
a *Grace Notes* course

The Epistle of Paul to Titus

Bible Study by Correspondence

by Warren Doud

Lesson 3 - Titus 1:10-16

Grace Notes

Email: wdoud@gracenotes.info

Web: <http://www.gracenotes.info>

Titus

Lesson 3: Titus 1:10-16

Titus 1:10	4
Titus 1:11	5
Titus 1:12	6
Titus 1:13	7
Titus 1:14	7
Titus 1:15	8
Titus 1:16	9
Topical Studies	11
Circumcision	11
Union with Christ (Positional Truth)	13
Mental Attitude	14
Titus Lesson 3 Quiz	19

The Titus Curriculum

This is Lesson 3 (of 10) in the **Titus** course curriculum.

Lessons	Topics to Study
Lesson 1: Titus 1:1-7	Godliness; Hope; Preaching, Paul the Apostle
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 Lesson 3

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 **Titus 1:10-16** 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.
-

Titus 1:10

For there are many unruly and vain talkers and deceivers, specially they of the circumcision:

“For there are many unruly”: (anupotaktos), “insubordinate; undisciplined; rebellious; independent; not subject to authority”

There were many believers on Crete living in a state of spiritual anarchy. These types are insubordinate to every type of authority and are not used to the authority of God's Word and the pastor's teaching.

Three characteristics of revolt against doctrine are covered in this verse;

1. the unruly, or “the undisciplined”
2. the vain talkers, or “those with empty arguments, and
3. the deceivers, or “those who mislead others”.

The noun (anupotaktos) is translated “lawless” in 1 Tim. 1:9 “Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient.”

Heb. 2:8 “Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.”

There will be no insubordination to Jesus Christ!

“vain talkers”: (mataiologos), “empty argument; words without content”. A combined word in the Greek, from (mataios) “empty” and (logos) “word”. The old King James here, “vain”, referred to “emptiness” (a few generations ago).

Solomon spoke of “vanity of vanities” in describing the empty life that has all this world has to offer but does not have God.

Here, these people are expressing viewpoint from empty souls. These are babes in Christ commenting on spiritual issues with which they are not familiar either in principle or in practice.

People who would never think of criticizing an engineer or doctor or an accountant, because they don't know those professions, seem to think nothing of making judgment as experts in the plan of God. So you have hundreds of opinions on

child training, education, marriage, politics, how to run a church. Imagine a person who can't add fractions telling a mathematics professor that his explanation of a calculus problem is wrong.

Prov. 29:11 “A fool utters all his mind; but a wise man keeps it in until afterwards.”

1 Tim. 6:20 “O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of sciences falsely so called.”

READ 1 Tim. 1:6,7 for reference to “vain janglings”, the old King James word.

“and deceivers”: (frenapateis), “deceiver; misleader” The verb form appears in Gal. 6:3 “For if a man think himself to be something, when he is nothing, he *deceives* himself.”

READ Eph. 4:11-15 for the defense against being deceived.

The deceiver is a person that thinks that every man is king and that what he thinks is correct. This category includes the legalist, the moralist, the humanist, the one who is disoriented to the grace of God, who, therefore, communicates false doctrine in opposition to the truth.

“specially they of the circumcision”: a reference to the Christian Jews who were adamant about including the keeping of the Law as part of the salvation package. Some of them were associated with the congregations, but they insisted on mixing Law and Grace.

(Lest we criticize, however, remember that neither Titus nor any other believers in the 1st Century, Jewish or Gentile, had a copy of the completed New Testament canon. Titus may have had some parchment copies of some of Paul's writings, and there may have been one or more Torah scrolls on the island. But imagine trying to understand the Christian way of life with so little help!)

The Jew is very proud to be a Jew, and rightly so in many respects. But he may also feel superior to Gentile believers, possibly because Jews were among the earliest believers on Crete, some of them having been in Jerusalem on the day of Pentecost. Jews generally considered themselves better than Gentiles, and the name “The Circumcision” was borne proudly.

READ Eph. 2:11-22. Christ has joined together the Jew and Gentile; but the Judaizer wants no part of this. The Judaizer is not a Grace believer, and he clings to his traditions with a grip of steel.

READ Rom. 2:17-29

There is an obvious need on Crete for crash programs of straight, thorough teaching on Salvation, Grace, Positional Truth, and a hundred other doctrines.

Topic: Circumcision

Topic: Union With Christ

Union with Christ (Positional Truth) is the title of the categories of teachings about the Christian's union with Christ. I am including the study here, even though this is not a passage dealing with union with Christ. But union with Christ, and many aspects of the teaching of Positional Truth, would have been understood by Titus, and could easily have been used by him to point out to Jew and Gentile that both have been united in Christ.

Titus 1:11

Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

“whose mouths must be stopped”: (epistomizw), “to stop the mouth; to silence someone; to bridle; to muzzle”.

Hence, “whom it is necessary to silence”. It is imperative to teach those who are negative. Believers who are in revolt against God's authority, who will not obey, will only cause trouble among the congregation. These types must be silenced. They must either keep quiet and grow under the authority of the one teaching, or they must be required to leave.

Matt. 22:34, Jesus Christ put the Sadducees to silence.

READ Titus 2:7,8

READ 1 Pet. 2:11-15

“who subvert”: (anatrepw), “to cause to fall; to overturn; to destroy”

The colloquial meaning of the word is seen in the Oxyrhynchus Papyrii, P Oxy I 69:2, “they broke down a door leading into the public street.” Or in

P Oxy VI 902:11, “I have been reduced to complete ruin .”

In this verse, the word is used in the sense of overturning something.

READ 2 Tim. 2:15-18 for the sense of turning something upside down spiritually.

“whole houses”: (holos oikos), “entire households; whole houses”

This may be a reference to the fact that churches met in people's homes. Hence, “they corrupt entire local churches”. Or, the phrase could refer to “families”, households in the familial sense. Then this would say “the corrupt entire families”. I have read discussions of both ideas, and I have no objection to either.

Phil v.2 *

1 Cor. 16:19

Rom. 16:3-5

Col. 4:15

False teaching destroys a local church when it remains unchecked. The false doctrine doesn't have to be something obviously heretical, such as denying the deity of Christ, His resurrection, or the virgin birth. It can simply be any human viewpoint about any doctrinal topic.

All believers have human viewpoint ideas; but when someone starts promoting some such idea publicly in the congregation, it becomes subversive.

Legalism, false teaching, human viewpoint, are the leaven which leavens the whole lump. There must be strong emphasis from the pulpit to protect the congregation from those who are vocal with false ideas.

“teaching”: (didaskw), “public instruction”

“things which they ought not”: “things that are not proper”

...such as, giving advice from the human point of view from a platform of pseudo-authority.

There will be believers who have been around a while and have built up a following, a mutual admiration society. A mutual admiration society is a group, small or large, who agree in some area of mental attitude sin, usually associated with some form of sinful judging. These people will pump

each other up, using sins of the tongue, evil speaking, to try to tear down the character or work of someone else not in the group.

Or, a vocal older believer will teach false ideas from a platform of authority which the others in the group have allowed him to exercise. This teaching may involve outright lies. Or it may involve partial truth using scriptures outside of context. These will be mini-sermons which sound good but which are false or lack content. So you get all types of teaching on how to run the church, marriage, child training, law keeping, legalism, along with every form of behavioral control from the platform of a “busybody” (allotroepiskopos).

“for filthy lucre's sake”: “for the sake of dishonorable profit” There were those on Crete who taught for money, dishonestly.

It seems that the Cretans had at least one thing straight; they paid the Bible teachers for their time. “...money is held in such high honor among them that its acquisition is not only regarded as necessary, but as most honorable.” Cretans were very money oriented; they would not think of asking someone to do some work without being paid well for his efforts. Of course, this led to abuses...

Now, we know from scripture that those who minister might be supported financially in their work. This concept is originally based on the congregation in the wilderness, and in the promised land, caring for the Levitical priesthood. For example, the meat offerings belonged to the priests as part of their sustenance.

Titus 1:12

One of themselves, even a prophet of their own, said, “The Cretans are always liars, evil beasts, slow bellies.

“One of themselves”: that is, a Cretan.

“a prophet of their own”:

The following quotation is thought by some scholars to be from the Cretan poet Epimenides who lived in about the 6th Century BC. He was reputedly a prophet, or an oracle, and the author of political and historical works. However, of all the works ascribed to him by archaeologists, not one is certain to be his. Therefore, it is not entirely

certain that the line in this verse of Titus is that of Epimenides.

Epimenides' life is mostly legend, anyway.

According to Diogenes, he was supposed to have fallen asleep in a cave and waked up after 57 years. Later, the Athenians sent for him to purify their city from the plague which was said to have been sent by the gods because of the murder of an important person. Epimenides is credited with having lived a long life, either 157 years or 299 years, depending on the source; and he is in a list of seven ancient Greek wise men.

Plato called him “a divinely-inspired man”.

Plutarch calls him, “A man dear to the gods.” It is curious and unique to find a Greek writer quoted here in the canon of Scripture. However, since divine viewpoint is expressed, there is no reason to exclude this quotation. At any rate, in 1:13 Paul corroborates the truth of the statement by saying, “This witness is true...”

“said, The Cretans are always liars”: (pseusteis), “liar”.

The word here indicates the condition of mental sin which produces habitual lying. An example of this is the systematic lying which develops out of a person's desire for the praise of others, such as bragging, tall tales, exaggeration. Lying includes the teaching of false doctrine.

“evil beasts”: (kakos thurion), “an evil and brutish man”.

This Greek word was used in ancient times to refer either to an actual wild beast or to a man with beastly tendencies. There are many things which can cause a man to become brutish: alcoholism, drug addiction, fornication, certain ingrained patterns of mental attitude sin, hatred, revenge tactics, etc, all of which, it seems, were problems on Crete at one time or another.

“slow bellies”: (gastereis + argai), “glutton who is averse to labor; a lazy glutton”. Refers to a person with little or no self-discipline. This is characteristic of some people without Bible teaching.

“Slow bellies?” This old KJV verse rings with diction, anachronistic to be sure, but this sort of language forces one to go to the Oxford English

Dictionary, to the certain joy of one who loves his language.

This verse shows that there is instability in every area of life on Crete, such as can be seen in many areas of modern society as well.

Titus 1:13

This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith;

“This witness”: (marturia), “testimony; witness” [English cognate: “martyr”] The apostle Paul is affirming the truth of the statement in verse 12.

“is true”: (aleitheis), “true”.

This is the unqualified appraisal of the apostle Paul who speaks from education, experience, and doctrinal orientation. Paul places the stamp of approval on the Cretan poet's statement, even though the statement, when originally written in about 600 B.C., was not inspired scripture. The statement is divine viewpoint even though uttered by a pagan.

“wherefore, rebuke them”: (elegkw), “to put to the proof; to refute; to detect; to lay bare; to expose; to reprove”.

This statement, in context with v. 14, is directed at church members, at the false teachers who are in the church and upsetting things. The elder is the protector, the shepherd, of his own flock. Sometimes he will have to confront those who are a direct threat to his congregation.

The teacher's weapon is the Word of God; he uses truth to refute lies. In so doing he protects the flock.

“sharply”: (apotomia), an adverb, “cut off abruptly”

“that they may be sound in the faith”: (hugianw) . Literally, “to be in good health” In this context, however, it is their faith which is to be uncorrupted. The stated purpose, then, of the very straightforward teaching, the reproof, the rebuke, is the restoration of the errant believer.

Titus 1:14

Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

The phrases which follow describe the doctrine of the false teachers, as the previous verses have spoken of their character.

“not giving heed”: (prosecw), “to apply the mind to; to consider; to adhere to; to give one's self up to; to follow”

“to Jewish fables”: (muthos), “myths; tales; fables; figments”

This refers to the vast body of speculative or fictional literature which exists in the apocryphal and pseudepigraphical writings of Judaism. Some of this writing contains wise and helpful teaching. But much of it tends “to minister questions rather than godly edifying which is in faith”

To an uninformed group of Christians, very young in the faith, the “fables” might well have seemed to be deep, esoteric truths. Sects that build on such fictions have been with the church throughout its history, intriguing and exciting the unstable and leading them astray.

Sayings like “the Lord helps them who help themselves” or “Everyone has a divine spark in him” sound good, but they are not only not in the Bible, but they are utterly false doctrine.

“and commandments of men”: (entolei), “an injunction; a precept; a commandment”

Refers to human viewpoint admonition, exhortation, advice, taboos.

This passage is often used wrongly to excuse civil disobedience.

We are reminded of the Lord Jesus rebuking the Pharisees by quoting Isaiah in Mark 7:7,8. “In vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandments of God, ye hold the tradition of men...”

It is part of human arrogance that we insist on adding our own rules and regulations to the Word of God. Our intentions may be good. But our uninspired extensions of the law often hinder the effectiveness of the Word. The danger is very great in a situation like that on Crete where the teachers were men who had turned from the truth, and what they teach theoretically by their myths and fables they bring to bear practically by means of their precepts.

“that turn”: (apostrophw), “to turn away; to remove; to incite to revolt; to replace; to reject; to repulse; to desert”

READ 2 Tim. 4:2-4

“from the truth”: (aleitheia), “truth”; in this context, divine viewpoint. “They that worship him must worship him in spirit and in truth.”

When the Christian turns away from truth, he will naturally turn to something. Usually that will be some pattern of thinking that is non-biblical.

READ Heb. 2:1-4 a warning against letting go of the things we know to be the truth.

READ 2 Pet. 1:16-19

READ 1 Tim. 4:1-7

We are great followers of fads. We have an insatiable desire for entertainment, for amusement, for sublimation through occupying ourselves with some activity. Some fads are harmless, like hula hoops or pet rocks. But the unstable person is intrigued by something that is new, exciting, and which appeals to his emotions.

So, religious fads, or hobbies, come in many varieties, depending upon the group of people to which they appeal. In some religious fads there is great pageantry, ceremonialism without content. In others, there is emotionalism and mass psychology, the ecstasies of participation, such as is found in music, politics, and religion. There are religious hobby horses that are designed to make people emote rather than think.

But fads get boring. A person always wants to move on to new things. So each religious fad or hobby burns itself out in the light of day. The reality is that life continues on with its routine, drudgery, boredom, suffering -- and the hobbies do not hold up. We can't live on the froth of life.

The only sustaining commodity in life is the Truth of the Word of God. “Man shall not live by bread alone, but by every word that proceeds out of the mouth of God.

Titus 1:15

Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.

“Unto the pure”: (katharos), the usual Greek word for purity, referring to ceremonial purity of a physical object such as a vessel in a temple, or of a person who is a worshipper, or of the spiritual nature of a person.

Modern examples of ceremonial purification are Hindu purification rites and washings when touched by someone who is inferior, such as a Moslem. Lady Mountbatten examined the ring of a Maharajah; and he carefully washed it before putting it back on.

Here, the word refers to a person who has been cleansed by some means. In ancient Greece, the cleansing would have been by some ritual. In the New Testament, there is a deeper meaning; it refers to the cleansing of the soul by God. In this context, “purity” is a characteristic of a believer in fellowship.

“all things”: refers to the things in life towards which it is possible to have some sort of mental attitude; in other words, almost anything.

“pure”: again, (katharos). See ...

At this point the cynical person may draw the wrong conclusion, namely, that a totally pure person can touch anything, do anything, think about anything, and remain pure as the driven snow.

But this thinking involves lifting this phrase out of the whole context of the Bible and misinterpreting it so that it becomes both meaningless and false.

This does not mean, “All things are pure in the judgment of the pure.” A pure-minded man will not usually put evil constructions or interpretations upon things, but for him to say that something is pure because he judges it to be so, or because he cannot be defiled, is false. The context indicates that Paul is referring to matters of Judaistic practice, ceremonial purifications, among other things, that have been misconstrued by the false teachers.

READ Luke 11:37-44 Christ's warning of the Pharisees.

READ Acts 10:9-21, 34, 35 Peter's vision on the housetop.

Christ exalts purity to the realm of the spirit, which automatically does away with ceremonial

purity. A pure mind cannot be contaminated by physical contact; and the purest minds will have no relish in seeking defilement.

READ 1 Tim. 1:4-7

This is love out of a pure heart, the fruit of the Holy Spirit. This is not a ritual love; nor is it a labored love or a love gained by striving for it. "Good conscience" means "cleansed; in fellowship".

1 Tim. 5:22 "...keep thyself pure..." Refers to physical morality and to mental attitude purity, the most important and the most difficult.

READ James 1:25-27

How does one keep himself unspotted from the world? By staying out of bars? By giving up booze and drugs? By turning over twenty new leaves and cleaning up one's act? Answer: the sin problems in life are attacked in the area of the mind.

Yes, we are to flee lusts. 2 Tim. 2:22 "Flee also youthful lusts: but follow righteousness, faith, love, peace, with them that call on the Lord out of a pure heart."

How often just the first part of the above verse is quoted, so that the believer never learns how to have victory over areas of weakness! Lust is desire; and desire is a mental attitude. So to "flee lusts" is to nip the sin problem in the bud, while it is still only in the mind. Confess, isolate, and forget the sin. Then, enjoy one more measure of victory.

READ 1 Tim. 6:9-11

These things are the product of Christian growth, of edification, of applied knowledge of doctrine in the human spirit, of conformity to Jesus Christ.

Recognize sin, confess it, and turn away. Prov. 1:23; 2 Chron. 7:14

READ Job. 11:13-20

READ 1 Pet. 1:18-25

Salvation is not by ceremony, but by the sacrifice of Christ. Morality is not by ceremony, but by the purification of the soul through the Word of God.

Eph. 5:25,26 "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and

cleanse it with the washing of water by the word."

This purity is required as a qualification for the following people:

The elder Titus 1:6

Older men Titus 2:2

Older Women Titus 2:3

Young women Titus 2:4,5

Young men Titus 2:6

The word "defiled" is the perfect passive participle of (miainw) which means "foul pollution".

Mental attitude sins are the polluters of the mind. Sin, human viewpoint, religion, false teaching -- these things destroy the capacity to enjoy life. They destroy the important things in life such as the capacity to love, the capacity to serve. These types of mental attitude problems are corrupters of good things. Many believers tear down their own happiness through mental attitude sin and never develop the capacity for the happiness that belongs to them as Christians.

Topic: Mental Attitude

Titus 1:16

They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate.

READ Matt 7:15-23

"They profess": (homologew), "to declare publicly; to acknowledge; to confess."

This word is translated "confess" in 1 John 1:9, where it refers to making a statement regarding personal sin. Acknowledgement of personal sin is made to God in order to receive temporal cleansing.

Here, the context indicates a public declaration.

Acts 23:8 "For the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both." The word simply refers to public acknowledgement or statement.

Romans 10:9,10 "That if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thy heart that God hath raised him from the

dead, thou shalt be saved. For with the heart man believes unto righteousness; a with the mouth confession is made unto salvation.”

In the Romans verse, confession of sin is not the issue. There the word refers to open declaration of faith in Christ.

1 Tim. 6:12 “Fight the good fight of faith, lay hold on eternal life, whereunto you are also called, and have professed a good confession before many witnesses.” Here the word is used in both noun and verb forms, both meaning the making of a public testimony.

In the context of Titus 1:16, it is the false teachers who are making a false profession -- a hypocritical show of religious fervor.

“that they know God”: “to know; to understand; to be acquainted with”

Hence, “They profess that they are acquainted with and understand God.”

This is a profession of some kind of knowledge of God. But we have seen that they are essentially unbelieving people, either at the point of hearing the Gospel, or at the point of doctrinal teaching .

There are many types of pseudo-religions exposed in the Bible.

READ Isa. 65:1-5 Pharisaical separation

READ Matt. 6:5-8 Religious display for public consumption

READ Matt. 7:15-23 False religion that does not honor Christ

Prov. 20:6 “Most men will proclaim every one his own goodness, but a faithful man who can find?”

Prov. 30:12 “There is a generation that are pure in their own eyes and yet is not washed from their filthiness.”

2 Cor. 10:12 “Wherefore, let him that thinks he stands take heed lest he fall.”

“but in works”: (ergon), “a deed; an action; a work; the product or result of activity”

“they deny him”: (argeomai), “to disclaim; to disown; to deny”

Isa. 29:13,14 “Wherefore the Lord said, Forasmuch as this people draw near me with

their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore, behold, I will proceed to do a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.”

This is a word of negative volition. The false teachers have deliberately disclaimed the Lord; they have disowned Him.

The word is used in Matt. 26, and other passages, to refer to Peter's disclaiming any knowledge of Christ during His trials. Peter's denial was by word of mouth. In our context, the denial is by actions or deeds. That is, the public can tell by observation that the actions, or works, of the false teachers show their testimony to be false.

The Bible, from beginning to end, insists upon a harmony of faith and works, a correspondence between profession and practice. The false teachers were acting as if the Creator, the Father, was some kind of metaphysical abstraction which had no moral relationship to human life. They behaved, and taught, as if He were neither Savior or Judge.

There are many ways by which an individual can deny Christ:

By word of mouth; saying “I am not a Christian”, such as Peter's denial.

By hypocritical life and speech:

READ Eze. 33:30-33

By a display of covetousness. Any activity which indicates that one is covetous shows a denial of Christ, His Person and Word, and of the Plan of God.

- Covetousness is a denial of Grace provision; taking, rather than not taking, thought for the morrow.
- Covetousness is a denial of Grace promotion; seeking for status, fame, prominence.
- Covetousness is a denial of God's sovereignty, rulership; one covets his own rights.
- Covetousness is a failure to claim promises, failure to be occupied with Christ.

Every mental attitude sin is an example of denying Christ by means of works -- worry, jealousy, guilt complex, implacability -- with all these the Lord is disclaimed, disowned, while we try to work out our own plans and schemes to get what we want.

“being abominable”: “detestable; loathsome”

With these three words, “abominable”, “disobedient”, and “reprobate”, the apostle brands the works of the false teachers. “Abominable” is used in the Septuagint of Prov. 17:15 to describe the man who “perverts moral distinctions.” Another form of the same root is found in Matt. 24:15 and Rev. 17:4,5 to describe that culmination of all ungodliness and evil, the Anti-Christ and Babylon. The word signifies that these works are abhorrent to the purity and perfection of God.

Isa. 64:6 **

Luke 16:15

“and disobedient”: (apeitheis), “disobedient; not submissive to authority”

John 14:23 “...if a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.”

Note that true love for the Lord Jesus Christ comes from a love for His Word and a desire for His rulership.

Luke 6:46 “And why call ye me Lord, Lord, and do not the things which I say?”

READ 2 Timothy 2:17-24

“and unto every good work”: this refers to work that is good from God's viewpoint; divine good; gold, silver, and precious stones.

“reprobate”: (adokimos), “not approved; untested; unqualified; not esteemed”, hence, “unqualified, worthless, or unfit for any good deed.”

This individual is unqualified because he lacks divine viewpoint, a categorical knowledge of Bible truth. Two things hinder his production for the Lord.

First, his life witness is bad, so he has no appeal as far as attracting people to Christ is concerned.

Then, his verbal witness is useless because it comes from human viewpoint. He does not have the gospel straight, so he cannot evangelize. He

doesn't have life doctrines straight, so he cannot help members of the Body of Christ.

For a contrast, READ Titus 2:1-5. These qualities of mature believers are built up over years of study, devotion to the Lord and His Word, and positive volition to truth.

READ James 3:8-18

In spite of all this, we are amazed at Paul's faith and the magnitude of God's grace. Remember that this exhortation has as its goal the restoration of the false teachers. They can be transformed, by the renewing of their minds, from being defiled in conscience and mind to spiritual soundness and uncorrupted faith.

Topical Studies

Circumcision

One of the first acts of circumcision in the human race involved Abraham.

Genesis 17:6-11 And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of thee.

And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations.

This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

This initial act of circumcision was the seal of Abraham's faith in God's promise of possessing the land. It was the indication that Abraham believed God's word. Abraham separated himself unto the Lord and to the Lord's promise.

Circumcision is, therefore, a sign of regeneration for the Jews. It was to the born again Jew what water baptism is to the born-again believer in the Church Age, a sign.

Circumcision is also used by God as a teaching mechanism, a visual aid to provide a picture of regeneration by faith. The circumcision of male children on the 8th day was an act of dedication by the parents. By this means they declared that they would teach salvation by faith to their children. They anticipated that their children would become believers.

Col. 2:11-13 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses.

Circumcision is also a picture of positional truth, especially the identification with Jesus Christ in His death, burial, and resurrection.

There can be no victory in the Christian way of life without victory over the old life, over the sin nature. This is the application of positional truth to experience.

The Lord also used circumcision as a picture of Israel's restoration to fellowship and service.

READ Joshua 5:1-9

This restoration, by faith, was necessary for the victory the Israelites were about to experience (Jericho) and for the time of rest they were about to enter. There can be no victory over Canaan until there is victory over carnality (Egypt). Circumcision denotes separation from the world and the flesh, self-judgment, yieldedness, dedication, commitment.

Romans 4:9-13 Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.

How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.

And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.

And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith.

Circumcision is a sign of imputed righteousness; it is the sign that one has believed and is cleansed by the blood of Christ and has God's Righteousness credited to his account. Gen. 15:6; 2 Cor. 5:21.

The true significance of circumcision was not in the physical act being perpetuated but in the reasons the ritual was begun in the first place. Circumcision was a sign that something had already taken place, namely, Abraham's salvation.

Circumcision was also a seal. A seal indicates the validity of the thing to which it is attached. It has no significance apart from that which it covers. Circumcision was a seal attached to something valuable, salvation.

During the Church Age, water baptism is the outward sign of an inward faith. Circumcision was the outward sign for the Jews before the Church Age.

Religious Jews tried to make the seal valuable in itself. They attached spiritual value to the act of circumcision, ignoring the substance. They contended that circumcision was needed for salvation, which led to the formation of a ritualistic religion.

Abraham was saved by faith, long before he was circumcised. He is, therefore, the "father of all who believe" because he is the pattern of those who were saved in status quo uncircumcision, whether Jew or Gentile.

Union with Christ (Positional Truth)

At the time of his personal salvation, the Christian believer enters into a spiritual union with Jesus Christ and remains in that position forever.

"Positional Truth" is the formal title for that wide class of Bible teaching on the subject of the Christian's position in (union with) Jesus Christ.

Union with Christ makes available to the believer a great number of spiritual benefits. These benefits can be used and enjoyed continuously during the believer's remaining lifetime and will continue into eternity.

The nature of the believer's position in Christ was foretold by the Lord Jesus Himself: (1) in the Bread of Life discourse, JOHN 6:56; (2) in the Good Shepherd discourse, JOHN 10:16; and (3) in the Upper Room discourse, JOHN 14:20.

The Christian is placed spiritually in Christ through a mechanism known as the Baptism of the Holy Spirit. These mechanics are described in 1 COR. 12:13 and GAL. 3:27,28. (A study of the seven baptisms of the Bible is a prerequisite to an understanding of the Baptism of the Holy Spirit.)

The Baptism of the Holy Spirit was foretold by Christ in ACTS 1:5,8. This occurred for the first time on the Day of Pentecost, ACTS 2:1-4 cf. 11:15,16. Therefore, Union with Christ was experienced by believers for the first time on the Day of Pentecost, making it an experience unique to Church Age believers.

Union with Christ is a fact for all believers, spiritual or carnal. 1 COR. 1:2; cf. 1:11; 3:1-4

The believer's position in Christ makes him a "new creature" in Christ, 2 COR. 5:17.

The Christian is "in Christ" and has become a "new creature" in that he has a new birth, a new human spirit, and has the ability now to have fellowship with God. "Old things have passed away", spiritual death is done away, and "all things are become new", spiritual life is begun.

Union with Christ has several immediate results for every believer:

- Regeneration: TITUS 3:5; JOHN 3:5,6; EPH. 2:1-5.
- The Indwelling Holy Spirit: 1COR. 6:19

- The Sealing of the Holy Spirit: EPH. 1:13; 4:30.
- The Baptism of the Holy Spirit: 1 COR. 12:13.
- Spiritual Gifts: 1 COR. 12:11.

The following is a list of the characteristics of the believer's Union with Christ:

- Union with Christ is a fact, not an experience. One is united with Christ regardless of how he feels.
- Union with Christ is not progressive; it cannot be improved upon; we receive it in total at salvation.
- Union with Christ is not commanded by God; it is given by God at salvation.
- This Union is permanent; it will never be taken away; it does not depend upon our faithfulness; it depends on the faithfulness of God.
- This doctrine can be understood only with a thorough study of the related Bible passages.

Union with the Lord Jesus Christ is a guarantee of eternal security, ROM. 8:35-39; 1 JOHN 5:11,12; ROM. 8:1.

Union with Christ is current in that the believer is identified with Christ in His life and shares with Christ in certain aspects of His life, Eph. 3:1-14.

- We share in His election, EPH. 1:4.
- We share in His destiny, EPH. 1:5,11.
- We share in His sonship, EPH. 1:5; HEB. 2:10; GAL. 3:26.
- We obtain the +Righteousness of Christ, 2 COR. 5:21.
- We share in Christ's inheritance, ROM. 8:16,17; GAL. 4:7.
- We share in His holiness, 1 COR. 1:30.
- We share His priesthood, 1 PET. 2:5,9.
- We share in His Kingdom, COL. 1:13; 2 PET. 1:11.
- We share in His resurrection, EPH. 2:6.
- We share in His life, EPH. 2:5; COL. 2:13; 1 JOHN 5:11,12.
- In Him we have redemption and forgiveness of sins, EPH. 1:7; COL. 1:14.

Union with Christ makes every believer equal at the point of salvation, GAL. 3:27,28.

Union with Christ makes the believer perfect in the sight of God, COL. 2:9,10.

Bible Illustrations of Union with Christ

- Vine and Branches, JOHN 15
- Head and Body, EPH. 1:22,23
- Bridegroom and Bride, REV. 19:7-9; 21:9; EPH. 5:27
- Shepherd and Flock, JOHN 10:16
- Chief cornerstone and building, 1 PET. 2:4,5
- High Priest and Priesthood, HEB. 4:14; 5:5,6,10, cf. 1 PETER 2:5

Union with Christ is the doctrinal basis for spirituality, ROM. 6:1-13.

Union with Christ is the basis for the spiritual technique of occupation with Christ, COL. 3:1-4.

Union with Christ is illustrated by and testified to by water baptism. The believer is identified with Christ in His death, burial, and resurrection.

Mental Attitude

Introduction

As a believer progresses in his Christian life, he experiences many profound changes in his thinking. His standards change gradually but radically; his frame of reference changes; his mental attitude soon becomes very different from what it once was. His previous way of thinking is replaced by the "mind of Christ" - God's viewpoint is becoming his own.

The greatest occupational hazard faced by a Christian is the failure to grow in Christ. Persistent personal sin carried on without repentance and confession keeps the Christian out of fellowship with the Lord and hinders the work of the Holy Spirit in the life.

The normal Christian life is a supernatural life. This life cannot be lived apart from the daily intake of spiritual food, the sustenance which comes with the study of the Bible accompanied by the continuous control and ministry of the Holy Spirit. Inattention to the teaching of the Word of God concerning the mechanics of daily Christian

living results in failure to grow in Christ. The believer who will not overcome these problems will not be able to enjoy the benefits and blessings of the Christian life, and he will certainly not be productive as a child of God.

This article reviews several factors relating to the subject of the believer's mental attitude. First, we note several categories of mental attitude sin which are the result of "not thinking Grace". Then we see the methods by which God arranges for human viewpoint thinking to be replaced with divine viewpoint thinking. This study will also show some of the important results in the life of the Christian who develops a godly mental attitude.

The Sin of Not Thinking Grace

A Christian decides many times every day whether he will follow God's plan for his life. In decisions great or small he expresses either his dependence on the Lord or his desire to be independent of God's direction. A believer has access to the perfect plan of God for his life, a plan which has certain predetermined divine standards by which every situation can be measured, by which every decisive opportunity can be judged. Many promises and blessings are available for use by the person who orders his life according to the patterns laid out in the Bible.

The person who is not positive to the plan of God, and who would apply his own human standards to life situations, does not operate by divine standards. He becomes involved in a variety of mental attitude sin problems stemming from his original decision to be independent of God. His life takes on the characteristics of one who does not "think Grace".

Grace is that characteristic of God which is an extension of His love for the human race and which causes Him to provide for every human need for time and eternity. The sacrificial death of Jesus Christ on the Cross was the Work which made it possible for God to view every person as free from the guilt of sin and as an object of God's Grace provisions.

Failure to order one's thinking according to Grace involves several aspects of mental attitude sin, including the following :

A SPIRIT OF PRIDE -- this is an exalted feeling based on personal success or position, or based on good training or education, on personal appearance, or on some natural gift or ability. Sinful pride is an inner feeling of self-importance which does not take into account God's provision of every resource and quality which goes into one's human traits and capabilities.

LOVE OF, OR DESIRE FOR, HUMAN APPROBATION AND PRAISE -- this is a secret fondness for being noticed and recognized. It is a love of supremacy, or it is the drawing of attention to oneself by various types of exhibitionism or by spiritual one-upmanship.

SELF WILL -- this is the concept of the stubborn or unteachable nature, or implacability. Self will is a disposition to be argumentative, harsh, bitter, which causes one to be a "nit picker" or critical in the extreme, or to mind the business of others, or to fail to recognize the rights and privacy of others.

SINFUL REACTION TO SOCIAL PRESSURES -- these are the sins of anger, impatience, touchiness, or of having a sensitive nature. There is often resentment and retaliation when disapproved or contradicted. This area of sin generates jealousy, sour grapes, envy, and the accompanying bitterness, hatred, carrying of grudges, revenge tactics, and so forth.

Magnifying the faults and failings of others while emphasizing one's own virtues.

NEGATIVE DISPOSITION -- this is peevishness, a fretful disposition, one that loves to be coaxed and honored. It is a dishonest, deceitful attitude. It is a disposition that tends toward discouragement and despondency under pressure along with the attempt to solve one's problems by hysteria and tantrums.

APATHY -- this sin is that of indifference to doctrine and to the Word of God in general. It is indifference to the lost condition of unbelievers or to the carnal condition of other believers.

Characteristics of a Believer's Mental Attitude

The true character of a believer in Jesus Christ is determined by his mental attitude. Prov. 23:7, "As a man thinks in his heart, so is he". See also 1 Pet.

1:13; 4:1; Heb. 12:3; Col. 3:1,2; 1 Cor. 2:16; 2 Cor. 10:4,5.

A Christian's mental attitude is not always apparent in his actions, but God always knows perfectly what a person is thinking. Heb. 4:12,13; Prov. 21:2. The following are examples of mental attitude thinking.

Worldliness is a mental attitude. Worldliness is not the doing of something wrong; it is the thinking which takes place independently of God's viewpoint. The remedy to the problem of worldliness is not in turning over a new leaf. It is a change in thinking (repentance) rather than a change in activity. Divine viewpoint must replace human viewpoint before a change in character can be expected. One can have an outward life which appears good, yet be filled with mental attitude sins. Col. 3:2; James 4:4.

Toughness, strength, and determination are mental attitudes. One is not beaten until he gives up mentally.

True Christian inner peace is a mental attitude. It is the relaxed mental state which enables one to enjoy the Christian life regardless of people or outward circumstances. With a good mental attitude, the believer can be joyful, relaxed, and can even enjoy the battle.

Mental stability is the result of thinking from a proper frame of reference, that is, Biblical thinking. The Christian who has mental fear, who is a chronic worrier, who cannot think clearly under pressure, who blames others for his problems, who cannot make correct decisions -- that believer is unstable. His emotions interfere with his thinking. Since emotion always follows thinking, emotional instability will always follow from incorrect (HVP) thinking. But God's Plan of Grace leads to rock-solid mental and emotional stability.

Man's Ideas vs Divine Viewpoint

Thinking requires words - vocabulary. Divine thinking requires divine vocabulary. "Man shall not live by bread alone but by every word that proceeds from the mouth of God." Under any kind of spiritual pressure, human vocabulary, or human thinking, is not adequate. Only God's words can give the ability to think correctly under

pressure. The Christian's ability to think correctly is based on how much Bible teaching is resident (applied) in the soul of the believer.

The Christian is commanded to have a new mental attitude. Col. 3:1,2; 2 Cor. 10:4,5; 1 Cor. 2:16; Phil. 2:5.

The warfare between two viewpoints in the believer's soul must be fought from within, first by knowledge of doctrine, and then by the application of truth to the life. 2 Tim. 2:15; 1 John 1:9.

Every believer has a mind which is capable of looking at life from God's point of view. Rom. 1:18 ff. Mental attitude divine viewpoint is obtained only through Bible study accompanied by the controlling ministry of the Holy Spirit. The Christian who habitually studies the Word learns to concentrate and to think from God's point of view, and thus he becomes stabilized. The "mind of Christ" (the source of God's viewpoint) is made clear in the Bible.

The Christian can be "transformed by the renewing of the mind" through study, knowledge, and application of Bible truth. By this means his decisions and actions are most likely to be in agreement with Bible principle. And this is the only sure sign of Christian maturity and victorious Christian living.

The Human Conscience

The conscience is located in the mind and is the center for the operating standards of the human soul. Titus 1:15. The conscience convicts the Christian of evil or wrongdoing. John 8:9. The conscience establishes standards for both human and divine relationships. Acts 24:16.

The conscience functions on thinking; and the believer in fellowship has a conscience which functions from resident (applied) divine viewpoint. Rom. 2:15; 9:1, as related to applied Bible teaching. The conscience establishes standards for serving God. 2 Tim. 1:3; Heb. 9:14. But false operating standards in the conscience produce legalism. 1 Cor. 8:7.

The more the believer uses applied Bible doctrine, the stronger his conscience becomes in using such things as the Law of Liberty and the superseding laws of love and sacrifice. 1 Cor. 10:24-29.

Conscience is the basis for enduring mistreatment and misunderstanding without defending oneself. 1 Pet. 2:19; 3:16. The conscience can be damaged or destroyed with false doctrine and with a callused soul. 1 Tim. 4:1,2.

The Mechanics of Replacing Human Viewpoint with Divine Viewpoint

The Christian life is a supernatural life and cannot be lived without the filling of the Holy Spirit and the daily function of applied Bible teaching. Rom. 8:2; 7:6; Gal. 5:25; Eph. 5:18. All changes must come from within, and the Holy Spirit must originate divine good by applying doctrine to the life.

We begin a change of viewpoint at the moment of salvation. At that time we changed our mental attitude toward the Lord Jesus Christ. Acts 3:19. That was repentance and faith, and it resulted in our regeneration. John 3:16. At that moment many benefits were made available to us, blessings and promises from God which enable us to live in a manner which is both acceptable to the Lord and which also produces great happiness for us. We are given the ability to think those things which will bring honor to the Lord. Eph. 5:18; 4:23; Col. 3:2.

The choice of whether to make use of the divine operating assets is made by the believer every day. The power of our walk with the Lord depends on Bible teaching, the work of the Holy Spirit, and the believer's positive volition. Daily Bible teaching under the controlling ministry of the Holy Spirit builds up divine standards in the human soul and conscience. 1 Tim. 1:5,19; 3:9.

The Benefits a Proper Mental Attitude

With the proper mental attitude, the Christian will have victory, peace, power, and mental stability. Phil. 2:5; 2 Tim. 1:7. The Christian can experience perfect inner peace, even during times of difficulty and suffering. Phil. 4:7. Inner peace comes from what we think. Isa. 26:3. Divine viewpoint brings mental stability and eliminates discouragement, anxiety, instability, fearfulness, and double-mindedness. Stability of mind and character is a mental attitude of strength.

The believer with divine viewpoint has a gracious attitude toward others. He is a mature believer characterized by mental attitude love who is a channel of the Grace of God. Deut. 6:5; 11:13. A mental attitude from DVP produces confidences based on absolute values and standards. 2 Cor. 5:1,6,8.

Mental Attitude and the Believer's Ministry

The mature believer "thinks Grace", which is the "mind of Christ". Therefore, the Christian's life and personality are characterized by many of the qualities of the life of the Lord Jesus Christ. Rom. 8:29; Gal. 5:22 ff. In every one of these characteristics the Christian has one basic ingredient - correct thinking according to divine viewpoint. 1 Pet. 3:8

Therefore, the mature believer is gentle, compassionate, caring, and has a gracious attitude toward others. With these qualities, and with the knowledge of the Word of God being acquired on the way to maturity, the believer cannot help but be an outstanding witness for Christ and a skilful practitioner in the use of his spiritual gifts.

Sins of the Tongue

READ Psalm 64:1-10.

Sins of the tongue have their origin in the Sin Nature. These sins are among the most devastating of all of the categories of sin. Of the seven sins mentioned in Proverbs 6:16-19 as being especially hated by God, three are sins of the tongue. As a Christian believer, you must learn as much as possible about this type of sin. And you must do everything possible to gain victory over this in order to be able to make progress in the Christian Way of Life.

PSALM 34:11-14.

Sins of the tongue are motivated by mental sins such as arrogance, jealousy, bitterness, vindictiveness, implacability, hatred, mental adultery, pettiness, envy, guilt feelings, etc.

All of these sins are focused at other people at one time or another. When someone reaches out to attack another person, the tongue is used to voice the inner mental sins which are already present. Such talk may be direct and scathing, even vulgar. Or the talk may be subtle, refined, intellectual,

even couched in Christian terms. "There is a matter that I need to share with you as a prayer request; this is just between us spiritual believers..."

NOTE : If you know something bad about a person, or you suspect something, do not share it with anyone unless both you and that person have a direct responsibility in the solution of the problem. If in doubt, don't talk about it!

Sins of the tongue are a sign of the believer's reverting to the old way of life, the condition of the carnal man. James 4:11; 5:9; 5:12, Romans 3:13,14. In fact, the believer who indulges in sins of the tongue cannot be distinguished from an unbeliever. The believer is warned in Ephesians 4 not to fall into the life patterns of the unbeliever.

EPH. 4:17-22, 25, 29-32.

Verbal sins can destroy a family or a congregation. Things like gossip, slander, maligning, judging, backbiting, and boasting are malicious, venal, and destructive. James 3:5,6. Troublemakers are always characterized by sins of the tongue. Psalm 52:2. It is the duty of the pastor to warn against these things. 2 Tim. 2:14-17.

And believers are commanded to separate themselves from such troublemakers. Rom. 16:17,18. This separation may be just a turning away or refusal to comment or to reply in a conversation. Separation does not mean ostracism or excommunication except in the worst cases. It means, at first, refusal to participate. Teaching on this topic may involve exhortation and rebuke, as in Titus 2:15. But such teaching, plus the refusal of believers to participated in sins of the tongue, will help the one who is having trouble with this to have victory.

Sins of the tongue produce compounded divine discipline. Ps. 64:8; Matt. 7:1,2. First, there is discipline for the mental attitude sin which motivates the verbal sin. Second, there is discipline for the verbal sin itself. Third, there is discipline for the sins which one assigns to another person in wrongly judging him - "with what measure you mete, it shall be measured to you again."

Types of Sins of the Tongue

Backbiting - slander, defamation of character, evil speech, detraction. Found in several places in the Bible, including Rom. 1:30 as one of the sins of the immoral person who has rejected God. READ Psalm 15:3; 50:20; 101:5; Proverbs 25:23; Jer. 9:4; Rom. 1:30; 2 Cor. 12:20.

False Witness - lying about people, especially while under oath. Prov. 25:28; Exo. 32:1; Prov. 19:9. Examples of false witness:

- Against Stephen, Acts. 6:11
- Against Paul, Acts 25:7
- Against Christ, Matthew and Mark

Perjury - lying under oath. READ Lev. 6:3; 19:12; Zech. 5:4; Mal. 3:5; 1 Tim. 1:10

Lying - READ Prov. 12:22; 21:6; Col. 3:9; Lev. 19:11; Luke 20:20.

Dissimulation - Faking it, covering up, hypocrisy. Example: calling in sick when not sick. READ 1 Sam. 21:13; Acts 23:12-15; 2 Sam. 14:2; 2 Kings 10:19; Luke 20:20.

Busybody - self-appointed monitor, or one who tries to straighten others out. This word appears as a translation of several Greek originals.

From (periergos), verb. (periergomai) "to do something useless or unnecessary". Literally, "to work around". Also used in Greek to mean "undue anxiety" over something which is not really a proper concern.

Also from (allotroepiskopos), a combining form from (allotros) "belonging to another", and (episkopos) "bishop". Hence, the busybody is "another man's bishop".

1 PET. 4:15.

Talebearing - slandering, whispering behind backs. Prov. 11:13; 17:9; 18:8

Evil Whispering - Prov. 16:28.

Slander - Psalm 101:5; 50:20; Prov. 10:18; 11:9; 2 Sam. 10:3; Job 1:11; Luke 7:33.

False Accusation - READ 1 Sam. 1:14; Neh. 6:7; Job 2:5; 22:6; Jer. 33:17; Matt. 5:11; 27:12; Luke 6:7; 1 Peter 3:16.

Evil Speaking - READ Ps. 5:9; 10:7; 36:3; 55:21; Prov. 12:18; 24:2; Matt. 12:34; Rom. 3:13; James 3:6; 4:11.

God provides protection for the believer who is, himself, a victim of sins of the tongue. Job. 5:19-21.

Control of the tongue, the absence of verbal sins, is a sign of Christian edification in the believer, and it is a sign of considerable growth in Grace. James 3:2; 4:11,12. By avoiding sins of the tongue, the Christian can lengthen his life and find great happiness. Ps. 34:12,13.

How to Have Victory Over Sins of the Tongue

1. Grow daily in conformity with the Lord Jesus Christ
2. Ask God the Father for provision and protection in this area.
3. Confess this sin each time you are convicted of it.
4. Learn to recognize all of the verbal sins -- some are obvious, some are subtle.
5. Keep silent during discussion of a bad situation.
6. Keep silent during discussion of another person.
7. Keep silent.

Advice: Do not pass on derogatory or uncomplimentary information about anyone, unless you have the specific authority and responsibility to do so, and the person you are informing has responsibility in the situation and a need-to-know the information.

Titus Lesson 3 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.

Questions on Titus Lesson 3

1. When there are independent, undisciplined people in a local church, the best approach toward solving the problem is [A. administer church discipline; B. bring up the issues in a congregational meeting; C. teach Bible truth to the whole congregation; D. bring in elders from other churches to help out].

Answer:

2. "Knowing this, that the law is not made for a righteous man, but for the _____ and _____.

Answer:

3. From Ephesians 4:11-16, what is a Christian's defense against being deceived?

Answer:

4. How did Jesus Christ bring together Jews and Gentiles into one Body?

Answer:

5. False teaching can be tolerated in a local church as long as people don't get too upset with it. [True / False]

Answer:

6. Who stated that the Cretans are "always liars ..."?

Answer:

7. A Christian person can never do anything that is impure; whatever he does is pure. [True / False]

Answer:

8. Name three ways a Christian can deny Christ.

Answer:

Circumcision

9. Abraham was circumcised [A. before he believed God's promises; B. after he believed God's promises, C. when he was 8 days old, in the Jewish tradition; D. as a teenager].

Answer:

10. Circumcision has no meaning to Christian Jews. [True / False]

Answer:

Union with Christ

11. When does a Christian enter into spiritual union with Jesus Christ:

Answer:

12. The Christian is placed spiritually in Christ by means of _____.

Answer:

13. A Christian will be taken out of Christ, removed from the Union with Christ, if his behavior doesn't measure up to God's standards. [True / False]

Answer:

14. Name at least three things that a believer shares with Christ.

Answer:

Mental Attitude

15. What is the greatest "occupational hazard" faced by Christians?

Answer:

16. The true character of a Christian is determined by _____.

Answer:

17. Mental stability is the result of Biblical thinking. [True / False]

Answer:

Sins of the Tongue

18. Sins of the tongue have their origin in a person's _____.

Answer:

19. Sins of the tongue are motivated by what other type of sin?

Answer:

20. ESSAY: Suppose a pastor has a few people in his congregation who are criticizing his ministry and spreading rumors and innuendo about other people, causing the whole congregation to be upset. Describe briefly the Bible teaching he might present to try to bring the whole church into unity.
