

The Epistle to Titus from the Apostle Paul

The mouths that must be stopped.

Paul's epistle to Titus:

Theme:

*“...the things that are
wanting...”*

This at a time when Paul also writes:

*“...For there are many
unruly and vain talkers
and deceivers...”*

Paul's epistle to Titus:

Introduction:

- Paul is thought to have written to Titus in ~64AD.
- Paul had gone to Macedonia about that time writing first Timothy and Titus:

1Timothy 1:3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine

- Paul had earlier visited Crete (~63AD?) and left Titus there:

Titus 1:5a For this cause left I thee in Crete

Paul's epistle to Titus:

Introduction (cont.):

- Titus was an uncircumcised Greek:
Galatians 2:3 But neither Titus, who was with me, being a Greek, was compelled to be circumcised
- Titus accompanied Paul and Barnabas to Jerusalem for contact with the elders (“...them which were of reputation...”) who debated with the three concerning the Gospel which Paul preached among the Gentiles.

Galatians 2:1-2 Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with *me* also. And I went up by revelation, and ...

Paul's epistle to Titus:

Introduction (cont.):

... communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

Note: Had Titus been an ethnic Greek Gentile of the nations, he would have also been ignorant of both the Hebrew language, and the Hebrew Scriptures:
thus, he would have been of no knowledgeable assistance to Paul.

Paul's epistle to Titus:

Introduction (cont.):

... communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain.

Note: Paul knew that if “the multitude” in Jerusalem heard what he was preaching to the Gentiles, they could try to stop him and his “run would be in vain”.

Paul's epistle to Titus:

Introduction (cont.):

- That Titus was Hebrew is set clear by the elders in Jerusalem allowing him with Paul and Barnabas.
- Titus is Greek only by nationality and culture.

Paul's epistle to Titus:

Introduction (cont.):

Galatians 2:6 But of these who seemed to be somewhat,



A person of note or importance
OED

Paul's epistle to Titus:

Introduction (cont.):

Galatians 2:6 But of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person:) for they who seemed *to be somewhat* in conference added nothing to me

Note: Had Titus been a Gentile of the nations there would have been no value in his being with Paul.

Paul's epistle to Titus:

Introduction (cont.):

- Titus was a comfort to Paul.

2Corinthians 7:5-7 For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without *were* fightings, within *were* fears.

Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.

Paul's epistle to Titus:

Introduction (cont.):

- Titus had “begun” and would “finish” the work of grace in others of the Called *to be* Saints:

2Corinthians 8:6-7 Insomuch that we desired Titus, that as he had begun, so he would also finish **in** you the same grace also.

Therefore, as ye abound in every *thing, in* faith, and utterance, and knowledge, and *in* all diligence, and *in* your love to us, see that ye abound in this grace also.

Note: Paul could expect this of the Corinthian Saints in that Titus had finished in them “the same grace”.

Paul's epistle to Titus:

Introduction (cont.):

- Titus shared Paul's "earnest care" for the Corinthians:

2Corinthians 8:16 But thanks *be* to God, which put the same earnest care into the heart of Titus **for** you.

Paul's epistle to Titus:

Introduction (cont.):

- Paul called Titus a “partner” and “fellowhelper”:

2Corinthians 8:23 *Whether any do enquire of Titus, he is my partner and fellowhelper concerning you: or our brethren *be enquired of, they are* the messengers of the churches, *and* the glory of Christ.*

Note: For one to be at this level with Paul would require one to be knowledgeable of the Hebrew Scriptures...thus, a Hebrew.
The only help a Gentile of the nations might provide Paul would be to carry his bags!

Paul's epistle to Titus:

Introduction (cont.):

- Titus, as was Paul's pattern, did not burden others with charges for his ministering to them:

2Corinthians 12:18 I desired Titus, and with *him* I sent a brother. Did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

Paul's epistle to Titus:

Introduction (cont.):

- Titus went to Dalmatia after the work in Crete.

2Timothy 4:10 For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

Titus

Chapter 1

Paul's epistle to Titus:

¶ Titus 1:1-4 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

In hope of eternal life, which God, that cannot lie, promised before the world began; But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;

To Titus, *mine* own son after the common faith:

Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

Paul's epistle to Titus:

¶ Titus 1:1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness

God, speaking through the prophet:

Isaiah 43:10 Ye *are* my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: before me there was no God formed, neither shall there be after me.

Note: Israel is “chosen” as stated.

Paul's epistle to Titus:

¶ Titus 1:1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness

John 14:1 Let not your heart be troubled: ye believe in God, believe also in me.

Romans 3:3-4 For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

Paul's epistle to Titus:

¶ Titus 1:1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness

Paul writing in this Dispensation of the Grace of God:

1Timothy 2:3-4 For this *is* good and acceptable in the sight of God our Saviour; Who will have

- all men to be saved,
- and to come unto the knowledge of the truth.

Paul's epistle to Titus:

¶ Titus 1:1 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness

1Timothy 3:16 And without controversy great is the mystery of godliness:

- *(they believed)* God was manifest in the flesh,
- *(they were)* justified in the Spirit,
- *(they were)* seen of angels,
- *(they did)* preached unto the Gentiles,
- *(their preaching was)* believed on in the world,
- *(they will be)* received up into glory.

Paul's epistle to Titus:

¶ Titus 1:1-2 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; In hope of eternal life, which God, that cannot lie, promised before the world began


Job 6:11 What *is* my strength, that I should hope? and what *is* mine end, that I should prolong my life?

1Corinthians 15:19-20 If in this life only we have hope in Christ, we are of all men most miserable. ...

But now is Christ risen from the dead, and become the firstfruits of them that slept.

Paul's epistle to Titus:

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Note: "world"... not earth

Paul's epistle to Titus:

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1John 2:25 And this is the promise that he hath promised us, *even* eternal life.

John 5:39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Paul's epistle to Titus:

¶ Titus 1:1-3 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; In hope of eternal life, which God, that cannot lie, promised before the world began; But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour

Romans 5:6 For when we were yet without strength, in due time Christ died for the ungodly.

Paul's epistle to Titus:

1Corinthians 15:8 And last of all he was seen of me also, as of one born out of due time.

Note: Paul was the last one to be “born again”. He was “born out of due time”.

John 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

Paul's epistle to Titus:

1Corinthians 15:8 And last of all he was seen of me also, as of one born out of due time.

Picturing Israel, the prophet Hosea writes:

Hosea 2:3 Lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

Note: Israel...the nation...was “born”...the first time...
...in the wilderness.

Paul's epistle to Titus:

1Timothy 2:6 Who gave himself a ransom for all, to be testified in due time.

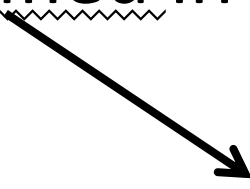
Matthew 20:28 Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Q: How did the ransom extend from “for **many**” to “for **all**”?

R: First the inclusion of all Hebrews, and then by them for us...
... “in due time”.

Paul's epistle to Titus:

1Timothy 2:6 Who gave himself a ransom for all, to be testified in due time.



To bare witness; to give proof
To affirm the truth of a statement
OED

Paul's epistle to Titus:

1Timothy 2:6 Who gave himself a ransom for all, to be testified in due time.

Note: That Jesus came as a "ransom for all" of Israel would be testified in due time.

Psalms 68:18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, *for* the rebellious also, that the LORD God might dwell *among them*.

Isaiah 49:24 Shall the prey be taken from the mighty, or the lawful captive delivered?

Paul's epistle to Titus:

¶ Titus 1:1-4 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; In hope of eternal life, which God, that cannot lie, promised before the world began; But hath in due times manifested his word



Clearly revealed
To make plainly evident to the understanding
OED

Paul's epistle to Titus:

¶ Titus 1:1-4 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; In hope of eternal life, which God, that cannot lie, promised before the world began; But hath in due times manifested his word through preaching, which is **committed** unto me according to the commandment of God our Saviour

Galatians 2:7 But contrariwise, when they saw that the gospel of the uncircumcision was **committed** unto me, as *the gospel* of the circumcision *was* unto Peter

Paul's epistle to Titus:

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Acts 13:47 For so hath the Lord **commanded** us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

Paul's epistle to Titus:

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1Timothy 1:1 Paul, an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope

Paul's epistle to Titus:

¶ Titus 1:1-4 Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; In hope of eternal life, which God, that cannot lie, promised before the world began; But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.

Paul's epistle to Titus:

¶ Titus 1:4 To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.



Belonging to more than one
Free to be used by everyone
OED

Paul's epistle to Titus:

¶ Titus 1:4 To Titus, *mine* own son after the common faith: Grace, mercy, *and* peace, from God the Father and the Lord Jesus Christ our Saviour.



Note: Compared to Timothy:

- “grace”: Titus was first a Gentile of the nations, a people not under Law;

Paul's epistle to Titus:

¶ Titus 1:4 To Titus, *mine* own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.



Note: Compared to Timothy:

- “grace”: Titus was first a Gentile of the nations, a people not under Law;
- “mercy”: Titus was also an Hebrew, a people under Law (the Law breaker is in need of mercy).

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¶ Titus 1:4 To Titus, *mine* own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

Note: Compared to Timothy:

- “grace”: Titus was first a Gentile of the nations, a people not under Law;
- “mercy”: Titus was also an Hebrew, a people under Law (the Law breaker is in need of mercy).

Colossians 3:15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

¶ Titus 1:5-9 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:

If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre;

But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

¶ Titus 1:5 For this cause left I thee in Crete

Note: Not Cyprus...but, Crete.

Q: Where is Crete?

Paul's epistle to Titus:



Paul's epistle to Titus:



Crete in the New Testament



Acts 27:7-8, 12 ...we sailed under Crete, over against Salmone; And, hardly passing it, came unto a place which is called The fair havens; nigh whereunto was the city of Lasea. ... And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, *and there to winter; which is an haven of Crete, and lieth toward the south west and north west.*

¶ Titus 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee

Note: Paul instructs Titus on:

1. matters to be set in order, being out of order
2. things that were “wanting”, being inadequate.

Something yet “wanting” is not yet perfect.

¶ Titus 1:5 For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee

Note: Paul instructs Titus:

“...as I had appointed thee”: it appears the current order was out of order.

Q: What criteria had Paul “appointed” Titus to handle the matter of ordaining elders?

¶ Titus 1:5b-6 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.

Note: For one to be an “elder”:

1. Blameless
2. Married with one wife (only)
3. Believing children that are well behaved

Note: evidently there were “elders” in Crete that did not meet this criteria: “things that are wanting”

¶ Titus 1:5-9 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

¶ Titus 1:7 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre

Note: The “elder” here is a “bishop”:

1. Must be blameless
2. Not selfwilled
3. Not soon angry
4. Not given to wine
5. No striker – one who roams as a vagrant (OED)
6. Not given to filthy lucre – dishonourable gain (OED)

¶ Titus 1:7-8 For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate

Note: Further, a bishop must be:

7. A lover of hospitality

8. A lover of good men

9. Sober – moderate in respect of food and drink

10. Just – exact and accurate (OED)

11. Holy – set apart as commissioned (OED)

12. Temperate – self-restrained, moderate (OED)

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To warn earnestly
OED

One who speaks against, opposes, denies
OED

Paul's epistle to Titus:

¶ Titus 1:10-13a For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts, slow bellies. This witness is true.

Paul's epistle to Titus:

¶ Titus 1:10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision



Ungovernable, disorderly
- of tongue, heart, passions, etc.
OED

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Paul's epistle to Titus:

¶ Titus 1:10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision



More than other persons
In a supreme degree
Pre-eminently
OED

Paul's epistle to Titus:

¶ Titus 1:10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision

Matthew 23:15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

Galatians 2:7 But contrariwise, when they saw that the gospel of the uncircumcision was committed unto me, as *the gospel* of the circumcision was unto Peter

Paul's epistle to Titus:

¶ Titus 1:10-11 For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

Note: This could only be commanded by an apostle which had authority.

Yet there may have been those of the circumcision who did not accept Paul's apostolic authority.

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¶ Titus 1:10-11 For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

1Corinthians 9:1-2 Am I not an apostle? am I not free? have I not seen Jesus Christ our Lord?

Are not ye my work in the Lord?

If I be not an apostle unto others, yet doubtless I am to you: for the seal of mine apostleship are ye in the Lord.

Paul's epistle to Titus:

¶ Titus 1:10-11 For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.



To undermine the faith of person.

Corrupt, pervert

OED

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¶ Titus 1:10-11 For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

Note: “whole houses” of believers in fellowship were subverted.

Paul's epistle to Titus:

¶ Titus 1:10-11 For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

Note: the “many unruly and vain talkers and deceivers” were “teaching things which they ought not”.

Paul's epistle to Titus:

¶ Titus 1:10-11 For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

1Timothy 1:3 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine

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Dishonourable gain

1526-1534 Tindale Bible

Titus 1:11 "...teaching things which they ought not, because of filthy lucre."

OED

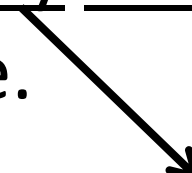
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¶ Titus 1:10-13a For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, even a prophet of their own, said, The Cretians *are* alway liars, evil beasts, slow bellies. This witness is true.

Note: This Cretian was likely a Hebrew and a Jew, circumcised, living and attending a synagogue in Crete, and a prophet: “of the circumcision”.

Paul's epistle to Titus:


¶ Titus 1:10-13a For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies. This witness is true.



All the time, perpetually
(compare: always = at every time)
OED

Paul's epistle to Titus:

¶ Titus 1:10-13a For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts, slow bellies. This witness is true.



A brutal, savage man
Doing or tending to do harm
OED

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A lazy, idle person
OED

Paul's epistle to Titus:

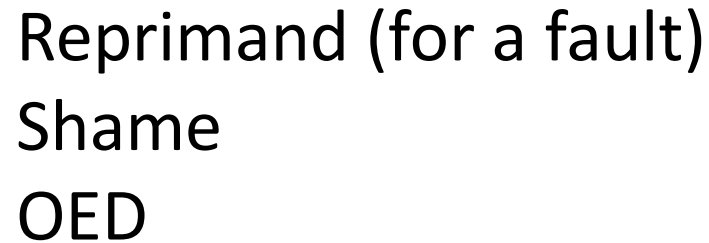
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Paul's epistle to Titus:

¶ Titus 1:13b-16 Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth. 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. They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate.

Paul's epistle to Titus:

¶ Titus 1:13b Wherefore rebuke them sharply, that they may be sound in the faith



Reprimand (for a fault)
Shame
OED

Note: Very specific instruction to Titus who was leading the Called *to be* Saints: soldiers under command in Crete.

Not for today: ALL in the BoC are equal.

Paul's epistle to Titus:

¶ Titus 1:13b-14 Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

Note: Further evidence that these in Crete were Hebrews: who else would be knowing of "Jewish fables"???

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¶ Titus 1:13b-14 Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

1Timothy 1:3-4 As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do.*

Paul's epistle to Titus:

¶ Titus 1:13b-15 Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth. 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.

1Timothy 5:22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.

Paul's epistle to Titus:

¶ Titus 1:13b-15 Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth. 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.

Romans 14:19-20 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

For meat destroy not the work of God. All things indeed are pure; but *it is* evil for that man who eateth with offence.

Paul's epistle to Titus:

¶ Titus 1:13b-15 Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth. 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.

Note: the context here is those “that turn from the truth”; such can end up believing things that are not true.

Paul's epistle to Titus:

¶ Titus 1:13b-15 Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth. 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.

Defile: To render (materially) foul, filthy or dirty
1535 Coverdale Job 9:31 Yet shuldest thou dyppe me in
ye myre and myne owne clothes shulde **defyle** me.
OED

Paul's epistle to Titus:

¶ Titus 1:13b-15 Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth. 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.

Defile: To violate the chastity of, to deflower
1611 KJB Genesis 34:2 ...Shechem the son of Hamor...tooke her, and lay with her, and **defiled** her.
OED

Paul's epistle to Titus:

¶ Titus 1:13b-15 Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth. 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.

Defile: To violate the sacredness or sanctity; to desecrate

1535 Coverdale 2Chronicles 36:14 [they] **dyfyled** the house of the Lorde...

1611 KJB Nehemiah 13:29 ...they have **defiled** the priesthood...

OED

Paul's epistle to Titus:

¶ Titus 1:13b-15 Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth. 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.

Defile: To render ceremonially unclean.

1535 Coverdale Leviticus 11:44 Ye shal not **defyle** youre selves on eny maner of crepyng beest.

1611 KJB Leviticus 22:8 That which dieth of it selfe...hee shall not eate to **defile** himselfe therewith.

John 18:28 ...they themselves went not into the judgement hall, lest they should be **defiled**... OED

Paul's epistle to Titus:

¶ Titus 1:13b-15 Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth. 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.

Defile: To render morally foul or polluted


c1325 [see **Defiled**]

1534 Tindale Mark 7:15 ...thoo thinges which procede out of him are those which **defyle** the man.

OED

Paul's epistle to Titus:

¶ Titus 1:13b-15 Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth. 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.



Defiled: polluted, sullied (soiled)
OED

Note: thus the expression: 'a dirty mind'...
... 'get (one's) mind out of the gutter'.

Paul's epistle to Titus:

¶ Titus 1:13b-15 Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth. 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.

1Corinthians 3:17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

Note: How is “mind and conscience” being defiled?

Paul's epistle to Titus:

¶ Titus 1:13b-15 Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth. 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.

1Corinthians 8:7 Howbeit *there is* not in every man that knowledge: for some with conscience of the idol unto this hour eat *it* as a thing offered unto an idol; and their conscience being weak is defiled.

Paul's epistle to Titus:

¶ Titus 1:13b-15 Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth. 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.

Note: having both mind and conscience defiled is very damaging: the conscience bears witness to right and wrong.

So...if “nothing is pure” ...then
nothing we do matters!

Paul's epistle to Titus:

¶ Titus 1:13b-15 Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth. 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.

Note: A “conscience defiled” no longer detects right from wrong, good from bad.

Paul's epistle to Titus:

¶ 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.

1Timothy 1:8-9 But we know that the law *is* good, if a man use it lawfully; Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, ...

Paul's epistle to Titus:

¶ 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.

1Timothy 1:10-11 ... For whoremongers,
for them that defile themselves with mankind,
for menstealers,
for liars,
for perjured persons,
and if there be any other thing that is contrary to
sound doctrine; According to the glorious gospel of
the blessed God, which was committed to my trust.

Paul's epistle to Titus:

¶ Titus 1:10-13a For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

One of themselves, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts, slow bellies. This witness is true.

Paul's epistle to Titus:

¶ Titus 1:13b-16 Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

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.

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

Paul's epistle to Titus:

¶ 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.

Absolute: of persons


Free from moral defilement

1526 Tindale Titus 1:15 "Unto the pure are all thynges pure."

OED

Paul's epistle to Titus:

¶ Titus 1:13b-15 Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth. 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.



Defiled: polluted, sullied (soiled)
OED

Paul's epistle to Titus:

¶ 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.

Note: These held that...

... sin does not matter because there is

“nothing pure”.

Paul's epistle to Titus:

¶ 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.

Note: A “mind” and “conscience” “defiled” no longer detects, discerns, or can tell right from wrong, good from bad.

So, now I understand why there are some matters that, with some, always escape agreement!!


Paul's epistle to Titus:

The Cretians



¶ Titus 1:16 They profess that they know God; but in works they deny *him*


Note: The Cretians *are* always liars, evil beasts, slow bellies. (v.12b)



perpetually

Paul's epistle to Titus:

¶ 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.



Exciting disgust and hatred
Evidence of ill qualities, physical or moral;
Offensive, loathsome, odious, detestable
OED

Paul's epistle to Titus:

¶ 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.



Not obedient

Galatians 3:1 O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

Paul's epistle to Titus:

¶ 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.

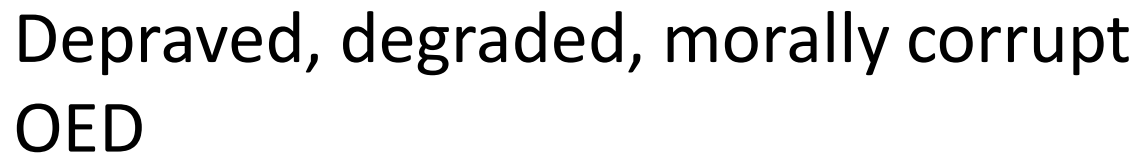


Not obedient

Galatians 5:7 Ye did run well; who did hinder you that ye should not obey the truth?

Paul's epistle to Titus:

¶ 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.



Depraved, degraded, morally corrupt
OED

Note: Such was the situation facing Titus in Crete.

Titus

Chapter 2

Paul's epistle to Titus:

¶ Titus 2:1-5 But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

Paul's epistle to Titus:

¶ Titus 2:1-5 But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that *they be* in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, *To be* discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

Paul's epistle to Titus:

¶ Titus 2:6-8 Young men likewise exhort to be sober minded.

In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

Paul's epistle to Titus:

¶ Titus 2:6-8 Young men likewise exhort to be sober minded.

In all things shewing thyself a pattern of good works:

Note: “a pattern”. Paul was the “ensample”; Titus followed Paul the precedent and was a pattern for others.

Philippians 3:17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.

Paul's epistle to Titus:

¶ Titus 2:6-8 Young men likewise exhort to be sober minded.

In all things shewing thyself a pattern of good works: in doctrine *shewing* uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

Paul's epistle to Titus:

¶ Titus 2:9-10 *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not answering again;

Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

Paul's epistle to Titus:

¶ Titus 2:9 *Exhort servants to be obedient unto their own masters, and to please *them* well in all *things*; not answering again;*

Note: Of the Uncircumcised Hebrews were those that were “servants” of the Circumcision.

1Corinthians 7:22 For he that is called in the Lord, *being a servant*, is the Lord's freeman: likewise also he that is called, *being free*, is Christ's servant.

Exodus 21:2 If thou buy an Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

Paul's epistle to Titus:

¶ Titus 2:9 *Exhort servants to be obedient unto their own masters, and to please *them* well in all *things*; not answering again;*

Jeremiah 34:8,9-17 That every man should let his manservant, and every man his maidservant, *being* an Hebrew or an Hebrewess, go free; that none should serve himself of them, *to wit*, of a Jew his brother.

Note: who knew?



Paul's epistle to Titus:

¶ Titus 2:9-10 *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in all *things*; not answering again;

Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

To commit petty theft
1611 Bible Titus 2:10
OED

Of persons: trustworthyness
OED

Paul's epistle to Titus:

¶ Titus 2:11-15 For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Paul's epistle to Titus:

¶ Titus 2:11-12 For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world

Note: “grace” = to receive something undeserved: kindness, a gift, etc.

“grace” is at the discretion of the one who may offer it.

“mercy” = to **not** receive something deserved: punishment.

Those guilty of law breaking may, at the discretion of their judge, receive “mercy”.

Paul's epistle to Titus:

¶ Titus 2:11-12 For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world

Note: both “grace” and “mercy” are at God’s discretion –

Exodus 33:19 And he said, I will make all my goodness pass before thee (*Moses*), and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

Paul's epistle to Titus:

¶ Titus 2:11-12 For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world

Note: This declaration is unique to the present dispensation of the grace of God.

Previous to the DoGG, grace was limited to those who “**found grace**” with God.

(This change proves a change in dispensation.)

Some of those that “**found grace**” with God:

Genesis 6:8 But Noah found grace in the eyes of the LORD.

Exodus 33:17 And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name.

Judges 6:17 And he (*Gideon*) said unto him (*the LORD*), If now I have found grace in thy sight, then shew me a sign that thou talkest with me.

Some of those that “**obtained mercy**” with God:

Hosea 2:23 And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to *them which were not my people*, Thou *art my people*; and they shall say, *Thou art my God*.

1Peter 2:10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

Notice: “time past” and “but now” concerns the Hebrews!

(...with apologies to the RD timeline)



(Cont'.) those that “**obtained mercy**” with God:

1Timothy 1:16 Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.

Q: “for a pattern to them” ... who’s “them”?

R: Others in need of “mercy” guilty under the Law:
Uncircumcised Hebrews.



Nothing to do with Gentiles of the nations
(never under the Law, and therefore NOT in need
of mercy, but in need of grace!)

Paul's epistle to Titus:

¶ Titus 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ

Note: Yet again Paul affirms the truth of the rapture of the BoC – “that blessed hope”:
an event that precedes the second advent:
“the glorious appearing”.

“that blessed hope” is to the Called Saints/BoC
what the “the glorious appearing” is to the
Kingdom Saints.

Paul's epistle to Titus:

¶ Titus 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ

Ephesians 1:18 The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints

Colossians 1:5 For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel

Paul's epistle to Titus:

¶ Titus 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ

1Thessalonians 1:3 Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father

Paul's epistle to Titus:

¶ Titus 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ

1Thessalonians 4:13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.

1Corinthians 15:19 If in this life only we have hope in Christ, we are of all men most miserable.

Paul's epistle to Titus:

¶ Titus 2:13 Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ

2Timothy 4:1 I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom

Comparison Chart

The Blessed Hope

What

The Glorious Appearing

Jesus: The Body of Christ
1Corinthians 12:27

Who

LORD: Israel my people
1Samuel 2:29

Gentiles: fulness be come in
Romans 11:25

When

LORD: Israel call the LORD
Zechariah 13:9

Israel: end blindness in part
Romans 11:25

Why

Jacob: O LORD, save me
Jeremiah 31:7

Jesus: the high calling of God
Philippians 3:14

How

LORD: I will save thy people
Zechariah 8:7-8

Jesus: in the clouds, the air
1Thessalonians 4:17

Where

Jesus: mount of Olives (earth)
Zechariah 14:4

Jesus: seated; heavenly places
Ephesians 2:5-6

Located

Jesus: seated; on earth
Luke 22:30

Mystery: kept secret
Romans 16:25

Division

Prophecy: promised afore
Romans 1:2

Paul's epistle to Titus:

¶ Titus 2:11-14 For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Matthew 1:21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

Paul's epistle to Titus:

¶ Titus 2:11-14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Isaiah 53:5-6 But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

Note: Isaiah writes concerning Israel...

... not concerning the Gentiles of the nations

Paul's epistle to Titus:

¶ Titus 2:11-14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Galatians 4:5 To redeem them that were under the law, that we might receive the adoption of sons.

Psalms 25:22 Redeem Israel, O God, out of all his troubles.

Paul's epistle to Titus:

¶ Titus 2:11-14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Jeremiah 15:21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

Note: All speaking of Isaiah 49:24 “the lawful captive”.

Paul's epistle to Titus:

¶ Titus 2:11-14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Deuteronomy 26:18 And the LORD hath avouched thee this day to be his peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments

1Peter 2:9 But *ye are* a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light

Paul's epistle to Titus:

¶ Titus 2:11-14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

Matthew 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Note: These words were intended as encouragement to the Called *to be* Saints.

Paul's epistle to Titus:

¶ Titus 2:15 These things speak, and exhort, and rebuke with all authority. Let no man despise thee.

Reprimand (for a fault)
Shame
OED

To warn earnestly
OED

Titus

Chapter 3

Paul's epistle to Titus:

¶ Titus 3:1-3 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

Paul's epistle to Titus:

¶ Titus 3:1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work

Q: Who is "them"?

R: The Cretian Hebrews, both circumcised and uncircumcised, ministering under Paul and Titus to all those in Crete.

Titus 1:10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision

Paul's epistle to Titus:

¶ Titus 3:1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work

Note: This first injunction indicates the Cretian saints needed to be told they were to obey the local authorities of Crete.

The circumcision of Crete were of a mind similar to the Kingdom Saints:

Acts 5:29 Then Peter and the *other* apostles answered and said, We ought to obey God rather than men.

Paul's epistle to Titus:

¶ Titus 3:1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work

Note: This second injunction indicates the Cretian serving saints were not performing as was expected of them.

Paul's epistle to Titus:

¶ Titus 3:1-2 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

Note: Characteristic of the Cretian saints:

1. They spoke evil of some men, and
2. They were brawlers*. (*to contend, quarrel OED)

Rather, the Cretians were to:

Paul's epistle to Titus:

¶ Titus 3:1-2 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, To speak evil of no man, to be no brawlers, *but gentle*, shewing all meekness unto all men.

Acts 5:29 Then Peter and the *other* apostles answered and said,
We ought to obey God rather than men.

Note: Dispensational change!

Paul's epistle to Titus:

¶ Titus 3:1-2 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, To speak evil of no man, to be no brawlers, *but gentle*, shewing all meekness unto all men.

Patient, and
Unresentful under injury
OED

Numbers 12:3 (Now the man Moses was very meek, above all the men which *were* upon the face of the earth.)

Paul's epistle to Titus:

¶ Titus 3:3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

Q: Who does Paul reference, “hating one another”?

R: Acts 8:3 As for Saul, he made havock of the church, entering into every house, and haling men and women committed *them* to prison.

Paul's epistle to Titus:

¶ Titus 3:3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, *hateful, and hating one another.*

Acts 9:1-2 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

Note: all were Saul's/Paul's Hebrew brethren.

Paul's epistle to Titus:

Acts 9:1-2 And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

Q: What “way”?

R: John 14:5-6 Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way? Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

Paul's epistle to Titus:

Titus 3:4-7 But after that the kindness and love of God our Saviour toward man appeared, 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; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life.

Paul's epistle to Titus:

Titus 3:4 But after that the kindness and love of God
our Saviour toward man appeared,

Note: The Saviour appeared to Saul/Paul on Saul's
way to Damascus.

Paul received "kindness and love" when
he was determined to do harm.

Paul's epistle to Titus:

Titus 3:4-5 But after that the kindness and love of God our Saviour toward man appeared, 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;

Note: while the words of the verse above may seem familiar in a “Christian” sense...they are to Israel.

Paul's epistle to Titus:

Titus 3:4-5 But after that the kindness and love of God our Saviour toward man appeared, 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;

Romans 4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works

Psalms 32:2 Blessed *is* the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile.

Paul's epistle to Titus:

Titus 3:4-5 But after that the kindness and love of God our Saviour toward man appeared, 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;

Psalms 109:26 Help me, O LORD my God: O save me according to thy mercy

Paul's epistle to Titus:

Titus 3:4-5 But after that the kindness and love of God our Saviour toward man appeared, 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;



Re-born; brought again into existence
Spiritually re-born
OED

Note: those of Israel, born once as a nation, need to be “born again”.

Israel was born:

Ezekiel 16:4 And *as for* thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to supple *thee*; thou wast not salted at all, nor swaddled at all.

Israel needs to be born again:

John 3:6-7 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.

1Peter 1:23 Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.

Israel will be born again:

Isaiah 66:8 Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children.

Paul's epistle to Titus:

Titus 3:4-5 But after that the kindness and love of God our Saviour toward man appeared, 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;

Psalms 51:2, 7 Wash me thoroughly from mine iniquity, and cleanse me from my sin. ...

Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

Paul's epistle to Titus:

Titus 3:4-5 But after that the kindness and love of God our Saviour toward man appeared, 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;

Psalms 51:10-12 Create in me a clean heart, O God; and renew a right spirit within me.

Cast me not away from thy presence; and take not thy holy spirit from me. Restore unto me the joy of thy salvation; and uphold me *with thy* free spirit.

Paul's epistle to Titus:

Titus 3:4-6 But after that the kindness and love of God our Saviour toward man appeared, 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; Which he shed on us abundantly through Jesus Christ our Saviour;

Numbers 20:11 And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts *also*.

Paul's epistle to Titus:

Titus 3:4-6 But after that the kindness and love of God our Saviour toward man appeared, 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; Which he shed on us abundantly through Jesus Christ our Saviour;

1Corinthians 10:4 And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

Paul's epistle to Titus:

Titus 3:4-7 But after that the kindness and love of God our Saviour toward man appeared, 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; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life.

Romans 4:14 For if they which are of the law *be* heirs, faith is made void, and the promise made of none effect

Galatians 3:14 ... of the Spirit through faith

Paul's epistle to Titus:

Titus 3:7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

Galatians 3:14 That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

Note: we = "Uncircumcised" Hebrews,
"Gentiles in the flesh" (Ephesians 2:11),
and extends to
"Gentiles of the nations" (Genesis 10:5).

Paul's epistle to Titus:

Titus 3:7 That being justified by his grace, we should be made heirs according to the hope of eternal life.



Titus 2:13 Looking for that blessed hope ...

Comparison Chart

The Blessed Hope

What

The Glorious Appearing

Jesus: The Body of Christ
1Corinthians 12:27

Who

LORD: Israel my people
1Samuel 2:29

Gentiles: fulness be come in
Romans 11:25

When

LORD: Israel call the LORD
Zechariah 13:9

Israel: end blindness in part
Romans 11:25

Why

Jacob: O LORD, save me
Jeremiah 31:7

Jesus: the high calling of God
Philippians 3:14

How

LORD: I will save thy people
Zechariah 8:7-8

Jesus: in the clouds, the air
1Thessalonians 4:17

Where

Jesus: mount of Olives (earth)
Zechariah 14:4

Jesus: seated; heavenly places
Ephesians 2:5-6

Located

Jesus: seated; on earth
Luke 22:30

Mystery: kept secret
Romans 16:25

Division

Prophecy: promised afore
Romans 1:2

Paul's epistle to Titus:

¶ Titus 3:8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.

These things are good and profitable unto men.

Paul's epistle to Titus:

¶ Titus 3:8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.

These things are good and profitable unto men.

Q: Why “be careful to maintain good works”?

R: “These things are good and profitable unto men.”

Paul's epistle to Titus:

¶ Titus 3:8 *This is* a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.

Q: How do “good works” benefit doctrine?

R: Titus 2:10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

Note: “good works” and “good fidelity” are an adornment to sound doctrine.

Paul's epistle to Titus:

¶ Titus 3:8 ... they which have believed in God might be careful to maintain good works.

Q: Since “good works” do not turn into “sound doctrine”, what is Pauline “sound doctrine”?

R: Some examples...

But first some definitions:

Paul's epistle to Titus:

Q: Define: "doctrine".

R: OED: "that which is taught".

Q: Define: "sound".

R: OED: "free from error".

Some examples of Pauline "sound doctrine":

Galatians 1:11 But I certify you, brethren, that the gospel which was preached of me is not after man.

Galatians 3:3 Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?

Examples of Pauline “sound doctrine” (cont’):

Ephesians 1:10, 13, 22 That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; *even* in him

In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise

And hath put all *things* under his feet, and gave him *to be* the head over all *things* to the church

Examples of Pauline “sound doctrine” (cont’):

2Corinthians 5:17 Therefore if any man *be* in Christ, *he is* a new creature: old things are passed away; behold, all things are become new.

Colossians 2:10 And ye are complete in him, which is the head of all principality and power

Ephesians 2:7 That in the ages to come he might shew the exceeding riches of his grace in *his* kindness toward us through Christ Jesus.

Examples of Pauline “sound doctrine” (cont’):

1Thessalonians 4:14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

1Thessalonians 4:16-17 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive *and* remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

Paul's epistle to Titus:

¶ Titus 3:8 *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.*

Note:

“good works”
are an adornment to
“sound doctrine”

Paul's epistle to Titus:

¶ Titus 3:8 *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.*

These things are good and profitable unto men.



“good works”

Note: v9 covers matters that are “unprofitable” and “vain”.

Paul's epistle to Titus:

¶ Titus 3:8, 9-11 *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.*

¶ But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself.

Paul's epistle to Titus:

Titus 3:9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

Titus was to “avoid” the following four matters:

1. “foolish questions”
2. “genealogies”
3. “contentions”
4. “strivings about the law”

Paul's epistle to Titus:

Titus 3:9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

1. "foolish questions" – senseless questions!

1Corinthians 15:35-36 But some *man* will say, How are the dead raised up? and with what body do they come? *Thou fool*, that which thou sowest is not quickened, except it die

Paul's epistle to Titus:

Titus 3:9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

2. “genealogies” – endless!

1Timothy 1:4 Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do*.

Paul's epistle to Titus:

Titus 3:9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

3. “contentions” – divisive!

1Corinthians 1:10-11 Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and *that* there be no divisions among you ... For it hath been declared unto me of you ... that there are contentions among you.

Paul's epistle to Titus:

Titus 3:9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

4. “strivings about the law” – against each other.

1Corinthians 6:1 Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?

Paul's epistle to Titus:

Titus 3:9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

Paul's epistle to Titus:

Reminder...

¶ Titus 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee

Titus 3:10-11

A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself.

Paul's epistle to Titus:

At variance with received doctrine

1382 Wyclif 3:10 Schonye a man heretyk [1388 eretik]
aftir oon and the seconde coreccioun.

OED

Titus 3:10-11



A man that is an heretick after the first and second
admonition reject; Knowing that he that is such is
subverted, and sinneth, being condemned of himself.

Paul's epistle to Titus:

Titus 3:10-11

A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself.

“reject” as a candidate for “elder”

Authoritative counsel, a warning, grave counsel
1526 Tindale Titus 3:10 A man that is geven to heresie,
after the fyrst and seconde amonicion, avoyde
OED

Paul's epistle to Titus:

Titus 3:10-11

A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself.



Undermine the character, loyalty, corrupt, pervert (a person)
1382 Wyclif Titus 3:11 ...for he that is such maner man is
subvertid and trespassith.

OED

Note: that “man” has condemned himself as a candidate for “elder”: Titus to “reject”.

Paul's epistle to Titus:

¶ Titus 3:12-15 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

Paul's epistle to Titus:

¶ Titus 3:12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

Acts 20:4 And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

Paul's epistle to Titus:

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Paul's epistle to Titus:

¶ Titus 3:12-13 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

Acts 18:24 And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* mighty in the scriptures, came to Ephesus.

1Corinthians 3:6 I have planted, Apollos watered; but God gave the increase.

Paul's epistle to Titus:

¶ Titus 3:12-13 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

Note: Paul authorized Titus to cover the journey expenses for both Zenas and Apollos:
“... that nothing be wanting unto them”.

Paul's epistle to Titus:

¶ Titus 3:12-14 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

Note: “ours”: of Paul, other than the ones on Crete:

Paul's “fellowhelper(s)”, “fellowlabourers”,

“fellowservant(s)”, “fellowprisoner(s)”, and

“fellowworkers” also to maintain good works:

These things are good and profitable unto men.

Paul's epistle to Titus:

¶ Titus 3:12-15 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

All that are with me salute thee.

Greet them that love us in the faith.

Grace *be* with you all.

Amen.