spiritually dead.

The fact is you should live alive unto Christ, and dead to the world. Your heart and mind are to be set upon the things of God. It's a choice you need to make. It's a way you are to live: hidden with Christ in God. **Your life should be a reflection of Christ.**

Every believer is being renewed into the image of Christ.

Every believer is being conformed, being made holy, being sanctified by God into the person of God that God desires.

**These are things we are to do:** We are continually being renewed in the *knowledge* of Christ. We are continually being renewed in the *image* of Christ. We need to *turn away* from our old lifestyle.

- We are to live as God's chosen people.

- We are to live in a way that glorifies God.
- We are to live in such a manner that people see Jesus in us.
- We are to reflect Jesus in our attitudes and actions.
- We are to represent Christ to the world.

## **YOU HAVE AN IMPORTANT PURPOSE**

You represent God to the world in all you do and say. He has called every believer to an important purpose: to be a light in the darkness. **What do people see when they look at you? Are you representing Jesus?** When you live contrary to the things of God, you blemish the name of Jesus. You are not living set apart for God. When you live according to your own agenda that is in contrast to God's plan for you, you are not living the sanctified life that God has called you to live.

### **As Christians we are called to live differently.**

We are to live as called out, set apart, holy and sanctified unto the Lord.

We are to reflect, by our actions, a life set apart for all the world to see—Jesus in us. I believe the gray area in our lives is being challenged to be removed. No longer can we live in the gray area.

**We are called to shine bright in the darkness.** We are to be the light to the world as Jesus shines through us. We must live set apart to the Lord.

The world needs to see Jesus in us. Let's live sold out for Jesus. That is exactly what God has called us to do.

As I reflect on the names of God and become more aware of how much the Lord loves me; as I think about God sending His one and only son to walk upon the earth; when I think about Jesus, who willingly died for my sins and God raised him up from the dead, I have to say thank you LORD; forgive me for the times I have sinned; help me to live my life set apart and holy to the Lord Jehovah-Mekoddishkem, you are the Lord who sanctified me.

<https://agfaithchapel.org/sermons-messages/need-purpose-youre-set-apart-with-jehovah-mekoddishkem-theres-power-in-the-name-part-8>

## JESUS THE KING

Does Jesus reign today as King or will He be our King at some future date?

Give this question some thought because it determines your outlook on your relationship to Jesus today.

### Ephesians 1:20–21

. . . that he worked in Christ when he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come.

### Revelation 17:14

They will make war on the Lamb, and the Lamb will conquer them, for **he is** Lord of lords and King of kings, and those with him are called and chosen and faithful.

### 1 Timothy 6:13–15

I charge you in the presence of God, who gives life to all things, and of Christ Jesus, who in his testimony before Pontius Pilate made the good confession, to keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ, which he will display at the proper time—**He Who is the blessed and only Sovereign, the King of kings and Lord of lords.**

### Revelation 1:5–6

. . . and from Jesus Christ the faithful witness, the firstborn of the dead, and **the ruler of kings on earth.** To him who loves us and has freed us from our sins by his blood and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen.

*“Similarly, when Jesus sent out seventy disciples on a preaching mission, He instructed them to tell impenitent cities that “The kingdom of God has come near you” ([Luke 10:11b](#)). How could the kingdom be upon the people or near them? The kingdom of God was near to them because the King of the kingdom was there. When He came, Jesus inaugurated God’s kingdom. He didn’t consummate it, but He started it. And when He ascended into heaven, He went there for His coronation, for His investiture as the King of kings and Lord of lords.*

*So Jesus’ kingship is not something that remains in the future. Christ is King right this minute. He is in the seat of the highest cosmic authority. All authority in heaven and on earth has been given to God’s anointed Son ([Matt. 28:18](#)).”* For the whole article, below link. Ligonier

<https://www.ligonier.org/learn/articles/what-is-kingdom-god#:~:text=When%20He%20came%2C%20Jesus%20inaugurated,that%20remains%20in%20the%20future.>

Will His kingdom look different when He returns?

Yes – but that does not negate the fact that He is King today, right now!

If we view Jesus as a future king alone, we run the risk of thinking we can ignore some of His demands. We cannot, yet we have been lulled into a complacent attitude about His authority and rights as our Master and King.

**Matt. 28: 18** tells that ALL AUTHORITY HAS BEEN given to Him. That's now!

This means His commands are NOT suggestions for a nice life; His commands dictate our lives today. If we choose to disobey, we hazard our very lives. The enemy of our souls would love nothing better than to confuse us on the issue of His Kingly reign today.

Do not be fooled!

Satan has tried many tactics to derail the Lord's people; this is one of them. We need to realize that His reign began when He defeated the enemy on the cross and He won our redemption. Our King fought for us long ago on a hill in Israel. He is not just a future king coming to claim His inheritance, He has already earned and claimed His right to your soul.

To regard His role as King as a future position denies His very identity today.

The first gospel track was placed on the cross over the head of Jesus. It was written in multiple languages so all men could know that this Man was the King.

King Jesus reigns today! If He did not reign today in your life as His obedient subject, then you are the one who lost. We must give our allegiance, our only allegiance to Him as our King.

He alone rules and reigns.



## Epistles

Every book of the Bible has a genre or type.

Narrative, poetry, prophecy, history, epistle, apocalyptic literature, and gospel.

There is also style, which depends on the particular author and the manner in which God wanted the message delivered. Style gives us more certainty in the veracity of who is really writing a particular letter. Pseudepigraphic writing was an issue during the times of Bible writing. Style helps us decipher the likelihood of who wrote the book we are looking at.

Someone's name affixed to the book is not enough.

Some literature is literal and some figurative. Never mix the two approaches.

Parables are different than literal discourse.

Poetry's purpose is different than dialogue in narrative.

We must endeavor to understand which type of literature we are looking at.

Many misinterpretations would be avoided if we took the time to see what type of literature we are dealing with.

Letters, many times, were written to reveal and address problem issues within a certain biblical community. Some issues were a tremendous threat to the growth and advancement of individuals and some were a threat to the whole community.

Understanding key components to the faith, the change from Judaism to Christianity, what it really meant to be "save," the coming wrath of God, marriage and family life, all of these topics and many more were essential areas where someone could get off track and cause others to misunderstand the message of Christ.

Letters contained encouraging words to weary, suffering warriors of the faith; they also contained words of rebuke and correction to those who were confused or defiant and rebellious. People needed to be reminded of what was at stake. Letters play an important part in the passing on of the doctrine of a living and vital faith. Without the epistles, we would be at a great loss as to the understanding of our very faith.

We needed help in the early Church and we need help now to understand the ways of God and His people.

Epistles were, for the most part, intended to be circulated. The new Church required a constant refining of the developing understanding of what Jesus had come to accomplish.

The fact that these letters were intended to be circulated also tells us something:

the message was uniform and true. What was true in Ephesus was also true in Thessalonica. We are deeply indebted to those who cared for and maintained the integrity of the message of these letters.

How did Paul, John, Peter, Jude, James, the writer of Hebrews, know when and what to write?

Now in 2024, the Lord knew what we need today in order to sanctify us and perfect our walk with Him. The Lord in 54 AD knew exactly what the fledgling church needed to hear.

He moved through the letter writers to pen the very words of each letter.

While we are grateful to the faithfulness of the early Church to preserve these letters, we are most grateful to the Lord for seeing to it that we possess in our hands the very words on which we live and thrive today.

As you approach reading and understanding the epistles, remember to gain as much information on the locale to which the letter was written, also research the “personality” of that particular body of believers. The Corinthians were different from those in Ephesus.

Cultural and historical context is crucial to a trustworthy interpretation of a passage.

Start with biblical evidence. Do not resort to the commentaries until you have exhausted all avenues in the Bible for these clues.

Cross references are tremendously helpful in this regard.

If you are trying to understand “marriage” in the early Church era, look up “marriage” in a concordance or google Bible verses on “marriage.”

This is where we begin – NOT what man has said about marriage.

Always begin and end with the Bible. That is our solid ground!

Each epistle is like a friend. Each epistle has a personality.

Get to know each letter like you would grow in developing a budding friendship.

Ask questions of that letter; cross examine other parts of the Bible that touch on the issues within the letter.

For instance, we can glean much insight from the book of Acts in regard to most letters.

The history in Acts can equip us with a wealth of background material as we interpret each letter.

Acts tells us what was going on in the community of that particular place; whereas the epistle tells us what was going on in the mind and heart of that church at that time.

With the friendship analogy, we learn a lot from the person herself, but we also learn from those who have a past history with the person, perhaps a more objective view.

I love the epistles. When I sit down to read Philippians, I take this letter in my hands as though I am reading a letter from a dear friend in prison. This is no textbook entry, this is my friend’s heart reaching out to me. I read Philippians with a different attitude when I see it this way.

Letters are meant to transform your life. You cannot simply read it and put it down, forgetting the direct authority and requirement that this letter places on you.

Romans 12: 1, 2 tell us not to be conformed to the world, to be transformed by the renewing of our minds, to offer ourselves as living sacrifices to the Lord.

Does Paul have the authority to demand this of us? No!

Oh but God does!! The Lord was the One writing through Paul to give His message to His people. Will your letters be around in two thousand years? No.

But the Lord has determined that His people would have His words delivered to them for all time. And that is what is happening as you read the epistles of the early Church.

## TERMS

**Acrostic:** An acrostic poem is a type of poetry where the first, last or other letters in a line spell out a particular word or phrase. The most common and simple form of an acrostic poem is where the first letters of each line spell out the word or phrase. <https://examples.yourdictionary.com/acrostic-poem-examples.html>  
An **acrostic** is a [poem](#) (or other form of writing) in which the first letter (or syllable, or word) of each line (or [paragraph](#), or other recurring feature in the text) spells out a word, message or the alphabet.  
<https://en.wikipedia.org/wiki/Acrostic>

a **text**, usually a [poem](#), in which [particular letters](#), such as the first [letters](#) of each [line](#), [spell](#) a word or phrase. <https://dictionary.cambridge.org/us/dictionary/english/acrostic>

**Antiphonal** music is that performed by two choirs in interaction, **often singing alternate musical phrases**. Antiphonal psalmody is the singing or musical playing of psalms by alternating groups of performers.

**Chiasm:** a feature of Hebrew poetry that structures thought in a mirror pattern, restating themes inversely. The name comes from the Greek verb *chiazein*, meaning “to place crosswise,” and the pattern follows the shape of the Greek letter *chi* (*x*). This device can either mark entire psalms or merely highlight certain segments.

**Condensed expression:** also called *abbreviated expression*; the suppressed word or phrase can usually be supplied easily from the surrounding context.

**Context:** the parts of something written or spoken that immediately precede and follow a word or passage and clarify its meaning.

**Cross reference:** verses located in other places within scripture which relate and explain the currently observed text

**Declarative praise:** praise found in psalms that declare the majesty of God; also psalms in which believers are commanded to praise God

**Descriptive praise:** psalms in which the poet praises God and points out specifics that prompt the worshiper to remember concerning God’s actions and attributes, i.e., creation, salvation

**Distich:** a two-line compound thought; also called a bi-colon

**Eisegesis:** the process is misinterpreting a text by reading into the text one’s preconceived ideas

**Exegesis:** explanation, critical analysis or interpretation of a word, literary passage, etc., esp. of the Bible; the process of interpreting a text of scripture

**External Evidence:** Data derived from sources other than the document under consideration

**Hendiadys:** the combination of two or three things to express the same meaning.

“The Lord is my light and my salvation, whom shall I fear?

The Lord is the stronghold of my life, of whom shall I be afraid?” (Psalm 27: 1)

“Some sat in darkness and the deepest gloom, prisoners suffering in iron chains,

For they had rebelled against the words of God.” (Psalm 107: 10)

“...encouraging, comforting and urging you to live lives worthy of God, who calls you into his *kingdom and glory*.” (1 Thess. 2:12)

“May the God of peace, sanctify you through and through. May your whole *spirit, soul and body* be kept blameless at the coming of our Lord Jesus Christ.” (1 Thess. 5:23)

“...while we wait for *the blessed hope - the glorious appearing* of our great God and Saviour, Jesus Christ. “(Tit. 2:13)

**Hesed** – “The name of the Lord is the solemn guarantee by covenant that He will fulfill all His promises. The phrase “for His name’s sake” is equivalent to the use of “in Jesus’ name,” as it applies all the promises and assurances given to the saints.” Expositor’s

“Lovingkindness” is Hesed in Hebrew. This is one of the most important words in Hebrew. This word refers to God’s covenant love, His motivation for the protection, provision, paternal affection and other relationship-based sentiments He shares with His children. This is unfailing love. Without “hesed” we have no hope.

**Historical Critical Method:** Umbrella term for various interpretive tools aimed at discerning the historicity of certain biblical events, including source and redaction criticism. Unfortunately, this approach has historically been wedded to a skeptical stance toward the reliability of Scripture.

**Hypostatic Union:** union of Christ’s human and divine natures in one being

**Inclusio** - *Inclusio* is just another word for *sandwich*.-John Niemelä

Ancient Greek and Hebrew literature, such as the Bible, did not have punctuation and paragraph breaks, so the authors had to use other methods to tell their audiences when certain things were happening in the structure of their books. One literary device they used to do this is called the “inclusio.”

An *inclusio* pattern is one in which a paragraph or longer portion of literature ends in a similar fashion to how it began.

Repetition of same language at beginning and end of a section of literature forming bookends. An *inclusio* tells the reader that what is in the middle of the two bookends is support or an explanation of the words making up the bookends.

**Internal Evidence:** Data derived from the document under consideration itself

**Kerugma - Kerygma** (from the ancient Greek word κήρυγμα *kérugma*) is a Greek word used in the New Testament for "preaching" (see Luke 4:18-19, Romans 10:14, Matthew 3:1).

*Kerugma* is the Greek word associated with preaching. It means "proclamation or proclaiming." At least five elements are involved in the New Testament kerugma.

1. It presented Jesus as the fulfillment of Old Testament prophecy.
2. It described Him as God in human flesh.
3. It focused on His life and work, especially His death and resurrection.
4. It spoke of His second coming.
5. It declared that salvation was only through faith in Him and those who rejected Him faced God's wrath.

The *kerugma* always closes with an appeal for repentance, the offer of forgiveness and of the Holy Spirit, and the promise of salvation.

*Martin Luther has stated that every time the gospel is presented in its entirety, there will always be conflict.*

### **Litotes or Meiosis**

Ironic understatement in which an affirmative is expressed by the negative of its contrary (e.g., "You won't be sorry" meaning you'll be glad)

"Not badly at all"

"I am not as young as I used to be"

**Definition:** A phrase that understates or lessens one thing in order to magnify another.

The Abraham spoke up again: "Now that I have been so bold as to speak to the Lord, though I am nothing but dust and ashes. (**Gen. 18:27**)

We saw the Nephilim there (the descendants of Anak come from the Nephilim). *We looked like grasshoppers in our own eyes, and we looked the same to them.* (**Num. 13:33**)

Do not be afraid, O worm Jacob, O little Israel,

...for I myself will help you, declares the Lord. (**Isa 41:14**)

Paul answered, "I am a Jew, from Tarsus in Cilicia, *a citizen of no ordinary city.* Please let me speak to the people. (**Acts 21:39**, italics added)

For I am the least of all the apostles and do not even deserve to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am, and his grace to me was not without effect... (**1 Cor. 15:9-10**)

Once you were not a people, but now you are the people of God; once you had not received mercy, but now you have received mercy. (**1 Peter 2:10**)

**Maskil:** a song for teaching purposes as well as artistic, its exact meaning is unknown but it is attached to 13 psalms

**Merism** (Latin merismus, Greek μερισμός merismós) is a **rhetorical device (or figure of speech) in which a combination of two contrasting parts of the whole refer to the whole**. For example, in order to say that someone "searched everywhere", one could use the merism "searched high and low".

**Metonymy:** use of the name of one thing for that of another associated with or suggested by it (Ex. "the White House" for "the President")

**Original Language:** the language in which the text was originally written (for instance, Greek for the New Testament)

**Parallelism:** a literary pattern common to Hebrew poetry in which an idea is stated in one line and then re-enforced in the next either by synonymous terms or antithetical ones

**Pericope:** in rhetoric, a unit or passage of writing that forms a thought, such as a story

**Peshier:** The hermeneutic of "this is that," which sees a past biblical prophecy as being presently fulfilled before the very eyes of the interpreter. The apostles often used this method ("this is that which was spoken") in light of Jesus' person and work, and specifically applied it to prophetic aspects of the Psalms.

## **Psalms**

**Hallel psalms:** Hallel, (Hebrew: "Praise"), Jewish liturgical designation for **Psalms 113–118** ("Egyptian Hallel") as read in synagogues on festive occasions. In ancient times Jews recited these hymns on the three Pilgrim Festivals, when they offered their required sacrifices in the Temple of Jerusalem.

The "Great Hallel," **Psalm 136**, which is used in the morning service on the [Sabbath](#), festivals, and during the Passover seder.

**Imprecatory psalms:** those which contain the request for God to judge the enemies of the psalmist

**Psalms of lament:** psalms characterized by a complaint or distress expressed by the psalmist

**Laments of the individual:** there are eight parts to this type of psalm: address and cry to God for help, the lament itself, confession of trust, petition, belief in being heard, longing for God's intervention, vow of praise, and rejoicing when the personal cry has been heard.

**Interior lament:** psalms in which the poet describes problems which he has gone through or is currently going through from which he has gained insight, shaping his faith and building his trust in God; the focus is not on the trial but on the Lord's faithfulness.

**Psalms of Confidence** These psalms are so called because their main characteristic lies in their attitudes and actions of trust in the Lord. For this reason, they are also called psalms of trust. In this regard, we need to remember that the Hebrew view of life (as indeed, that which is and should be the Christian perspective) is that of a pilgrimage - a tough, challenging journey through the trials and hostilities of day-to-day living until the pilgrim eventually arrives in the Presence of God in whom and through whom he will experience eternal rest and comfort.

Psalms of confidence are expressions of trust in God by his people as they encountered countless dangers and distresses of life.

Many times, the psalms would contain the elements of a declaration of trust in God; an invitation to trust him; the basis for such trust; a petition; they lament; and lastly, a vow to praise the Lord. However, all of these elements are not always present in every song nor do they always appear in the above stated order.

The key notion in the psalms of confidence is that of Yahweh as the Protector of his covenant people.

**Psalms of praise:** psalms characterized by praising God and recounting why God is to be praised; there are four predominant themes in these psalms: creation, Yahweh's omnipresence and omnipotence, Israel's history and God's works and deeds

**Psalms of thanksgiving:** usually involves the psalmist gratitude at deliverance from crisis

**Songs of ascent: Psalms 120-134** which were most likely sung by pilgrims on their journey to Jerusalem for the annual feasts; later these psalms were sung by the Levites as they stood on the fifteen steps of the temple

**Torah psalms:** three psalms in particular make the Torah the focus: 1, 19, 119. Sixteen others focus on this topic enough to fall in this category as well: 18, 25, 33, 68, 78, 81, 89, 93, 94, 99, 103, 105, 111, 112, 147, 148. It is said these psalms form the structure for the entire Psalter; they give a foundational interpretive framework for the personal, moral and national identity of the psalm as a form

**Yahweh is King psalms:** "*YHWH malak*" – The Lord reigns! is declared in these psalms; these psalms proclaim the present reign of Yahweh.

**Qal vahomer:** the basic idea of "how much more", if God cares for the lilies of the field, then how much more will He care for His children

**Selah** *Selah* is thought to be a time of silence for the purpose of reflection. This word occurs 71 times in the Psalms and three times in Heb. 3.

**Sitz im leben:** “setting in life” is a scholarly term which refers the reader to the life-setting of the text; emphasis on context

**Stich or colon:** the line or completed thought segment of poetry

**Strophe:** a larger thought segment in Hebrew poetry, made up of multiple stichs

**Syncretism:** the [amalgamation](#) or attempted amalgamation of different [religions](#), cultures, or schools of thought.

Religious syncretism often takes place when foreign beliefs are introduced to an indigenous belief system and the teachings are blended. The new, heterogeneous religion then takes a shape of its own.

Therein lies the problem, for syncretism relies on the whim of man, not the standard of Scripture. The Bible makes it very clear what true religion is. Think on just a few things stated in Scripture: "Love the Lord your God with all your heart and with all your soul and with all your mind" ([Deuteronomy 6:5](#); [Matthew 22:37](#)); "Jesus replied, 'I am the way and the truth and the life. No one comes to the Father except through me'" ([John 14:6](#)); "Jesus did many other miraculous signs in the presence of his disciples, which are not recorded in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name" ([John 20:31](#)); and “Salvation is found in no one else, for there is no other name under heaven given to men by which we must be saved" ([Acts 4:12](#)).

Religious syncretism is simply not compatible with true Christianity. In fact, any modification to biblical law and principle for the sake of a “better” religion is heresy ([Revelation 22:18-19](#)).

<https://www.gotquestions.org/syncretism-religious.html>

**Cultural syncretism** is the process through which different cultures are combined to create a new subculture. Cultural syncretism is characterized by the forsaking or altering of a group's ethnic identity or primary status in their community. The main characteristics of cultural syncretism are:

- Alterations in a community's ethnic identity
- Alterations in a community's expression of identity
- Alterations of cultural priorities and practices, including cessation of previous traditions or introduction of traditions from other cultures

<https://study.com/academy/lesson/what-is-cultural-syncretism-definition-examples-quiz.html#:~:text=Cultural%20syncretism%20is%20the%20creation%20of%20a%20new%20culture%20by,examples%2C%20and%20the%20Ghost%20Dance.>

**Targum**, (Aramaic: “Translation,” or “Interpretation”), any of several translations of the [Hebrew Bible](#) or portions of it into the [Aramaic language](#). The word originally indicated a translation of the [Old Testament](#) in any language but later came to refer specifically to an Aramaic translation. The earliest Targums date from the time after the [Babylonian Exile](#) when Aramaic had superseded Hebrew as the [spoken language](#) of the Jews in Palestine.

**Tehillim:** the Hebrew word which designates the Book of Psalms; it means “praises”

**Torah:** the revelation of God’s character and covenant which is recorded in the first five books of the Bible. At its heart is the law, which God gave to Israel on Mt. Sinai; the focus being that God’s will for human life is divinely revealed and historically evidenced in the story of Israel and mankind. The discussion of law or Torah in the Psalms takes on at least three forms: God’s ways, God’s works and God’s words

**Typology:** an interpretive method that notes the historical and textual relationship between two matters of revelation and then more fully understands the separate parts on the basis of the whole.

**Unit:** the basic words or phrases that make up the larger thought segment of a poetic line or stich

**Wisdom motifs:** themes concerning the two contrasting ways of life: good and evil; also practical advice on living, including the fear of the Lord

**Writings:** the third division of the Hebrew canon in which the Book of Psalms is contained. Separate from Torah and Prophets, this division is sometimes referred to by its Greek name, the Hagiographa.



## BIBLIOGRAPHY

Archaeological Study Bible. Grand Rapids, MI: Zondervan, 2005

The Artscroll Tehillim with Rabbi Nosson Scherman. Brooklyn, NY: Mesorah Publications, 2009

Baker Illustrated Bible Commentary. Grand Rapids, MI: Baker Books, 2012

Bible Knowledge Commentary. Walvoord and Zuck, General Editors. Wheaton, IL.: Victor Books, 1985

Complete Jewish Study Bible. Peabody, Massachusetts: Hendrickson Publishers, 2016

Complete Word Study Dictionary: Old Testament. Warren Baker, General Editor. Chattanooga, TN: AMG Publishers, 1994

Complete Word Study Dictionary: New Testament. Spiros Zodhiates, General Editor. Chattanooga, TN: AMG Publishers, 1992

ESV Study Bible. Wheaton, Ill.: Crossway, 2008

Henry, Matthew. Commentary on the Whole Bible. Rev. Leslie F. Church, Editor. Grand Rapids, MI: Zondervan, 1960

An Introduction to the New Testament. Carson, DA with Moo, Douglas and Morris, Leon. Grand Rapids, MI: Zondervan, 1992

MacArthur Bible Commentary. John MacArthur. Nashville, TN: Thomas Nelson, 2005

Reformation Study Bible. R.C. Sproul, General Editor. Orlando, FL: Ligonier Ministries, 2005

Vine, W. E. Expository Dictionary of New Testament Words. Old Tappan, New Jersey: Fleming Revell Company, 1966