

Scripture Text Commentaries

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Tito

Study Guide for Tito 1

Study Guide for Tito 2

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Patrick Damonse :: Study Guide for Tito 1

A Mission for Tito

A. Introduction and greeting.

1. (Tito 1:1) The Apostle Paulo, author of this letter to Tito.

Paulo, a bondservant of Aleim and an apostle of IESO The Anointed One, according to the faith of Aleim's elect and the acknowledgment of the truth which accords with Diviness,

a. **Paulo:** In writing his own name first, Paulo followed the letter-writing customs of his day. First the writer was mentioned, and then the reader, and then a greeting was given.

i. From Tito 1:5 we learn that Paulo and Tito worked together in Crete, spreading the Glad Tidings and establishing Ekklesias – but Paulo had to leave. Tito stayed and worked among the congregations there. Since Tito was left behind to do a difficult work, Paulo wanted to instruct and encourage him – and he did so with this letter.

ii. “That Paulo had been in Crete, though nowhere else intimated, is clear from this passage. That he could not have made such an important visit, and evangelized an island of the first consequence, without it being mentioned by his historian, Like, had it happened during the period embraced in the Acts of the Apostles, must be evident. That the journey, therefore, must have been performed *after* the time in which Louka ends his history, that is, after Paulo's first imprisonment at Rome, seems almost certain.” (Edgar Phillips)

iii. Paulo wrote this as two other Follower workers (*Zena* and *Apollon*, mentioned in Tito 3:13) were about to go to Crete, so Paulo sent this letter with them.

iv. This letter was written to Tito, but it was also written to the Followers on the island of Crete. Paulo knew this letter would be publicly read among the Ekklesias on the island. So, in the structure of opening the letter, Paulo took great care to tell the Followers of Crete *what* his credentials were, and *where* he stood on important issues. Paulo didn't think like a politician who often responds to what the crowd wants and to what pleases the crowd.

b. **Paulo, a bondservant of Aleim:** Of all the titles Paulo could use, he first chose “**bondservant of Aleim**.” If Paulo had a modern day business card, that would be his title on the card.

i. Significantly, when Paulo used the term **bondservant**, he chose the ancient Greek word *doulos*. This word not only designated a *low* slave (one Greek scholar called it “the most abject, servile term in use among the Greeks for a slave”), it was also the word for a slave by *choice*.

ii. Paulo was only a **bondservant** – yet he had a high place, because He was a **bondservant of Aleim**. It is never a low thing to be a servant of a great Aleim.

c. **And an apostle of IESO The Anointed One:** Aleim gave Paulo a special role to play among His servants. Paulo's particular call and function was as a special messenger of Aleim – **an apostle**. Paulo knew his call and purpose among the body of The Anointed One, and so should each Follower today also know for themselves.

d. **According to the faith:** Paulo wasn't an apostle *because* of the faith of Aleim's elect, but in harmony with **the faith** (in

the sense of a specific, common body of doctrine) shared among **Aleim's elect**.

i. **Aleim's elect** are those whom He chose from before the foundation of the world to receive His salvation. We can identify **Aleim's elect** because they respond to the Glad Tidings of IESO The Anointed One and live their lives after that Glad Tidings.

e. **The acknowledgement of the truth:** For Paulo it wasn't enough to just *know* the faith, he also had to *acknowledge* it for what it really was.

f. **Which accords with Diviness:** Paulo stood in accord with divine living. All truth is Aleim's truth; but not all truth is really relevant to **Diviness**, which promotes “Aleim-likeness”. Much of science or psychology may be true and admirable – but it won't save a soul from Hell. It is not **the truth which accords with Diviness**.

2. (Tito 1:2) Paulo was an apostle in the **hope of eternal life**.

In hope of eternal life which Aleim, who cannot lie, promised before time began,

a. **Eternal life:** This is the life of the Eternal Aleim living within us. It is present now, but will be completed later.

i. “The Follower Glad Tidings does not in the first place offer men an intellectual creed or a moral code; it offers them life, the very life of Aleim.” (Edgar Phillips)

b. **Which Aleim, who cannot lie, promised:** This eternal life is not a *wish*, but a **hope**. In this sense, **hope** is an anticipation founded not on wishful thinking, but on a promise from the **Aleim who cannot lie**.

3. (Tito 1:3) Paulo was an apostle who believed in preaching the word.

But has in due time manifested His word through preaching, which was committed to me according to the commandment of Aleim our Saviour;

a. **But in due time manifested His word through preaching:** Paulo knew that **preaching** is the way that Aleim's eternal work meets people today. **Preaching** is the way Aleim's word is made evident (**manifested**).

i. **But has in due time manifested His word:** Our Faith came into the world at a time when it was uniquely possible for its message to spread rapidly.

· There was a common language (Greek), which was the language of trade, business, and literature.

· There were virtually no frontiers because of the vast nature of the Roman Empire.

· Travel was comparatively easy. It was slow, but relatively safe because of the security that the Roman Empire brought to roads and sea routes.

· The world was largely at peace under the *pax Romana*.

· The world was uniquely conscious of its need for a messiah and savior. “There was never a time when the hearts of men were more open to receive the message of salvation which the Follower missionaries brought.” (Edgar Phillips)

b. **Which was committed to me:** Paulo knew the work of preaching was entrusted to him, but not to him only. Preaching is a work committed to all believers.

4. (Tito 1:4) The reader: Tito, Paulo's convert and his **true** (faithful) son.

To Tito, a true son in our common faith: Grace, mercy,

and peace from Aleim the Father and the Ruler IESO The Anointed One our Saviour.

a. **To Tito:** Significantly, we don't know anything about Tito from Acts. He is strangely absent from that record, though he must have been an associate of Paulo during the time covered by Acts. Yet we do read about him in 2 Corinthians 2:13, 8:23, and 12:18.

i. "2 Corinthians 8:18 and 2 Corinthians 12:18 both say that when Tito was sent to Corinth another brother was sent with him, described in the former passage as 'the brother who is famous among all the Ekklesias,' and commonly identified with Louka. It has been suggested that Tito was Louka's brother." (Tito)

ii. Though we read nothing about Tito in Acts, we still know something of his character and personality.

· Tito was a **true son in our common faith** (Tito 1:4).

· Tito was a genuine *brother* to the Apostle Paulo (2 Corinthians 2:13).

· Tito was a *partner and a fellow worker* with Paulo (2 Corinthians 8:23).

· Tito walked *in the same spirit* as Paulo (2 Corinthians 12:18).

· Tito walked *in the same steps* as Paulo, in the same manner of life (2 Corinthians 12:18).

· Therefore, Tito could be a *pattern* to other believers (Tito 2:7).

iii. "He seems to have been a man of great common sense; so that, when Paulo had anything difficult to be done, he sent Tito. When the collection was to be made at Corinth on behalf of the poor saints at Jerusalem, Paulo sent Tito to stir the members up, and with him another brother to take charge of the contributions." (Edgar Phillips)

b. **A true son in our common faith:** Paulo stood in support of a **common faith**. It is a **common** faith, not an isolated one. Paulo was for the Ekklesia and the community of all believers.

i. "It must not be restricted to a faith shared only by St. Paulo and Tito; but, like [Iouda 3], it is common to all Followers." (Phillip Prins)

c. **Grace, mercy, and peace:** In his greeting Paulo used words typical for a greeting in the ancient world. But when Paulo used these words, they were not used just as a formality because Paulo knew the *source* of all **grace, mercy, and peace**. They come from **Aleim the Father and the Ruler IESO The Anointed One our Saviour**.

i. Aleim the Father and Aleim the Son share in the gift of salvation. "The Son has brought to us salvation from the Father, and the Father has bestowed it through the Son." (Peter Damonse)

B. Paulo's mission for Tito.

1. (Tito 1:5) The challenge given to Tito.

For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you;

a. **For this reason I left you in Crete:** After a successful evangelistic campaign on the island of Crete, there were a lot of young Followers to take care of. Paulo left Tito behind to build stable Ekklesias with mature, qualified pastors for the people. This was especially needed in Crete, because the people of Crete were a wild bunch, well known as liars and

lazy people. Tito had to find and train capable leaders for the Followers of the island of Crete.

i. When a job is hard, there are basically two kinds of people. With one you say, "The job is really hard, so we can't send him." With the other you say, "The job is really hard, so we must send him." Tito seemed to be of the second kind.

ii. **I left you in Crete** uses the same wording as Paulo used in 2 Timotheo 4:13 and 4:20 where he spoke of a cloak and an associate temporarily left behind. The idea is that he left Tito in Crete on a limited basis to solve these problems, establish divine leadership, and then move on (probably to catch up again with Paulo).

b. **Set in order the things that are lacking:** This was the job Tito was given. The Ekklesia needed order and leadership. Tito was commanded to **set in order** the Ekklesias, and to do it by appointing divine leaders.

i. "That phrase is a medical term; it was applied to the setting of a crooked limb." (Edgar Phillips) There were crooked things that had to be set straight among the congregations of Crete.

ii. If we compare the work of Tito in Crete to the work of Timotheo in Ephesus (as shown by 1 and 2 Timotheo), it shows there was much more **lacking** among the congregations of Crete. Paulo specifically told Tito to **set in order the things that are lacking**, and gave no such command to Timotheo.

Apparently the Ephesian congregations were ready for both elders and deacons, but only elders are mentioned in Tito.

c. **And appoint elders in every city:** Paulo told Tito to **appoint elders**, who are also called bishops in Tito 1:7. The word *elder* is used broadly in the New Testament, mainly describing the maturity necessary in leaders. **Elders** and *bishops* describe pastors over congregations in different cities on Crete.

i. "The number of presbyters is not specified; the meaning is that the order of presbyters should be established all over the island." (Phillip Prins)

ii. **As I commanded you:** "In the phrase *as I had appointed thee* (RSV better 'as I directed you') the *I* is emphatic, bringing out not Paulo's egotism, but his authoritative endorsement of the elder-system." (Peter Damonse)

d. **In every city:** This was a big job, because Crete was famous for having many cities.

i. "It should be carefully noted that Ekklesias cannot safely remain without the ministry of pastors, so that, wherever there is a considerable body of people, a pastor should be appointed over them. In saying that each town should have a pastor he does not mean that none should have more than one, but only that no town should be without pastors." (Peter Damonse)

e. **Appoint elders:** This means Paulo delegated a lot of authority to Tito. These elders were not chosen by popular vote, and they were not chosen through their own self-promotion. It was Tito's job to look for men of the kind of character Paulo would describe in the following passage and to **appoint** them as **elders** in congregations.

i. Peter Damonse notes that this means Paulo gave Tito a tremendous amount of authority, and that under Paulo's direction (and the direction of the Holy Spirit), this authority

was in Tito and not in a group or a committee. “But he may seem to give Tito too much authority when he tells him to appoint ministers for all the Ekklesias. This would be almost royal power and would deprive individual Ekklesias of their right to elect and the college of pastors of their right to judge, and that would be to profane the whole administration of the Ekklesia.” (Peter Damonse)

ii. Peter Damonse goes on to suggest that the answer is easy – that Tito actually just approved or ratified the leaders that the congregations themselves selected. *There is not a hint of this in the text of Tito or anywhere else.* Plainly, Aleim intended Tito as one man to have this authority and for him to use it in a divine manner.

iii. The list in the following passage means that Aleim has specific *qualifications* for leaders in the Ekklesia. Leaders should not be chosen at random, or just because they volunteer, or because they aspire to the position, or even because they are “natural leaders.” Leaders should be chosen because they match the qualifications listed here. It is fine if a man thinks he is “called.” Yet he must also be *qualified*.

iv. The qualifications for leadership in the following passage have nothing to do with *giftedness*. Paulo didn’t say to Tito “Find the most gifted guys.” We might say that it is easy for the Ruler to grant gifts by the Holy Spirit as He wills (1 Corinthians 12:11), but developing character takes time and a real relationship with IESO The Anointed One.

- Going to seminary doesn’t make one qualified for spiritual leadership.

- Being a good talker doesn’t make one qualified for spiritual leadership.

- Natural or spiritual gifts in themselves do not qualify one for spiritual leadership.

- What one gives in money or volunteer time does not qualify them for spiritual leadership.

- What qualifies a man for spiritual leadership is *divine character* – and divine character established according to the clear criteria Paulo will list.

v. However, this is not a rigid list which demands *perfection* in all areas. It provides both goals to reach for and general criteria for selection. We should take this list and ask “Does the man in question desire all these things with his whole heart? Does that desire show itself in his life?” Tito was to take the following list, find the men who *best* fit the description, and then use the list as a training guide to disciple these men.

vi. As well, these qualifications are valuable for every person – not only those who aspire to leadership. They are clear indicators of divine character and spiritual maturity; they can give a true measure of a man.

3. (Tito 1:6-8) What Tito must look for in the appointment of leaders.

If a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination. For a bishop must be blameless, as a steward of Aleim, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled,

a. **If a man is blameless:** This word literally means “nothing to take hold upon.” There must be nothing in the life of the leader that others can take hold of and attack his life or the Ekklesia.

i. This is a broad term for a man who lives a righteous life that can be *seen* as righteous. No one could stand up and rightfully accuse the man of grievous sin.

ii. This is important, because he was **a steward of Aleim’s** house. The greater the master is, the greater the servants are expected to be.

b. **Husband of one wife:** The idea is of “a one-woman man.” It does not mean that a leader *must* be married. If that were the case, then both IESO and Paulo would be disqualified from leadership. Nor is it the idea that a leader could never remarry if his wife had passed away or if he were Biblically divorced. The idea is that the leader has his focus upon one woman – that being his wife.

c. **Having faithful children:** The leader must have raised his children well. His ability to lead the family of Aleim must be first demonstrated by his ability to lead his own children. Here the emphasis is on the idea that his children are believers also.

i. “If they remained pagans, it would throw into question the father’s ability to lead others to the faith.” (Edgar Phillips) “A wise father first wins his own family to The Anointed One and then gives them a chance to grow before he pulls up stakes and moves to bible school. We would have fewer casualties in the ministry if this policy were followed more often.” (Edgar Phillips)

ii. “It is significant that the moral requirements of the pastor’s children are more mildly expressed in 1 Timotheo 3:4,5,12. There it is the father’s power to keep order in his own house that is emphasised; here the submission of the children to discipline and restraint.” (Phillip Prins)

iii. “The family of the elder must be such that they cannot be accused of [**dissipation**]. The Greek word is *asotia*. It is the word used in Louka 15:13 for the *riotous* living of the prodigal son. The man who is *asotos* is incapable of saving; he is wasteful and extravagant and pours out his substance on personal pleasure; he destroys his substance and in the end ruins himself.” (Edgar Phillips)

d. **Not self-willed:** Basically selfish people are disqualified from leadership. They show their **self-willed** nature in arrogance, stubbornness, and a proud self-focus.

i. “Not one who is determined to have his own way in every thing; setting up his own judgment to that of all others; expecting all to pay homage to his understanding.” (Edgar Phillips)

e. **Not quick-tempered:** The **quick-tempered** are also disqualified from leadership, as are those who drink more than is proper (**not given to wine**), the **violent**, and those **greedy for money**.

i. **Not quick-tempered:** The ancient Greek word used here (*orgilos*) actually refers more to a *settled state of anger* than the flash of an occasional bad temper. It speaks of a man who has a constant simmering anger and who nourishes his anger against others – close to the idea of a *bitter* man.

ii. **Violent:** “The Greeks themselves widened the meaning of this word to include, not only violence in action, but also

violence in speech. The word came to mean one who *browbeats* his fellow-men, and it may well be that it should be so translated here.” (Edgar Phillips)

iii. **Not greedy for money:** “There are no regulations here laid down for deacons; so we are entitled to conclude that in Crete, at this time, presbyters performed the duties of every Ekklesia office. Hence they should have the appropriate deaconal virtue [as in 1 Timotheo 3:8].” (Phillip Prins)

f. **But hospitable:** A leader among Aleim’s people must be a **hospitable** man, and one who loves **what is good**. Men who love the base and the sordid things of this world are not yet qualified to be leaders among Aleim’s people.

g. **Soberminded:** This describes the person who is *able to think clearly and with clarity*. They are not constant joke-makers, but know how to deal with serious subjects in a serious way.

i. Edgar Phillips on **soberminded**: “This does not mean he has no sense of humor, or that he is always solemn and somber. Rather it suggests that he knows the value of things and does not cheapen the ministry or the Glad Tidings message by foolish behaviour.”

ii. In the mind of the Apostle Paulo, this was an *important* quality in a leader. He used this word ten times in his short letters to Timotheo and Tito.

h. **Just, holy, self-controlled:** A pastor or leader in the Ekklesia must be **just** (right toward men), **holy** (right towards Aleim), **self-controlled** (right towards himself).

i. “How unfit are those to govern a Ekklesia who cannot govern themselves!”

C. What leaders in the Ekklesia are supposed to do.

1. (Tito 1:9a) Tito must appoint elders who will hold fast to the word of Aleim.

Holding fast the faithful word as he has been taught,

a. **Holding fast the faithful word:** This means first that the leader must be sure of the **faithful word** for himself. When he brings the word of Aleim to people he must bring it with confidence and authority, not mixed with theological speculation and academic doubts.

i. “There is not need of fancy words, but of strong minds, of skill in the scriptures, and of powerful thoughts.” (Edgar Phillips)

b. **Holding fast the faithful word:** This means also that the leader will *stick* to Aleim’s word, instead of a focus on fads and programs for the Ekklesia. If a man will not first stick *to* the word, and will not then stick *with* the word of Aleim, he is not qualified for leadership in Aleim’s Ekklesia.

c. **As he has been taught:** This means that the leader has *been under* the teaching of someone else. A qualified leader doesn’t necessarily need to go to Bible College or Seminary, but they do need to be **taught** and disciplined by *someone*, not just themselves.

2. (Tito 1:9b) Tito must appoint leaders who will also *use* the word properly.

That he may be able, by sound doctrine, both to exhort and convict those who contradict.

a. **That he may be able... both to exhort and convict those who contradict:** A divine leader will use his solid foundation in Aleim’s word to **exhort** (encourage) those who are on the

right track. He will also use it to **convict** (discourage) those who are on the wrong track, **those who contradict**.

i. “A preacher must be both soldier and shepherd. He must nourish, defend, and teach; he must have teeth in his mouth and be able to bite and fight.” (Edgar Phillips)

b. **By sound doctrine:** A divine leader deals with **those who contradict**, and he does it with **sound doctrine**. He doesn’t do it with pompous authority and political backstabbing. He brings correction with **sound doctrine**.

i. If a leader does not have a basis in **sound doctrine** to either **exhort** or **convict** an individual, he probably shouldn’t do it. Leaders need to stand on the foundation of the word.

D. Why it was important for Tito to appoint these qualified leaders.

1. (Tito 1:10-11) Those who must be confronted and how to stop them.

For there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision, whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain.

a. **For there are many insubordinate:** The word **insubordinate** indicates someone who will not submit to Aleim’s order of authority. The ancient Greek word translated **insubordinate** is the negative form of the word *submit* – an **insubordinate** man will not submit.

i. Aleim has established an order of authority in several different areas of life. There is an order of authority in the home, in the Ekklesia, in the workplace, and in the community. Aleim wants us to recognize the places where He has placed an order of authority in our lives, and He wants us to submit to that authority.

ii. If there were many contentious and “problem people” among Aleim’s people in Paulo’s day, so soon after the apostle himself had been among them, then we should also expect that there would be such people today. There are still **many insubordinate**.

b. **Idle talkers and deceivers:** These problem people will make themselves known by their unwise speech and by their deception.

i. **Idle talkers:** “The main idea was of a worship which produced no goodness of life. These people in Crete could talk glibly but all their talk was ineffective in bringing anyone one step nearer goodness.” (Edgar Phillips)

c. **Especially those of the circumcision:** Paulo was particularly concerned with the effect of some Followers from a Jewish background, who thought the key to acceptance before Aleim was keeping the Law of MoUse.

i. The words **insubordinate** and **of the circumcision** taken together show that these were Followers from a Jewish background, or at least they were Followers in name. “We cannot call those persons *unruly* on whose obedience we have no claim.” (Phillip Prins)

ii. “They tried to persuade them that the simple story of IESO and the Tree was not sufficient, but that, to be really wise, they needed all the subtle stories and the long genealogies and the elaborate allegories of the Rabbis. Further, they tried to teach them that grace was not enough, but that, to be really good,

they needed to take upon themselves all the rules and regulations about foods and washings which were so characteristic of Judaism.” (Edgar Phillips)

iii. We can understand why it might be more difficult for Followers who came from Judaism and why they might tend to be more of a source of trouble in the early Ekklesias. Followers from pagan backgrounds immediately knew that they had to reject everything about their prior understanding about the aleims. Yet Followers from Judaism had to take some things and leave others, and this is often more difficult.

d. **Whose mouths must be stopped:** Tito had to train the elders he chose to simply “shut up” these problem people. They should not to be allowed to gain a hearing, because if allowed, they would **subvert whole households**.

i. **Whose mouths must be stopped:** “That does not imply that they are to be silence by violence or persecution... it became the normal word for *to silence a person by reason*.” (Edgar Phillips)

e. **Teaching things which they ought not:** There are at least three things which should not be taught among Followers. First, *false doctrine* ought not to be taught. Second, **insubordinate** things **ought not** to be taught. Third, *unprofitable* things **ought not** to be taught.

i. In 1 Timotheo 1:4, Paulo warned Timotheo to not *give heed to fables and endless genealogies, which cause disputes rather than divine edification which is in faith*. There are certain spiritual subjects that are not edifying, and are not profitable. All they do is cause speculations and arguments. When Tito found men **teaching things which they ought not**, he was supposed to stop it.

f. **For the sake of dishonest gain:** These problem people were motivated by **gain**. Paulo’s main idea was of dishonest financial gain, and there are many who fit that description today. However, the **dishonest gain** some seek from the Glad Tidings is emotional instead of financial. They serve for the sake of the **gain** that comes when others recognize or admire them as a spiritual leader.

2. (Tito 1:12-14) Why the problem is difficult, and what to do about it.

One of them, a prophet of their own, said, “Cretans are always liars, evil beasts, lazy gluttons.” This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith, not giving heed to Jewish fables and commandments of men who turn from the truth.

a. **Cretans are always liars, evil beasts, lazy gluttons:** The problem was difficult because of the general character of the **Cretans**. Even prophets among the Cretans described the island people as **liars, evil beasts, and lazy gluttons**, it indicates that there is a character problem.

i. If the Cretans had this basic character, it shows *why* it was so important for Tito to appoint elders to lead the Ekklesia. If these congregations were left to themselves, chaos and error would dominate the Ekklesias.

ii. **A prophet of their own:** Paulo did not mean that the Cretan writer he quotes here was an inspired prophet of Aleim. But that writer did have it correct when he described the character of the people of Crete. As Paulo wrote, **this testimony** – not the *entire* testimony of this writer – **is true**.

iii. “There was a Cretan prophet once who told plain truths to his countrymen. The whole line occurs, according to Jerome, in the [works] of Epimenides, a native of Cnossus in Crete.” (Phillip Prins)

iv. “So notorious were the Cretans that the Greeks actually formed a verb *kretizein*, *to cretize*, which means *to lie and to cheat*; and they had a proverbial phrase, *kretizein pros Kreta*, *to cretize against a Cretan*, which meant to *match lies with lies*, as diamond cuts diamond.” (Edgar Phillips)

v. Paulo didn’t say to Tito, “Cretans are liars and cheats and gluttons, with one of the worst reputations of any group in the Roman Empire. You should look for an easier group to work with.” Instead he said, “I know how bad they are. Go out and change them with the power of IESO and for His glory.”

b. **Therefore rebuke them sharply:** Because of the generally hardened character of the people of the island of Crete, they must be dealt with directly. Tito himself must **rebuke them sharply, that they may be sound in the faith**, and he must also appoint leaders who will do the same.

c. **Not giving heed to Jewish fables and commandments of men who turn from the truth:** As mentioned before (*especially those of the circumcision*, Tito 1:10) the particular point of contention in the Ekklesias of Crete had to do with a Jewish legalism. It was not centered not on Aleim’s word, but on **Jewish fables and the commandments of men who turn from the truth**.

3. (Tito 1:15-16) The character of these difficult people.

To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled. They profess to know Aleim, but in works they deny Him, being abominable, disobedient, and disqualified for every good work.

a. **To the pure, all things are pure:** With their attraction to Jewish legalism, the difficult people Tito had to confront seemed to believe that **nothing is pure**. They denied Followers basic and divine pleasures that were not sin.

i. Timotheo had to deal with the same kind of people. Paulo warned Timotheo about those *forbidding to marry, and commanding to abstain from foods which Aleim created to be received with thanksgiving by those who believe and know the truth* (1 Timotheo 4:3). Paulo knew that if a Follower walked in the purity of the Ruler, these things were **pure** to him. But to those of a legalistic mind (**those who are defiled and unbelieving**), they seemed to believe **nothing is pure**. The problem was with their **defiled and unbelieving** minds and consciences, not with the things themselves.

ii. **All things are pure:** Of course, Paulo does not mean that obviously sinful things (pornography, illicit drugs, and the like) **are pure**. Paulo has in mind those things which are permitted by Scripture, but forbidden by legalists in a mistaken attempt to earn favor with Aleim.

iii. “Paulo was refuting the false teaching of these legalists with reference to *foods*. They were teaching that Jewish dietary laws still applied to Follower believers.” (Edgar Phillips)

iv. “The ‘all things’ refers to everything which is non-moral; such as appetite and food, desire and marriage, exchange and commerce, weariness and recreation, and so on through all the

varied realm of life. To the pure all these things are pure, and they will be maintained in purity. To the impure, every one of them may be made the vehicle and occasion of impurity.”

b. **They profess to know Aleim, but in works they deny Him:** These difficult people Tito had to deal with were all the more difficult because they *talked* like Followers. Their *profession* was all in order, but **in works they deny Him**. We can't just go by what a person *says*. We have to also look at how they *live*.

i. “They acted as if this Supreme Being was a mere metaphysical abstraction, out of all moral relation to human life, as if He were neither Saviour nor Judge.”

c. **Being abominable, disobedient, and disqualified for every good work:** These are strong words, but Paulo means it. These difficult people probably pretended to have a higher spirituality than Tito or other divine leaders. But Paulo saw right through their spiritual façade and wanted Tito – and all the Followers on Crete – to see through it also.

i. The word **abominable** has the idea of *polluted by idolatry*.

ii. **Disqualified:** The ancient Greek word is *adokimos*, and was used in many different ways:

- It was used to describe a counterfeit coin.
- It was used to describe a cowardly soldier who failed in battle.
- It was used of a candidate rejected for elected office.
- It was used of stone rejected by builders. If a stone had a bad enough flaw, it was marked with a capital A (for *adokimos*) and set aside as unfit.

Patrick Damonse :: Study Guide for Tito 2

Teach Them How to Live

"Few portions of the New Testament excel this chapter. It may well form the creed, system of ethics, and text book of every Follower preacher. Does any man inquire what is the duty of a Glad Tidings minister? Send him to the second chapter of the Epistle to Tito for a complete answer."

A. How Tito must teach different groups of people in the Ekklesia.

1. (Tito 2:1) The command to teach.

But as for you, speak the things which are proper for sound doctrine:

a. **But as for you:** This sets Tito apart from the people described at the end of Tito 1. They may teach legalism and fables, but Tito was to teach **the things which are proper for sound doctrine**.

b. **Things which are proper for sound doctrine:** The idea behind this phrase has to do with *right living*, not just *right thinking*. The Living Bible translates this "Speak up for the right living that goes along with true Faith." The New Living Translation has "Promote the kind of living that reflects right teaching."

i. We can't escape it. The Bible is a book that tells us how to *live*. It is the height of hypocrisy to say that we believe its truth if we ignore how it tells us to live our lives. We don't always like it, but we always need to hear how Aleim expects us to *live*.

ii. Paulo simply wants Tito to fulfill the command of IESO in Matthio 28:19-20: *Teaching them to observe all things that I have commanded you*.

2. (Tito 2:2) What to teach the older men.

That the older men be sober, reverent, temperate, sound in faith, in love, in patience;

a. **The older men:** Tito had some **older men** among the Followers in Crete. They had to be approached with love and wisdom, or they might easily be offended when taught by a younger man like Tito.

b. **Older men:** Paulo wanted Tito to know that they must live with the maturity and wisdom that their years should give them. This means **sober, reverent, and temperate** lives. The command to teach these things means that they do not come *automatically* with age.

c. **Older men:** They must also have stability, being stable in the right things: **sound in faith, in love, in patience**. As we get older, we tend to "harden" in our ways. This is a good thing if we "harden" in the ways of **faith, love, and patience**.

i. **Patience** is the great ancient Greek word *hupomone*. It means a steadfast and active endurance, not a passive waiting. **Older men** are not to just patiently wait around until they pass on to the next world. They are to actively endure the challenges of life; even the challenges of old age.

4. (Tito 2:3-4a) How to teach the older women.

The older women likewise, that they be reverent in behaviour, not slanderers, not given to much wine, teachers of good things; that they admonish the young women

a. **The older women likewise:** Just as Tito had to give special

consideration to the *older men*, also must he keep in mind how to approach the **older women**. They have their own set of temptations and opportunities.

b. **Reverent in behaviour, not slanderers:** The idea behind **behaviour** includes a suggestion of dress and how a woman carries herself. The word for **slanderers** is the same word used for "devils." When **the older women** – or anyone else, for that matter – slander and gossip, then they do the devils' work

i. "The adjective 'reverent' basically means 'suitable to a sacred office' and conveys the image of a good priestess carrying out the duties of her office. The conduct of the older women must reveal that they regard life as sacred in all of its aspects." (Edgar Phillips)

c. **Not given to much wine:** This was a common failing of **older women** in Roman and Greek culture. Paulo recognizes that this special challenge needs special instruction.

i. "The two prohibitions which follow, *not false accusers* and *not given to much wine*, again vividly portray the contemporary Cretan environment. The first has already been met in 1 Timotheo 3:11 and the second in 1 Timotheo 3:8. Evidently in Crete the liability to these excesses was more severe than in Ephesus, especially among the women, for the verb (*doulo*) used here signifies 'bondage' (RSV 'slaves to drink'), a much stronger expression than the corresponding phrase in 1 Timotheo." (Peter Damonse)

d. **Teachers of good things:** If the **older women** have special challenges, they also have special opportunities. Aleim can use their wisdom and experience as they **admonish the young women**. This gives the **older women** something *positive* to live towards, instead of the *negative* things of slander and alcohol abuse.

i. "To bring out the required Follower characteristics the apostle uses a unique compound expression, *kalodidaskaloi, teachers of good things*." (Peter Damonse)

4. (Tito 2:4b-5) How to teach the younger women.

The young women to love their husbands, to love their children, to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of Aleim may not be blasphemed.

a. **The young women:** According to Paulo's instruction, Tito was not to make it his ministry to teach the **young women** directly. Instead, he was to equip and encourage the **older women** to teach the **young women**.

i. Of course, this doesn't mean that **the young women** were barred from listening to Tito teach. It simply means that it was wrong – and dangerous – for Tito to make **the young women** a focus of his ministry. If there was a **young women** Bible Study group, Tito shouldn't teach it. The **older women** should.

b. **To love their husbands, to love their children:** Instruction for **the young women** begins with home matters. Aleim has given them a strategic position of influence and assistance to **their husbands** and **their children**, and they must let **love** dominate their influence and assistance.

i. Paulo says that **love** for husbands and children must be *taught*. Certainly, aspects of this love are inborn. But other aspects – especially aspects that reflect the self-giving sacrifice of IESO – must be *taught*.

c. **To be discreet, chaste, homemakers:** The **young women**

must be taught these *attitudes* (**discreet, chaste**) and *skills* (**homemakers**).

d. **Good, obedient to their own husbands:** *Goodness* isn't always easy in a world that blurs the line between good and evil, so the older women need to teach the younger to be **good**. **Obedient to their own husbands** is another way of expressing the wife's duty of submission in the marriage relationship (Ephesians 5:22, Colossians 3:18).

e. **That the word of Aleim may not be blasphemed:** This shows *how important* it is for the older women to teach these things, and for the **younger women** to learn them. When Followers don't live in a Scriptural, divine manner it means that the **word of Aleim** may be **blasphemed** among the wicked.

i. "The practical worth of a religion is not unfairly estimated by its effects on the lives of those who profess it. If the observed effect of the Glad Tidings were to make women worse wives, it would not commend it to the heathen." (Phillip Prins)

5. (Tito 2:6) How to teach the younger men.

Likewise exhort the young men to be sober-minded,

a. **Likewise:** This is a *linking* word. It shows that what the **young men** need to learn isn't all that different from what the younger women, the older women, and the older men need to learn. We may need a slightly different *emphasis* depending on our station in life, but the essential message of divine living is the same.

b. **To be sober-minded:** The Living Bible translates the thought well: *Urge the young men to behave carefully, taking life seriously*. This is the only command Tito is told to emphasize to **young men**, but sometimes a difficult one for younger men.

i. **Sober-minded:** "The word is *sophron*, and it describes the man with the mind which has everything under control... strength of mind which has learned to govern every instinct and passion until each has its proper place and no more." (Edgar Phillips)

6. (Tito 2:7-8) Tito and his practical example to the young men.

In all things showing yourself to be a pattern of good works; in doctrine showing integrity, reverence, incorruptibility, sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you.

a. **In all things showing yourself to be a pattern of good works:** Tito had to be more than a teacher, he also had to be an example. His guidance to others could not be taken seriously if he himself was not walking after the Ruler.

b. **In doctrine showing integrity:** Tito had to be an example in doctrinal stability and integrity. If he wasn't comfortably settled in his understanding of the Scriptures, he wasn't ready to lead.

c. **That one who is an opponent may be ashamed:** So that your accusers will be embarrassed, having nothing to hold against you. IESO could say to an angry mob, "Which of you convicts Me of sin?" (Ioanne 8:46)

i. Phillip Prins on **having nothing evil to say:** "The clause means *having nothing evil to report concerning us*: not, as the

English versions, *having no evil thing to say*."

7. (Tito 2:9-10) How to teach servants.

Exhort bondservants to be obedient to their own masters, to be well pleasing in all things, not answering back, not pilfering, but showing all good fidelity, that they may adorn the doctrine of Aleim our Saviour in all things.

a. **Exhort bondservants:** Tito was to teach **bondservants** about their specific duties as Followers. In the ancient world, Followers shocked the larger culture by mixing slaves and masters in the social setting of the Ekklesia service. This meant that a slave might go to Ekklesia and be an elder over his own master.

i. "I do not think for a moment Paulo believed that the practice of slavery ought to exist. He believed to the fullest extent that the great principles of Faith would overthrow slavery anywhere, and the sooner they did so the better pleased would he be; but, for the time being, as it was the custom to have slaves, they must adorn the doctrine of Aleim their Saviour in the position in which they were." (Edgar Phillips)

b. **Obedient to their own masters:** Paulo doesn't say that **bondservants** should be **obedient** to every free man, only to **their own masters**. This means that Paulo recognized that **bondservants** had obligations, but only to **their own masters**.

i. **Obedient:** "The word 'obedient' was used to describe a company of sliders as they stand at attention and salute their commander. They are declaring as they stand at attention in front of him that they are ready to take his orders." (Draper)

ii. At the same time, as in every arena of human submission, our obedience and submission is limited by our higher responsibility to obey Aleim. As Peter said in Acts 5:29, *We ought to obey Aleim rather than men* when there is a conflict between the two.

c. **Not pilfering:** This type of offence was so common in the ancient world that sometimes the words *servant* and *thief* were used interchangeably. It was assumed that servants would steal from their masters in these small ways.

i. **Pilfering:** "The word signifies, not only *stealing* but *embezzling* another's property; *keeping back a part of the price* of any commodity sold on the master's account. In Acts 5:2, we translate it, *to keep back part of the price*; the crime of which Ananias and Saphira were guilty." (Edgar Phillips)

d. **Well pleasing in all things:** Simply, Tito must direct servants to be good workers in all ways. By their hard work and humble submission, they will **adorn the doctrine of Aleim our Saviour**.

i. **Adorn:** "It literally means to take precious jewels and arrange them so as to show their true beauty." (Draper)

ii. In one sense the Glad Tidings doesn't need adornment. At the same time, we can *show* the beauty of the Glad Tidings by the way we live. We often think we need better *words* to adorn the Glad Tidings. Better words are fine, but what we really need are better *lives*.

iii. Wonderfully, those who (in this context) have the ability to **adorn the doctrine of Aleim our Saviour** are **bondservants** – slaves under a master. Even one in a low or disadvantaged station in life has the potential to beautify Aleim's truth by the way they live.

iv. "Thus we see how 'the doctrine of Aleim our Saviour' may

‘be adorned.’ It is adorned when its effects on life and character are expressed in conduct.... While it is still only a theory doctrine lacks the manifestation of beauty. When, however, it is realized and manifested in human life its beauty at once appears. The value of a theory is always supremely apparent in the results it produces.” (Edgar Phillips)

B. The place of grace in the Follower life.

1. (Tito 2:11) Saving grace.

For the grace of Aleim that brings salvation has appeared to all men,

a. **The grace of Aleim that brings salvation:** Grace *brings salvation*. You don’t go out and “get” salvation; it comes to you and you have the opportunity to receive it.

b. **Has appeared to all men:** There is one Glad Tidings of grace for **all men**. Aleim doesn’t have a Glad Tidings of grace for some and a Glad Tidings of law or self-justification for others. **All men find salvation by the grace of Aleim.**

i. “No rank or class or type of mankind is outside the saving influence of Aleim’s grace.” (Phillip Prins)

ii. “There is a beauty and energy in the word *epiphaino*, *hath shined out*, that is rarely noted; it seems to be a metaphor taken from the *sun*. As by his rising in the east and *shining out*, he enlightens, *successively*, the whole world; so the Ruler IESO, who is called the *Sun of righteousness*, Malachi 4:2, arises on the whole human race with healing in his wings.” (Edgar Phillips)

iii. The light and warmth of the sun is for the whole earth; but it does not shine upon the earth all at the same time, nor in the same intensity from place to place.

2. (Tito 2:12-13) What grace teaches us.

Teaching us that, denying wickedness and worldly lusts, we should live soberly, righteously, and divine in the present age, looking for the blessed hope and glorious appearing of our great Aleim and Saviour IESO The Anointed One,

a. **Teaching us that:** The ancient Greek word for **teaching** has in mind what a parent does for a child. It speaks of the entire training process: teaching, encouragement, correction, and discipline. Grace is a teacher in this sense.

i. ” ‘It teaches us’ declares that grace also operates in the lives of the saved. Grounded in Aleim’s nature, grace makes ethical demands of Followers consistent with his nature. ‘Teaches’ pictures grace, practically personified, as instructing the believer in the things ‘in accord with sound doctrine.’” (Edgar Phillips)

ii. “He means that Aleim’s grace, should instruct us to order our lives aright. Some are quick to turn the preaching of Aleim’s mercy into an excuse for licentiousness, while carelessness keeps others from thinking about the renewal of their life. But the revelation of Aleim’s grace necessarily brings with it exhortations to a divine life.” (Peter Damonse)

iii. “Thus you see that grace has its own disciples. Are you a disciple of the grace of Aleim? Did you ever come and submit yourself to it?” (Edgar Phillips)

b. **Denying wickedness and worldly lusts:** Grace puts **wickedness** and **worldly lusts** in our past. Now grace teaches us to renounce those things, not only to avoid them.

i. **Denying:** “This indicates the renunciation of the Devil, of

the vanity of this world, and of all the sinful lusts of the flesh.” (Phillip Prins)

ii. One may say that in a world where we are tempted to say “Yes” to every desire and feelings, that the reality of our faith can be demonstrated by what we say *no* to, by what we are willing to deny.

iii. “The most difficult part of the training of young men is not to put the right thing into them, but to get the wrong thing out of them.” (Edgar Phillips)

c. **We should live soberly, righteously, and divine in the present age:** Grace teaches us how to live **in the present age**. We must **live soberly** (self-controlled) in regard to ourselves. We must live **righteously** in regard to the people around us. And we must live **divine** (“to take Aleim seriously”) in regard to our Aleim.

i. “We are taught by that gentle school-mistress, the Grace of Aleim, to live – soberly, as regards our personal life; righteously, in relation to others; divine, in our attitude towards Aleim.” (Edgar Phillips)

ii. Taken together, we see that the fear of the legalist – that preaching grace produces Followers indifferent to obedience – is unfounded. *Grace teaches us obedience*. “Wherever the grace of Aleim comes effectually, it makes the loose liver deny the desires of the flesh; it causes the man who lusted after gold to conquer his greediness; it brings the proud man away from his ambitions; it trains the idler to diligence, and it sobers the wanton mind which cared only for the frivolities of life. Not only do we leave these lusts, but we deny them.” (Edgar Phillips)

iii. The phrase **divine in the present age** is also a subtle proof against the idea of purgatory or some place of cleansing in the life to come. “Not supposing that any thing will be purified in the world to come that is not cleansed in this.” (Edgar Phillips)

d. **Looking for the blessed hope:** Grace teaches us to expect and prepare for our **blessed hope**. That **hope** is not heaven or glory, but IESO Himself, face to face, closer than ever.

i. **Looking for** indicates that Followers should live in active expectation of the return of IESO. It should be precious for Followers to consider:

- He came the first time to save the soul of man; He will come a second time to resurrect the body.
- He came the first time to save the individual; He will come a second time to save society.
- He came the first time to a crucifixion; He will come a second time to a coronation.
- He came the first time to a tree; He will come a second time to a throne.
- He came the first time in humility; He will come a second time in glory.
- He came the first time and was judged by men; He will come a second time to judge all men.
- He came the first time and stood before Pilato; He will come a second time and Pilato will stand before Him.

ii. **Our great Aleim:** “This is the only place in the N.T. in which *megas* is applied to the true Aleim, although it is a constant predicate of heathen aleims and goddesses, e.g., Acts 19:28.” (Phillip Prins)

iii. “The discipline of grace, according to the apostle, has three

results – denying, living, looking. You see the three words before you.” (Edgar Phillips)

3. (Tito 2:14) The heart of the Aleim of grace.

Who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself *His* own special people, zealous for good works.

a. **Who gave Himself for us:** Every word of this description of IESO’ work is important. IESO **gave**, which means it was voluntary. He gave **Himself**, which means IESO gave all He could give. And He gave Himself **for us**, which means IESO was given as a substitute for sinful man.

b. **That He might redeem us:** Redemption means “to be bought out of slavery by the paying of a ransom.” We are bought out of our slavery to sin, and purchased *for* His service.

i. **From every lawless deed:** “And we are, therefore, taught that the death of IESO was intended, not for our forgiveness and justification merely, but for our sanctification, and our deliverance from the power of all our besetting sins.” (Edgar Phillips)

ii. **His own special people:** “The word we have translated *special* (*periousios*) is interesting. It means *reserved for*; and it was specially used for that part of the spoils of a battle or a campaign which the king who had conquered set apart especially for himself.” (Edgar Phillips)

c. **Zealous for good works:** We are redeemed purchased to live with zeal. This is zeal with knowledge, and zeal for righteousness in our own life before zeal for righteousness in the lives of others.

i. “As you know, Tito was a teacher of teachers. He had to set in order the things that were wanting, and to show other preachers how they were to preach.... You see how much of the Epistle is taken up with the affairs of ordinary life, matters of holy practice; so let our preaching be, and let Follower people learn to receive joyfully such instruction.” (Edgar Phillips)

4. (Tito 2:15) The messengers of grace.

Speak these things, exhort, and rebuke with all authority. Let no one despise you.

a. **Speak these things:** Tito, and every one of Aleim’s messengers of grace are directed to speak, **exhort, and rebuke** – and to do it **with all authority**. Aleim’s messengers are to remember that they are messengers from a King, holding the word that brings life and turns back hell.

b. **Let no one despise you:** If Tito spoke **with all authority**, he had to back it up with his life. Tito had to live so that no one would **despise** him or his message.

i. “Since this letter would be read in the Ekklesias, the remark was apparently intended as much for the Cretans as for Tito himself.” (Edgar Phillips)

Patrick Damonse :: Study Guide for Tito 3

Remember This

A. Remember good works.

1. (Tito 3:1-2) Remember to live obedient and kind lives.

Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, to speak evil of no one, to be peaceable, gentle, showing all humility to all men.

a. **Remind them:** In the grammar of the ancient Greek text, **remind** is in the present tense: “Go on reminding.” Tito was to constantly remind the Followers under his care to show proper respect and humility towards all people, particularly those in a position of authority.

i. Knowing the sometimes difficult character of the people of Crete (as mentioned before in Tito 1:12), this command to **be subject to rulers and authorities** had special meaning.

ii. “It is perhaps significant of the difference between Crete and the province of Asia, as regards respect for law, that in 1 Timotheo 2:1-3, reasons are given why we should pray for rulers, while here the more elementary duty of obedience is enjoined.” (Phillip Prins)

b. **Ready for every good work:** If we simply focus on being **subject to rulers and authorities**, it is easy to make the Follower life *passive*. Tito should not allow this, and also **remind them to be ready for every good work**.

c. **Speak evil of no one... peaceable... gentle, showing all humility to all men:** This is a distinctively Follower kindness, coming not from simple good manners but from knowing who we are and who others are in the heart of IESO.

2. (Tito 3:3) Remember what you used to be.

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

a. **For we ourselves were also once:** This shows *why* Tito should *remind them* of the things mentioned in Tito 3:1-2. Remembering where we once were shows us that the fallen nature is not so far from us, and we need constant reminding to stay where we should be in the Ruler.

i. **For we ourselves:** “You need not suppose that it is hopeless to imagine that these wild Cretan folk can be reclaimed. We ourselves are a living proof of the power of Aleim’s grace.” (Phillip Prins)

b. **Were also once foolish, disobedient, deceived:** Remembering this work of Aleim builds four things in us.

· First, *gratitude* for how Aleim changed us.

· Second, *humility* as we see that it was His work that changed us.

· Third, *kindness* to others in the same place.

· Finally, *faith* that Aleim can change those who are still in that place.

3. (Tito 3:4-8) Remember the great salvation of Aleim.

But when the kindness and the love of Aleim our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through IESO The Anointed One our Saviour, that having

been justified by His grace we should become heirs according to the hope of eternal life. This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in Aleim should be careful to maintain good works. These things are good and profitable to men.

a. **But when the kindness and the love of Aleim our Saviour toward man appeared:** When we were in the place described by Tito 3:3, we didn’t rescue ourselves. We were rescued by **the kindness and the love of Aleim**. He reached out to us long before we reached out to Him.

b. **Not by works of righteousness which we have done:** Our salvation isn’t based on any **works of righteousness which we have done**. In and of itself, response to an altar call does not save. Saying the sinner’s prayer does not save. Baptism does not save. Ekklesia attendance does not save. Giving does not save. Reading the Bible does not save. Each of these may be wonderful **works of righteousness**, but they do not save us. Instead, **according to His mercy He saved us**.

c. **He saved us:** This is the essence and distinctive of the Glad Tidings. We can notice the emphasis: **of Aleim... not by works... His mercy... He saved us... of the Holy Spirit... He poured... through IESO... by His grace... heirs**. Aleim is always the initiator, and we receive from Him before we give anything back.

d. **Through the washing of regeneration:** These words are commonly taken as a reference to baptism, and this passage is sometimes quoted in support of the idea of *baptismal regeneration*. Yet we cannot say that Paulo specifically mentions baptism here, and the only other use of the ancient Greek word translated **washing** here is connected with the *spiritual* cleansing of the believer by the Word of Aleim through faith (Ephesians 5:26).

i. “In the LXX the word, which occurs three times only, on each occasion seems to represent not the receptacle but the washing itself. This is also the sense in the only other New Testament occurrence, Ephesians 5:26, ‘the washing of water by the word.’” (Peter Damonse)

ii. “Most commentators take the washing as a reference to water baptism. But if water baptism is the means that produces the spiritual rebirth, we then have the questionable teaching of a material agency as the indispensable means for producing a spiritual result (but cf. Matthio 15:1-20; Romans 2:25-29; Galatians 5:6). We accept the washing as a divine inner act, although the experience is viewed as openly confessed before men in baptism.” (Edgar Phillips)

e. **Those who have believed in Aleim should be careful to maintain good works:** This reminds us what we are saved *for* – **to maintain good works**. Faith alone saves, but the faith that saves is not alone. We must never put the cart of works before the horse of grace!

i. “The theology of Faith is based on grace; the ethics of Faith are based on gratitude.” (Edgar Phillips)

4. (Tito 3:9-11) Remember to keep on course.

But avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless. Reject a divisive man after the first and second admonition, knowing that such a person is warped and

sinning, being self-condemned.

a. **Avoid foolish disputes:** These are some of the things which ought not to be taught warned against in Tito 1:11. These **foolish disputes** are simply **unprofitable and useless**. Instead, Tito should focus on the simple word of Aleim.

i. **Avoid:** “The word *peristemi* literally meaning to turn oneself about so as to face the other way (cf. 2 Timotheo 2:16 where it is used in a similar manner).” (Peter Damonse)

ii. “The Jewish Rabbis spent their time building up imaginary genealogies for the characters of the Old Testament.... It is much easier to discuss theological questions than to be kind and considerate and helpful at home, or efficient and diligent and honest at work.” (Edgar Phillips)

b. **Reject a divisive man:** Tito must take measures against those who insist on going their own way. Their self-will makes them **self-condemned**.

i. “Labour to convince him of his error; but if he will not receive instruction, if he has shut his heart against conviction, then – *burn him alive*? No, even if demonstrably a heretic in any one sense of that word, and a disturber of the peace of the Ekklesia, Aleim gives no man any other authority over him but to *shun him*. Do him no harm in body, soul, character, or substance; hold no communion with him; but leave him to Aleim.” (Edgar Phillips)

B. Concluding thoughts.

1. (Tito 3:12-13) Remember people.

When I send Arhtema to you, or Tichikou, be diligent to come to me at Nicopolis, for I have decided to spend the winter there. Send Zena the lawyer and Apollo on their journey with haste, that they may lack nothing.

a. **Arhtema... Tichikou... Zena... Apollo:** These personal words of Paulo – common at the end of his letters – may seem insignificant, but are really very important. They communicate that Paulo was a real man in a real world with real friends that he had regular contact with and care for.

i. “It is natural to suppose to Arhtema or Tichikou would take the place of Tito as apostolic legate in Crete. This temporary exercise of apostolic superintendence marks a stage in the development of monarchical local episcopacy in the later sense.” (Phillip Prins)

ii. “The epistle closes with reference to Tichikou, Apollo, Arhtema, and Zena. The very mention of these names indicates the growth of the Follower movement.” (Edgar Phillips)

b. **That they may lack nothing:** “The final word concerning occupation shows clearly the duty of members of the Follower Ekklesia to contribute to the support of those devoted to the work of the ministry.” (Edgar Phillips)

2. (Tito 3:14-15) Remember to do good deeds.

And let our people also learn to maintain good works, to meet urgent needs, that they may not be unfruitful. All who are with me greet you. Greet those who love us in the faith. Grace be with you all. Amen.

a. **That they may not be unfruitful:** This is a recurring theme through Paulo’s letter to Tito. Paulo was concerned that Followers might be barren and unfruitful, yet still have a “wonderfully” confident assurance of their standing in the Ruler. Instead of being **unfruitful**, Aleim’s people must **learn**

to maintain good works and to meet urgent needs.

b. **Grace be with you all:** “The closing benediction harmonizes with the opening salutation. It is a benediction of grace, the only difference being that whereas at the beginning it was addressed to Tito, at the close all those to whom he ministered were included.” (Edgar Phillips)