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a *Grace Notes* course

## **The Epistle of Paul to Titus**

Expositional (verse by verse) Bible Study  
by Warren Doud

Introduction to the Study  
Lesson 101

**Titus 1:1-7**

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*Grace Notes*

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# Titus

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## Introduction to Grace Notes Courses

Note: these instructions apply to all of the lessons in this course. Save this file so that you can refer back to the instruction, if necessary.

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## The Titus Curriculum

There are ten (10) lesson in the TITUS course curriculum. There will be questions in the Quiz for each lesson on the topics that are named here.

Lessons	Topics to Study
<b>Lesson 1: Titus 1:1-7</b>	<b>Godliness; Hope; Preaching, Paul the Apostle</b>
Lesson 2: Titus 1:8,9	Judgement, Justice, and Judging; Shepherds of the Flock of God
Lesson 3: Titus 1:10-16	Circumcision; Union with Christ; Mental Attitude; Sins of the Tongue
Lesson 4: Titus 2:1-6	Faith-Rest; Old Age; Authority
Lesson 5: Titus 2:7-10	Servants of God; Servants and Slaves in Palestine
Lesson 6: Titus 2:11,12	Grace; Salvation Doctrines
Lesson 7: Titus 2:13-15	Rapture; Redemption
Lesson 8: Titus 3:1-6	Anger; Forgiveness; Regeneration; Sin Nature; Essence of God
Lesson 9: Titus 3:7-11	Heresy and Apostasy; Propitiation; Imputation; Reconciliation
Lesson 10: Titus 3:12-15	Apollos; Aquila and Priscilla

## Instructions for Completing the Lessons

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

Read the whole book of Titus often. It is a short book, and reading it many times will help you understand the material much better.

### Instructions

1. Read the introduction to the study of Titus
  2. Study **the Bible passage** by reading the verses and studying the notes. Be sure to read any other Bible passages that are called out in the notes.
  3. Study the **topics** in the same manner. Take particular care to trace all of the discussion through the Bible passages which are included. The topics are called out in the text at a certain point, but you can study the topics in any order you wish. **Review** all of the notes in the Titus study and the topics
  4. Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is "open book". You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.
  5. When you have completed the Quiz, be sure to **SAVE** your file. If the file is lost, and that can happen at Grace Notes as well, you will want to be able to reproduce your work.
  6. To send the Quiz back to Grace Notes, follow the instructions on the Quiz page.
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## Introduction to the Study of Titus

I can't do better than to start off with the brief introduction of Conybeare and Howson to the Epistle to Titus.

From "The Life and Epistles of St. Paul" by W. J. Conybeare and J. S. Howson.

"From Ephesus he [Paul] soon afterward made an expedition to Crete. It can scarcely be supposed that the Christian Churches of Crete were first founded during this visit of St. Paul; on the contrary, many indications in the Epistle to Titus show that they had already lasted for a considerable time.

"But they were troubled by false teachers, and probably had never yet been properly organized, having originated, perhaps, in the private efforts of individual Christians, who would have been supplied with a center of operations and nucleus of Churches by the numerous colonies of Jews established in the island.

"St. Paul now visited them in company with Titus, whom he left in Crete as his representative on his departure. He himself was unable to remain long enough to do what was needful, either in silencing error, or in selecting fit persons as presbyters of the numerous scattered Churches, which would manifestly be a work of time.

"Thus, Titus was left at Crete in the same position which Timothy had occupied at Ephesus during St. Paul's recent absence; and there would, consequently, be the same advantage in his receiving written directions from St. Paul concerning the government and organisation of the Church ... Accordingly, shortly after leaving Crete, St. Paul sent a letter to Titus, the outline of which would equally serve for that of the preceding Epistle [1 Timothy].

"But St. Paul's letter to Titus seems to have been still further called for, to meet some strong opposition which that disciple had encountered while attempting to carry out his master's directions. This may be inferred from the very severe remarks against the Cretans which occur in the Epistle, and from the statement, at its commencement, that the very object which its writer had in view, in leaving Titus in Crete, was

that he might appoint Presbyters in the Cretan Churches; an indication that his claim to exercise this authority had been disputed.

"This epistle seems to have been dispatched from Ephesus at the moment when St. Paul was on the eve of departure on a westward journey, which was to take him as far as Nicopolis (in Epirus) before the winter."

End of quotation

One of the most interesting and useful features of the Epistle to Titus is what it teaches about the Christian way of life. The letter serves as a succinct outline of the obligations for holy living, devotion to God, and love and graciousness toward other people. The examples of the spiritual character of godly church leaders, gracious and grace-filled Christian senior citizens, and serious and motivated young people, are as clearly drawn here as anywhere else in the Bible.

This epistle is a good place to learn a great deal about God's plan for your life, and why the Lord requires certain thinking and behavior from believers.

For example, the young woman of chapter 2 is to be taught certain specific things (by the older woman). The things she learns will certainly help her in her daily life with her husband and children. But the most important thing is that her life be such a testimony that "the word of God be not slandered"!

Titus himself is told to be an example, that "he that is in opposition have no evil thing to say of you". Not that you can keep people from talking, but the idea is not to give them ammunition.

They the servant is given commands about his work for his master, to be obedient, not to talk back, not to steal. Why? Not just that he may be a good witness to his employer, but that he may "adorn the gospel" of the Lord!

So, "how then am I to live, Lord?" If I follow these three principles, that my life brings no disrepute on the Lord, gives enemies no evil thing to say, and decorates the Gospel - well, that's pretty hard to slide around!

And suppose you have a decision to make about some activity that you are planning, whether it is in the Lord's will. Just apply the principles of Titus

2 to help make the decision. Does the activity bring slander on God, does it give enemies of the Gospel something to criticize, does it "adorn the Gospel"? This makes it a lot easier to make decisions in gray areas.

In this study we will take a close view of each word and statement. But there is a "near field" and a "far field" approach to the Word of God. We must study microscopically; but we must then zoom out, use our peripheral vision, to see the landscape of the whole context of Scripture. And the memory work I suggested was aimed at helping us keep our minds on the overall context.

Here are some of the aims of this Titus series:

- o To learn how Christians are supposed to operate in the Christian life.
- o To see some things about the operation of a local church, such as how church leaders are identified and qualified.
- o To observe how certain serious church problems are handled, particularly involving false teaching and sins of the tongue.
- o To gain an insight into the character, background, and motivation of Christian Jews of the 1st Century, who were struggling mightily with how to correlate their ancient Judaic teachings and practices with the new Christian doctrines they were being asked to consider.
- o To examine the relationships between Jewish and Gentile Christians in an environment of polar extremes in culture. This study will help in understanding other New Testament books (such as Romans and Galatians) where the Jewish and Gentile cultures collide.

### On The Date of the Pastoral Epistles

From "The Life and Epistles of St. Paul", by W. J. Conybeare and J. S. Howson, Appendix II

Before we can fix the time at which these Epistles [1 Timothy, 2 Timothy, Titus] were written, we must take the following data into account.

1. The three Epistles were nearly co-temporaneous with one another. This is proved by their resembling each other in language, matter, and style of composition, and in the state of the Christian Church which they describe: and by their

differing in all the three points from all the other Epistles of St. Paul. Of course the full force of this argument cannot be appreciated by those who have not carefully studied these Epistles; but it is now almost universally admitted by all who have done so, both by the defenders and impugners of the authenticity of the Pastoral Epistles. Hence, if we fix the date of one of the three, we fix approximately the date of all.

2. They were written *after* St. Paul became acquainted with Apollos, and therefore *after* St. Paul's first visit to Ephesus. (See Acts 28:24 and Titus 3:3).

3. Hence, they could not have been written till after the conclusion of that portion of his life which is related in the Acts; because there is no part of his history, between his first visit to Ephesus and his Roman imprisonment, which satisfies the historical conditions implied in the statements of any one of these Epistles. Various attempts have been made, with different degrees of ingenuity, to place the Epistles to Timothy and Titus at different points in this interval of time; but all have failed even to satisfy the conditions required for placing any single Epistle correctly. And no one has ever attempted to place all three *together*, at any period of St. Paul's life before the end of his first Roman imprisonment; yet this co-temporaneousness of the three Epistles is a necessary condition of the problem.

4. The Pastoral Epistles were written not merely after St. Paul's first Roman imprisonment, but *considerably* after it. This is evident from the marked difference in their style from the Epistle to the Philippians, which was the last written during that imprisonment. So great a change of style (a change not merely in the use of single words, but in phrases, in modes of thought, and in method of composition) must require an interval of certainly not less than four or five years to account for it. And even that interval might seem too short, unless accompanied by circumstances which should further explain the alteration. Yet five years of exhausting labor, great physical and moral sufferings, and bitter experience of human nature, might suffice to account for the change.

5. The development of Church organization implied in the Pastoral Epistles leads to the same

conclusion as to the lateness of their date. The detailed rules for the choice of presbyters and deacons, implying numerous candidates for these offices; the exclusion of new converts (neophytes) from the presbytery; the regular catalogue of Church widows (1 Tim. 5:9; are all examples of this.

6. The Heresies condemned in all three Epistles are likewise of a nature which forbids the supposition of an early date. They are of the same class as those attacked in the Epistle to the Colossians, but appear under a more matured form. They are apparently the same heresies which we find condemned in other portions of Scripture written in the latter part of the Apostolic age, as, for example, the Epistles of Peter and Jude. We trace distinctly the beginnings of the Gnostic Heresy, which broke out with such destructive power in the second century, and of which we have already seen the germ in the Epistle to the Colossians.

7. The preceding conditions might lead us to place the Pastoral Epistles at any point after AD 66, i.e., in the last thirty-three years of the first century. But we have a limit assigned us in this direction, by a fact mentioned in the Epistles to Timothy, viz., that Timotheus was still a young man (1 Tim. v:2; 2 Tim 2:22) when they were written. We must, of course, understand this statement relatively to the circumstances under which it is used: Timotheus was young for the authority entrusted to him; he was young to exercise supreme jurisdiction over all the Presbyters (many of them old men) of the Churches of Asia. According to even modern notions (and much more according to the feelings of antiquity on the subject), he would still have been very young for such a position at the age of thirty-five.

Now Timotheus was (as we have seen, pp. 156 and 203) a youth still living with his parents when St. Paul first took him in AD 51 as his companion (Acts 16:1-3). From the way in which he is then mentioned (compare with 2 Tim. 1:4), we cannot imagine him to have been more than seventeen or eighteen at the most. Nor, again could he be much younger than this, considering the part he soon afterwards took in the conversion of Macedonia (2 Cor. 1:19). Hence we may suppose him to have

been eighteen years old in AD 51. Consequently, in AD 68 (the last year of Nero), he would be thirty-five years old.

8. If we are to believe the universal tradition of the early Church, St. Paul's martyrdom occurred in the reign of Nero. Hence, we have another limit for the date of the Pastoral Epistles, viz., that it could not have been later than AD 68, and this agrees very well with the preceding datum.

It will be observed that all the above conditions are satisfied by the hypothesis adopted in Chapter XXVII, that the Pastoral Epistles were written, the first two just before, and the last during, St. Paul's final imprisonment in Rome.

## Titus, Chapter 1

### Titus 1:1

**Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;**

“Paul”: the Apostle, author of this letter. This in one of the pastoral epistles written late in Paul's ministry. He had recently been on the island of Crete with Titus and had departed, leaving Titus with a difficult but a very necessary mission, to begin the establishing and building up of local churches on Crete.

TOPIC: PAUL

“a servant of God”: (**doulos theou**) “a slave belonging to God” (genitive of possession). Paul was bent to God's authority and basked in His sovereignty. In the preamble of several of his epistles Paul calls himself the servant of Christ; only here does he write “servant of God.” There doesn't seem to be any particular reason for the difference; he undoubtedly understood that to be a servant of Christ was to be a servant of God, in any case.

TOPIC: SERVANTS

**“and an apostle of Jesus Christ”**

The word “apostle” (**apostolos**), means “an ambassador; a delegated authority; envoy; messenger; the commander of a naval force” The

word was used for high-ranking naval officers in classical Greek times.

From **stolos**, “military equipment or armament; military expedition; journey or voyage.” Comes from the idea of a tail of an animal; so the military equipment caravan or convoy follows the troops as they move forward. So **apostolos** is a stronger form of this word.

I Kings 14:5,6. God sent the prophet Abijah to Jeroboam’s wife, with a message, “for I am sent to thee (**apostolos**). This is the only noun form in the Septuagint, but the verb form **apostello** is used extensively. The concept throughout the Greek is that the apostle was a passive envoy for a higher power; that is, he did not carry his own message and he was not proactive in directing the military forces. He was like a naval officer who is carrying out the battle plan of a higher headquarters.

Herodotus V.XXXviii, “Coes, when the Mytilenaeans received him, was taken out and stoned, but the Cymaeans, as well as most of the others, let their own man go. In this way, then, an end was made of tyrants in the cities. After doing away with the tyrants, Aristagoras of Miletus ordered all the peoples to set up governors in each city. Then he went on an embassy (**apostolos**) in a trireme to Lacedaemon, for it was necessary for him to find some strong ally.”

An apostle of Jesus Christ was the highest ranking official among the Christian churches of the first century, 1 Cor. 12:28.

Apostles of Jesus Christ were appointed by God the Father for the purpose of establishing churches and spreading new truth, Eph. 3:1-10.

There were both the spiritual gift and office of apostleship. The spiritual gift was the divine enabling to function as an apostle, Eph. 4:11, 1 Cor. 28,29.

The office of apostleship was the authority to function as an apostle, Rom. 1:5, ACTS 1:25, GAL. 2:8.

### *The Qualification of an Apostle*

An apostle had to have the spiritual gift of apostleship. The gift was provided by Jesus Christ after His ascension into Heaven, Eph. 4:8-11. The

gift was imparted by the Holy Spirit on the Day of Pentecost, 1 Cor. 12:11; Acts 2.

The apostle received his gift and office by the sovereign decision of God the Father, 1 Cor. 1:1; 12:18; Eph. 1:1; Col. 1:1.

The apostle had to have been an eyewitness of the resurrected Lord, Acts 1:22; 1 Cor. 9:1.

### *The Credentials of an Apostle*

An apostle was endowed with miraculous powers of miracles, Heb. 2:4; 2 Cor. 12:12.

An apostle had success in evangelism, 1 Cor. 9:2; 2 Cor. 3:1-3; Gal. 2:7-9.

An apostle had the capacity to suffer patiently, 2 Cor. 12:12.

### *The Function of an Apostle*

Apostles received and communicated new revelation, Eph. 3:2-6.

Apostles communicated the gospel effectively and people accepted Christ in response to their preaching, 1 Cor. 9:1; Gal. 2:7-9.

Apostles helped organize local churches and appointed officers, Acts 14:23; Tit. 1:5.

Apostles trained new believers in doctrine, 1Thess. 1:5 to 2:12.

Apostles had the authority to administer discipline to believers, Acts 5:1-10; 1 Tim. 1:20; 1 Cor. 4:21; 2 Cor. 13:2.

“according to the faith”: (**kata**), a preposition of criterion or standard, followed by (**pistis**), “belief; faith”. “Faith is the substance of that in which we have complete confidence (hoped for), the evidence of things not seen.”

[Faith and Hope (confidence) are closely linked. See the topical study on Hope.]

“of God’s elect”: The elect are those who are chosen as the recipient of special privilege”. [An English cognate is “eclectic”, from Greek (**eklektos**)].

Note carefully Eph. 1:3-11. We are chosen in Him and united with Him. These verses in Ephesians show the privileges and responsibilities of our union with the Lord Jesus Christ.



“and the acknowledging”: (**epignosis**), A better translation, seen in the NAS and NIV, is “and the knowledge”, not just a simple acknowledgement, but full and applied knowledge in the believer's soul.

As Christians, we just not only understand the gospel academically, we must also make it a part of our lives by accepting Christ by faith. And the Holy Spirit has given us spiritual discernment regarding the facts of the gospel.

(**epignosis**) is the result of a process which begins when a Christian learns academically (**gnosis**) a principle of Scripture. Then, when the person accepts the truth of what he has learned and makes application of it, spiritual growth, or edification, takes place.

Application is a matter of believing Scripture, obeying the commands, and claiming the promises, which God has put in His word.

In this manner, over a lifetime of learning Bible truth, a Christian is edified, “line upon line, precept upon precept, here a little, there a little.”

For a contrast, see Rom. 1:28 ff on the results of negative volition to (**epignosis**).

“of the truth”: (**aleitheia**), the Greek grammar indicates that the believer's applied knowledge is from the source of truth. Full and applied knowledge comes from the source of the Word of God. This refers to Bible teaching learned accurately and categorically under the unhindered teaching ministry of the Holy Spirit to provide spiritual discernment.

The Word of God is TRUTH!

The Lord Jesus said, “I am the Way, the Truth, and the Life, no man comes unto the Father but by me” (John 14:6) Any desire to be occupied with Christ, and to serve Him, must be accompanied by a great desire for the truth, the Word of God. The acquiring of truth must be the highest priority.

There are many Bible passages that deal with the concept of truth; here is a sampling:

Psalms 86:11, “Teach me thy way, O Lord; I will walk in thy truth; unite my heart to fear thy name.

Psalms 119:72, “The law of thy mouth is better unto me than thousands of gold and silver.” Also Psalms 119:127,162.

Prov. 23:23, “Buy the truth, and sell it not; also wisdom, and instruction, and understanding.”

Examples of eagerness for truth:

The temple worshippers:

Luke 21:37, 38 “Now during the day He was teaching in the temple, but at evening He would go out and spend the night on the mount that is called Olivet. And all the people would get up early in the morning to come to Him in the temple to listen to Him.

The Samaritans:

John 4:39-42, “And from that city many of the Samaritans believed in Him because of the word of the woman who testified, “He told me all the things that I have done.” So when the Samaritans came to Him, they were asking Him to stay with them; and He stayed there two days. And many more believed because of His word; and they were saying to the woman, “It is no longer because of what you said that we believe, for we have heard for ourselves and know that this One is indeed the Savior of the world.”

Cornelius:

Acts 10:30-33 And Cornelius said, “Four days ago to this hour, I was praying in my house during the ninth hour; and behold, a man stood before me in shining garments, and he said, ‘Cornelius, your prayer has been heard and your alms have been remembered before God. Send therefore to Joppa and invite Simon, who is also called Peter, to come to you; he is staying at the house of Simon the tanner by the sea.’ “And so I sent to you immediately, and you have been kind enough to come. Now then, we are all here present before God to hear all that you have been commanded by the Lord.”

The Bereans:

Acts 17:10-13, “And the brethren immediately sent Paul and Silas away by night to Berea; and when they arrived, they went into the synagogue of the Jews. Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, examining the Scriptures daily, to see whether these things were so. Many of them therefore believed, along with a number of prominent Greek women and men. But when the Jews of Thessalonica found out that the

word of God had been proclaimed by Paul in Berea also, they came there likewise, agitating and stirring up the crowds.

Other passages to read:

Col. 1:9-23; 2:1-8

Eph. 1:17-23; 3:14-19; 4:11-16.

“which is after godliness”: or “according to a standard of godliness”, (**kata eusebeia**), “inner piety; spirituality”.

Robertson, A. T.: “with a view to godliness”, which ATR says is a common idiom in the use of **kata**. Similarly, Gill. So that the truth of God “produces” godliness, or “promotes piety toward God.”

TOPIC: GODLINESS

Summary:

Paul carried out his duties as an apostle according to the standard of the faith of Christian believers, according to the full and applied knowledge which he had of the Word of God. And from that standard for truth he ministered according to a character of inner piety.

Translation: Paul, a servant of God, and a messenger of Jesus Christ, according to the standard of the faith of God’s elect, and the applied knowledge of the truth.

**Titus 1:2**

**In hope of eternal life, which God, that cannot lie, promised before the world began;**

“in hope” : (**elpis**) - “utmost confidence; expectation” This phrase fits with the preceding verse. There is confidence in eternal life -- there is confidence in the plan of God -- this confidence springs up in the life of the believer who has a full and applied knowledge of the Word of God, the Truth.

“Faith cometh by hearing, and hearing by the Word of God.”

Read Rom. 5:1-5 (growth in confidence)

Read Titus 2:11-15 (confidence supports authority)

TOPIC: HOPE

“of eternal life”: life everlasting.

“which God that cannot lie”: (**ho apseudeis theos**), “the non-lying God”

This phrase deals with the Veracity of God. God never lies. God always deals honestly with people, He always speaks straight. We may not like the information we get from God, but we can have confidence in what He says.

The Veracity of the Godhead:

Veracity of the Father - Psa. 31:5; Isa. 65:16; Jer. 10:10; John 3:33; 17:3; Rom. 3:4

Veracity of the Son - John 1:14; 8:32; 14:6; 1 John 5:20; Rev. 16:7; 19:11

Veracity of the Holy Spirit - John 14:17; 15:26; 16:13; 1 John 5:6

Application of God's Veracity to the Christian - Prov. 6:16,17; Matt. 5:37; 2 Tim. 2:15; 1 John 4:6

Why would Paul tell Titus that God does not lie? After all, this is the man whom Paul appointed troubleshooter in Crete, so he was as well trained and doctrinally informed as any of Paul's colleagues. Answer: “The Cretans are always liars, evil beasts, lazy gluttons...”

Lying was the way of life of the Cretans. They were the world's best story tellers. They were habitual, congenital liars -- so much so that a Greek word (**kreitimadzo**), “to Cretanize”, meant “to lie like a Cretan”, to tell a whopper.

Imagine trying to teach the Bible to a Cretan. Habitual liars have one thing in common; they don't believe anyone else. They would have thought that a teacher was lying to them. And they were already being lied to by false teachers who were out for their money (see later in chapter 1).

So it was necessary to emphasize the fact that God is perfect Veracity.

“promised”: (**epavggellw**), a Greek verb for a contractual promise; hence, “to promise to undertake something, to underwrite something”

Read Romans 4:20-25

“before the world began”: This is provision for every detail of life, which God planned completely in eternity past.

Eph. 1:3, We are "...chosen in Him before the foundation of the world."

So, Paul is saying that his ministry is according to faith, characterized by godliness, and from a mental attitude of complete confidence in eternal life, which an absolutely truthful God had promised from before man was even created.

### Titus 1:3

**But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Savior:**

This verse shows that the method for communicating the "truth" of verse 1 and the "promise" of verse 2 is by means of "preaching".

"But hath manifested": (**fanerow**) "to reveal; to make known; to show; to teach; to pass on by word of mouth".

In the Greek of 100 A.D. this word was used both for written and oral communication.

"in due times" (**kairois idiois**): "his own time", referring to God's own time, a technical phrase used to mark differences in divine administration.

"his word": (**logos**), the Word of God, the Truth the Bible, the Mind of Christ.

"through preaching": (**keirugma**), "by means of heralding; public teaching; inculcation"

#### TOPIC: PREACHING

"which is committed unto me": (**pisteuo**), aor. ind. pass., from the same root as "faith". Here it means "entrusted". The word of truth, the preaching ministry, is entrusted by God to Paul.

Compare: Gal. 2:7 \*\*; 1 Thess. 2:4; 1 Tim. 1:11

"according to the commandment" (**kat' epitagei**) This word is used in ancient Greek to refer to a divine command. Here it is meant that the one who preaches is strictly accountable to God and operates under strict rules in his teaching.

"of God our Savior": a reminder that the basis of our stability is Jesus Christ seated at the right hand of the Father. He represents us in heaven; our position is "in Christ".

The Lord revealed His word to Paul at the proper time and entrusted to him the task of preaching the

truth, holding him accountable to Himself as God and Savior.

### Titus 1:4

**To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Savior.**

"to Titus": the recipient of the epistle.

Facts concerning Titus:

He was a Gentile, Gal. 2:3.

In Galatians 2:3, Titus is called a Greek, and it is certain from that passage that he had not been circumcised. The probability is, that up to the time of his conversion he had lived as other Gentiles, and had not been converted to the Jewish faith. His father and mother were, doubtless, both Greeks, and thus he was distinguished from Timothy, whose mother was a Jewess, but whose father was a Greek; Acts 16:3. If Titus had been a proselyte of the Jewish faith, it is to be presumed that he would have been circumcised.

Paul introduces this case of Titus (Gal. 2:3) undoubtedly to show that circumcision was not necessary for salvation. It was a case in point. He had gone up to Jerusalem with the express reference to this question. Here was a man whom he had admitted to the Christian church without circumcising him. He claimed that he had a right to do so; and that circumcision was not necessary in order for salvation. If it were necessary, it would have been proper that Titus should have been compelled to submit to it. But Paul that says this was not demanded; or if demanded by anyone, the point was yielded, and he was NOT compelled to be circumcised.

It is to be remembered that this was at Jerusalem; that it was a case submitted to the apostles there; and that consequently the determination of this case settled the whole controversy about the obligation of the Mosaic laws on the Gentile converts. It is quite evident from the whole statement here that Paul did not intend that Titus should be circumcised; that he maintained that it was not necessary; and that he resisted it when it was demanded; Galatians 2:4,5.

Yet on another occasion he himself performed the act of circumcision upon Timothy, Acts 16:3. But there is no inconsistency in Paul's conduct. In the case of Titus, it was demanded as a matter of right and as obligatory upon him, and Paul resisted the principle as (being contrary to Grace). In the case of Timothy, it was a voluntary compliance on his part with the usual customs of the Jews, where it was not pressed as a matter of obligation, and where it would not be understood as indispensable to salvation. No danger would follow from compliance with the custom, and it might do much to conciliate the favor of the Jews, and he therefore submitted to it. Paul would not have hesitated to have circumcised Titus in the same circumstances in which it was done to Timothy; but the circumstances were different; and when it was insisted upon as a matter of principle and of obligation, it became a matter of principle and of obligation with him to oppose it.

He was a beloved friend and helper of Paul, 2 Cor. 2:13; 7:6,13.

Paul had led Titus to Christ, so that he could call him "my own son after the faith." It is not known how or when this occurred.

He was a messenger of the church of Corinth, 2 Cor. 8:16-18.

He was a companion of Paul and Barnabas on a journey to Jerusalem, Gal. 2:1

Titus went with Paul to Jerusalem when he was deputed by the church at Antioch with Barnabas, to lay certain questions before the apostles and elders there in reference to the converts from the Gentiles; Acts 15; compare Galatians 2:1. It is not known why he took Titus with him on that occasion. Possibly he was taken with him to Jerusalem because his was a case in point in regard to the question which was to come before the apostles and elders there. From an expression which Paul uses in describing his visit there - "neither was Titus compelled to be circumcised" - that the case probably came up for discussion, and that strenuous efforts were made by the Judaizing (legalistic) faction there (cf. Galatians 2:4), to have him circumcised. Paul and Barnabas, however, so managed the affair that the principle was settled that it was not necessary that converts

from the heathen should be circumcised; Acts 15:19,20.

He was assigned as missionary pastor to Crete by Paul, Titus 1:5

He was in Rome with Paul during Paul's second imprisonment, 2 Tim. 4:10

Titus was a man of sturdy character, a very mature believer. He was tough in his mental attitude, indicated by the nature of the task he was assigned.

On Crete there are some traditional recollections of Titus. One Greek legend says that he was the nephew of a pro-consul of Crete, another that he was a descendant of King Minos. The cathedral of Megalo-Castron on the north of the island was dedicated to him. Titus's name was the watchword of the Cretans when fighting against the Venetians during the Dark Ages.

In one of the prayers in Latin in the Greek Orthodox church on Crete there is the phrase "*Sancte Tite, tu nou adjuva*", "St. Titus, pray for us."

"my own son":

This phrase sparked some debate in times past as to whether Titus was the natural son of Paul. Some have stated that Paul was married and Titus was his son. Others say that Titus was the illegitimate son of Paul. We can lay this to rest by reference to Gal. 2:3, which states that Titus was Greek and was criticized for not being circumcised as an adult in order to avoid offense to Judaizers. If he had been Paul's son, he would not have been Greek; and he would already have been circumcised as an infant.

The phrase refers to Titus' position as the spiritual son of Paul.

"after the common faith": (**kata koinein pistin**), "according to the faith common" to all believers. Titus was Paul's spiritual son in the sense that Paul led Titus to Christ (probably) and disciplined him.

"grace and peace" (**charis kai eireinei**): a common greeting in letters of all sorts in Roman times.

Some manuscripts have, "grace, mercy, and peace". These later manuscripts are used by more

modern versions such as the NAS and NIV, but majority of the texts seem to support the KJV.

But grace and peace is ...

“from God the Father and the Lord Jesus Christ our Savior.”

### Titus 1:5

**For this cause I left you in Crete, that you should set in order the things that are wanting, and ordain elders in every city, as I had appointed you.**

“for this cause”: (**toutou charin**), “because of this grace”, the grace mentioned in verse 4. Titus is to operate on grace principles in dealing with the most ungracious mob of Christians in the known world. (The Greek has the word “grace”, while the KJV leaves it out, probably because the translator thought the reference to v. 4 was obvious. I think it should have been re-emphasized in English. wd ]

“left I thee”: “I left you behind”

Paul was Titus's last link to the rational society of grace believers, and now this link was being cut. He was a missionary in the truest sense of the word.

“in Crete”:

TOPIC: CRETE

“that you should set in order”:  
(**epidiorthovomai**), “to set right; to correct; to mend a situation”

This is a situation requiring the exercise of authority. Paul has delegated apostolic authority (authority over more than one local church) to Titus to deal with people who acknowledge no authority. And Titus is to get things started in the right direction.

“the things that are wanting”: (**leipw**), “the things that are deficient, lacking, that fall short”.

NOTE WELL:

The discussion in this Epistle, of the methods that Titus is to use to correct the problems among the believers in local churches on Crete, is one of the most important in the New Testament with regard to solving problems among believers.

There were many problems on Crete requiring authoritative action: false teaching, maligning and gossip, cultural clashes, Judaism, etc. The first chapter uses some extreme language to describe troublemakers and those whose “mouths must be stopped”. As we will see, stopping the mouths of those who were against sound teaching was equivalent to putting a bit in a horse's mouth and hauling back!

What is “wanting” on Crete? Everything! And how is Titus going to go about putting things in order? By Bible teaching -- every day in the towns and villages of Crete. And he is going to find men of godly character who would “hold fast the faithful word as they have been taught”.

The people lack knowledge and application of Bible principles. Therefore, there is no faith-rest (trust leading to peace), no orientation to grace, no knowledge of how to use armor of God, and so forth.

Added to this were the cultural problems peculiar to Cretans, along with religious problems associated with both false teachers and Judaism.

“and ordain”: (**kathisteimi**), “to appoint, to put in charge, to set, to approve”

“elders”: (**presbuteroi**), literally, “old men”; however, here referring to maturity from the standpoint of both experience and wisdom. The next few verses of Titus make plain what type of person is meant.

(**presbuteros**) is used in general language to refer to “the older of the two”, or the older of two generations.

Used with definite article (**presbuteros**) refers to “the ancestors”. However, this group of words did not carry any negative implications such as loss of powers, etc.

Officials at local city or village councils were called (**presbuteroi**). They had administrative and judicial functions. The members were not necessarily older men. Various texts refer to (**presbuteroi**) of 45, 35, and even 30 years of age.

Officers of Jewish synagogues before 70 A.D. were known as (**presbuteroi**).

Certain members of the Sanhedrin were called (**presbuteroi**).

The English words “presbyter”, “Presbyterian”, and “priest” derive from (**presbuteros**).

(When I was in my early forties, I had to get new eyeglasses. The doctor said I had “presbyopia”, old man's eyes! Tsk.)

Comment: Christian leadership emerges from the ranks. Most churches in the New Testament times found their pastors within their own ranks; and the gift was recognizable by the people in the congregation. This can be compared with the manner in which deacons were chosen at first. Seven men were chosen who were obviously controlled by the Holy Spirit; by their fruit they were known.

“in every city”: (**kata polis**), “according to each city”

Titus's job was to go from town to town, appointing pastors to take care of the need for “feeding” in each city. He had to identify those who had the communication gifts and enough doctrinal background to be ready for training. Then, he had to train them and assign them to their posts.

Note that Titus is not commanded to import pastors. He must find the best man in each locality, train him, and appoint him.

“as I have appointed thee”: (**diatassw**), “to arrange; to prescribe; to direct; to command”.

Paul had given Titus detailed orders concerning church policy and organization - a precise and detailed set of plans which took into account the character of the people. Titus was directed to carry out the plans for organizing the churches on Crete.

### Titus 1:6

**If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.**

Titus 1:6-16 contain Paul's directions to Titus regarding basic church order and discipline. Note the need for firm and authoritative management of the affairs of the church in Crete.

1:6-9, character and qualifications of elders and bishops

1:10,11, the duty of suppressing those who would teach for money

1:12-14, the evil character of the Cretans which demands stern treatment and steadfast adherence to the truth

1:15,16, the condemnation of inward defilement and hypocrisy

“if any”: In the Greek, a first-class conditional statement, meaning that the conditional statement is assumed to be true.

Paul assumes that Titus will be able to find those who qualify as elders. Paul may already have been somewhat acquainted with the people during his own stay on Crete and noticed that there were some emerging leaders.

The churches on Crete were not necessarily new ones. There had been Christians on Crete since the Day of Pentecost, some 35 or so years previous.

“blameless”: (**anegkleitos**), the negative prefix with the adjective meaning “chargeable; open to accusation in court”. Hence, this means, “not chargeable with offense”, or, simply, “irreproachable”.

Col. 1:21,22, “and you...now hath he reconciled in the body of his flesh through death, to present you holy and \*blameless\* in his sight.”

1 Tim. 3:10 -- deacons are also to be blameless.

“the husband of one wife”: (**mias gunaikos aneir**), “a one-woman man”

The pastor must be monogamous. The pastor, if he is married, needs a godly woman at his side.

“having faithful children”: or, “having children who are believers”, children of Christian faith, rather than, simply, loyal or respectful children.

Unbelieving children, in their older childhood and teenage years, can be a source of pressure and great suffering in a pastor's life. They can even force him out of the ministry; or, as here, keep him from starting it.

Well-behaved, godly children are a great example of the power of the Word of God. They are evidence that the pastor and his wife have taught the word in the home consistently and have lived for the Lord before their children.

“not accused of riot”: (**kateigoria**), “accusation” “categorization”, plus (**asoteis**), “dissipation, excess, reckless living”. Hence, “not accused of reckless living; not profligate, dissolute, disorderly”.

Eph. 5:18, “Be not drunk with wine, wherein is \*excess\* ...”

READ 1 Peter 4:3-5

“or unruly”: (**anupotaktos**), “insubordinate”.

There are quite a number of warnings to children to “honor” their parents, from the ten commandments to Ephesians 6. The commands to children are accompanied by a promise “that it may be well with you and that you may live long on the earth”.

This sound rather benign, but it carries some very serious overtones. You may recall that in Old Testament times among the Jews, older children who “cursed” their parents or were otherwise implacable were liable to death by stoning!

And notice in Romans 1, right in the middle of that long list of terrible sins of those who reject God, is “disobedient to parents”.

In the Bible, proper response to parental authority is extremely important. Keep in mind that the transmission of Bible doctrine and the Christian way of life from one generation to the next is possible only in stable families.

If parents go astray, they will fail to communicate the Word of God to their offspring, and there will be serious reverberations in their progeny, the “sins of the fathers being visited upon the third and fourth generation.”

Likewise, if children are negative, disobedient, implacable, they will fail to receive good teaching and will interrupt the process of the communication of divine truth to future generations.

Both negative parents and negative children are the worst kind of stumbling blocks. And there are plenty of examples in Scripture of the Lord taking swift and severe action against those who hinder the gospel or who cause unbelievers or weaker brethren to be offended.

Examples are Ananias and Sapphira and Herod, among others. And remember Christ's admonition

not to prevent the little children from coming to him, and warning that “it would be better that a millstone be hanged around his neck ... than that he should cause one of these little ones to stumble.”

All of this emphasizes how important it is in a pastor's family that both the father (the pastor) and the children be yielded to God's authority.

### Titus 1:7

**For a bishop must be blameless, as the steward of God, not self-willed, not soon angry, not given to wine, not a striker, not given to filthy lucre.**

“for a bishop”: (**episkopos**), “overseer”.

This is a word denoting authority; used for someone who is functioning as a leader; used of persons who have a definite office within a group. This word was quite commonly used in Greek to refer to temple officials, for example

Acts 20:28, “Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you \*overseers\*, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch...”

Therefore, in the local church, the bishop was a man with official duties including teaching and shepherding; in our own parlance, the pastor.

TOPIC: SHEPHERDS OF THE FLOCK OF GOD

READ 1 Tim. 3:1-7

“must be”: “it is necessary”. Therefore, “It is necessary for a bishop to be...”. All of the characteristics below are necessary qualifications for the overseer.

“blameless”: (**anegkleitos**), [ see above in verse 6 ]

“as the steward”: (**oikonomos**), “an administrator with authority; the manager of an estate”

“of God”: the possessive case, “a steward belonging to God”

“not self-willed”: (**authadeis**), “stubborn, arrogant”. See 2 Pet. 2:10.

The pastor cannot allow self will, stubbornness, or antagonism toward people to move him to the place where he is unfair. He is to express grace, even to those who deserve condemnation. He must be oriented to grace.

The pastor must maintain objectivity. A stubborn, implacable man cannot do so. The pastor will be criticized, sometimes justly, sometimes not. The criticism does not necessarily constitute judging or maligning. But criticism cannot be allowed to cause antagonism on his part, so he must have grace orientation. Personal feelings or prejudice must never destroy his fairness in dealing with a situation.

“not soon angry”: (**orgilos**), “not quick tempered” Anger from a quick temper is mental attitude sin. The pastor must have a relaxed mental attitude which leads to a quick recovery from anger.

Prov. 14:17, “He that is soon angry deals foolishly...”

Prov. 15:18, “A wrathful man stirs up strife; but he that is slow to anger appeases strife.”

#### TOPIC: ANGER

The elder who is to be appointed to a church on Crete must turn matters over to the Lord and maintain a non-judgmental, objective outlook.

“not given to wine”: (**paroinos**), “not addicted to drunkenness”. This refers to using alcohol as a form of sublimation. The edified man, mature in Christ, has such happiness (+H) and peace every day that he doesn't need to sublimate or forget it all.

There are several reasons given in the Bible not to drink wine. First, one is not to drink in order to get drunk, Eph. 5:18. A person's mind must be unclouded and always open to the controlling and teaching ministry of the Holy Spirit.

Then, a person is not to drink if it would be offensive to others, 1 Cor. 10:31; Rom. 14:21. This is the Law of Love superseding the Law of Liberty; the outworking of impersonal love and burden for the lost and untaught.

Prov. 31:4,5 “It is not for kings to drink wine; nor for princes strong drink: lest they drink, and forget the law, and pervert the judgment of any of the afflicted.”

It is apparent that any person in a position of social or spiritual responsibility is not to be given to wine or strong drink, including elders, deacons, and mature women (Titus 2:3)

“not a striker”: (**pleikteis**), “bully, pugnacious man, brawler”

This is not a reference to self defense. A bully is a man who seeks out fighting and brawling. But an elder can ruin his ministry by starting a fight.

“not given to filthy lucre”: (**aiscrokerdeis**), “not eager for dishonorable profit; not greedy for material gain.”

This is a reference to Mastery of the Details of Life by the mature believer who is no longer part of the “Rat Race” for this world's goods. When a Christian is a master of the details of life (rather than a slave to them), he can enjoy the things in his life when he has them, but when they are taken away, his happiness (joy) is not disturbed, because his joy depends on God's faithfulness, not on personal possessions, social life, or status.

The pastorate is not a career. It is not a salaried position (although he might receive a salary). It is not a job for yuppies, those who are upwardly mobile, status conscious, world-changers. It is not a track to national prominence or even local prominence. It is not a position from which a man can satisfy his ambition, or stroke his lust for approbation, or solidify his power base.

#### Topical Studies

##### Crete

**Crete** is an island which forms a southern boundary to the Aegean Sea, and lies southeast of Greece. Crete is 156 miles long, seven to thirty-five miles wide, and 3,189 square miles in area. It is the fifth largest island in the Mediterranean Sea (after Sicily, Sardinia, Cyprus, and Corsica), and is on the spine of an undersea mountain range thought to have formed at one time a land bridge between the Greek Peloponnesian peninsula and southern Turkey. In ancient times, Crete was the



main stepping stone (by sea) between Greece and Africa, and between Asia Minor and Africa. The Philistines may have migrated to Palestine from Greece, having been located on Crete for a time in the ancient past.

Homer attributes to this island only ninety cities, **ennhkonta pol he** yet in other places he gives it the epithet of **ekatompoli** hundred cities. And this number it is generally allowed to have had originally; but we must not let the term city deceive us, as in ancient times places were thus named which would rate with villages or hamlets only in these modern times. <sup>1</sup>

Few places in antiquity have been more celebrated than Crete: it was not only famous for its hundred cities, but for the arrival of Europa on a bull, or in the ship Taurus, from Phoenicia; for the Labyrinth, the work of Daedalus; for the destruction of the Minotaur, by Theseus; for Mount Ida, where Jupiter was preserved 254 from the jealousy of his father Saturn; for Jupiter's sepulchre; and above all, for its king, Minos, and the laws which he gave to his people; the most pure, wholesome, and equal, of which antiquity can boast.

Their lawgiver, Minos, is said by Homer to have held a conference every ninth year with Jupiter, from whom he is reported to have received directions for the farther improvement of his code of laws; though this be fable, it probably states a fact in disguise. Minos probably revised his laws every ninth year, and, to procure due respect and obedience to them, told the people that he received these improvements from Jupiter himself. This was customary with ancient legislators who had to deal with an ignorant and gross people, and has been practised from the days of Minos to those of Mohammed.

According to ancient authors, Crete was originally peopled from Palestine. That part of Palestine which lies on the Mediterranean was by the Arabs called *Keritha*, and by the Syrians, *Creth*; and the Hebrews called its inhabitants *Kerethi* or *Kerethim* which the Septuagint have translated **krhta**~. In Ezekiel 25:16, we find "I will cut off the Cherethims", translated by the Septuagint **kai**

<sup>1</sup> This and several of the following paragraphs are attributable to Clarke, Adam, "New Testament ... Commentary and Critical Notes".

**exoloqreusw krhta** I will destroy the Cretans; and Zephaniah 2:5: "Woe unto the inhabitants of the seacoast, the nation of the Cherethites, Septuagint, "the sojourners of the Cretans." That these prophets do not speak of the island of Crete is plain from their joining the Kerethim with the Pelishtim as one and the same people. "Thus saith the Lord God, Behold I will stretch out my hand upon the Philistines, and will cut off the Cherethims, and destroy the remnant of the seacoast;" Ezekiel 25:16. "Woe unto the inhabitants of the seacoasts, the nation of the Cherethites; the word of the Lord is against you: O Canaan, the land of the Philistines, I will even destroy thee;" Zephaniah 2:5.

Accordingly it appears that the Kerethim were a part of the Philistines. **The Kerethim in Palestine were noted for archery**; and we find that some of them were employed by David as his life guards, 2 Samuel 8:18; 15:18; 20:23; 1 Kings 1:38; 1 Chronicles 18:17; in all which places they are called, in our translation, Cherethites.

Idomeneus, who assisted Agamemnon in the Trojan war, was the last king of Crete. He left the regency of the island to his adopted son Leucus, who, in the absence of the king, usurped the empire; the usurper was however soon expelled, and Crete became one of the most celebrated republics in antiquity. The Romans at last, under Quintus Metellus, after an immense expenditure of blood and treasure, succeeded in subduing the island, on which he abolished the laws of Minos, and introduced the code of Numa Pompilius.

Crete, with the small kingdom of Cyrene, became a Roman province; this was at first governed by proconsul, next by a quaestor and assistant, and lastly by a consul. Constantine the Great, in the new division he made of the provinces of the empire, separated Crete from Cyrene, and left it, with Africa and Illyria, to his third son Constans.

In the ninth century, in the reign of Michael II., it was attacked and conquered by the Saracens. About 965, the Emperor Nicephorus Phocas, in the following century, defeated and expelled the Saracens, and reunited the island to the empire, after it had been under the power of the infidels upwards of 100 years. It remained with the empire until the time of Baldwin, earl of Flanders, who,

being raised to the throne, rewarded the services of Boniface, marquis of Montferrat, by making him king of Thessalonica, and adding to it the island of Crete. Baldwin, preferring a sum of gold to the government of the island, sold it to the Venetians, A. D. 1194, under whose government it was called Candia, from the Arabic (Arabic) Kandak, a fortification, the name which the Saracens gave to the metropolis which they had built and strongly fortified.

In 1645, in the midst of a peace, it was attacked by the Turks with a fleet of 400 sail, which had on board an army of 60,000 men, under the command of four pashas, to oppose whom the whole island could only muster 3,500 infantry, and a small number of cavalry; yet with these they held out against a numerous and continually recruited army, disputing every inch of ground, so that the whole Ottoman power was employed for nearly thirty years before they got the entire dominion of the island. In this long campaign against this brave people the Turks lost about 200,000 men! [End of Clarke notes. wd]

Crete is centrally located, but very little was known of its history prior to the Greek period. It was not until the archaeological expeditions of Sir Arthur Evans in the late 19th Century that some of the true facts of ancient Cretan history became known. Evans was an out-of-work millionaire in England, so he took a position as the curator of the Ashmolean Museum of Oxford University in Oxford, England. He was an avid amateur archaeologist, but he was to achieve a reputation which placed him among the most professional.

Evans was also a numismatist, and he heard about some very interesting signet rings which had supposedly been left on the island of Crete by some ancient Egyptians. Taking an extended vacation from the museum, he sailed his personal yacht to Crete in 1894. He arrived in the harbor at Knossos in that year, and he began an archaeological dig at a place nearby called the Kephala site. On the very first day of digging, he uncovered the top of a bronze age palace. He knew that he had found something, but the property didn't belong to him; so he covered up the hole and began negotiations with the Greek government on Crete to purchase the site.

The place that Evans bought was the site of ancient Knossos; and the palace he had found was that of King Minos, who had, up until that time, been thought of only as a legend. Evans called the civilization of King Minos the Minoan civilization. This civilization flourished from early times up until about 1400 B.C., and its discovery has been invaluable to the study of Greek and European history and languages, especially those of the eastern Mediterranean area.

The Minoan culture is distinguished by the originality and high development of its art and architecture. In fact, the Minoan culture is considered to be a forerunner of the Mycenaean civilization of ancient Greece.

Many examples of pictographic script were found at the palace site; and two basic forms were identified, labeled Minoan Linear A and Linear B. The work of decipherment began in the 1930's, but it was not until 1953 that the Linear B script puzzle was solved, by two men named Ventris and Chadwick. They determined that Linear B is an archaic form of early Greek. Linear A is still under examination.

Sir Arthur Evans was recognized with many honors: he was elected a Fellow of the Royal Society of Archaeologists; he was knighted in 1911; he was named president of the Society of Antiquaries from 1914 to 1919. He died at Oxford in 1941.

The Minoan civilization was destroyed in about 1400 B.C. with the eruption of the Santorini volcano at the island of Thera, about 70 miles north of Crete. It is thought that first a huge tidal wave struck the island, destroying coastal cities and populations, and that then volcanic ash came down, burying the whole island. Arthur Evans uncovered the buildings 3300 years later.

Of course, the island began to be repopulated immediately as people migrated from the mainland. In about 600 B.C., Dorian Greeks came in force and settled the island by conquest. Their cousins were the Spartan Greeks from the Peloponnesus and the Philistine Greeks of Palestine. Spartan Greeks settled on the western side of the island in cities like Lyttus. All of the Greeks on the island were warlike, fierce fighters

who prided themselves on their independence and warrior qualities. Island people have a tendency to be independent, and this trait was augmented by their heredity.

There were Cretan Jews at Jerusalem on the Day of Pentecost, Acts 2:11; and Paul stopped at least once at Crete, on his voyage to Rome, Acts 27:7ff.

The following excerpts are from the works of Polybius, one of the most famous and prolific Greek historians of Roman times. The quotations are taken from his Histories, Volumes II, III, and VI. The citations indicate volume and page numbers as [II, 319], etc.

ON THE CRETAN MILITARY [II, 319ff] - "The Cretans both by land and sea are irresistible in ambushes, forays, tricks played on the enemy, night attacks, and all petty operations which require fraud; but they are cowardly and down-hearted in the massed face-to-face charge of an open battle".

ON CRETE'S INTERNAL STRIFE AND CIVIL WARS [II, 429ff], "The city of Lyttus met with an irremediable disaster. Knossians and Gortynians had subjected the whole island, except for Lyttus (about 225 B.C.). Since Lyttus would not surrender to them, they declared war against it. At first, all the Cretans took part in the war against the Lyttans; but jealousy sprang up from some trifling cause, as is common with the Cretans. Several cities went over to the aid of Lyttus.

"Meanwhile, the city of Gortyn was having civil war, in which the elder citizens were taking the side of Knossos and the younger were siding with Lyttus. The elder Gortynians, with the help of Knossians and Aetolians, whom they had secretly let into the city and the citadel, put to death the younger citizens, delivering the city of Gortyn to Knossos.

"At about the same time, the Lyttians left with their whole force for an expedition into enemy territory. But the Knossians got word of their departure and used the opportunity to occupy Lyttus, destroying the town and sending the populace into slavery. The Lyttus military returned to a gutted city and were so distraught that they didn't even enter the town, but sought

refuge in the city of Lappa, becoming in one day cityless aliens instead of citizens.

"Thus, Lyttus, a colony of the Spartans, and allied to them by blood, the most ancient city in Crete, and the breeding place of her bravest men, was utterly and unexpectedly made away with."

ON THE GREED OF CRETANS [III,373ff] (In a comparison of the Spartan and Cretan constitutions) -- "In all these respects the Cretan practice is exactly the opposite (to the Spartan). Their laws go as far as possible in letting them acquire land to the extent of their power; and money is held in such high honor among them that its acquisition is not only regarded as necessary, but as most honorable.

"So much, in fact, do sordid love of gain and lust for wealth prevail among them, that the Cretans are the only people in the world in whose eyes no gain is disgraceful...owing to their ingrained lust of wealth are involved in constant broils public and private, and in murders and civil wars."

ON CRETAN TREACHERY AND CONNIVING (this is Polybius' rebuttal to the statements of Ephorus, Xenophon, Plato and Callisthenes that the constitutions of Sparta and Crete are similar) [III, 375ff] -- "Such are the points in which I consider these two political systems to differ, and I will now give my reasons for not regarding that of Crete as worthy of praise or imitation.

"In my opinion, there are two fundamental things in every state, by virtue of which its principles and constitution are either desirable or the reverse. I mean customs and laws. What is desirable in these makes men's private lives righteous and well-ordered and the general character of the state gentle and just. What is to be avoided has the opposite effect.

"So, just as when we observe the laws and customs of a people to be good, we have no hesitation in pronouncing that the citizens and the state will consequently be good also. Thus, when we notice that men are covetous in their private lives and that their public actions are unjust, we are plainly justified in saying that their laws, their particular customs, and the state as a whole, are bad.

Now it would be impossible to find, except in some rare instances, personal conduct more

treacherous, or a public policy more unjust, than in Crete. Holding then the Cretan constitution to be neither similar to that of Sparta nor in any way deserving of praise and imitation, I dismiss it from the comparison which I have proposed to make."

ON THE TREACHERY OF SOME CITIZENS OF THE CITIES OF CYDONIA AND APOLLONIA [VI, 31] --  
 "The people of Cydonia at this time committed a shocking act of treachery universally condemned. For although many such things have happened in Crete, what was done then was thought to surpass all other instances of their habitual ferocity.

"For while they were not only friends with the Appolonians, but united with them in general in all the rights observed by men, there being a sworn treaty to this effect deposited in the temple of Zeus, they treacherously seized on the city, killing the men, laying violent hands on all property, and dividing among themselves and keeping the women and children, and the city with its territory."

FROM CRETE VS. RHODES [VI, 285] --

"Antiphatas ... for, as a fact, this young man was not at all Cretan in character but had escaped the contagion of Cretan ill-breeding."

### **The Story of the Capture of Achaeus**

(a true, and truly Cretan, episode)

First, some background Greek history -

Philip of Macedon had won recognition as a Greek by force of arms. He announced his intention of leading a united Greek army against Persia to overthrow it once and for all. He was elected general at the city of Corinth in 335 B.C., but he was murdered shortly thereafter, and the army and generalship passed to his son, Alexander.

Alexander crossed the Hellespont in 334 B.C. with an army of 35,000 Macedonians and Greeks. He visited Troy, dedicated his armor to Athena, and placed a crown on the tomb of Achilles, whom he regarded as his ancestor. His first engagement with the Persians was at the river Granicus, east of Troy, which opened his way into Asia Minor. The second main battle was at Issus, after which he overran the whole east coast of the Mediterranean, conquering as far as Egypt. His third great battle was at Guagamela in 331 B.C., which brought the

final downfall of the Persian empire. He went on to conquer territory over into India, but died at the age of 32 of a fever probably made worse by alcoholism.

Alexander had begun to think of world empire, but it was not to be. His generals fought each other to be his successor; and they finally divided the conquered territories among themselves. Ptolemy began his dynasty in Egypt, which lasted until Cleopatra. The Seleucid dynasty in Asia Minor, with the kings named Seleucus or Antiochus, lasted until 65 B.C. when Syria became a Roman province. The Antigonid rulers of mainland Greece and Macedonia also remained independent until the Roman takeover.

For the next century and a half after Alexander, the history of Asia Minor is that of the attempts by various kings to extend their dominion over the Mediterranean area. There was continuous fighting between Greeks, Egyptians, and Syrians, as first one and then the other became ambitious for more territory.

In about 215 B.C., Antiochus III took an army to hunt down a man named Achaeus, a member of the Syrian royal family, who had proclaimed himself king in Asia Minor. Achaeus and his army were forced to retreat into the city of Sardis, and Antiochus troops were camped almost all the way around the city in siege.

Now - at this time, Bolis, a Cretan, was a high ranking official in the court of Ptolemy, the Egyptian king. He was possessed of superior intelligence, exceptional courage, and much military experience. He was approached by Sosibius, the Egyptian "secretary of state", and asked to work up a plan to save Achaeus from the clutches of Antiochus. In about three days, Bolis told Sosibius that he would take on the job; mainly because he had spent some time in Sardis and knew the layout of the land and the city. And he knew that Cambylus, another Cretan, and a friend of his, was the commander of the Cretan mercenaries in Antiochus' army.

In fact, Cambylus and his force of Cretans had charge of one of the outposts behind the citadel where Antiochus was not able to build siege

works. This portion of the surrounding forces' line was occupied by Cambylus's troops.

Sosibius had almost given up the idea of rescuing Achaeus; but now he thought that if anyone could do it, Bolis could. And Bolis was so enthusiastic about the idea that the project really began to move. Sosibius advanced the funds necessary for the project; and he promised Bolis a large reward from Ptolemy himself, pointing out also that King Achaeus would probably express his gratitude with money.

Bolis set sail without delay carrying dispatches in code and credentials to Nicomachus in Rhodes, a close friend of Achaeus, and to Melancomas at Ephesus. These two men had previously acted as Achaeus' trusted agents in foreign affairs. They were in agreement with Bolis' plan and began to make arrangements to help him in the rescue attempt. Bolis also sent word to Cambylus at Sardis that he had a matter of great urgency to discuss with him in private.

Bolis, being a Cretan and naturally astute, had been weighing every idea and testing the soundness of every plan. When Bolis met with Cambylus, (according to Polybius), "They discussed the matter from a thoroughly Cretan point of view. For they did not take into consideration either the rescue of the man in danger or their loyalty to those who had charged them with the task, but only their personal security and advantage. Both of them, then, Cretans as they were, soon arrived at the same decision, which was to divide between them in equal shares the ten talents advanced by Sosibius and then to reveal the project to Antiochus; and undertake, if assisted by him, to deliver Achaeus into his hands on receiving a sum of money in advance and the promise of a reward upon delivery of Achaeus adequate in importance to the enterprise."

So, Cambylus left to talk to Antiochus; and Bolis sent a messenger to Achaeus with coded messages from Nicomachus and Melancomas outlining the plan to the king. Should Achaeus agree to make the attempt at escape, Bolis would go ahead with the rescue plan. Antiochus, for his part, was surprised and delighted at the offer from Cambylus. He was ready to promise anything to get Achaeus in his hands; but he was equally wary

of any Cretan plan. So he demanded a detailed account of their project and how they were going to carry it out. Cambylus was able to convince him, so Antiochus urged him to put it into execution, and he advanced several talents for expenses.

Bolis, meanwhile, communicated with Nicomachus and Melancomas, who, believing that the attempt was being made in all good faith, immediately drew up letters to Achaeus in a secret mercantile code so that only Achaeus could read the messages. The letters urged Achaeus to put his trust in Bolis and Cambylus.

Bolis' messenger gained access to the citadel in Sardis with the aid of Cambylus, and he handed the letters to Achaeus. The messenger had been completely briefed in the fake plan, and he was able to give an accurate and detailed account of everything in answer to Achaeus' numerous questions about Bolis and Sosibius, Nicomachus and Melancomas, and especially Cambylus. The messenger was able to support the cross-questioning with confidence and honesty because he had no knowledge of the real agreement between Bolis and Cambylus.

Achaeus was convinced and agreed to the plan. He sent word back to Rhodes to Nicomachus, to tell Bolis to proceed. Achaeus figured that once he had escaped he could travel quickly back to Syria, while Antiochus was still occupied in the siege of Sardis, and create a great movement in his favor.

The rescue plan was as follows --Bolis and the messenger would go into the citadel and lead Achaeus out. The messenger would lead the way out because he knew the path and there was a new moon, making it completely dark. Bolis would be last and stick close to Achaeus. If Achaeus were to be alone, there would be no problem. But they wanted to take him alive; and if he brought some people with him, they didn't want to take any chances of his escaping in the dark when he found out he was being kidnapped.

Cambylus took Bolis to talk personally with Antiochus, who again promised a huge reward for Achaeus. That night, about two hours before daybreak, Bolis went through the lines to the

citadel and met Achaeus. Here, let Polybius pick up the narrative --

"As, however, Achaeus was second to none in intelligence, and had had considerable experience, he judged it best not to repose entire confidence in Bolis. He announced that he would first send out three or four of his friends, and after they had made sure that everything was all right, he would himself get ready to leave. Achaeus was indeed doing his best; but he did not consider that, as the saying goes, he was trying to play the Cretan with a Cretan. For there was no probable precaution of this kind that Bolis had not minutely examined."

Achaeus dressed himself in rude clothing and put fairly good clothing on some of his retainers. Then, in darkness, they went out on the steep and difficult trail down from the citadel, the messenger in front as planned, with Bolis bringing up the rear. Again, Polybius:

"Bolis found himself perplexed ... for although a Cretan and ready to entertain every kind of suspicion regarding others, he could not owing to the darkness make out which was Achaeus, or even if he were present. But he noticed that at certain slippery and dangerous places on the trail some of the men would take hold of Achaeus and give him a hand down, as they were unable to put aside their customary respect for him. So Bolis very soon determined who was Achaeus."

Achaeus was taken in ambush by Bolis and his men, who kept Achaeus's hands inside his garment to prevent suicide. He was taken bound hand and foot to Antiochus, who summarily executed him. Bolis and Cambylus received their rewards and went their way.

A final word from Polybius: "Thus did Achaeus perish, after taking every reasonable precaution and defeated only by the perfidy of those whom he had trusted, leaving two useful lessons to posterity, firstly to trust no one too easily, and secondly not to be boastful in the season of prosperity, but, being men, to be prepared for any turn of fortune."

### Godliness

This is a study of the Greek word (eusebeia), used in the New Testament to express the idea of inner

piety, spiritual maturity, or godliness. In TITUS 1:1, the Apostle Paul states that he is an apostle of Jesus Christ according to the criterion of the faith of the chosen people of God who have a full and applied knowledge of the truth which is the standard for godliness.

The word eusebeia has an interesting history. It was first used by the Greek poet, Homer, in about 1000 BC. From Homer the word came into use in the classical Greek of Athens (Attic Greek) where it referred to personal piety in the fulfillment of human relationships. It was also used to describe a person who was faithful in fulfilling his duties to whatever Greek gods dominated the city in which he lived. The Attic Greek word always referred to the outward expression of piety, such as the giving of gifts to the god, participation in sacrifices and worship, or making a show of religion in public.

As the word eusebeia began to be used in the koine Greek, it came to mean "inner piety", or spirituality, a duty which the believer owes to God in the inner man. The principle in the Titus context is that of the control or filling of the Holy Spirit which produces qualities of conformity to Christ.

The following scripture passages contain the word eusebeia, invariably translated "godliness" (in the KJV). Read these verses along with their contexts before continuing in the next section.

ACTS 3:12

1 TIM. 2:2; 3:16; 4:7,8; 6:3,5,6,11

2 TIM. 3:5

2 PET. 1:3,6,7; 3:11

### Principles of EUSEBEIA

A true man of God has qualities of inner piety - the characteristics of a spiritually mature person. This is not a phony façade put on to please or impress people. The source of this godliness is the Word of God. The godly person has not only learned doctrine academically, but he has also seen that word applied to his life in edification over a period of years.

Spirituality is an absolute quality, depending on a believer's walk with the Lord, and particularly on his maintaining his fellowship with the Lord through confession. But none of this is visible.

So - how can you tell when true spirituality and maturity are present? Or, how do you know the difference between a godly man and one who is merely well educated and in control of himself? A carnal believer, the novice Christian, can be moral, can use the right vocabulary, can wear a suit and carry a Bible. He can fool some of the people some of the time.

But the godly believer is known by "his fruits" - the fruit of the Holy Spirit - things that an unbeliever, or the carnal believer, cannot produce. Godliness is produced in the life of a Christian who is both learning doctrine and growing thereby through edification.

Read GAL 5:19-21, the works of the flesh.

The works of the flesh are obvious enough. They are the product of an inner life controlled by the sin nature, by the trends and lusts of the soul. And as a Christian grows in Christ, he gains victory over areas of weakness. The Christian Way of Life is characterized by the putting away of negatives, the sin that so easily besets, and by putting on the new man.

GAL. 5:22-26

EPH. 4:17-25.

The new man not only lives in the Spirit (not visible), but he also walks in the Spirit (visible). One of the great themes of the Epistle to Titus is that of the outward walk, which is a demonstration to the world that the inner life which is claimed is genuine. Three illustrations are given in Titus 2.

- In TITUS 2:4,5, young women are to be taught how to lead godly lives so that "the Word of God be not blasphemed." We have a responsibility for public opinion about the Word of God.
- In 2:7,8, Titus himself is told to show himself a "pattern of good works" and to have "sound speech that cannot be condemned" in order not to supply detractors with ammunition for their criticisms.
- And in 2:9,10, servants are to maintain godly lives in their relations to their masters in order that they might "adorn the doctrine of God our Savior in all things." We are to live as "decorations" to the doctrine of God.

The whole letter to Titus is an inspired document which, among other things, provides many illustrations (in chapters 1 and 2) of how godliness (eusebeia) is supposed to be observed in the outward characteristics of believers of all ranks: overseers and elders, older men, older women, younger women, younger men, servants, and Titus himself.

Godliness is the concept of the inward life and the outward appearance of the fruit of the Spirit.

For example, in the spiritual fruit of love we see genuine care and regard for people, an impersonal love for people who are different, even though they are enemies. This love results in the philozenos of TITUS 1:8. [See the notes on Characteristics of Impersonal Love]. Love is the absence of mental attitude sins and sins of the tongue. The negatives have been eliminated from the believer's life so that (1) he no longer hates, despises, disdains, or envies other people, (2) he no longer maligns or ridicules them, and therefore (3) he is free to have a ministry with others that is not hindered by offensiveness or bitterness.

Joy is the spiritual fruit which enables a Christian to have happiness that does not depend on the details of life. He has a stable mental attitude from looking to Jesus and trusting the Father for everything. He does not fall into moody depression when things go wrong or he is criticized or maligned. He does not fall into wide emotional swings. He does not depend on others to prop up his happiness. I TIM. 6:6, "Godliness (eusebeia) with contentment is great gain..."

A believer who has peace is a master of the Faith-Rest technique. He is nearly unflappable, because he has a lot of practice in placing every distress, every disaster, in the hands of the Lord. He is the most relaxed person in the neighborhood. He does not have chronic worry about the present or future. He knows that the Lord can handle everything. So he is not paranoid. Even if someone is really out to get him, he is relaxed and praying, even for the enemy who is plotting against him. He places great confidence in the Lord, especially regarding death, knowing and resting in the fact that "absent from the body" means "present with the Lord." So he is not one of those who "through fear of death

are all their lifetime subject to bondage” (HEB. 2:15).

Well, for homework, you can make up your own descriptions for the remaining parts of the fruit of the Spirit: Longsuffering, Gentleness, Goodness, Faith, Meekness, Temperance. Just remember that God’s plan for you is that you continue to be a godly Christian.

### Hope

Hope is the mental attitude of confidence that results from learning and applying Bible truth regarding the future.

In Bible usage, "hope" (Greek: ELPIS) is synonymous with "confidence". Growth in confidence comes along with growth in Christ. Applied knowledge of Bible principles of time and eternity leads to supreme confidence in God's Word.

The Christian has confidence in

- an eternal inheritance, 1 Pet. 1:4,5
- the new home in the future, John 14:1-3
- the resurrection body, 1 Cor. 15:51-57

See also 1 Th. 4:16-18; Phil. 3:21; and 1 John 3:1,2.

The hope of Israel is in their coming Messiah (the Second Coming of Christ, His kingdom on earth, and the new earth of eternity).

Luke 1:67-79; 2:28-32; Acts 26:6,7; 28:20; Eph. 2:12.

The Abrahamic Covenant (amplified by the Palestinian, Davidic, and New Covenants) promised to Israel the land of Canaan, the eternal seed (the Messiah), and blessing (new birth). Israel's hope lies in these promises of God.

Abraham's hope was directed to the promise of a new city, the New Jerusalem, Heb. 11:9,10.

The hope for the Church is the "blessed hope" of the Rapture. Titus 2:13-15; 1 John 3:2,3; 1 Thess. 4:13-18

Hope is derived from such passages as Rev. 2:14 in which it is stated that there will be no more death, tears, pain, etc.

The hope (confidence) we have in Christ has caused death to lose its sting and the grave to lose its victory. 1 Cor. 15:54-58.

The word hopeless should never be in the Christian's vocabulary.

### Preaching

#### Definition and Etymology

The word “preach” is found in many places in the New Testament (KJV); however, it has been translated from several different Greek words. For example, in 1 Cor. 1:17, the phrase “preach the Gospel” comes from (euangelidzo); while in 1:18 we see the phrase “the preaching of the cross”. You can see that the translators took some liberties with their use of the word “preach”.

The Greek verb (keiruso) was commonly used in ancient times to refer to public proclamation or public teaching, and there are many NT verses where it is found. A complete listing can be found in a Greek concordance.

The noun (keirux) refers to the “proclaimer; publisher; messenger” who is making the proclamation. Thus,

1 Tim. 2:7, “Whereunto I (Paul) am ordained a preacher (keirux), and an apostle, (I speak the truth in Christ, and lie not;) a teacher of the Gentiles in faith and truth.” (Likewise in 2 Tim. 1:11)

In 2 Pet. 2:5, Abraham is called a “preacher (keirux) of righteousness”.

The word keirux was used in several ways in ancient times. The keirux was a “publisher”, or “herald”, in the sense that he would broadcast important news to townspeople. The person making official proclamations or announcements to the public was called keirux, a sort of town crier.

A man assigned to carry messages between enemies on a battlefield was also called keirux.

The message of the keirux is the (keirugma). The keirugma is what was given to the keirux to proclaim. The originator of the message may have been a battlefield officer or a public official.



In the Bible, the keirux is the preacher, the keirugma is his message, and keiruso is the act of preaching.

The English word "preaching" would be correct if it were used in its primary etymological sense of "proclaiming before the public", the meaning which is derived from the Latin, praedicere. However, the modern use of "delivering a moral discourse or religious message of any kind and in any manner" does not give the meaning of keirugma. There is no finger-pointing or arm waving in keirugma.

### Scripture References Using keirugma

In Matt. 12:41 and Luke 11:32, Jonah's message to the Ninevites is called keirugma. Jonah's job was to proclaim God's message of salvation in the Assyrian capital.

1 Cor. 1:17-22, "For Christ sent me not to baptize, but to preach the gospel (euangelidzw): not with wisdom of words, lest the cross of Christ should be made of none effect.

For the preaching (logos) of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

[Note: to "stop the mouths" of those who are opposed (Titus 1:9-11), the Lord employs preachers to bring an unusual message.]

For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness (morias) of preaching (keirugma) to save them that believe.

For the Jews require a sign, and the Greeks seek after wisdom:

But we preach (keiruso) Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

1 Cor. 2:1-10

Titus 1:3

### Principles of keirugma

1. The emphasis of keirugma is on the message. Someone in authority, who has something to communicate, gives the message to a messenger, the keirux, preacher, who passes the information on to someone else, usually in a public setting. It is expected that there will be attentive hearers who will be receptive to the message and who expect to derive some benefit from the message.
2. The messenger does not proclaim his own viewpoint, his own political opinions, his own grievances. The message is another person's communication. The public proclamation is not the platform for him to expound his own theories, to support his side in a debate, talk about his own projects, or get things off his chest. The keirux does not call the people together for an important proclamation, then, instead, lecture them on some private matter not associated with the real message.
3. The Bible teacher gets his keirugma from God Himself, as revealed in the Word of God. Correct preaching is done by making the message clear to the people who are listening to the proclamation. Public teaching protects the privacy of the believer. Confining himself to the message, the preacher does not unduly influence the listeners with personality dynamics or bullying techniques. The listener can accept or reject the message in private.

### Paul the Apostle

The apostle Paul was one of the most famous citizens of the Roman Empire and without question one of the most influential individuals in history. He was used by the Lord in his missionary and evangelistic activities to set in motion a great deal of the organization known as the Christian Church, the Body of Christ on earth, to the extent that billions of human beings have been directly or indirectly affected by his ministry. Under the inspiration of the Holy Spirit, he wrote the foundation documents for the Christian way of

life, the Word of God which has changed the lives of millions.

### Paul's Education

Paul was educated by his mother until the age of five. From age five to ten he studied with his father in the Hebrew scriptures and traditional writings. At the same time, being a Roman citizen and living in a Greek and Roman environment, he received a thorough education in the Greek language, history, and culture.

He was sent to Jerusalem at about the age of ten to attend the rabbinical school of Gamaliel, who was the son of Simeon the son of Hillel. Gamaliel was a most eminent rabbi who was mentioned both in the Talmud and in the New Testament (ACTS 5:24-40; 22:3). Gamaliel was called Rabban - one of only seven teachers so called. He was a Pharisee, but he rose above party prejudice. He composed a prayer against the Christian "heretics". He lived and died a Jew.

At this time, Herod was dead, and the Romans had complete control of Judea, hence, there was Roman money, language, and culture. The Jews, therefore, were inclined to cling more closely to their religion as the center of unity. [Refer to the topic: JUDEAN HISTORY]

There were two great rabbinical schools, those of Hillel and Schammai. Hillel, the grandfather of Gamaliel, held that tradition was superior to the Law. The school of Schammai despised traditionalists, especially when their teachings clashed with the writings of Moses.

The religious school of Gamaliel (Hillel) was chiefly oral and usually had a prejudice against any book but Scripture. They used a system of Scriptural exegesis, and Josephus in his writings expressed the wish to have such a power of exegesis. When school was in session, learned men met and discussed scriptures, gave various interpretations, suggested illustrations, and quoted precedents. The students were encouraged to question, doubt, even contradict.

When Paul became a Christian, his very thorough education was enormously helpful. He was able to assimilate Christian doctrines rapidly and relate them accurately to the Scripture teaching he had received. From his education, both from Gamaliel

and in the desert from the Lord Jesus Christ, Paul developed a divine viewpoint attitude toward human history.

Paul knew that the existence of God can easily be perceived by anyone, that man can become aware of God, but that many men's deliberate halted this good beginning by immoral activities which accompanied their idolatry. Therefore, Paul had an intense hatred of idolatry of any kind.

Paul's teaching shows that the only reality is God. Idolatry distorts man's conception of the world and external nature. Idolatry is the enemy of mankind.

Paul knew the law of growth of human nature. As a Roman, Tarsian, Hebrew, and culturally Greek, he knew of the many distortions of the life of his society. As a nation becomes unhealthy, development is halted. Societies errors as to the nature of God and the true relation of God to man prevented nations from getting rid of their besetting evil.

The books of Acts is the chief authoritative record for the ministries of Paul and the other apostles. For a brief outline of Paul's ministry, see the CHRONOLOGICAL TABLE OF PAUL'S MINISTRY. The most thorough, accurate, and interesting secular work on Paul is The Life and Epistles of St. Paul, by Conybeare and Howson.

### Paul, The Prisoner for the Gentiles

The Lord made Paul a missionary to the Gentiles, even revealing to him during the period of his arrest in Palestine, and during his subsequent trials before Jewish and Roman authorities, that he should "be of good cheer, for you must bear witness of Jesus at Rome."

After a considerable stay at Antioch after his second missionary journey, Paul departed and went over all the country of Galatia and Phrygia in order to strengthen the disciples (ACTS 18:23). During this time, he also gave directions for the collection for the poor in Jerusalem.

He came to Ephesus, probably in about 53 A.D. He found there twelve disciples of Apollos who had only received John's baptism and were not aware of the Holy Spirit and Church Age mysteries.

He taught three months in the synagogue in Ephesus. In the face of opposition, he took his classes to the school of one, Tyrannus, where he taught daily for two years. Exorcists were converted and books of magic were burned by the new converts. He paid a visit to Corinth, then returned to Ephesus where he wrote 1 Corinthians.

Paul left for Troas and Macedonia because of the danger in Ephesus from the silversmiths and craftsmen who made articles for the worship of Diana. (See Topic: EPHESUS) He sailed to Macedonia to meet Titus, landed at Neapolis and went to Philippi where he was “comforted by Titus.” He sent Titus to Corinth with the second Corinthian letter and instructions for completing the collection there for needy Christians.

Paul traveled through Macedonia and finally arrived at Corinth himself, staying there about three months and writing Romans. He took ship for Miletus where he met for a few days with Ephesian elders. He then sailed (island hopping to Coos, Rhodes, and Patara) to Tyre. From Tyre he sailed to Ptolemais and reached Caesarea.

Paul was warned not to visit Jerusalem. He went anyway and was warmly received by the brethren. He had an interview with James and the elders. A charge was brought against him by the Sanhedrin that “he taught all the Jews among the Gentiles to forsake Moses, saying that they ought not to circumcise their sons, neither to walk after their customs.” [For a discussion of the Sanhedrin, see topic: JEWISH RELIGIOUS SYSTEM]

The Sanhedrin asked Paul to do a public act of the Law in order to prove his faith. There were four men who were to undergo the ritual associated with the Nazarite vow, and Paul was requested to put himself under that vow and to pay the costs of the other four men. He did so.

After this some Jews from Asia stirred up the people against him, charging him with bringing Greeks into the Temple. A Gentile man from Ephesus named Trophimus was with Paul, and the Jews supposed that Paul had brought him into the temple, which would have been a sacrilege. The mob took Paul to kill him, but soldiers of the Roman garrison appeared. Paul spoke to the mob in his own defense, telling of his mission to the Gentiles. They shouted “Away with such a fellow

from the earth, for it is not fit that he should live.” (ACTS 22:1-23).

The Roman soldiers took Paul to the governor’s castle for interrogation by scourging, at which time Paul claimed his Roman citizenship. The next morning he was taken before the Sanhedrin, but there was no conclusion because of the dissension between the Sadducees and Pharisees. Paul was taken back to the castle for protection, and it was that night that the Lord appeared to Paul telling him to “be of good cheer.” (ACTS 23:6-10)

There arose a conspiracy among forty Jews to assassinate Paul, but Paul’s nephew brought him a warning of the plot. The Romans decided to send him to Caesarea to Felix, the procurator (governor) of Judea (ACTS 22:21ff). Before Felix, Paul was merely asked from province he had come. Five days later, the high priest Ananias and some of the Sanhedrin appeared, with Tertullus as their advocate (ACTS 24:1-9). They made charges, which Paul denied. Felix delayed the proceeding further until Claudias Lysias, the captain of the Roman troops in Jerusalem, could come to give evidence.

After a few days, Felix’ wife, Drusilla, a Jewess, wanted to see and hear Paul. Paul appeared and gave the gospel to Felix and Drusilla. Felix trembled but was unrepentant. He wanted a bribe from Paul so did not acquit him. (Drusilla died in the eruption of Mt. Vesuvius, AD 79.)

Felix kept Paul a prisoner in Caesarea (under loose house arrest) for two years until the arrival of Festus, the new governor. Festus wanted Paul taken back to Jerusalem, but Paul was aware of the danger there and uttered the Latin word *Caesarem apello!* -- “I appeal to Caesar!” Festus was thus obliged to make arrangements for Paul to travel to Rome under escort.

About this time, King Agrippa II, with his sister, Berenice, came to visit Festus, the new governor. Festus pleaded ignorance of Jewish law, so Paul made his testimony before Agrippa, with the greatest of pomp and ceremony. This episode was one of the greatest defenses of the gospel ever recorded. Agrippa said, “Almost you persuaded me ...”

Festus decided then that Paul was innocent or wrongdoing, and he would have let him go free if he had not appealed to Caesar.

### Paul's Voyage to Rome

Paul's escort on the trip to Rome was a platoon of Roman soldiers under Julius, a centurion of the Augustan Cohort. They sailed in a coasting vessel to Adramyttium and Sidon. Paul was given liberty. The next port was Myra, from which they took ship to Italy.

They sailed to Crete, stayed at the port of Fair Havens for one month, sailed for Phoenix, and were driven on the rocks at Malta where they stayed for three months. From Malta they sailed in the vessel "Castor and Pollux" to Syracuse (Sicily) and Rhegium, the port city of the Italian province of Puteoli. From there they went to Rome on the Appian Way.

In Rome Paul dwelled in his own hired house under the supervision of a Prefect of the Praetorian Guard. He was permitted to hold meetings, and he met with Jewish elders, winning some of them to Christ. This period lasted two years, during which he wrote Philemon, Colossians, Ephesians, and Philippians.

He was acquitted by Nero, so he was free to travel and did so. His visits were to Crete and to Asia Minor; and it is widely thought that he traveled in Spain on a missionary journey. He is thought to have been arrested again in Ephesus and taken again to Rome from there, but this time treated as a malefactor, with his friends deserting him (except for Luke and Onesiphorus). There was persecution in Rome at this time, and a campaign of terror by Nero against the Christians. Paul was condemned and executed in Rome.

"I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day."

### Servants of God

God commands Christians to be faithful and obedient servants.

Deut. 10:12 "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy

God, to walk in all his ways, and to love him, and to serve the Lord with all thy heart and with all thy soul."

Micah 6:8 "He hath shown thee, O man, what is good; and what doth the Lord required of thee, but to do justly and to love mercy, and to walk humbly with thy God?"

Psalm 100:2 "Serve the Lord with gladness; come before his presence with singing."

JOSH. 24:14,15

Service is to be rendered as unto the Lord Jesus Christ.

JOHN 12:23-26

Col. 3:24 "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."

The believer's service is to be rendered to people.

Christian service makes life noble.

Mark 10:43,44 "But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister."

Christian service exemplifies neighborliness.

LUKE 10:36,37

Christian service is Christ-like.

JOHN 13:1-17

Christian service demonstrates love.

JOHN 21:15-17

Christian service lightens life's burdens.

GAL. 5:13-15

GAL. 6:1-10

ACTS 20:17-20

HEB. 10:23-25

The place of worship and the place of service. We also "assemble" for service. The Body functions as a congregation.

As God's servants, believers have specific responsibilities.

Christians are to leave all to follow Christ.

Phil. 3:7,8 "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord; for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ."

Believers are to render undivided service.

1 CHRON. 15:10-15

1 Sam. 7:3 "And Samuel spoke unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the foreign gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only; and he will deliver you out of the hand of the Philistines. Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only."

Believers are to serve with humility.

ACTS 20:18,19

Believers are to serve with courage.

Deut. 1:17 "Ye shall not respect persons in judgment, but ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment is God's; and the cause that is too hard for you, bring it unto me [Moses], and I will hear it."

Prov. 29:25 "The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe."

Examples of faith service

The Lord Jesus Christ served men.

Phil. 2:7 "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."

Godly men served the Lord by serving other men.

Peter and Andrew, Mark 1:17,18

Zaccheus, Luke 19:6 ff

Paul, Acts 9:20

The rewards of faithful service

The faithful servant gains spiritual knowledge.

Hos. 6:3 "Then shall we know, Lord; his gone unto us as the rain, as the latter and former rain unto the earth."

The faithful servant gains divine viewpoint.

John 8:12 "Then spoke Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk darkness, but shall have the light of life."

The faithful servant has spiritual guidance.

John 10:27 "My sheep hear my voice, and I know them and they follow me."

The faithful servant receives honor from God.

John 12:26 "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor."

The faithful servant has a life of joy.

Psalm 40:8 "I delight to do thy will, O my God; yea, thy law is within my heart."

John 4:36 "And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together."

### Servants and Slaves in Palestine

Some people, called "hirelings", were employed for wages in ancient Palestine (Job 7:1; 14:6; Mark 1:20). But most of the servants of the Israelites, as well as those of other eastern peoples of Old Testament times, were slaves or indentured servants - men and women who were held as property for various reasons and for various lengths of time. Some slaves were bought from neighboring nations or from foreign residents of Canaan. Some were captives taken in war. Some were children of slaves who were born in the house of the master. A slave might himself be a Hebrew who, through poverty, sold himself into servitude until he got back on his feet.

Slavery among the Hebrews was usually a mild and merciful system. The Bible, while it recognizes that slavery exists, does not approve or disapprove of the practice. Numerous standards were set up in the Law for the regulation of slavery and servitude, with laws which regulated both the conditions and the duration of the bondage.

One source of slavery was absolutely forbidden. It was punishable by death to steal or kidnap a human being for the purpose of making him a slave or to sell him to someone else as a slave.

This regulation applied to Israelite and foreigner alike.

Deut. 24:7, "If a man be found stealing any of his brethren of the children of Israel, and makes merchandise of him, or sells him; then that thief shall die; and you shall put evil away from among you."

Exo. 21:16, "And he that steals a man, and sells him, or if he be found in his hand, he shall be surely put to death."

#### THE TREATMENT OF SERVANTS

Each Israelite was considered to be a servant of God. Therefore, he was not to be treated as a bondservant but as a hired worker; and his master was to rule over him with kindness .

Lev. 25:39-41, "And if thy brother that dwells by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant; But as a hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee: And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return."

There were several ways that a Hebrew could become the servant of his brethren:

The Israelite, through poverty, might become unable to manage his own affairs or to maintain himself as an independent citizen. In this case he might pass by sale under the power of another. The passage in Lev. 25:39 ff, which lays down the law in these matters, does not imply that such a sale was compulsory. It is understood to mean that the individual sold himself (or rather, he sold the rights to his labor) to another Jew, so that he might be able to earn subsistence for himself and his family.

A Hebrew who had been convicted of theft was required to make restitution to the extent of at least double the value of the amount stolen if the stolen property itself was recovered). In other cases he was to pay four or five times as much as he stole (Note the case of Zacchaeus~). If the thief could not make the required restitution, he was sold for his theft and he made restitution by his labor.

Exod. 22:1-3, "If a man shall steal ...If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft."

Children of a Hebrew servant became, by condition of their birth, the servants of the master (Exod. 21:4).

When a man was claimed personally by a creditor, his children were usually sold into bondage with him. While the impoverished man might sell himself into servitude, it was only to work off his debt until the jubilee year. 2 Kings 4:1; Neh. 5:5; Isa. 50:1; Job 24:9.

Every Israelite, male or female, who had become a slave, might be redeemed at any time by relatives or friends by the payment of what was owed. In any case, even if he were not redeemed, he was to be released after six years of service; and he was to be given a present of food and cattle (Exod. 21:2; Deut. 15:12-15). If he brought a wife into service with him, she was to be freed with him. However, if his master had provided him with a wife, the master could require the wife to stay when the man left. And the children of such a marriage stayed with the master (Exod. 21:3; Jer. 34:8 ff).

If the Hebrew servant, for love of his wife and children or other reason, preferred not to accept freedom in the seventh year (or when his obligation was completed), he was brought before the elders of the community and had his ear pierced as a token of his willingness to give lifelong servitude to his master (Exod. 21:6; Deut. 15:17).

If a Jew were to become the slave of a Gentile, the servitude could be terminated in two ways. First, it could be terminated by the arrival of the year of jubilee. Second, the servant could be released by payment to the master of the purchase price LESS the value of the services rendered, based upon the pay scale of a hired laborer (Lev. 25:47-55).

During the time that the slave was "possessed" by his master, the master had certain power of disposing of him as he would other articles of personal property. He could, for example, leave the servant to his heirs. The servant was said to have a certain monetary value, that is, his labor

had a money value; but he was not supposed to be thought of as chattel.

A slave could be freed in one of four ways:

By redemption through the payment of money or goods.

By manumission, a bill or ticket of freedom issued by the master.

By testamentary disposition; the master could specify that the slave was to be freed upon the master's death, for example.

By any act that implied that the slave was a free citizen, such as making an heir of one's slave.

The Law had several means for the protection of slaves or servants. A servant was entitled to full religious privilege and access to all religious functions and practices, such as sacrifices, Passover and other feasts, circumcision, etc. He was to be given a day of rest on the Sabbath. He was to receive his liberty if the case of some grievous injury such as loss of eye or limb. See other passages: Gen. 17:12; Exod. 12:44; 20:11; 21:20,26,27; Lev. 24:17,22; Deut. 5:14 ff; 12:12,18.

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**Titus Lesson 1 Quiz****Instructions**

The following questions relate to your study of this lesson, including the topical studies.

To answer a question, type your response in the space provided after the word "Answer:". A question may be True/False, multiple choice, fill in the blank, or short answer type.

The last question requires you to write one or two paragraphs in "essay" form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- The easiest way is to return your answers by email:
  1. Complete the quiz by entering your answers after the questions below.
  2. Copy the completed quiz and paste it into the body of an email message.
  3. In the email's Subject field, type the name and lesson number of the course (e.g. Titus 1).
  4. Send the email message to: **wdoud@gracenotes.info**.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. This is handy, but these lessons will average 100K to 200K in size. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

**Grace Notes****% Warren Doud****1705 Aggie Lane****Austin, Texas 78757 USA**

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

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**Please supply the following registration information.**

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**Questions on Titus Lesson 1**

1. Two missionaries visited Crete together, one was Titus, the other was \_\_\_\_\_.

Answer:

2. The word "apostle" means [ a. delegate; b. officer; c. messenger; d. ambassador; e. none of these; f. all of a,b,c,d].

Answer:

3. Faith is the idea that whatever we want will happen if we wish for it long enough. [ True/False ]

Answer:

4. Cornelius, being a Gentile, had little interest in the Word of God. [ True / False ]

Answer:

5. Where is spiritual truth found?

Answer:

6. What is a bishop?

Answer:

7. What were the main duties that Paul assigned to Titus, for his ministry on Crete?

Answer:

8. The Greek word PRESBUTEROS literally means [ a. godly woman; b. deacon; c. mature man; d. apostle].

Answer:

**Godliness**

9. The Greek word EUSEBEIA, which is translated "godliness," expresses the idea of \_\_\_\_\_.

Answer:

10. Spirituality depends on a Christian's \_\_\_\_\_.

Answer:

11. What are the fruits of the Spirit?

Answer:

12. What is the main reason young women are to be taught how to lead godly lives?

Answer:

**Hope**

13. "Hope" is best described as [ a. confidence; b. wishful thinking; c. a positive attitude; d. an eternal inheritance ].

Answer:

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14. The Covenants which God made with Abraham, David, and the Jews, promised what three things?

Answer:

15. The word \_\_\_\_\_ should never be in the Christian's vocabulary.

Answer:

### **Preaching**

16. A preacher is a person who tells endless personal stories to help the people to get the point. [ True / False ]

Answer:

17. What is supposed to be the entire content of a preacher's message?

Answer:

### **Paul the Apostle**

18. The Apostle Paul was a preacher. [ True / False ]

Answer:

19. As a young man, Paul attended the rabbinical school taught by \_\_\_\_\_.

Answer:

20. ESSAY: Suppose you were asked to give a 20-minute talk on the subject of godliness. State in one or two paragraphs the main points you would discuss.

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