

Text: Titus 1:1-16

Title: “Sound Doctrine and the Pastor”

Type: Expository

Intro:

I. Introduction (Titus 1:1-4)

Discussion:

1. Titus is one of the Pastoral Epistles written by the Apostle Paul.
2. The Pastoral Epistles are full of instructions for all Christian believers, but they have to do with the organization of God’s church from the pastor’s perspective.
3. The message of the Pastoral Epistles has special concern for those who have the oversight God’s churches.
4. The book was written to urge Titus to organize the young churches on the island of Crete.
5. Crete was the largest island in the Eastern Mediterranean Sea. It is a mountainous island that lies south of the Aegean Sea and was a link between the three continents of Asia, Africa and Europe. It is about 150 miles long and varies from about 6 to 35 miles wide.
6. According to Acts 27:7, 12-13, the ship that was taking Paul to Rome sailed along the southern coast and harbored there (Acts 27:7, 12-13).
7. There were Cretes in Jerusalem on the Day of Pentecost. It is possible, but not certain, that the gospel message was introduced to the island by some of those who were converted on the Day of Pentecost.
8. The early inhabitants of Crete had an evil reputation. They were known for lying and immorality.

9. This fact was witnessed to by Paul (Titus 1:12-13), but also by Livy, Plutarch, Polybius, Strabo, and others.”
10. The expression “*to Cretize*” was synonymous with “*to lie,*” and “*to play the Cretan with a Cretan*” meant to “*to out-trick a trickster.*”
11. The wine of Crete was famous, and drunkenness prevailed. They were known as a turbulent people.” (D. Edmond Hiebert. *An Introduction to the New Testament, Vol. 2, The Pauline Epistles,* Chicago: Moody Press, 1977), p. 342.
12. It is possible that the Apostle Paul took Titus with him to Crete after his release from his first Roman imprisonment or between his first and second Roman imprisonment.

II. Sound Doctrine and the Pastor’s Preaching (Titus 1:1-4)

A. Paul

“Paul, a servant of God, and an apostle of Jesus Christ,

Discussion:

1. Paul identified himself as a “servant” of God.
2. “servant” (1401 – *doulous*) = a bond man; slave; one who gives himself up to another’s will; devotion to another to the disregard of one’s own interests
3. Servant is taken from a word that mean the most abject, servile term in use among the Greeks for a slave.
4. *Doulos* refers to one born into slavery. It refers to one whose will is swallowed up in the will of another. It refers to one who serves another to the disregard of his own interests. (Kenneth S. Wuest, *Wuest’s Word Studies from the Greek New Testament for the English Reader, vol. 2, The Pastoral Epistles,* Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 1973), p. 181.

5. **“apostle”** (652 – *apostolos*) = one sent forth with orders and authority; special messenger; ambassador
- B. ***“according to the faith of God’s elect, and the acknowledging of the truth which is after godliness;”***

Discussion:

1. Paul asserts that not only is he a bond slave of God and an apostle of Jesus Christ, but that he is such based on the whole body of doctrine that God’s people are to believe.
2. ***“according to”*** (2596 – *kata*) = down; domination; in reference to; corresponding to some thing; pertaining to; concerning
3. **“the faith”** (4102 – *pistis*) = persuasion, credence; conviction ; the truth of God; the whole body of truth revealed by God to man, especially that which reveals salvation through belief in Jesus Christ
4. **“of God’s elect”** (1588 – *eklektos*) = picked out; chosen by God;
5. **“and the acknowledging”** (1922 – *epignosis*) = recognition; full discernment; to become fully acquainted with;
6. **“of the truth which is after godliness:”** (2150 – *eusebeo*) = down or dominated by, or according to, or after piety or holiness; truth which is consistent with piety, truth which produces godliness and holy devotion toward God
 - a. Paul’s purpose given to him by God was to bring truth to people which will produce godliness.

- b. He was to evangelize the lost.
 - c. Saving faith leads to salvation which leads to sanctification.
 - d. God's truth produces holy living (1 Tim. 6:3; Titus 2:11-14; 2 Peter 1:3-4).
7. **Both sound doctrine and false doctrine can be manifested by what they produce** (Matt. 7:20).
 8. **God's truth applied to life produces godliness** (Matt. 7:15-17).
 9. False doctrine produces and exposes ungodliness (Titus 2:11-12).
- C. *"In hope of eternal life, which God, that cannot lie, promised before the world began:"*

Discussion:

1. **"hope"** (1680 – *elpis*) = expectation of good; to anticipate, usually with pleasure; favorable and confident expectation
2. God's truth produces godliness in those who have a confident assurance of eternal life which God promised to the elect before the world began.
3. 1 John 3:2-3 – *"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure."*
4. The assurance of eternal life motivates us to serve God (1 Cor. 3:9; 2 Cor. 5:9, 14; 6:1).

5. The assurance of eternal life strengthen us to be willing to suffer for the cause of Christ (Phil. 3:8, 10-11; Rom. 8:18; 2 Cor. 4:17-18; Heb. 12:2-4).
 6. The truth of which Paul has full recognition and which produces holy living, and upon which his apostolic authority was based corresponded to the faith or the whole body of doctrine that God's elect have embraced.
 7. God's word or sound doctrine is the assurance of eternal life which God promised before time began or the ages of time began.
 8. God's plan for man's redemption did not come as a result of man's will, man's desires, or man's actions, but it was created in the mind of God in eternity (Eph. 1:4-5).
- D. ***“But hath in due times manifested His word through preaching, which is committed unto me according to the commandment of God our Saviour;”*** (v. 3).

Discussion:

1. **“due”** (2398 – *idios*) = that which is one's own peculiar, private, unique possession / **“times”** (2540 – *kairos*) = the strategic times in God's calendar during which event culminate to usher in a new age or dispensation
2. **“manifested His word through preaching”**
 - a. **“manifested”** (5319 – *phaneroo*) = to make visible that which has been hidden; to expose to view; to be plainly recognized, and thoroughly understood

- b. **“word”** (3056 – *logos*) = the expression of thought; conception or idea; the sayings of God; doctrine
 - c. **“through”** (1722 – *en*) = in, by instrumentality of **“preaching”** (2782 – *kerugma*) = that which is proclaimed by a herald or public crier; proclamation, especially the gospel;
3. It is not the action of proclamation that is emphasized here, but the content of the proclamation (1 Cor. 1:18, 21).
 4. It is the message of the Cross, the death, burial, and resurrection of Christ according to the Scriptures.
 5. God has made known His eternal purpose through the preaching of the gospel message.
 6. At the set time, the proper time, or the time God decreed, God made plain His truth which gives us assurance of salvation through the Person of His Son, Jesus Christ which produces godliness.
 7. ***“which is committed unto me according to the commandment of God our Saviour.”***
 - a. The message of salvation through Jesus Christ that God promised before the beginning of the reckoning of time was committed to Paul.
 - b. **“committed”** (4100 – *pisteuo*) = to entrust a thing to one; deposit
 - c. This deposit was in accordance with the **“commandment”** (2003 – *epitage*) = injunction; mandate; authoritative decree of God.
 - d. **“of God our Saviour”** (4990 – *soter*) = saviour; deliverer; God is our Saviour (1 Tim. 1:1; 2:3; 4:10; Titus 2:10; 3:4)
 8. Since Paul had been commissioned by the Lord Jesus Christ, this also proves that Jesus Christ is God.

9. Paul had been set apart from his mother's womb and called to be an apostle to preach the gospel among the Gentiles (Gal. 1:15-16; Acts 9:15-16; Acts 26:16-18).

E. **Titus**

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

Discussion:

1. Not much for certain is known about Titus except what we learn from the epistles of Paul.
2. Unlike Timothy, whose mother was a Jewess, but whose father was a Greek (Acts 14:3), Titus was a Gentile by birth and a full Greek according to Galatians 2:3.
3. He was probably converted under the Apostle Paul's ministry, perhaps at Syrian Antioch, if he was one of the disciples of Acts 11:26 (Bruce Wilkinson and Kenneth Boa, *Talk Thru the Bible, Vol. 1*, (Nashville, TN; Thomas Nelson Publishers, 1983), p. 483.
4. He was dear to the apostle Paul. In Titus 1:4 Paul called him *“mine own son after the common faith.”* (Gal. 2:3; Titus 1:4; 2 Cor. 2:13, 7:6; 8:6, 16-17).
5. **“mine own son after the common faith”**
 - a. **“own”** (1103 – *gnesios*) = legitimately born; lawfully begotten; not spurious; true, genuine;
 - b. **“common”** (2839 – *koinos*) = shared by all; that which is held in common; the faith of all believers

6. A. E. Humphrey conjectures that Titus as a lad was converted during that remarkable revival at Antioch under Barnabas and Saul mentioned in Acts 11:25-26 (A. E. Humphreys, *The Epistles to Timothy and Titus*, Cambridge Bible for Schools, (1925 reprint), p. 69).
7. Even though Titus is not mentioned in the book of Acts, there are thirteen references to him in the Pauline epistles (2 Cor. 2:13; 7:6, 13-14; 8:6, 16, 23; 12:18; Gal. 2:1, 3, 2 Tim. 4:10, Titus 1:4).
8. It is in connection with Paul's work at Corinth that Titus comes into the biblical record. It seems that Paul sent Titus to Corinth at three different times.
(D. Edmond Hiebert, *An Introduction to the New Testament, Vol. 2, The Pauline Epistles*, Chicago: Moody Press, 1977), p. 341.
 - A. Before Paul wrote First Corinthians Titus was sent to Corinth to help with the offering for the saints in Judaea (2 Cor. 8:6, 10).
 - B. After the First Corinthians letter, Titus went to Corinth to learn how the church had responded to his letter of instructions to correct some problems in the church (2 Cor. 7:5-7).
 - C. Titus had been instructed by Paul to meet him at Troas, but failed to arrive at Troas as planned. Paul became troubled and left Troas for Macedonia. In Macedonia Titus met Paul with the good news of the positive response to Paul's letter of correction (2 Cor. 7:5-7, 13-16).
 - D. Paul then wrote 2 Corinthians and sent it to the Corinthians by Titus (2 Cor. 2:8:16, 23-24).
9. Titus accompanied Paul and Barnabas when they went up to the Jerusalem Council to settle the matter regarding whether Gentile needed to be circumcised

and to keep the laws of Judaism in order to be saved (Acts 15; Gal. 2:3-5).

10. Paul may have taken Titus along to the Jerusalem Council as an example of a Gentile believer who had not identified himself with Judaism in any way.
11. After the Jerusalem Council it seems that Titus may have accompanied Paul for a time in his travels and work of the ministry (2 Cor. 8:23). There are other references to Titus in 2 Corinthians that indicate that he was a companion of Paul and quite effective in helping the apostle (2 Cor. 7:6; 2 Cor. 2:13; 2 Cor. 7:13; 2 Cor. 8:16-23).
12. After his ministry with Paul to the Corinthians, Titus is not heard from until Paul charges him to set things in order in the churches on the island of Crete (Titus 1:5).
13. Apparently Paul and Titus had ministered together on the island of Crete and Paul left Titus there to complete the work of organizing the young churches in every city.

III. Sound Doctrine and Titus' Personal Responsibility (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:”

Discussion:

1. The Apostle Paul stated two reasons for which he had left Titus in Crete.

2. **“left”** (2641 – *kataleipo*) = to leave down; leave behind;
- A. ***“that thou shouldest set in order” the things that are wanting”***

Discussion:

1. **set in order”** (1909 – *epidiorthoo*) = to straighten further; arrange additionally; ***the things that are wanting”*** (3007 – *leipo*) = lacking; left undone; absent; remain to be done
2. The term is a medical term which was used to refer to the setting or straightening of broken or crooked limbs.
3. From reading the epistle it can be observed that there were some false teachers and some false doctrine being taught among the believers in Crete. (Titus 1:9-16).
4. Perhaps Paul and others may have started correcting some of the problems in the churches on Crete, but had to leave to take care of some other matter that required their attention.
5. Paul left Titus to straighten out and complete what remained and needed attention.
- B. ***“and ordain elders in every city, as I had appointed thee:”***

Discussion:

1. The main area of need in the churches was for pastoral leadership.
2. Paul instructed Titus to ordain elders in every city.

3. **“ordain”** (1525 – *kathistemi*) = to set down; to appoint one to administer an office **“elders”** (4245 - *presbuteros*) = aged men
4. Elders connotes the idea of maturity and experience, thus describing the **character** of the **officer** rather than the **function** of the office.
5. This would be a very difficult and challenging task due to the type of people that live on the island of Crete.
6. Paul’s pattern of ministry to evangelize men and women, disciple them and entrust them to spiritual leaders (Acts 14:21-23).
7. It seems that Paul had already given Titus a charge to ordain elders earlier, but was now writing it so that Titus’ appointments would be recognized as having divine authority from an apostle of Jesus Christ.
8. Titus was to find among the Cretians men who met God’s spiritual qualifications and set them over the churches of God.

IV. **Sound Doctrine and Spiritual Qualifications for Pastoral Leadership** (Titus 1:6-9)

“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 self willed, 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.”

Discussion:

1. Even though Titus would be the one ordaining the elders in the churches, God is the One who has set the standard for those who are to lead in His churches.
 2. God Himself has given the qualifications.
- A. **“blameless”** (410 – *anegkletos*) = unaccused; irreproachable; cannot be called into account
1. He is unaccused in **Public Character**.
 2. The word *“implies not merely acquittal, but the absence of even a charge or accusation against a person”* (W. E. Vine . *Vine’s Expository Dictionary of Old and New Testament Words*. (Old Tappan, NJ: Fleming H. Revell Company, 1981), p. 131.
 3. This is not sinless perfection but declares that the man lives a life that is not in question or under suspicion of sin. (Public Reputation)
- B. **“the husband of one wife”** (435 – a man; a male; the man of one wife; a one woman man (1 Tim. 3:2; 5:9)
1. A man devoted to only his wife. (**Sexually Pure**)
 2. A man not having a sinful, lustful desire for women other than his wife (Matt.5:28).
- C. **“having faithful children not accused of riot or unruly”** (1 Tim. 3:4)
1. **“faithful”** (4103 – trustworthy; believing
 2. This refers to children that are born again.
 3. Unbelievers are never referred to as faithful.
 4. An elder must be who can spiritually and morally lead his own family.
 5. **“children”** (5043 - *teknon*) = offspring of any age;
 6. **“riot”** (810 – *asotia*) = profligacy; drunken revelry

6. **“unruly”** (506 – *anupotaktos*) = rebellion; personal unruliness; refusal to recognize or submit to p[roper authority of parents or of society
- D. ***“a bishop must be blameless, as the steward of God”***
1. **“bishop”** (1985 – *episkopos*) = an overseer;
 2. This title looks to the functions of the office rather than to the character of the officer.
 3. It describes the care and watchfulness upon those who are committed to his keeping
 4. It carries the idea of authority and rule.
 5. **“steward”** (3623 - *oikonomos*) = the manger of a household on behalf of the owner
- E. **“not selfwilled”** (829 - *authade*) = self-pleasing; arrogant; selfish
1. Not one who asserts his own will with disregard for others.
 2. Prideful and disregards even God’s will (2 Peter 2:9-10).
- F. ***“not soon angry”*** (3711 – *orgilos*) = prone to anger; quick tempered
1. The pastor must not have a propensity to get angry quickly.
 2. He must not be quick-tempered.
 3. He is not prone to anger
 4. 2 Tim. 2:24
- G. ***“not given to wine”*** (3943 – *paroinos*) = staying near; alongside of; being in the vicinity of; in the proximity of
1. In 1 Timothy 3:3, 8 Paul told Timothy that he was not to stay near or alongside wine.

2. “*Not given to wine*” = one who does not stay alongside wine; one who is not a tippler or winebibber; one who does not tarry at wine
 3. A pastor cannot be addicted to wine or continually is alongside.
 4. Proverbs 23:31 is the law of alcoholic drink.
- H. “***no striker***” (4131 – *plektes*) = bruiser; a smiter; pugnacious; a fist fighter
- I. “***not given to filthy lucre***” (146 – *aischrokerdes*) = greedy for sordid gain
1. One who is greedy for shameful, base gain or profit.
 2. One who is dishonest and seeks financial and material gain at any cost.
- J. “***But a lover of hospitality*** (5382 – *philoxenos*) = hospitable; generous to guest;
1. One who is fond of helping to meet the needs of others, both believers and unbelievers.
 2. Romans 12:13; Galatians 6:10; Heb. 13:2
- K. “***a lover of good men***” (5358 - *philagathos*) = fond of good; promoter of virtue
1. One who has a love for that which is virtuous and intrinsically good.
 2. A pastor should love good men.
- L. “***sober***” (4998 – *sophron*) = sound in mind; stable; self controlled
1. A pastor must be one who is sensible.
 2. One in control of his mind. He controls his thoughts and actions.
- M. “***just***” (1342 - *dikaios*) = right; proper; equitable

- N. **“holy”** (3741 – *hosios*) = devout; pious;
- O. **“temperate”** (1468 – *egkrates*) = self controlled;
1. A pastor must have power or control over all his desires (1 Cor. 9:25-27).
- P. **“*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.*”** (v. 9)

Discussion:

1. **“holding fast”** (472 – *antechomai*) = to strongly cling to or adhere to something; to be loyal
2. God’s pastors are to be loyal to the Word of God.
3. According to sound doctrine, being loyal to the word of God is the main responsibility of the pastor.
4. A faithful pastor is called to be teacher as well as a preacher of God’s word.
5. Preaching and teaching are the faithful word are primary responsibilities of the faithful pastor.
6. A pastor must be able to communicate the word of God (1 Tim. 3:2 – *apt to teach* = skilled in teaching).
7. The basis for the effective teaching of the word of is understanding and obedience to the revelation of God.
8. Matthew 6:24 – *“No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.”*
9. **“faithful word”** (3056 – *logos*) – the expression of a concept, thought, or truth.
10. It is the trustworthy, absolutely reliable truth of God; *logos* is often a synonym for the written revelation of God.

11. The pastor must not compromise the truth of the word of God. He must cling to it tenaciously.
 12. Pastors are to love, respect, be loyal to, study, believe, obey, and teach and preach the Word of God.
 13. Spiritual leadership in the church is built upon the pastor's knowledge and understanding of the Word of God, not education, natural talents, eloquence or man's philosophies.
 14. **"taught"** (1322 - *didache*) = instruction; teaching; doctrine (1 Cor. 2:1-5)
 15. Paul taught Timothy to hold fast the form of sound words which he had heard from him and to entrust these same truths to faithful men who will be able to teach others also. He was challenged to continue in the things he had learned from the Apostle Paul (2 Tim. 1:13-14; 2:2; 3:13).
- Q. ***"That he may be able by "sound doctrine" both to exhort and to convince the gainsayers.***

Discussion:

1. **"sound doctrine"** (5198 - *hugiaino*) = healthy; uncorrupt; pure/1319 - *didaskalia*) = teaching; instruction
2. The pastor who is loyal to God's word is able to exercise the spiritual gift of teaching and preaching by the power of the Holy Spirit.
3. Sound doctrine is healthy and wholesome. It protects and preserves life.
4. A pastor's goal in preaching and teaching is to feed the people of God with the Word of God that protects and preserves their spiritual well-being.
5. **"exhort"** (3870 - *parakaleo*) = to urge; plead; beseech; encourage; to call alongside of for the purpose of giving strength and help

6. **“convince”** (1651 – *elegcho*) = convict; admonish; rebuke; refute; reprove
 - a. This means to speak against corrupt and unhealthy doctrine, especially within God’s church.
 - b. Sound expository preaching which systematically explains the word of God is what the Holy Spirit used to convict gainsayers.
7. **“gainsayers”** (483 – *antilego*) = those who contradict healthy, sound doctrine that protects and preserves spiritual life.
8. Pastors are to speak against gainsayers, vain talkers, and deceivers, especially those within the church of God.
9. The pastor is to proclaim and defend the Word of God.
10. In the world’s eyes, and even in the mind of many genuinely saved, but untaught believers, to denounce false doctrine and false teachers is seen to be unloving and judgmental and divisive.
11. Compromising the Word of God to please men, believers or unbeliever is sins, and is not “speaking the truth in love (Eph. 4:15).

IV. Sound Doctrine and the Pastor’s Problem (Titus 1:10-16)

- A. ***“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.”*** (v. 10-11)

Discussion:

1. One of Titus’ responsibilities in the churches in Crete

was to silence the mouths of rebellious, senseless talkers and deceivers in the churches.

2. **“unruly”** (506 – *anupotaktos*) = rebellious; insubordinate; one who will not be subdued
3. **“vain talkers”** (3151 – *mataiologos*) = idle talker; senseless talkers; one who utters empty senseless words
4. **“deceivers”** (5423 – *phrenapates*) = a mind misleader; seducer
5. **“stopped”** (1993 – *epistomizo*) = to muzzle; to bridle as one would put a bit in a horse’s mouth; to put something over the mouth; silence
6. The mouth left unchecked spews forth all kinds of vile and wickedness of the depraved heart. It can cause much damage (James 3:5-6).
7. Pastors have God’s standing order to put to silence false teachers (Titus 1:11).
 - a. By teaching sound doctrine (v. 9); Matt. 22:15-46).
 - b. By revoking the right of false teacher to teach or lead in God’s church.
 - c. By living a holy life in obedience to the Word of God. People who teach ungodly doctrine live ungodly lives (Matt. 7:16, 20; Titus 2:7-8; 1 Peter 2:15).

- B. *“who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake.”*

Discussion:

1. **“subvert”** (396 - *anatrepo*) to over throw; overturn
 2. Many false teachers are themselves deceived by Satan, and deceive others (2 Tim. 3:13)
 3. Often the greatest spiritual danger to God’s church comes from those within the church (Acts 20:29-30; Rom. 16:17-18)
 4. God hates all lying and deceit. He especially hates lying that is done in His name (Zech. 8:17; Mal. 3:5; Ps. 119:104, 128).
 5. The deceivers in Crete were upsetting whole families for the sake of shameful, ill-gotten gain.
 6. **“filthy lucre”** (150 – *aischros*) = shameful; sordid / 2771 – *kerdos*) = gain; advantage;
 7. The motivation behind the false teaching was shameful and dishonest gain.
- C. *“One of themselves, even a prophet of their own, said, the Cretians are always liars, evil beasts, slow bellies.*

Discussion:

1. The Cretians had a reputation for lying and being wild like animals, and greedy and lazy.
2. The prophet, a poet of the 6th century, Epimenides was a native of Crete. He was a well respected Greek intellectual of the time and knew the people and culture well.
3. He was regarded as one of the seven wise men of Greece. He was born at Phaestus, in the island of Crete (659 BC). He is said to have lived to be 157

- years old. (This is traced to the invention of the Cretians). He also was supposed to have contact with the gods.
4. To be a Cretian became synonymous with being a liar. “*to act the Cretan*” is a proverb for “*to lie.*”
 5. The infamous lie of the Cretians was that the god Zeus was buried on their island. This self-deception was foolish since the gods were supposed to be immortal.
 6. “***liars***” (5583 – *pseustes*) = one who breaks faith; falsifier
 7. “***evil beasts***” (2342 – *therion*) = ferocious or malignant in character; wild unrestrained passions; dangerous
 8. “***slow bellies***” (692 – *argos*) = unemployed; inactive; lazy; shunning labor/(1064 – *gastare*) = stomach; gormandizer; gluttons
 9. They were greedy, and lazy. These two vices often together in human nature (Phil. 3:19)
 10. Their only concern was their stomachs.
 11. The Cretians live on the level of sensual appetites.
- D. “***This witness is true. 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.***” (v. 13-14)

Discussion:

1. This record or testimony is true.
2. Because of the damage that men of this character would cause in the churches Paul instructed Titus to rebuke them sharply.

3. **“rebuke”** (1651 – *elegcho*) = admonish; convince; reprove sharply
 4. **“sharply”** (664 – *apotomos*) = severely; abruptly; peremptorily; to cut off as with a knife
 5. The purpose for this quick action was with the goal of bringing those who will listen and learn to the knowledge of the truth that they may be sound in the faith.
 6. Titus was to severely rebuke them to correct the Cretians’ doctrinal error.
 7. The reproof was to instruct those who were in error so that they might develop a healthy doctrine they might be recovered from false doctrine and acknowledge the truth (2 Tim. 2:24-25).
- E. ***“not giving heed to Jewish fables , and commandments of men, that turn from the truth”***

Discussion:

1. The reproof was to be given to keep them from giving attention or being devoted to Jewish myths and man-made injunctions (1 Cor. 10:20-21).
 2. **“turn from the truth”** (654 - *apostrepho*) = to turn away from or back from truth. This indicates that they had at least been exposed to the truth, and once acknowledged it, but later rejected the truth.
- E. ***“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.”***

Discussion:

1. Expositors says: “Paul accepts the statement as a

truth, but not in the intention of the speaker. The satisfaction of natural bodily desire (for it is these that are in question) is, when lawful, a pure thing, not merely innocent, in the case of the pure; it is an impure thing, even when lawful, in the case of them that are defiled.”

2. **“pure”** (2513 – *katharos*) = clean; undefiled
3. If a man habitually maintains a good conscience in the sight of God, it will be accepted of him whether he do or do not abstain from certain kinds of ritualistic and ceremonial activities (1 Cor. 10:19-20; Col. 2:16).
4. *“The principle of the declaration is, that a pure mind, a truly pious mind - will not regard the distinctions of food and drink; of festivals, rites, ceremonies, and days, as necessary to be observed in order to promote its purity. The conscience is not to be burdened and enslaved by these things, but is to be controlled only by the moral laws which God has ordained. But there may be a somewhat higher application of the words – that every ordinance of religion, every command of God, every event that occurs in divine Providence, tends to promote the holiness of one who is of pure heart. He can see a sanctifying tendency in everything, and can derive from all that is commanded, and all that occurs, the means of making the heart more holy. While a depraved mind will turn every such thing to a pernicious use, and make it the means of augmenting its malignity and corruption, to the pure mind it will be the means of increasing its confidence in God, and of making itself more holy.”*
(Albert Barnes, Barnes Notes).

- D. *“But unto them that are defiled and unbelieving is nothing pure.”*

Discussion:

1. *“defiled”* (3392 – sully or taint; contaminated ceremonially or morally
2. Everything is made the means of increasing their depravity. No matter what ordinances of religion they observe, all are the occasion of augmented depravity. . Naturally corrupt at heart, no ordinances of religion, and no events of Providence, make them any better, but all tend to deepen their depravity.”

- D. *“But even their mind and conscience is defiled”*

Discussion:

1. It is not just the external defilement, but it is the kind of pollution that extends to the soul and conscience.
2. Everything which they do tends to produce more corruption of the inner man.
3. Because the inner man is impure everything that is associated with the defiled mind becomes defiled.
4. Matthew 15:7-20; Mark 7:6, 14-23; Luke 11:37-41).

Concluding Remarks:

1. *“They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.”*
2. The false teachers *“profess”* (3670 – *homologeō*) = assent or acknowledge that they *“know”* (1492 – *eido*) = God by experiential knowledge). The truth is that they don’t know God, therefore their *“works”* (2041 – *ergon*) = deeds; acts *“deny”* (720 – *arneomai*) = contradict and reject God.
3. They are *“abominable”* (947- *bdeluktos*) = detestable. They are idolaters who worship themselves. They are *“disobedient”* (545 – *apeithes*) or unpersuadable. They are *“reprobate”* (96 – *adokimos*) = unapproved; rejected after testing and found worthless.

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