



TITUS

STUDY GUIDE

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Titus

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Chapter 1

Titus lays a foundation for helping us to be ready (to set things in G-dly order) for a time of transition - from the things that are now, to the things that will be. 'Apostasy' is a word that has great significance for the last days. Apostasy, from a Biblical perspective, is when someone turns away from that which is true or good (from G-d's perspective). The Apostle Paul warned us that, as we approach the last days, many people and congregations are going to move away from right doctrine.

We are called to be an influence in this world. In order to do this, we have to be willing to step up and say what truly needs to be said. Through a G-d-pleasing testimony we can influence others and bring change.

Verse 1: "Paul, a servant of G-d **but** an apostle of Messiah Yeshua, according to (the) faith of the elect of G-d **and** the knowledge of the truth according to G-dliness,"

Servant: This word can be translated as a '(bond) slave'. A bond slave is **not** one who has been enslaved by force and demanded to do certain things under threat of punishment. In contrast, a bond servant/slave is an individual who has submitted, willingly, to his chosen master (Deuteronomy 15v12-17).

In reality, every G-d-fearing person should be a bond servant unto the L-rd (1 Peter 2v15-16).

Note: In Greek there are two primary conjunctions:

1. Kai (καί). This is normally translated 'and'. Its primary purpose is to simply unite two things which agree with each other.
2. De (δέ) This is a conjunction of disunity. It also unites two thoughts, but the second thought usually has a different, or contrasting, purpose to the first thought.

But: The conjunction used here is 'de'. Like all believers, Paul was called to be a servant of G-d. Unlike us, though, Paul had a call to something unique - the call to apostleship.

According to: It shows us what the outcome will be. Paul received his call because of faith.

Through faith ((which came through the knowledge of the truth of G-d), G-d chose Paul. This led to a change in Paul's behaviour – i.e. G-dliness.

Faith: Faith is not a unique experience to Paul. It is something we are all invited to partake of.

Elect of G-d: Elect simply means to be chosen (in this context – chosen by G-d). Notice that faith is mentioned first in the Greek text. Those who have faith are those who are elected.

And: This is now the normal conjunction – kai. It unites faith with the knowledge of the truth. There is a unity between faith and truth.

Faith... knowledge of the truth: Biblical faith is believing the truth of G-d. When we respond to this truth, and apply it to our lives, we become the elect of G-d, chosen by Him.

Verse 2: "upon the hope for eternal life which G-d, who is not false, promised before the times of old."

Upon: 'Epi' usually means upon, founded upon.

Hope: When G-dliness is demonstrated in our lives we then live with a proper expectation. Expectation (hope) needs to be rooted or founded upon something. The patriarchs were faithful individuals because, by faith, they took the truth of G-d (the promises He had revealed to them) and they acted in a G-dly manner. Their hope did not originate in what they wanted, but it originated with what the truth/promises of G-d revealed to them (Romans 8v24-25).

Eternal life: They had a hope not based on earthly life (what they could gain in the here and now) but on Kingdom (eternal) life (yet future – see Hebrews 11v39-40). They wanted to live their lives according to Kingdom principles. They wanted their lives to manifest the character of the Kingdom while they were still on the earth. It is only when we have this desire that we can have an expectation that we are going to be recipients, eternally, of the promises of G-d.

Note: Having this perspective is especially important as end time people. It transitions us away from the ways and thinking of this world and focuses our thoughts, and actions, on the Kingdom to come – the Kingdom of G-d. We must not think that as believers in Messiah Yeshua we are going to be assisted in accomplishing our worldly desires. Our worldly desires need to be nailed to the cross. Instead, we should be a people motivated by Kingdom desires/promises.

False: Tells lies. G-d chooses not to lie, because lying is against His character.

The times of old: G-d made this promise, hope for eternal life, before the foundation of the world (at the same time when G-d purposed for His Son, the Lamb of G-d, to be slain – Revelation 13v8). These promises, made then, are all related to Messiah. G-d, knowing all things, knew that His Son was going to lay down His life in order for a Kingdom reality to be offered to all humanity.

Verse 3: *“but He manifested, in its own time, His Word in proclamation – entrusted to me according to the commandment of G-d, our Saviour.”*

But: This is the same word used to show a contrast (de). There is a contrast between the giving of the promise (given in ancient times) and the manifestation of that promise (in due time).

Own time: At the proper time.

Proclamation: Something said that has great significance, or importance, for all of humanity.

Commandment: A proclamation that demands a specific response.

G-d, our Saviour: Scripture interprets Scripture. We cannot dogmatically state (just by looking at this verse) whether this is a reference to G-d the Father or to G-d the Son. However, when we look at this verse in light of Verse 4 (where Yeshua is identified as Saviour) we can emphatically state that we are talking about Yeshua in this verse. Yeshua is our Saviour, but He is also revealed here as divine – ‘G-d’.

Verse 4: *“Titus, true child according to our common faith: Grace, mercy, and peace from G-d the Father and the L-rd Messiah Yeshua our Saviour.”*

Child: The fruit of a marriage covenant. Titus was not Paul’s biological child. Through the promise (covenant), however, they became family. Here Paul emphasises the relationship between a father (the apostle) and his son (servant). Paul emphasises the need for family responsibility within this new covenant.

Common faith: That which is relevant for all human beings. There is only **one** kind of true faith.

Grace, mercy: Highly significant for our new covenant faith (Jeremiah 31v31-34).

Verse 5: *“This, on account, I left you in Crete: in order the remaining things to set in order, and appoint in every city elders, as I to you have directed and commanded.”*

This on account: Usually this would read “On account of this” in English, but Paul flipped it around in the Greek in order to emphasise “this”.

I left you in Crete: Paul commanded Titus to remain in Crete for a specific purpose/reason (‘This’).

Remaining things: Those things that have not been completed. They are lacking.

Elders: In every city there should be elders who represent the believing community. Elders (also called overseers) have authority. This authority does not negate, what some would call, the priesthood of all believers (we are all individually responsible to G-d, but we are all, never-the-less, called to submit to authority).

Verse 6: *“For if there is one who is blameless, a one-woman man, having faithful children and not easily accused of improper behaviour or insubordination.”*

Note: This is written in the masculine. Elders or overseers are men.

Blameless, a one-woman man, etc: Paul is dealing with some of the characteristics, or the qualifications, required in order to be eligible for eldership.

A one-woman man: A man who has never been divorced.

Improper: Immoral, unethical.

Insubordination: One who does not recognize authority. As believers we need to humble ourselves and recognize authority – G-dly authority, as well as secular authority. If secular authority asks us to do something that does NOT conflict with obedience to the Word of G-d then we need to obey.

Verse 7: *“For it is necessary that an overseer be blameless as a steward of G-d. He should not be egotistical, nor ruled by wrathful bursts of anger, not near wine, nor a brawler. He should not be greedy for gain,”*

Necessary: Absolutely necessary. It **must** happen, as this is G-d’s will and cannot be changed.

Overseer: (Some Bibles say bishop) Someone who oversees a congregation or a series of congregations.

Steward: Agent. Someone who is employed under G-d's authority.

Egotistical: Full of himself

Brawler: One who settles issues by physical means or confrontation.

Gain: Profit. His decisions and behaviour should not be motivated by financial gain.

Verse 8: *“but a lover of strangers, a lover of good, sober minded, righteous, pious, self-controlled.”*

A lover of strangers: An idiom meaning that he is hospitable. Hospitality, oftentimes, involved entertaining strangers or foreigners. Many foreigners escape conflict and persecution in their own countries, and, as a believing community, we should love and care for them as much as we are able to.

A lover of good: Committed to G-d's will.

Sober minded: Stable in his thought process. He makes decisions founded upon truth.

Pious: He is not casual about spiritual matters. He is deeply concerned about religious truth (dogma), and also about how he and others apply it to their lives.

Self-controlled: Able to control himself. He is able to overcome temptation and is not easily defeated by the schemes of the enemy.

Verse 9: *“Holding fast according to the teaching of the faithful Word; in order that he is able to encourage in sound teaching. The ones who are contradictive he must convict.”*

Teaching: Doctrine

Contradictive: Those who speak things contrary to sound doctrine.

Convict: Reprove. Reproach. Overseers, because they want to bring people back to sound Biblical faith, need to be men who are willing to confront those who speak against the truth of Scripture.

Verse 10: *“For there are many who are unruly. They are empty talkers and are deceitful ones, especially those from the circumcision,”*

Many: Speaking about those who are unruly, insubordinate or reject authority. (They reject authority because authority calls them out. They do not want to submit to truth because it does not accomplish their own purposes. Submitting to the truth of G-d accomplishes G-d's purposes. As we grow and mature. G-d's purposes will be the most pleasing things in our lives).

Empty talkers: They speak of things that have no eternal significance.

Those from the circumcision: The Judaizers. They demanded that all men had to be circumcised in order to be saved. They believed that faith in Messiah, for the purpose of salvation and Kingdom life, was only possible if an individual first took upon themselves the yoke of the Torah (The first and foremost sign of that being circumcision). Paul was not against circumcision; he was against circumcision if it was being done for the purpose of obtaining salvation.

Verse 11: *“which it is necessary to silence. Whom entire households they have corrupted - for they were teaching the things which were necessary not to be teaching, bringing about shame -for the sake of (financial) gain”.*

Corrupted: Overturned, brought destruction into.

Shame: Pursuing the things which ought not to be taught leads to sinfulness.

Gain: Their desire is worldly gain, and, therefore, they are easily manipulated by the enemy.

Verse 12: *“A certain one from them, one of their own prophets, rightly said: ‘Cretes always are liars, evil beasts, gluttons, and lazy.’”*

Evil beasts: They follow animalistic instinct rather than truth. This leads them to do evil.

Gluttons: People driven by their own hungers or carnal desires.

Verse 13: *“This testimony is true. On account of which there is now a base for reproofing them, and doing so sternly, in order that soundness should be in the faith.”*

Reproofing: Rebuking or reprimanding.

Sternly: Harshly. Paul is telling us that it is acceptable to be harsh with those who are embracing and teaching falsehood, who are motivated by financial gain, and who are in bondage to their carnal nature.

Note: We need to be people who are highly concerned for the soundness of doctrine, our faith. Leaders need to be willing to rebuke, reprove and convict those who are not teaching the truth of G-d.

Verse 14: *“Not giving heed to Jewish fables and the commandments of men, causing them to turn away from the truth.”*

Giving heed: Being committed.

Jewish fables: The myths or stories that fill the rabbinical literature (oral law).

Commandments of men: Traditions of the elders.

Causing them to turn away: This is written in the perfect and it is also passive. This means that those who have embraced these false teachings have, in the past (present and future), been caused to turn away from truth.

Verse 15: *“On one hand everything is clean to the ones who are clean, but (on the other hand) to the ones who have been defiled, and are faithless, nothing is clean. Those who have been defiled also their minds, also their conscience.”*

Clean to the ones who are clean: When we are committed to the truth of G-d we know how to use/steward all things for the Kingdom of G-d. This does not mean that we can do sinful things (or whatever we want to do) and call them clean.

Defiled: Those who are unclean (not committed to the truth of G-d) misappropriate even those things that would have ordinarily been considered clean. They do not know how to handle the Word of truth appropriately.

Also their minds, also their conscience: They have turned themselves over to those things which are in conflict with the purposes of G-d. This brought about defilement in the way they think, and even defilement to their very conscience (our moral compass).

Verse 16: *“They confess that they know G-d, but the works of the truth they deny. They become repulsive, disobedient, and against every good work.”*

Repulsive: Gross. So unappealing that they are rejected.

Disobedient: Against the faith.

Note: Those of faith will document (prove or guarantee by what they do) their good work - that which is pleasing to G-d. Those who do not have faith are not going to be of those who document - they are against giving any evidence of good work.

Good work: The ministry of the Holy Spirit. He is the One who enables us to behave in a way that produces good fruit, i.e. in a way which is pleasing to G-d.

Chapter 2

In this chapter Paul admonishes Titus to provide truth to the people, so that they can have sound revelation/truth to base their lives upon. When people live with their lives based on truth they will have a testimony that is full of good works, and also a faith that does not change. G-d's expectation for His people is that we be a holy people who reflect, perfectly, G-d's will.

Verse 1: *“But you, speak those things which are fitting for sound doctrine to be maintained.”*

But: Shows a difference, a disconnect, a contrast (We are to behave in a way that is in contrast to those people who are gross, disobedient and against good works).

You: Titus

Fitting: Appropriate

Sound: We get the English word 'hygiene' from this word in Greek. When we ignore our hygiene things such as bacteria, germs, and disease plague us and we get sick. We can understand this principle from a spiritual perspective as well. When an individual, or a group within a local congregation, does not keep good spiritual hygiene (sound doctrine) that person, or that group, is going to become sick spiritually.

Maintained: Established.

Verse 2: *"Elders need to be sober-minded, serious, self-controlled, sound for the faith and for love, persevering."*

Elders: Written in the masculine i.e. older men. In a community there are men and women who are elders (older people who hold a degree of authority because of their age). Male elders in the community do not necessarily hold the office of elder/overseer within a local assembly. Congregations that embrace sound doctrine will not have females, serving in the capacity of elders, in the main leadership of their congregation. However, within the local assembly there will be men and women who are older and, the implication is, wiser. Many may have a good reputation in their community, and they may provide great leadership and influence - both within the congregation and within the community.

Sober-minded: Those who are sober-minded understand what to do in any given situation. They are also vigilant to make sure that what needs to be done is done.

Serious: They are not casual or flippant about faith. They are committed to their faith - doing what is right, appropriate, or fitting for the people of G-d.

Self-controlled: Not succumbing to temptation. Not being one who is easily swayed by the crowd, but is one who is willing to stand alone.

Sound: The same word for 'hygiene'.

Sound for the faith: Faith is related to truth (see chapter 1v1). These individuals do not corrupt truth but are committed to it.

Love: Agape. They demonstrate a sacrificial love for others – moved by compassion they deny themselves in order to be a blessing to someone else.

Persevering: Enduring. When we are committed to something (love etc) then we are going to endure and see it through to the end, no matter what obstacles come in the way.

Note: If we have sound faith it will manifest itself in love and endurance.

Verse 3: *Elders, in behaviour, need to be a temple - speaking the things which are appropriate, not conniving, and not having been made in bondage to strong wine. They are those that are teaching what is good – "*

Elders: Written in the feminine i.e. older women (see comment in verse above). This could either be the wives of the elders/overseers or it could simply mean older women who serve in a very important capacity within the community.

In behaviour: Obedience is important to G-d. It is important to note, however, that obedience (as manifest through our behaviour) does not play a role in our salvation. Salvation is a free gift, rooted in grace, which is given to us by faith. Once we have been saved our behaviour changes. Our faith should impact how we behave.

Temple: Sacred, reverent. Their behaviour needs to show a commitment to that which is sacred. They need to be committed to worship and the service of G-d.

Appropriate: Fitting

Conniving: Diabolical. Conspiring or scheming to achieve something for their own purposes.

Bondage: Enslaved

Strong wine: Wine was frequently used -but diluted very significantly- in order to make a beverage clean to drink.

Teaching what is good: They must affirm proper doctrine.

Verse 4: *“In order that the younger women be self-controlled, to be lovers of their husbands and lovers of children.”*

The younger women: The female elders are going to have influence in teaching these younger women how to demonstrate self-control.

Self-controlled: The importance for individuals, and even more so leaders within the community, to demonstrate self-control is emphasised throughout this text. We are not to be a people swayed by the crowd’s likes and dislikes, but are to be a people willing to contend for sound doctrine - even if it means standing alone.

Lovers: This is not the word agape but is the word Philia. This means to be endeared to, to like. G-dly women are supposed to demonstrate, by their behaviour, that they like and delight in their husband and children.

Verse 5: *“To be self-controlled, pure, to do deeds at home, doing that which is good, being in subjection to their own husband in order that the Word of G-d is not blasphemed.”*

Good: They are to do G-d's will.

In subjection: Submissive. Submission has to do with recognizing authority. In the New Covenant we subject ourselves to another because it is the right thing to do (Yeshua subjected Himself to His parents. As the Son of G-d He was greater than them, nevertheless because it was right in G-d's eyes for a son to acknowledge the authority of his parents Messiah humbled Himself and did just that). Submission does not mean that the one who is in authority gets whatever they want. When a woman submits to her husband (Her husband is her sphere of influence and not other men) it is always for the will of G-d to be manifested. When a wife refuses to submit to her husband she is *blaspheming* (acting irreverently toward) the Word of G-d.

Verse 6: *“The younger men, similarly, exhort them to be of self-control.”*

Exhort: This verse is grammatically constructed in the third person. It is, therefore, not the older women who are to teach the young men but Titus himself.

Verse 7: *“Concerning all things of yourself hold to be an example of good works in the teaching of right doctrine, so that there will be incorruptibility, seriousness, and sincerity.”*

All things of yourself: Every aspect of Titus’ life.

Hold to be: Take heed to be.

Doctrine: The truth of Scripture

Incorruptibility: We do not want things to be corrupted or turned away from the truth.

Seriousness: Behaving with dignity

Sincerity: Something that is genuine, not a false representation or a counterfeit.

Verse 8: *“A sound word (speak) in order that the one who is contrary shall be ashamed, and nothing should he have concerning you to say which is derogatory.”*

Sound word: Beyond reproach. Leaders need to speak sound doctrine.

Contrary: Has an antagonistic viewpoint

Derogatory: Evil, slanderous.

Verse 9: *“Slaves, one’s own master submit to in all things to be well pleasing, and not to be contrary.”*

Note: This verse deals with Biblical servanthood. Slaves (bond slaves) had a debt they could not pay, therefore they had to serve their creditor. As people of sound faith, we do not try to get away from our debts. We honour our obligations. That is what this verse is emphasising.

Master: One who has a secular authority (in this context).

Submit: Submission has nothing to do with the value of one person over another. All people have equal value. In the case of slaves an individual is brought into a relationship where the nature of the relationship demands that one person has authority over another. Even though all people have equal value it does not mean that all people have equal roles.

Well pleasing: When slaves subject themselves to their earthly authorities (as long as it is not in conflict with the Word of G-d) they live in a way that is well pleasing to G-d.

Contrary: Displaying antagonism (toward their masters).

Verse 10: *“Do not be subtracting but demonstrate, in all things, good faith. In order that the doctrine of G-d our Saviour puts in order all things.”*

Subtracting: Do not take something and make it less than, not as good as it was. We should be adding value, positively influencing.

Demonstrate: Show, manifest

G-d our Saviour: Our Saviour -Yeshua- is divine. The fact that **Yeshua is G-d** is again emphasised here.

Puts in order: The word used here, in Greek, is the word cosmos. Cosmos speaks about creation, but it is related to the concept of bringing things into order. It is a word that also speaks of adornment or making something fitting/appropriate.

Verse 11: *“For the grace of G-d (has been) manifested (bringing) salvation for all men.”*

Has been manifested: Something makes the grace of G-d appear. It does not become visible on its own.

Salvation: Many translations translate this as ‘bringing salvation’ but the word ‘bringing’ is not in the text. The purpose of just saying ‘salvation’ is to show the close relationship between grace and salvation. Without grace there is no salvation. G-d’s grace manifested salvation (and grace also teaches us how we ought to behave – see verse 12).

All men: i.e. mankind (men and women). Atonement is not limited to some people. Messiah died for ALL, and G-d’s will is for ALL to be saved (1 Timothy 2v3-4)

Verse 12: *“It teaches us that we should deny the ungodliness and all the worldly desires, but rather we should be people of self-control, righteous, and G-dly; living now in this present age.”*

It: Grace

Deny: Work against, move away from, not be associated with that which is ungodly.

Worldly: This is the same word for cosmos but, grammatically, constructed differently. We need to be people that follow that which has a Kingdom order, and not be those who follow the ways of the world with its desires.

Righteous: The commandments of G-d teach us what righteousness is.

G-dly: Pious. A word that describes G-dly behaviour.

Present age: Grace does not only have a purpose when we die and enter into the Kingdom. The purpose for grace is also to teach us that we need to be committed to that which is G-dly (righteous) while we are still alive in this present world.

Verse 13: *“Waiting for the glorious appearing of the Great G-d and our Saviour, Messiah Yeshua.”*

Waiting: Looking towards. This is a word of expectation/anticipation and welcoming.

Appearing: It is written in the singular. In Greek if it were speaking of the coming of two individuals this word would have had to take the plural form.

The Great G-d and our Saviour: These are one and the same person – Messiah Yeshua. He is both G-d and Saviour (Again an emphasis on Yeshua’s divinity).

Verse 14: *“Who gave Himself, on behalf of us, in order to redeem us from all lawlessness. That He should cleanse for Himself a peculiar people, zealous for good works.”*

Gave: It has already been done.

In order to redeem: Messiah gave Himself in order to redeem us.

Lawlessness: Against the law or Torah. For many reasons we cannot keep the law in its written form today. However, by means of the Holy Spirit (who is given to us as an outcome of being redeemed) we can fulfil the righteousness of the law (Romans 8v3-4).

Peculiar: Treasured, Unique (Exodus 19v5-6). We are called to be different from the world – set apart as a holy people.

Zealous for good works: If we are not committed to doing good works we have not understood the gospel.

Good: In accordance with G-d’s will.

Verse 15: *“These things speak and exhort and reprove with all authority. No one you allow to think less of.”*

Exhort: Providing encouragement in a very strong way.

Reprove: To convict someone that is not maintaining G-d's standards, even to administer punishment if needs be.

All authority: When we speak, exhort, and reprove, G-d gives us His authority for His purpose and His will to be accomplished.

Think less of: Paul was encouraging Titus not to let others think that what he (Titus) was doing (or who he was) was insignificant.

Chapter 3

One of the most important qualities for a believer to possess is the ability to submit. We need to recognize authority and then respond properly to it. We do so, first and foremost, because G-d has commanded us to, for the purpose of fulfilling His will.

Verse 1: *“Remind them rulers and authorities to submit to obey, for every good work to be prepared.”*

Them: The believers. Paul is telling Titus that he needs to remind the believers to submit to and obey those who have earthly authority.

Rulers and authorities: Those that are in governmental leadership.

To submit to obey: It is only through submissiveness that we are able to obey. If we cannot learn to submit to those who have earthly authority we will never be able to submit to those who have a spiritual authority – even to G-d Himself.

For every good work: The objective of submitting to earthly authority is in order for us to do good works. This means that, everywhere we can do so, we need to submit to governmental authority for the purpose of doing that which is good.

Note: This does not give an absolute authority to the government, in regard to their right to rule over believers, to do whatever they want (see Romans 13v3-4). If there is a government who are using and exploiting their authority for that which is not good (clearly against the will/Word/commandments of G-d) then we cannot submit to them in those things. No other authority can replace the absolute authority that G-d has over the life of every believer. This verse is talking about submitting, absolutely, to those things that **do not** have adverse spiritual outcomes or are not against Scripture.

Verse 2: *“No one blaspheme, but be amenable and gentle at all times showing humility to all people.”*

No one: Referring to the believers.

Blaspheme: Speaking in a way that is blasphemous (and the implication is) against individuals. Blasphemy is normally something that we associate with being done against G-d. We need to remember that every human being is a creation of G-d. He made, and loves, all people. When we speak against an individual in a blasphemous way (meaning in a way that is not appropriate) G-d takes it personally.

Amenable: A word that, at its very core, reveals a desire to find agreement and avoid contention. Our objective should never be to seek contention but to live, as much as possible, at peace with all people. Be agreeable and not contentious.

Gentle: Kind, not harsh or derogatory

All: At all times and in every situation.

Note: This does not mean that we cannot evaluate someone’s behaviour and say it is wrong, incorrect or against the will of G-d. The caution is that we do not speak simply for the sake of being derogatory, or putting someone down for the sake of humiliating them.

Verse 3: *“For once also we were foolish, disobedient, being deceived, enslaved to a variety of desires and pleasures, in evilness and envy being brought through, despicable, hating one another.”*

Once also we: As mature believers we have a different perspective to what those in the world have. Sometimes our attitude is condemning toward unbelievers, as we forget that we used to live and think like them. Paul warns us not to condemn them. He reminds us that in the past we too did not know the truth and behaved in the same way. G-d, by His love and grace, saved us, but prior to that we were no different from anyone else.

Foolish: Lack of proper perspective. Not thinking in a correct way.

Deceived: The implication is that we were deceived by the enemy.

Enslaved: All humanity, before salvation and because of original sin, were in bondage.

Pleasures: This word has to do with that which is pleasurable to the natural man, not the spiritual man.

Evilness: That which is in conflict or contradiction to the will of G-d.

Envy: Jealousy - wanting what other people have.

Being brought through: They go through life with behaviour that is characterised by evilness and a desire for something that, oftentimes, they cannot achieve.

Despicable: Paul is summarizing. In our original, or normal, state we are rejectable or despicable to G-d.

Hating one another: When people seek their own desires or pleasures (against G-d's will), their lives are going to demonstrate frustration because they are not able to get what they want. This causes them to do despicable things. They begin to see others as an obstacle to them achieving their own desires. This leads to conflict and hatred toward others (James 4v1-4). Left to ourselves this is the plight of humanity.

Verse 4: *"But when the kindness and the humanitarian quality was manifested by G-d our Saviour,"*

But: The conjunction of disunity or difference spoken about in chapter 1v1.

Kindness: A word loosely related to grace. However, it is not talking, necessarily, about the Biblical concept of grace. It is speaking about the understanding, friendliness or grace G-d has shown toward all of humanity.

Humanitarian quality: The attitude that G-d (Yeshua) had – a lover of humanity.

Was manifested: Written in the passive (see chapter 2v11) This shows us that something happened to cause this kindness and humanitarian quality to appear. It did not happen in a vacuum, as a chance occurrence. It was brought about in a cognitive and purposeful way.

G-d our Saviour: Once again, Yeshua identified as both G-d and Saviour throughout this epistle.

Verse 5: *"Not from the works of righteousness which we have done, but rather according to His mercy He saved us, through the washing of regeneration and the renewal of the Holy Spirit."*

Not from the works of righteousness which we have done: Kindness and the love of humanity were not manifested because of any righteous works that we did.

Mercy: Biblically speaking there is an inherent relationship between mercy and forgiveness. When we have received mercy we will have a desire to forgive.

Saved: G-d is kind, loves humanity, and is merciful. These character traits of G-d caused Him to act in a way to, potentially, save all of mankind. He did everything necessary for humanity to be saved.

Washing: Cleansing

Regeneration: This word comes from two Greek words: The first word meaning 'again' and the second word meaning 'generation' – which is another word for birth. Calvinism teaches that regeneration precedes salvation. They teach that G-d starts to work in a sinner's life, before he is saved, so that he becomes a new creation and is, therefore, able to accept salvation. In other words: they say regeneration comes first, and as an outcome of regeneration one can respond to the gospel. This is incorrect theology.

The only other place that this term 'regeneration' appears, in the Bible, is in Matthew 19v28. Regeneration, in this context, is not speaking about the individual but about the world. It is speaking about the purpose (i.e. the outcome) for creation (i.e. The establishment of the Kingdom). The concept of regeneration is tied to G-d bringing order (His judgement) into this world, in order to establish the Kingdom of G-d where Messiah will rule. We can therefore conclude that regenera-

tion is this: we have been saved and because of this we are going to be changed. This change is going to occur in us as individuals, but, primarily, is going to occur in the world - when a washing and renewal by the Holy Spirit is going to take place.

In the Scripture we do not see the Holy Spirit first falling on people, with that leading to belief and then salvation. Only **after** a person believes does he/she become a recipient of the Holy Spirit (Acts 19v1-6). Belief brings about the indwelling of the Holy Spirit into a person's life. Without faith the Holy Spirit will not function in a person's life to produce new life. He will not dwell in a non-believer, and nor will He work in a non-believer to bring about regeneration – the Scripture reveals that **only after believing** does this occur.

Holy Spirit: Also known as the Spirit of G-d. The Holy Spirit was known about in the Tanakh. He is connected to redemption (Isaiah 59v20-21). When Zion is established, G-d is going to deal with the sin of Jacob. This work of redemption leads to an outcome in our lives, which will not be achieved through the flesh but through the Holy Spirit. G-d is going to pour out His Spirit upon those who are redeemed. Redemption brings about the potential for the will of G-d to be achieved.

Verse 6: *Which He has poured out upon us richly through Yeshua Messiah our Saviour.”*

Which He has poured out: Referring to the Holy Spirit. The Holy Spirit is poured out on those whom Messiah has saved, not the other way around.

Verse 7: *“In order that, being made righteous by the grace of that One, we should become heirs according to the hope of eternal life.”*

Being made righteous: Because of salvation we have been made righteous.

That: The second ‘that’ is written in the masculine, therefore the word following it cannot be ‘grace’ as grace is a word that has a feminine form. ‘That’ is also written in the genitive which means that it can be thought of as ‘belonging to something’. The emphasis should not be on grace, but it should be on **that One** - Messiah Yeshua. The construction of this sentence tells us that being made righteous is **only** through the grace of that One (Yeshua) – there is no other source for this grace. It is the grace that belongs to Yeshua. The implication is that Yeshua is the only Saviour. He is unique (not one like any other), and the grace that He provides is also unique as it justifies us.

Verse 8: *“This is a faithful word. Concerning this I want that you should confirm, in order that the ones believing in G-d should give consideration to these good works and that they be responsible for making sure that good works are done. These things are good and profitable for men.”*

Faithful: Trustworthy, true.

Give consideration: Think about

Be responsible: The word literally means ‘to stand before them’. It is a word of priority.

Note: Our objective should not be to get what we want. We do good works in order that we become an instrument of blessing to other people. This is something that should characterize every believer's life.

For men: The good works impact humanity.

Verse 9: *“But do not be foolish and engage in contention, genealogies, strife, and conflict of the law. Avoid these things for they are not profitable and lack value.”*

Note: Either a person is going to be mindful and responsible to engage in good works (that is what believers in G-d do), or they will engage in contentions and foolishness concerning genealogies and other debatable things. If we are involved in these contentious issues they take up our time and leave minimal, if any, time for what our priority should be – good works.
Conflict of the law: We should not need to debate the law. It is clear, as the Word of G-d reveals it.

Verse 10: *“A divisive man, after the first or second admonition, reject this one.”*

Reject: If someone is always wanting to bring up issues, (that have the potential to be disputable or contentious) for the purpose of causing division, we need to admonish them once or twice and then, after that, we are to, very clearly, reject them.

Verse 11: *“Knowing that such a person is corrupted, sinful and self- condemned.”*

Self- condemned: This word literally means to ‘judge down’. (We want G-d to lift us up). This man or woman’s own actions manifest that he/she is going to be condemned.

Verse 12: *“Whenever I send Artemas to you, or Tychicus, be diligent to come to me at Nicopolis, for there I have judged to spend the winter.”*

Artemas... or Tychicus: Paul was going to send one of these individuals to relieve Titus in Crete.

Nicopolis: This city’s name means ‘victorious’. A city that overcomes.

Judged: Decided

Verse 13: *“Also Zenas, the lawyer, and Apollos - be diligent to supply them for the journey in order that they lack nothing.”*

Lawyer: An expert in Torah law

Verse 14: *“But the others, teach them that they have a responsibility of good works, for this is a necessary need in order that they are not unfruitful.”*

Teach: To instruct

Necessary: Essential

Note: This is one of Paul's primary concerns: that we are not unfruitful, but that we bear much fruit (by engaging in good deeds). Fruitfulness or works do not bring us salvation. Nor do they make us righteous. However, they manifest (are a testimony to) our salvation, and also that we have been made righteous by our Saviour - by His work, by His redemption, through His blood and death on the cross.

Verse 15: *“All the ones with me greet you. You greet (for us) the ones who love us in the faith. The grace be with all of you. Amen.”*

You: Speaking specifically to Titus.

The ones: Those believers who are with Paul greet Titus. Paul asks Titus to also send his greeting to those believers who are with Titus and who love Paul.

Grace: Grace is very significant. Paul frequently begins his epistles by saying grace and peace and he frequently ends by reemphasizing grace. Grace not only brings salvation, but it also works in our lives to cause us to deny those things that are against G-d. Grace helps us to engage in those things (producing fruit) that are pleasing to G-d, and it brings about a fulfilment of His will— even while we are in this present world.