

Titus Lesson 8

a *Grace Notes* course

The Epistle of Paul to Titus

Bible Study by Correspondence

by Warren Doud

Introduction to the Study

Lesson 8 of 10

Titus 3:1-6

Grace Notes

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Instructions for Completing the Lesson

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 story much better.

Instructions

1. Read the introduction to the study of Titus
 2. Study Titus 3:1-6 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.
The topics are: **Anger; Forgiveness; Regeneration; Sin Nature; Essence of God**
 4. **Review** all of the notes in the Titus study and the topics
 5. 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.
 6. 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.
 7. To send the Quiz back to Grace Notes, follow the instructions on the Quiz page.
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Chapter 3

Titus 3:1

Put them in mind to be subject to principalities and powers, and to obey magistrates, to be ready to every good work

“Put them in mind”, (hupomimneiskw) - “to remind someone about something”.

Here, the Cretans are to be reminded - that is, taught - that their obligation as believers is to be submissive to the authorities in their communities.

The Cretans were implacable and rebellious by nature and culture. They were a law unto themselves. Many Greek and Roman generals found them ungovernable as soldiers except by offers of reward and booty in combat.

The Cretan society was not a society of grace, mercy, and peace - when there were no foreign wars to absorb their energies, there were constant skirmishes between the cities and fighting among the clans.

Here, the teacher is to stand before the people and “remind them”.

“to be subject”, (hupotassw) - “to be subordinate; to be obedient; to submit to authority”

This word had an extensive military usage in the sense of obedience to regimented command..

“to principalities”, (arkei) - “rulers; kings; commanding generals”.

In Greece, this word referred to principal leaders of the Greek city-states, like Athens or Sparta. On Crete, the cities were rule by the (kosmoi), the committees.

“and powers”, (exousias) - “rulers; people of power”

But this word was used more often of subordinate officials, hence, city officials, police officers, judges, etc.

“and to obey magistrates”, (peitharkew) - “to obey rulers”

The verb here is translated into the English verb and noun “to obey magistrates”. In Acts 5:28,29,

only a verb is used in English because the one to be obeyed is God.

“Did we not straightly command you that you should not teach in this name? And behold, you have filled Jerusalem with your doctrine ... Them Peter and the other apostles answered and said, We ought to obey (peitharkew) God rather than men.”

This speaks of respect for the authority of God, followed by obedience to his commands.

“to be ready to every good work”

“Ready” is (etoimos), “prepared; in readiness”. The preparation of a Christian to produce bona fide good works is outlined in chapters 1 and 2. The result of being occupied with Christ, growing in Christ, and becoming a mature believer is “good works”.

The production of divine good in the Christian life (gold, silver, and precious stones) stems in part from the proper response to authority. Therefore, respect for authority is an essential part of a believer's personal witness - it has the potential to save individuals and nations.

Titus 3:2

To speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men.

“to speak evil of no man”, (blasphemew), “to injure someone's reputation; to slander; to defame; to blaspheme; to malign”

Remember in Titus 2:3 the older woman was to be “not a false accuser”. This is the same word, and the command is directed at all believers.

The Word of God has a lot of teaching about sins of the tongue. He seems to know us very well.

The concept of sin in the Bible is actually put there for our benefit, not God's. He is, after all, perfect in His infinite righteousness. And he knows each of us individually and perfectly.

Because He loves us, God wants us to experience blessing and peace and happiness in this life, and He knows what it takes to produce this. He knows that sin interrupts His will for Christians, because it disturbs a person's progress, growth, and prosperity, and that of others.

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For example, sinful pride produces self-centeredness and blinds us to worth in others. Envy, jealousy, and covetousness rob a Christian of happiness.

Hatred and vindictiveness rule out real love for others. Drunkenness destroys rapport with God and man. Fornication defrauds, steals, lies because it does not deliver what it promises.

The slandering of other people is a symptom of deep mental hatred and evidence of a lack of adjustment to God's will and plan for other people. It is an act that is the direct opposite of the loving care for others that leads to personal evangelism and Christian fellowship.

"to be no brawlers", (amaxos) - "peaceable", meaning "not to fight; not to quarrel, not to wrangle."

This is not the "brawler" of Titus 1:7. There, the Greek word is (pleikteis), which refers to a bully or one who goes around looking for fights.

In this verse the term is more general and more indicative of the peaceable mental attitude of a person who is not looking for trouble, and it could equally apply to non-physical confrontations.

We see examples of the *lack* of this quality all around us in the world. In many people envy, hatred, venom is barely hidden behind a very thin facade. We see it in debates between religious leaders, in confrontations between politicians - the poorly concealed disdain and hatred people have for each other.

The Lord expects the Christian to be moving away from this type of life. This quality of peaceableness is commanded of all Christians.

"but gentle", (epieikeis) - "fair; moderate; kind; forbearing; forgiving; not insisting on strict justice".

Phil. 4:5, "Let you moderation (epieikeis) be known unto all men. The Lord is at hand."

James 3:16,17 "For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle (epieikeis), and easy to be entreated, full of mercy and good fruits, without partiality, and with hypocrisy."

Topic: Forgiveness

Some of the benefits of a gentle, forgiving spirit:

A great savings in emotional energy.

Minimum time living carnally, maximum time in divine production.

Relief from an assumed burden - a spin off of the prosperity package.

Protection from divine discipline (chastisement) for mental attitude sin.

Leaves one in position to be of service to the offender.

Is a great testimony to those who would have acted differently.

"showing all meekness"

The word "showing" is (endeiknumi), "to demonstrate; to display; to give proof of (in law)".

The word "meekness" is (prauteis), meaning "courtesy; considerateness accompanied by humility".

Here, the Christian is commanded to "demonstrate consideration for others in the frame of mind of true humility."

The word "meekness" does not carry this meaning in modern American speech. A Christian man or woman can have great self-confidence, can walk erect, can be well organized and forceful, yet can manifest great courtesy and consideration based on a Grace attitude in all things.

True humility is not in giving an appearance of humiliation. True humility is the realization of God's gracious provision of everything that we have, and that we have not earned or deserved even one good thing.

"unto all men" - the evangelical imperative.

In order for us to have respectful listeners when we witness or teach requires that we have these personal characteristics shown in our outlook toward other people and in our responses to others.

Titus 3:3

For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and

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pleasures, living in malice and envy, hateful, and hating one another.

"For we ourselves also"

Here is Paul's description of his own life before salvation (and perhaps he is reminding Titus of the same things). These comments are a description of relying on the pseudo-provision that the world offers.

Read Romans 6:1-23

The plea in the first two verses of this chapter, that Christians be forbearing, merciful, considerate of others, is *reinforced* here by pointing out that all of us are products of Grace, and recipients of mercy, so we ought to remember where we came from and what God has brought us out of.

St. Paul never forgets Grace and his own total dependency on the Lord.

Read Romans 7:19-25; 8:1-13 for a contrast of the old life with the new life in Christ. These two chapters in Romans are a blueprint for exalted living on this earth.

There is the paramount consideration of personal volition in all of this; we choose every day whom we will serve, whether God or mammon.

Matt. 6:24, "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. You cannot serve God and mammon."

Joshua 24:14 ff, "Now, therefore, fear the Lord, and serve him in sincerity and truth [volition plus doctrine]: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord.

And if it seem evil unto you to serve the Lord, choose you this day whom you will serve; whether the gods which you fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land you dwell; but as for me and my house, we will serve the Lord."

"were sometimes foolish", (anoetos), "were once unwise".

To be wise, a person must experience salvation through belief in Christ. Wisdom is part of the salvation package.

Read Ephesians 1:7-12

But wisdom must be obtained. " ... let him ask of God."

Read Col. 1:9-13

"disobedient", (apeitheis), "disobedient".

Not obedient to authority, in this case, not responsive to God's authority.

"deceived", the *passive* voice of (planow) - "to be led astray; to be deluded"

This is characteristic of the naive, the immature, the child. This is great gullibility.

Ephesians 4:11-15 shows that there is an antidote for gullibility. The mechanism to counter deception, and to remove spiritual ignorance, is set up. Those with spiritual gifts of communications teach believers so that they "grow up into Christ" and so that the church operates as a mature organization.

It takes great effort to become discerning, wise, "sophisticated" in life. Satan is a great con man, a carnival barker, offering something for nothing, but loading the dice "the sleight of men and cunning craftiness whereby they lie in wait to deceive."

"serving diverse lusts and pleasures"

Reference to slavery to the details of life, which may include quite legitimate things which we desire, as well as the sinful things of the world.

"living", (diagw) - "to spend one's life doing something" ...

in this case, wallowing in patterns of sinful mental activity, described in the following words.

"in malice", (kalia) - "ill-will; malignity; maliciousness"

This is from a word which, in the moral sense, means "badness; depravity; wickedness."

Believers need to be warned about this, it is not restricted to non-believers.

Read 1 Peter 2:15,16

"and envy", (phthnos) - "jealousy"

A result of covetousness. This sin occurs in many of the catalogues of vices in the New Testament, notably in Romans 1:29.

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Comment: how easy it is to place great emphasis on the homosexuality described in Romans 1, and ignore all of the other areas of weakness to which we all are subject. The warnings of Romans 2 regarding self-righteous judging are directed at this tendency to focus on the sins of other people.

“hateful”, (stugetos), “filled with hate”

This could be considered a “spin-off” sin, or a sin resulting from a chain of sinning. For example: pride leads to envy; envy leads to bitterness; bitterness leads to hatred. A person can commit a lot of sins in a brief period of time.

“and hating one another”, (misew) - “active pursuit of hatred towards another; detestation; abhorrence”

This word carries the connotation of venom toward others. This Greek root is found in the English “misanthrope; misogynist; misogynist”.

This is the end of Lesson 11. In order to lift our eyes out of Satan's world and the depressing sight of our own weaknesses, let us now read Titus 3:4-7 as an uplifting exercise.

Titus 3:4

But after that the kindness and love of God our Savior toward man appeared,

“But after that” - “but when”

Here is the contrast with our past life. What we have become, in contrast to what we once were, gives a powerful motive for godly living.

What we are is no cause for celebration! Any change for the better is the result of God's salvation given freely and to those who had done nothing to earn or deserve His mercy.

In these verses we have the source (v. 4), the basis (v. 5a), the means (vv. 5b, 6), and the result (v. 7) of salvation.

“the kindness and love of God our Savior toward man”

This is the historical starting point of our salvation. These are the two aspects of the grace mentioned in 2:11.

His “kindness” is (chreistoteis) - “goodness; gentleness; kindness; virtue”

Kindness, or gentleness, is the practical outworking of God's grace thinking; He thinks grace at all times. In this case, “kindness” is God's mental attitude of love toward the human race.

It is through His goodness that we see God's grace attitude.

Ephesians 2:7 “That in the ages to come he might show the exceeding riches of his grace in his kindness (chreistoteis) toward us through Christ Jesus.”

But some people despise God's goodness.

Romans 4:4 “Do you despise the riches of his goodness (chreistoteis) and forbearance and longsuffering, not knowing that the goodness of God leads you to repentance?”

Through His goodness, God is always ready to bestow blessing and forgiveness.

His “love toward man” is (philanthropia) - “love of mankind; benevolence”

This word when used for a human being means “humanitarianism”.

On the part of God, (philanthropia) refers to His infinite divine love for all people, out of His perfect divine character.

See John 3:16

John 15:13 “Greater love hath no man than this, that a man lay down his life for his friend.”

Contrast this divine attitude to the human disposition portrayed in verse 3. We see that God hates the sinner's sin, but He loves the sinner, and He longs to save him. God is the great Philanthropist.

And true human philanthropy is based on divine love.

“The goodness and love of God to man, on which our salvation is based, should lead us to show benevolence and gentleness to all men.” (John Huther, “Critical and Exegetical Handbook to the Epistles of St. Paul to Timothy and Titus.”)

“appeared”, (epiphainw) - “has been revealed; has been caused to appear” (the verb in the aorist passive indicative)

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The noun form is (epiphaneia) - "appearance; manifestation; glorious display"

Read 2 Tim. 1:9,10

Compare Titus 2:11

The implication here is that these characteristics of God were always there but that there was a distinct manifestation of them in the coming of Christ, leading to a proclamation of the Gospel.

Glimpses of these attributes of God are seen in the Old Testament, certainly, but it was especially in the announcement to the world of salvation in Christ that the kindness and love of God are brought fully to the world's attention. He now stands revealed as our Savior.

Topic: Essence of God (Divine Attributes; The Character of God)

Titus 3:5

Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

"Not by works of righteousness which we have done"

The phrase "he saved us" in this verse states that the act of salvation is an accomplished fact. The word "us" indicates all those who have accepted Christ as Savior. Although salvation is not complete, and awaits its total summing up at the return of Christ, it is the present possession of all those who by faith have been united to Christ.

Paul states both the negative and positive of the salvation process.

Salvation IS NOT by our works of personal righteousness. We did no works which merited or called forth God's salvation or which were acceptable to God in the sphere of righteousness. "Not of works, lest anyone should boast."

Salvation IS by the grace of God through regeneration and renewal. Salvation lies entirely in God. He was moved with compassion for us sinners; He acted out of love to originate and bring about our salvation.

"by the washing of regeneration".

The word translated "washing" is (loutron) which appears only in one other place in the New Testament, Ephesians 5:26. It means either "the place or water in which a bath is taken" or "the act of bathing or washing".

In Ephesians 5:26, the Bible speaks of the cleansing of the church "by the washing of water with the word." The cleansing is brought about by applying the Word of God to the heart and conscience.

There are other passages where the Word of God is said to be applied to bring about salvation (1 Peter 1:23; James 1:18).

So, as the Word of God is applied to the heart, under the Holy Spirit's ministry of revelation and conviction, when a person believes in Christ regeneration is brought about by the Spirit. Regeneration is the initial experience of salvation, brought about in a person at the moment faith is placed in Jesus Christ and His work on the Cross.

Some commentators regard the "washing" as a reference to water baptism. Even if this interpretation is allowed, then baptism must be interpreted as the outward sign of the inner experience. Baptism is the consequent testimony of the spiritual washing (by the Word) that has taken place.

In the New Testament, water baptism is the outward symbol of the inner spiritual reality. Apart from the inner reality, the outward symbol has no value. Paul asserts this truth in relation to circumcision (Rom. 2:25-29).

"regeneration" expresses a new state of things. The Greek word (paliggenesias) occurs elsewhere only in Matthew 19:28, where it refers to the rebirth of external nature and creation at the revelation of Christ in glory. Here it refers to the rebirth of the soul, the "born again" of John 3.

Topic: Regeneration

"and renewing of the Holy Spirit"

The statement on this phrase comes from "Titus and Philemon" by D. Edmond Hiebert, Moody Press, 1957. [with which I concur. wd]

"Grammatically, two constructions are possible of the words 'the washing of regeneration and

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renewing of the Holy Spirit.' One view regards both 'regeneration' and 'renewing' as dependent on the word 'washing.' (See the text of the American Standard Version.) On this view the regeneration is further described as the renewing of the Holy Spirit, both pointing to the same divine act.

"The other construction holds that the preposition "through" governs both the washing of regeneration and the renewing of the Holy Spirit. This give us two facts instead of just one. The renewing work of the Holy Spirit, begun at regeneration, is then viewed as continuing in the life of the believer. We prefer this view. It is the reading given in the margin, and implied by the comma, in the King James.

"In Ephesians 5:26 the mention of the cleansing of the church is supplemented by the thought of the sanctification of the church till there shall be no spot or blemish. In Romans 12:2 this renewal is presented as a continuing experience. It is the development and extension of the regeneration initiating the new life. It is the continuing work of the Spirit."

Titus 3:6

Which he shed on us abundantly through Jesus Christ our Savior;

All three Persons of the Trinity are present and cooperating in the word of Grace. Each Person has His function in the salvation of our soul.

Here, the Holy Spirit was made abundantly available to us to perform His function in the regeneration and renewal process.

Anger

Everybody gets angry. (Well, I do, anyhow, and I suppose other people do, too.)

We know that we all have sin natures that have areas of strength and weakness. You may be strong where I am weak, and vice-versa. So it may be that you would never think of committing a particular sin that I might be having a great deal of trouble with.

But, in one way or another everyone has problems with anger. Sometimes the anger is a quiet, seething resentment or indignation at some large or small offense, real or imagined. Sometimes anger explodes into a rage that can turn into retaliation, violence, or murder.

When we are angry we hurt people, usually those who are closest to us. And we really hurt ourselves; an angry person is his own worst enemy, as we shall see in this topical study.

But Christians can have victory over the sin of anger! This study is written to lay out what the Bible says about anger and to answer questions like the following:

- What's the difference between sinful anger and righteous indignation?
- Does God get angry?
- What causes me to get angry, and what can I do about it?
- How can I have victory over the sin of anger?

Definition

The Bible describes anger as a sin - a sin of mental attitude. As a sin, anger expresses antagonism, exasperation, indignation, resentment, outrage. Anger often produces an emotional feeling, but the feeling is not the anger. The thought pattern which produced the feeling is the sinful anger.

In the Bible, the type of anger which is not sinful is more properly called "righteous indignation".

The Bible uses two Greek words for anger: orge, referring to mental anger, and thumos, for mental anger. It's possible, but not common, to have mental anger without an emotional response. In Eph. 4:31, both types of anger are related to bitterness.

Anger is a sin which promotes sins against other people, such as gossip, self-righteous judging, maligning, complaining.

Both anger and righteous indignation are mental reactions to events or circumstances. If the mental reaction is unjustifiable, it becomes an emotional reaction such as irritation or exasperation, and may lead to irrationality.

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But if a reaction is justifiable, it is never irrational. An example would be righteous indignation regarding heresy.

Righteous Indignation

Righteous indignation is not sinful anger. It is a clear understanding of a bad situation because you have a clear understanding (from the Bible) of what God thinks about. Therefore, there is no reaction which leads to anger and sin.

In Mark 10:14, Jesus became opposed to the disciples when they forbade the children to be brought unto Him. This was not anger, it was an understanding of a wrong.

Jesus expressed righteous indignation in Matt. 23:13-36 when he condemned the scribes and Pharisees. And He wasn't angry when He told Peter "Get behind me, Satan, you are a stumbling block to me. You have not concentrated on the things of God, but on the things of man."

Another example of righteous indignation is a Christian's mental attitude toward criminal activity. You can pursue, prosecute, and sentence a criminal without compromising such principles as grace, forgiveness, or impersonal love. You are aware that the criminal's act is wrong and that he must be stopped. That is righteous indignation. But you don't hate the criminal or fall apart emotionally because of sinful anger. Impersonal love is a result of Christian growth and allows believers to have a regard for even the most obnoxious people that does not depend on their character or behavior.

It is righteous indignation that allows God to be "angry" about sin but to love us anyway. His love for us depends on His character, not on ours.

Characteristics of Sinful Anger

Anger is sin from the sin nature. Gal. 5:19-21, "Now the deeds of the flesh [sin nature] are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these..."

Anger is related to foolishness. Eccl. 7:9, "Do not be quick to be angry in your heart, for anger resides in the bosom of fools."

The Bible defines a fool as a person without divine wisdom. He may be a genius, but his thinking is from human viewpoint. He thinks and acts apart from God's standards and controls. The paramount fool (and the beginning of foolishness) is the person who has "said in his heart, There is no God."

Look at Romans 1:18-31 for a detailed description of the results of deliberately turning away from God. A fool is on a rapid downward slide towards destruction, both in this life and the one to come. In the list of terrible sins which characterize the ungodly are several which are either causes or results of anger.

Anger is associated with grieving the Holy Spirit. Eph. 4:30-31, "And do not grieve the Holy Spirit of God, by whom you were sealed for the day of redemption. Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you." Notice the contrast here between conditions of anger and the results of impersonal love.

Anger is a violation of the Christian's code of conduct as a member of the Body of Christ. Col. 3:8,9, "But now you also, put them all aside: anger, wrath, malice, slander, {and} abusive speech from your mouth. Do not lie to one another, since you laid aside the old self with its {evil} practices"

Anger hinders effective prayer. 1 Tim. 2:8, "Therefore I want the men in every place to pray, lifting up holy hands, without wrath and dissension."

Anger is always accompanied by other sins. Prov. 29:22, "An angry person stirs up strife, and a hot tempered person abounds in transgression."

Anger promotes the sins of gossip, self-righteous judging, maligning, revenge, complaining, bitterness, and many others. Heb. 12:15, "See to it that no one comes short of the grace of God; that

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no root of bitterness springing up causes trouble, and by it many be defiled.”

Anger makes a person his own worst enemy; he brings misery upon himself. Prov. 22:8, “He who sows iniquity will reap vanity, And the rod of his fury will perish.” The uphappiness comes from many sources: failure to be occupied with Christ, failure to maintain a relaxed mental attitude, failure to be controlled by the Holy Spirit, thus, failure to grow in Christ. Lack of growth means lack of joy, lack of love, lack of divine viewpoint.

Anger promotes jealousy and cruelty. Prov. 27:4.

Anger causes misery for loved ones, friends, and community. Anger destroys a nation. Prov. 21:19; 22:24; 24:25; 29:22. Amos 1:11, “Thus says the Lord, “For three transgressions of Edom and for four I will not revoke its {punishment}, Because he pursued his brother with the sword, While he stifled his compassion; His anger also tore continually, And he maintained his fury forever.”

Other Bible Teaching on Anger

Eph. 4:26 says “Be ye angry, and sin not.” or “Although you may have become angry, stop sinning.”

This verse is quoted from Psalm 4, which is about David’s righteous indignation at the revolt of his son Absalom. He is resisting the temptation to become angry. “Tremble with anger, yet do not sin.” He was tempted to become angry at Absalom because Abaslom had used his position to start a revolution against his father. but he didn’t become angry, he trusted the Lord (Occupation with Christ), and he asked the army to spare Absalom. 2 Sam. 18:5.

It is possible to respond to unfairness or offense without sin. A person may sin against you, yet you can remain without sin. You can put the matter in the Lord’s hands, stay in fellowship, and maintain a relaxed mental attitude. Furthermore, because you stay in fellowship, you are in the best position to be of service in the situation. You can forgive the other person and be open to any reconciliation he might offer. You will at least do your part to keep lines of communication open.

The Bible continually emphasizes righteousness maintained in the face of unfair treatment.

You cannot build your happiness on someone else’s misery. This is what retaliation tries to do. But you’ll never obtain happiness through revenge or by straightening out the other person. To punish someone else using verbal sins or violence is a revenge operation; worse yet, it obstructs divine judgment and discipline. “Judge not, that you be not judged” is intended to warn us to let The Lord handle matters of sins against Himself. The angry person who arrogates to himself the position of judge is in a position of compounded divine discipline himself, worse off than the one who originally caused the trouble.

The Anger of the Lord

The Lord is said to have anger, or to be angry, in several places in the Bible. The word “anger” is used as an anthropopathism, a word or phrase that ascribes human characteristics or feelings to God, who is not human. God never reacts emotionally. He is never surprised, shocked, or outraged. But He does have an attitude of wrath or anger against some things.

The phrase “the anger of the Lord” is used in the following passages:

Num. 25:4; 32:14; Deut. 29:20; Judg 3:8; 10:7; 2:14, 20; 2 Kings 24:20; Lam. 4:16; Jer. 4:8,25,37; 30:24; 51:45; 52:3; Zeph. 2:2,3; Psalm 2:5.

The phrase “the wrath of God” is used in the following:

2 Chron. 28:11; Ezra 10:14; Psalm 78:31; John 3:36; Rom. 1:18; Eph. 5:6; Col. 3:6; Rev. 14:10,19; 15:1,7; 16:1; 19:15.

Victory Over the Sin of Anger

Recognize the sin of anger and confess to the Lord when you become angry. “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” I John 1:9. This will help you maintain your walk with the Lord and be controlled (filled) by the Holy Spirit.

Continue to “grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.”

Forgiveness is an important part of grace being used by a believer. The more you are oriented to God’s plan of Grace, the more adept you will be at using the assets He provides.

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Practice trusting God (or, using Faith). God says, "Cast your care on Me, because I care for you." When you are in bad situations, tell the Lord about it and let Him handle it.

Forgiveness

The word "forgive" is a Grace word, in the English as well as in the Greek. An early meaning in English was "to give or to grant". Then, forgive came to mean "to remit a debt; to give up resentment or claim for requital; to pardon an offense."

All of us are debtors to others, to society as a whole. And we often feel that people owe us many things in our human relationships. We feel we are owed courtesy and consideration. Sometimes we think that we are owed reward or status or promotion in some enterprise, or on the job. We are certainly owed fair treatment, justice, restitution and many other things.

But, many people in America are spiritually, ethically, and morally bankrupt. They simply cannot pay society what they owe! They are thoughtless, selfish, ungracious. What should a Christian do about all of the debts owed to him. Answer: forgive them, as Christ forgave you.

A Christian who practices Grace thinking (divine viewpoint) will become a forgiving person. To forgive means "to give up a claim; to cease bearing resentment".

The rich man in Luke 7 was able to forgive the two debtors because he was prosperous. He gave to them out of his prosperity. A person can only give to others out of what God has already provided in the way of prosperity. In terms of money, the principle is "Let him that stole, steal no more; rather, let him labor, doing with his hands the thing that is good, that he may have to give to him that needeth."

As a growing Christian, you have many other kinds of prosperity, by the Grace of God. You have intellectual prosperity (divine viewpoint). You have spiritual prosperity (peace with God). You have emotional prosperity (relaxed mental attitude). You have financial prosperity (mastery of details of life). You have social prosperity (stable marriage, stable family life, etc.).

Wherever in your life you find that someone else owes you something, you have the wherewithal to forgive him! God has forgiven all of us who are absolutely without resources of our own. And He is not expecting or demanding some kind of payment in return for His Grace gifts. And we are to be channels of Grace to the world. "Out of your innermost being shall flow rivers of living water."

Regeneration

Regeneration is the theological term for the Christian's "new" or "second" birth in Christ. By definition, regeneration is the act of God by which He imparts divine life to man upon the single condition of faith in Jesus Christ as personal Savior. Several words and phrases in the Bible express the concept of regeneration. The following passages show how frequently the doctrine of regeneration is found in the Bible.

- In John 3:7 the words "born again" express regeneration.
- In Eph. 2:5, the words "made alive" refer to regeneration, the new life
- In 2 Cor. 5:17, the words "new creation" speak of the new birth
- In 1 John 3:1,2, the expression "children of God" refers to regeneration.
- In Titus 3:5, the word "regeneration" itself is used.

There are several aspects about regeneration which are important to give attention to.

All People Need Regeneration

Our condition demands it. Eph. 2:1 declares us to be "dead" in sins. Death is a condition for which "life" (regeneration) is the only solution.

Our family connection demands it. Rom. 5:12 indicates that we are dead because of a family relationship. Therefore, we need a new birth, a new family, a new Father, all of which are provided by regeneration.

The Author of Regeneration: GOD

John 1:12 informs us that we must be "born of God." The word "of" points to the source and

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origin of the new life - God is the origin and source of regeneration.

John 1:13 eliminates all human aspects of regeneration. The phrase "not of blood" shows that regeneration cannot be inherited. The phrase "not of the will of the flesh" shows that God's life is not the fruit of a man's search for God. "Not of the will of man" - man cannot generate eternal life.

The Means of Regeneration - The Word

1 Pet. 1:23 makes it clear that the written word of God is the means of the new birth, because the written word is actually the living Word (see also Heb. 4:12; John 6:63; Acts 7:38) In practice, this means knowledge must precede the new birth. The miracle of the new birth cannot occur where the Word of God is not taught in some form.

The Power of Regeneration - The Resurrection

We are "born again...by the resurrection of Jesus Christ", 1 Pet. 1:3. This shows us the kind of power needed for regeneration. According to Eph. 1:19,20 the power that raised Christ from the dead is the greatest power ever displayed. This same power is applied in bringing regeneration to us.

The Instrument of Regeneration - Faith

Gal. 3:26 explains that faith is the hand by which we receive the gift of eternal life.

The Basis of Regeneration - Blood

Those who call on the Father, 1 Pet. 1:17,19, the family concept of regeneration. It is the blood of Christ that makes this possible (v. 19).

The Agent of Regeneration - The Holy Spirit

John 3:5,6, the necessity of birth through the agency of the Holy Spirit. "Flesh" begets "flesh", "spirit" begets "spirit". Divine life requires divine parents.

John 1:12 "...to them gave He power to become the children of God"

Sin Nature

The Sin Nature is that part of the essence of the soul acquired at Adam's fall and subsequently passed on to every person at birth. The Sin Nature is the center of the soul's rebellion against God. The essence of the soul contains:

- Self-consciousness
- Mentality
- Volition
- Emotion
- The Sin Nature

The Essence of the Sin Nature

The Sin Nature has an "area" of strengths in which human good is produced, that is, those good deeds and thoughts which are acceptable to man but which are unacceptable to God for purposes of salvation or spiritual growth. Isa. 64:6; Rom. 8:8. In the Bible, human good is contrasted with divine good which is the work produced by the Spirit of God in the life of a believer who is walking in daily fellowship with the Lord under the control of the Holy Spirit.

The Sin Nature also has an "area" of weakness which directs the production of all personal sin. Heb. 12:1. Three types of personal sin are produced here: mental attitude sins, sins of the tongue, and open sinful activity.

The Sin Nature has patterns of lusts, or desires, the basic motivators of all the activities of human life. The basic drives include the desire for power, approbation, ego satisfaction, sexual satisfaction, material satisfaction, and so forth.

Trends in the Sin Nature

The Sin Nature has a system of trends, or inclinations, which vary among individuals. Some people have an inclination toward immorality or lasciviousness. Rom. 1. Others have trends toward morality or asceticism. Either trend is a product of Sin Nature activity.

The trends of the old sin nature are derived from the individual lust pattern. There are certain areas in which we lust, and other areas where we do not.

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The trends of the old sin nature are classified in two categories, legalism and lasciviousness.

Legalism unrestrained results in moral degeneracy.

Lasciviousness unrestrained results in immoral degeneracy.

Both trends in the old sin nature result in distortion and erroneous conclusions.

For example, moral degeneracy with its self-righteousness and self-vindication is often mistaken for the Christian way of life. People who are morally degenerate are often considered to be great Christians.

Morality originates from the laws of divine establishment, designed for the entire human race. Morality is designed for both believer and unbeliever.

Anything the unbeliever can do is not a part of the Christian way of life. The Christian way of life is a supernatural way of life and demands a supernatural means of execution, i.e., the filling of the Holy Spirit.

Virtue supersedes morality in the protocol plan of God. But if your trend is toward legalism, people assume you're a great Christian.

There is also a distortion involving those with a trend toward lasciviousness.

Christians say such a person cannot do "those things" and still be a Christian.

Immoral degeneracy, with its fornication, violence, terrorism, murder, dope addiction, are construed as not being Christian.

So in the first distortion, people think that if you're very moral you're living the Christian life. In the second distortion, people think that if you raise hell you're probably not a Christian at all. Legalistic shock concludes it must have been a "head belief and not a heart belief."

Born-again believers still possess an old sin nature and still commit sins. If the believer has a trend toward legalism, he will commit sins related to moral degeneracy. If the believer has a trend toward lasciviousness, he will commit sins related to immoral degeneracy .

When born-again believers commit sins related to immoral degeneracy, they're judged by their Christian peers as being not really saved. They erroneously allege, "a person cannot do such things and be saved."

What determines the reality of one's salvation is personal faith in the Lord Jesus Christ, not the category of one's sins .

The believer out of fellowship, living in the cosmic system, can actually commit any sin that his unbeliever counterpart would commit, i.e., an unbeliever with a compatible old sin nature.

Bible Synonyms for the Sin Nature

There are several terms used in scripture to refer to what is known as the Sin Nature.

Sin (in the singular) -- Ps. 51:5; Rom. 5:12; 7:14; 1 John 1:8.

Flesh -- the emphasis here is on the location of the Sin Nature in the "flesh" or life of the individual. Rom. 8:8; 7:18; 13:14; Gal. 5:16-21; Eph. 2:3.

Old Man -- referring to the the believer's former manner of life as an unbeliever. Eph. 4:22; Col. 3:5-9.

Heart -- in some usages the word "heart" refers to a facet of the soul which is the source of sin. Jer. 17:9; Mt. 12:34; 15:19; Mark 7:21-23; Ps. 58:2-5.

Carnality -- derived from the Latin for "flesh". Rom. 7:14; 8:6-8; 1 Cor. 3:1-3.

Principles Related to the Sin Nature

The Sin Nature is the source of spiritual death. Rom. 5:12; Eph. 2:1,5.

The Sin Nature is perpetuated in human beings through physical birth. Ps. 51:5; 1 Tim. 2:13,14. The believer continues to have his Sin Nature after salvation. 1 Cor. 3:1; 1 John 1:8. The believer under the control of the Sin Nature is called "carnal". Rom. 7:14; 1 Cor. 3:1ff

The Sin Nature frustrates the production of divine good. Rom. 7:15.

The Sin Nature is not found in the believer's resurrection body. 1 Cor. 15:56; Phil. 3:21; Col. 3:4; 1 Thess. 5:23.

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Solutions to the Problem of the Sin Nature

God has arranged to provide all that is needed to deal with the problems caused by the Sin Nature in a believer's life. The personal sins of the individual were borne by Jesus Christ on the Cross. 1 Pet. 2:24. These sins will never be mentioned again because they have already been judged in Christ. Rev. 20:12.

Furthermore, Jesus Christ rejected the human good produced by the Sin Nature in terms of its use as "currency" to purchase salvation, Eph. 2:8,9. This made the way clear for God to provide salvation by grace. The unbeliever will be at the Great White Throne judgment because of his rejection of this grace provision. Rev. 20:11-15.

The believer's sins were borne on the Cross by the Lord, as were those of all people. 2 Cor. 5:21. When a believer sins, Satan accuses him in heaven. Jesus Christ is our Advocate; He pleads our case, and the case is thrown out of court.

God has provided confession of sin as a means of restoring the broken fellowship with God caused by the believer's personal sin. The believer can repent and confess and be filled with the Spirit. 1 John 1:9; Prov. 1:23.

Human good, rejected by Jesus Christ (Eph. 2:8,9), is never acceptable to God, and it does not produce blessing in the life of the believer. It is contrary to the principle of Grace, in which God does the work. In Christian growth, the Holy Spirit provides for the production of divine good in the believer's life, through His filling, control, and teaching functions. God does the giving; man does the receiving.

Legalism is human good production for the purpose of earning and receiving merit or blessing from God. In Legalism, man does the work and receives the credit. Therefore, Legalism is a product of the Sin Nature lust patterns. Under Grace, God does the work and receives the "credit" (glory). Human good production of the Sin Nature will be judged at the Judgment Seat of Christ. It is called "wood, hay, and stubble" and will be burned. The "gold, silver, and precious stones", of divine good production of the Holy

Spirit, will remain. 1 Cor. 3:10-15 to him at sixteen drachmae..."

Source materials for this article: Unger's Bible Dictionary; Kittel's NT Greek Lexicon; Chester McCalley's written notes on imputation; Moulton and Milligan studies in the papyri.

Essence of God

The phrase "Essence of God" is a theological term used to refer to God's personal characteristics, or to the facets of His personality. Sometimes the term "Attributes of God" is used to refer to God's essence. The "attributes", or the "essence", of God are His primary characteristics, so they cannot be completely communicated to man. They can be described to a degree, but they cannot be fully defined.

Finite man cannot define the infinite. The Bible is the Word of God, and as such it reveals those facts about the Creator that He has seen fit to reveal about Himself.

Man suppose that God thinks like a man. We think God wants revenge, because when we're insulted, we want revenge. When we are cheated, we want immediate justice and retribution. We are indignant and shocked at the behavior of others, so we expect God to be shocked.

But God does not feel insulted. He does not feel cheated - He owns everything. He is not indignant, temperamental, or emotional. He does not throw tantrums (or lightning bolts). He is not surprised or shocked by anything. He is never depressed or moody.

God is not arrogant or egotistical. He knows Himself, is self-assured, and is humble.

God is a rational, logical, stable-minded, patient; and all of His thinking is backed up by His omniscience. And He approaches every issue from the basis of His perfect character, the subject of this study.

God approaches every issue regarding human beings out of His love for all men. His thinking toward man takes all of His attributes into consideration - but Love is always present. It is God's thinking about us, in love, that is His perfect

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Grace thinking. He is always gracious, always thinks Grace.

Spirituality is one of God's primary attributes. God is immaterial, in a universe that is made up of both material and immaterial. God has revealed something of what He is in the Word, but only He knows Himself fully. We must rely on what is written in the Bible for any understanding of what God is like.

The fact that God is a spiritual being means that He lives. Spirituality implies life. Jer. 10:10 and 1 Th. 1:9 tell us that God is alive and well. The life of God has no beginning and no ending. God is eternal. The Christian shares God's eternal life, but since his eternal life has a beginning at the time he accepted Jesus Christ as Saviour, his eternal life is properly called "everlasting life".

All of the characteristics of the divine essence are present in God at all times, but not all are manifest at the same time, just as while all colors are present in a ray of white light, the individual colors can be seen only under certain conditions of reflection or refraction. Various attributes of God can be seen in certain situations. For example:

- In salvation, God's love and eternal life are apparent.
- In judgment, His righteousness and justice are manifested.
- In God's faithfulness, His immutability and veracity are shown.
- In God's Plan, His omniscience and sovereignty are seen.
- In God's will, sovereignty is paramount.
- In God's revelation, veracity, love, and omniscience are obvious.

The rest of this paper is devoted to a description of the ten characteristics of the Essence of God as seen in the various Bible passages that describe them.

Sovereignty

GOD IS THE SUPREME BEING OF THE UNIVERSE.

Deut. 4:39 Know therefore this day, and consider it in thine heart, that the Lord, he is

God in heaven above, and upon the earth beneath; there is none else.

I Sam. 2:6-8 The Lord killeth, and maketh alive; he bringeth down to Sheol, and bringeth up. The Lord maketh poor, and maketh rich; he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the refuse, to set them among princes, and to make them inherit the throne of glory; for the pillars of the earth are the Lord's, and he hath set the world upon them.

I Chron. 29:11 Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine. This is the kingdom, O Lord, and thou art exalted as head above all.

II Chron. 20:6 And said, O Lord God of our fathers, art not thou God in heaven? And rulest not thou over all the kingdoms of the nations? And in thine hand is there not power and might, so that none is able to withstand thee?

Psalm 83:18 That men may know that thou, whose name alone is the Lord, are the Most High over all the earth.

Isaiah 45:5,6 I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me. That they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else.

Acts 17:24 God, who made the world and all things in it, seeing that he is the Lord of heaven and earth, dwelleth not in temples made with hands.

God has a will. He is eternal, infinite, and self-determining. He makes decisions, policies, sets up principles. This is divine volition.

Daniel 4:35 And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou?

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Heb. 6:13 For when God made a promise to Abraham, because he could swear by no greater, he swore by himself.

Psalm 47:7 For God is the King of all the earth; sing ye praises with understanding.

Psa 115:3 But our God is in the heavens; he hath done whatsoever he pleased.

In His sovereignty, God decided to give man a free will. The meeting place of Man's will and God's will is the Cross. (John 3:16)

God's sovereign plan for the human race is first, salvation, "Believe on the Lord Jesus Christ" (Acts 16:31); second, during life on earth as a believer, to be filled with the Holy Spirit and to grow in Christ (Eph 5:18; I Peter 3:18); and third, to have eternal life in heaven, in a resurrection body.

Righteousness

God is absolutely holy, or righteous.

Psalm 145:17 The Lord is righteous in all his ways, and holy in all his works.

Lev. 19:2b Ye shall be holy; for I, the Lord your God, am holy.

I Sam. 2:2 There is none holy like the Lord; for there is none beside thee, neither is there any rock like our God.

Psalm 22:3 But thou art holy, O thou who inhabitest the praises of Israel.

Ps. 111:9 He sent redemption unto his people; he hath commanded his covenant forever; holy and reverend is his name.

Isaiah 6:3 And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory.

God is good.

Ps. 25:8 Good and upright is the Lord; therefore will he teach sinners in the way.

Ps. 34:8 Oh, taste and see that the Lord is good; blessed is the man who trusteth in him.

Ps. 86:5 For thou, Lord, are good, and ready to forgive, and plenteous in mercy unto all those who call upon thee.

God is free from sin.

II Cor. 5:21 For he hath made him, who knew no sin, to be sin for us, that we might be made the righteousness of God in him.

I John 1:5 This, then, is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

God is perfect in His character and Person.

Deut. 32:4 He is the Rock, his work is perfect; for all his ways are justice; a God of truth and without iniquity, just and right is he.

Ps. 7:9 Oh, let the wickedness of the wicked come to an end, but establish the just; for the righteous God tests the minds and hearts.

Rom. 1:17 For in it is the righteousness of God revealed from faith to faith; as it is written The just shall live by faith.

Psalms 11:7; 97:6; 111:3; 119:137

Jer. 23:6

John 17:25

Rom. 10:3

I John 2:29.

God is righteous in all His attitudes and actions

Deut. 32:4

2 Sam. 22:31

Ps. 119:137; 145:17

Dan. 9:14

Rev. 19:2

In the application of the concept of God's righteousness (+R) to the unbeliever, it is important to remember that His righteousness is absolute. This means that He cannot fellowship with sin. He must demand the same perfection of His creatures. Man's concept of righteousness is relative (Isa. 64:6); but no one can measure up to the divine standard nor achieve absolute righteousness by self-effort. However, the righteousness of God is freely available to all who believe. Psalm 14:3; Rom. 3:23; Tit. 3:5; Rom. 3:22

Justice

God is Just, and cannot be unfair. His justice demands that disobedience against His laws be

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punished. Justice administers the penalty that righteousness demands.

Psalm 19:9 ...the judgments of the Lord are true and righteous altogether.

Psalm 50:6 ...for God is judge himself.

Psalm 58:11 ...verily he is a God that judgeth in the earth.

Rom. 3:26 To declare at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

Heb. 10:30,31 For we know him that hath said, Vengeance belongs unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

HEB. 12:23

1 JOHN 1:9

REV. 15:3

God's justice is satisfied because of His grace provision of redemption. The Lord Jesus Christ, through his substitutionary, effective death on the Cross, transferred the guilt of the sinner onto Himself, thus satisfying the justice of God. God is now free to pardon the sinner and justify the one who accepts His saving grace. God is equally free to justly condemn all who reject salvation. The basis of their indictment is works, never sins.

1 Pet. 2:24

Rom. 5:12; 6:23; 3:21-28; 4:5; 8:1

John 3:18,36; 5:28-30.

Grace always precedes judgment.

Love

God is eternal and unchangeable love.

Jer. 31:3 The Lord has appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

God, in His sovereignty, decided to treat man in grace. It is His love that motivates His grace. Righteousness and Justice stood in the way because of the sin barrier between man and God. In Love, God the Father sent His Son to the cross to die for the sins of the whole world.

Righteousness and Justice are thus satisfied, the barrier is removed, and love and grace can be given to men.

Eph. 2:8,9

Isa. 59:2

John 3:16.

Eternal Life

God is absolute existence.

Ex. 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

John 8:58 Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

God has neither beginning nor end.

God existed in eternity past, and He will exist forever.

Gen. 1:1 In the beginning, God...

Isa. 43:13 Yea, before the day was I am he; and there is none that can deliver out of my hand: I will work, and who shall let it?

Col. 1:17 And He is before all things, and by him all things consist.

Deut. 32:40; 33:27

Job 36:26

Psa. 9:7; 90:2; 102:37; 135:13

Lam. 5:19

Hab. 3:6

John 1:1-4

1 Tim. 1:17

1 John 5:11

Rev. 1:8; 21:6; 22:16

The believer in Christ has everlasting life.

John 3:16 For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.

John 10:28,29 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and

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no man is able to pluck them out of my Father's hand.

1 John 5:11

John 8:51: 14:1-3

The unbeliever will experience everlasting punishment.

Matt 25:46 And these shall go away into everlasting punishment: but the righteous into life eternal.

Omniscience

God is all-knowledge.

1 Sam. 2:3 Talk no more so exceeding proudly; let not arrogancy come out of your mouth: for the Lord is a God of knowledge, and by him actions are weighed.

Job 26:6 Hell is naked before him, and destruction hath no covering.

Job 31:4 Doth he not see my ways, and count all my steps?

Job 34:21 For his eyes are upon the ways of man, and he seeth all his goings.

Psalm 139:1-12

Psalm 147:4 He telleth the number of the stars; he calleth them all by their names.

Jer. 16:17 For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

Matt. 10:29,30 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered.

Heb. 4:13 Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

Job 37:16; 42:2

Eze. 11:5

God is infinite in wisdom and understanding.

1 Sam. 16:7 ...for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.

Psalm 44:21 Shall not God search this out? for he knoweth the secrets of the heart.

Prov. 3:19 The Lord by wisdom hath founded the earth; by understanding hath he established the heavens.

Jer. 17:10 I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

Jer. 51:15 He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding.

Matt. 6:8 ...for your Father knoweth what things ye have need of, before ye ask him.

Rom. 8:27 And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

Psalm 147:5

Prov. 17:3

Isa. 40:13,14

Nahum 1:7

Rom. 11:33

1 John 3:20

God knows the end from the beginning (foreknowledge).

Isa. 41:26; 42:9; 43:9

Isa. 46:10

Acts 2:23; 15:18

1 Pet. 1:2

As God, the Lord Jesus Christ knew all things and all men.

Matt. 9:4

John 2:24; 19:28; 21:17

Application to believers:

Job 23:10 But he knoweth the way that I take: when he hath tried me, I shall come forth as gold.

Matt. 6:31-33 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles

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seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.

James 1:5 If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

James 3:17 But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

Omnipresence

God is ever-present, neither limited by time nor space, immanent and transcendent.

Jer. 23:24

Acts 17:27

The heavens cannot contain God.

1 Kings 8:27

Acts 17:24

Heaven is His throne, the earth His footstool.

Deut. 4:39

Isa. 66:1

Man cannot escape the presence of God.

Job. 34:21,22

Psalms 139:7-10

Prov. 15:3

The Christian can take great comfort in the presence of God.

Gen. 28:15 And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land/ for I will not leave thee, until I have done that which I have spoken to thee of.

Josh. 1:9 Have not I commanded thee? Be strong and of a good courage: be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.

Ex. 33:14

Psalms 121:3,4

Matt. 18:20

1 Cor. 3:16

Heb. 13:5

Omnipotence

God is all-powerful and limitless in ability.

Gen. 17:1; 18:14

Job 26:7; 42:2

Psa. 24:8; 93:1; 147:5

Isa. 40:26; 50:2

Jer. 27:5; 32:27

Matt. 19:26

Mark 14:36

Luke 1:37

Rev. 4:8

God is limitless in authority.

Psa. 33:9

Rom. 13:1

Heb. 1:3 He upholds all things by the word of His power.

Rev. 19:6

Scriptures show the manifestation of God's power.

2 Chron. 16:9; 25:8

Psa. 74:13

The power of God's Son.

Matt. 9:6; 28:18

John 10:18; 17:2,3

The application of God's omnipotence to the Christian Way of Life.

1 Sam. 17:47

Psa. 27:1

Isa. 26:4; 40:29

Jer. 33:3

Acts 1:8

1 Cor. 15:43

2 Cor. 9:8

Eph. 1:19; 3:20

Phil. 4:13

2 Tim. 1:12

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Heb. 7:25

1 Peter 1:5

Immutability

God is neither capable of nor susceptible to change.

Psa. 102:26,27; Mal. 3:6; Heb. 1:12

God is absolute stability.

Isa. 40:28

James 1:17

God's Word and His works are unchanging.

Psa. 119:89

Eccl. 3:14

Isa. 40:8

God's great faithfulness is a product of His immutability.

Psa. 36:5; 89:33; 119:90

Lam. 3:23

He is faithful to keep His promises.

Num. 23:19

1 Kings 8:56

2 Cor. 1:20

Tit. 1:2

Heb. 10:23; 11:11

He is faithful to forgive, 1 JOHN 1:9.

He is faithful to keep us saved, 2 TIM. 2:12,13.

He is faithful to deliver in times of pressure, 1 COR. 10:13.

He is faithful in suffering, 1 PET. 4:19

He is faithful to provide in eternity, 1 THESS. 5:24.

He is faithful to stabilize the believer, 2 THESS. 3:3

The faithfulness of Christ.

Heb. 3:1,2; 13:8

Rev. 1:5; 19:11

Veracity

God is absolute Truth, DEUT. 32:4

God's truth is manifested:

- in His ways.

Psa. 25:10; 86:15

Rev. 15:3

- in His works

Psa. 33:4; 111:7,8

Dan. 4:37

- in His Word

2 Sam. 7:28

1 Kings 17:24

Psa. 19:9; 119:142,151; 138:2

John 8:45; 17:17

2 Cor. 6:7

Eph. 1:13

The Veracity of the Godhead:

The Father -

Psa. 31:5

Isa. 65:16

Jer. 10:10

John 3:33; 17:3

Rom. 3:4

The Son -

John 1:14; 8:32; 14:6

1 John 5:20

Rev. 16:7; 19:11

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

The Trinity

There are three distinct Persons of the Godhead, each possessing the entire essence of deity. The three Persons comprise what the Scripture represents as the ONE TRUE GOD. In the unity of the Godhead (Acts 17:29; Rom. 1:20; Col. 2:9) there are three Persons on one substance, power and

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eternity (Isa. 48:16; Luke 3:22; John 14:16; Rom. 15:30; 1 Cor. 12:4-6; 1 John 4:13,14)

The full title of God is "God the Father, God the Son, God the Holy Spirit". (Matt. 28:19; 2 Cor. 13:14). Each Person is made up of the same divine

characteristics, making each equal to either of the other two (John 10:30; 16:15) Therefore, when the Bible speaks of God as being One, it is a reference to Essence; when speaking of the members of the Godhead, it is a reference to the Persons.

	FATHER	SON	HOLY SPIRIT
SOVEREIGNTY	Psa. 103:19	Rev. 19:16	1 Cor. 12:11
	Rev. 7:10	Heb. 1:8	John 3:8
LOVE	1 John 4:8	1 John 3:16	Gal. 5:22
JUSTICE AND RIGHTEOUSNESS	Deut. 32:4	Zech. 9:9	Called "Holy" Spirit
ETERNAL LIFE	Jer. 10:10	Col. 1:17	Heb. 9:14
OMNISCIENCE	Psa. 147:4,5	Col. 2:3	1 Cor. 2:10,11
OMNIPRESENCE	Psa. 139:8	Mt. 28:20	Psa. 139:7
OMNIPOTENCE	Mt. 19:26	Mt. 28:18	Isa. 11:2
IMMUTABILITY	Psa. 102:26,27		
VERACITY	John 17:3	John 14:6	1 John 5:6

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Titus Lesson 8 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.

One of the questions 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.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- 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 8

1. In Titus chapter 3, the Cretan Christians were reminded to be submissive to three types of authority. What were these?

Answer:

2. What does it mean to be ready for every good work?

Answer:

3. A Christian may slander or malign a person who is any enemy. [True / False]

Answer:

4. A mental attitude of _____ will take the place of real love for others.

Answer:

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5. Gossiping about other people, or slandering them, is a symptom of _____. It is the direct opposite of _____.

Answer:

6. When a Christian forgives someone who has offended, who benefits the most?

Answer:

7. Give some other meanings for the word "meekness."

Answer:

8. Paul the Apostle was never bothered by problems of personal disobedience or deceit.

[True/False]

Answer:

9. How can a Christian serve both God and the world (mammon)?

Answer:

10. What is the antidote for gullibility? That is, how does a Christian become wise enough not to be fooled by the wiles of the devil? (see Ephesians 1:7-12 and 4:11-16)

Answer:

11. Our good works, however wonderful and useful they are, having nothing to do with our salvation.

[True/False]

Answer:

12. Regeneration is a theological term meaning _____.

Answer:

13. In the Bible, other terms are used for regeneration. State two of them.

Answer:

14. Some people need regeneration, others do not. [True/False]

Answer:

15. The power of regeneration is _____; the instrument of regeneration is _____.

Answer:

16. The sin nature is part of a person's _____ and is passed on at birth.

Answer:

17. There are three basic types of personal sin. They are (1) _____; (2) _____, and (3) _____.

Answer:

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18. The people who have a trend towards overt sin (lasciviousness) are much worse sinners than those whose sins are only mental attitude sins and not so obvious. [True/False]

Answer:

19. What does it mean to say that *God* is sovereign?

Answer:

20: Essay question: Suppose you had a financial problem that was getting more serious. Explain how you would use the facts about *God the Father's* personality (His attributes or essence) and His care for you to provide yourself with assurance that He would support you.