

### Three

Although there is a chapter break here, and a section was added on what the grace of God teaches us, it appears that the thoughts are still based on:

*But as for you, speak the things which are proper for sound doctrine: Titus 2:1*

Titus is to speak the things that are befitting and cause people to stand out conspicuously in a good wholesome way. He is to take the doctrines of Jesus Christ and practically apply them to the lifestyles of the members of the church. The members of the congregation need to be concerned that their conduct:

- \* is not the cause for the word of God to be not blasphemed 2:5b
- \* is such that enemies of Christ have nothing evil to say of us; 2:8b
- \* adorns the doctrine of God our Saviour in all things 2:10b

Another broad area that is similar to the employment is our relationship to civil government.

#### **1 Remind them to be subject to rulers and authorities,**

There is always a strong implication in “remind” that they already know them.

*“hupomimnesko... 1. actively, to cause one to remember, bring to remembrance, recall to mind... to put one in remembrance, admonish, of something... 2. passively, to be reminded, to remember...” (Thayer, p. 644)*

Peter said as much when he used it his final epistle:

*For this reason I will not be negligent to **remind** you always of these things, though you know and are established in the present truth. 13 Yes, I think it is right, as long as I am in this tent, to stir you up by reminding you, 14 knowing that shortly I must put off my tent, just as our Lord Jesus Christ showed me. 15 Moreover I will be careful to ensure that you always have a reminder of these things after my decease. 2Pet. 1:12-15*

Peter knew how critically important to have some things in the forefront of our mind. He also knew the tendency of the human mind to forget. Though he knew they knew them, he reminded them of them anyway just in case.

Paul wanted those in Crete to be reminded to submit to their rulers. It is a great cause of blasphemy and of severe problems for the local church if it's members do not submit to civil government and nonmembers find out. The charge of hypocrisy is a difficult one to remove.

With all the civil disobedience in existence today, we need to be reminded as well. It is never right, even under the most trying times for the Christian to be rebellious. Even under severe persecution, respect for the governing authorities and full “*submission*” to them must remain.

*“hupotasso... to arrange under, to subordinate; to subject, put in subjection... mid. to subject one's self, to obey; to submit to one's control; to yield to one's admonition or advice... to obey[R.V. subject one's self...] ... obey, be subject ...” (Thayer, p. 645; 5293)*

It is also used by Paul in Romans and Peter in I Peter to describe the Christians attitude toward government.

*Let every soul be **subject** to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God. 2 Therefore whoever resists the authority resists the ordinance of God, and those who resist will bring judgment on themselves. 3 For rulers are not a terror to good works, but to evil. Do you want to be unafraid of the authority? Do what is good, and you will have praise from the same. 4 For he is God's minister to you for good. But if you do evil, be afraid; for he does not bear the sword in vain; for he is God's minister, an avenger to execute wrath on him who practices evil. 5 Therefore you must be **subject**, not only because of wrath but also for conscience' sake. 6 For because of this you also pay taxes, for they are God's ministers attending continually to this very thing. Rom. 13:1-6*

*Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, 12 having your conduct honorable among the Gentiles, that when they speak against you as evildoers,*

they may, by your good works which they observe, glorify God in the day of visitation. 13 Therefore **submit** yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme, 14 or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good. 15 For this is the will of God, that by doing good you may put to silence the ignorance of foolish men – 1Pet. 2:11-15

From these Scriptures, it is evident that God expects a submissive attitude toward the civil authorities and ruling powers that He set up for us to live under. Even under the severe persecutions and trials placed upon them by the Roman Empire, God does not exempt His people from this requirement. Even Jesus was respectful to those who arrested Him, and Paul while being persecuted and unlawfully charged was quick to recall an insult when he found out he was a ruler.

*Then Paul, looking earnestly at the council, said, "Men and brethren, I have lived in all good conscience before God until this day." 2 And the high priest Ananias commanded those who stood by him to strike him on the mouth. 3 Then Paul said to him, "God will strike you, you whitewashed wall! For you sit to judge me according to the law, and do you command me to be struck contrary to the law?" 4 And those who stood by said, "Do you revile God's high priest?" 5 Then Paul said, "I did not know, brethren, that he was the high priest; for it is written, "You shall not speak evil of a ruler of your people." Acts. 23:1-5*

We may not like the government we live under, we may not enjoy the laws it makes or the lifestyle it forces us to live, but as strangers and pilgrims on the earth, we are commanded by God to be more concerned about His doctrine and the attitude of people toward it than we are for our own comfort.

Paul uses the following terms to describe the rulers in Crete as set up by the Emperor in Rome:

*"arche, ... 1. beginning, origin... 2. the person or thing that commences, the first persons or thing in a series, the leader... 3. that by which anything begins to be, the origin, active cause... 4. the extremity of a thing: of the corners of a sail... 5. the first place, principality, rule, magistracy... office given in charge... Hence the term is transferred by Paul to angels and demons holding dominions entrusted to them in the order of things..." (Thayer p 76-77)*

*"exousia,... power 1. power of choice, liberty of doing as one pleases; leave or permission... 2. physical and mental power; the ability or strength with which one is endowed, which he either possess or exercises... 3. the power of authority(influence) and of right... delegated authority... 4. the power of rule or government (the power of him whose will and commands must be submitted to by others and obeyed).one who possess authority; ... the leading and more powerful among created beings superior to man, spiritual potentates; used in the plur. of a certain class of angels..." (Thayer, p. 225; 1849)*

The first term which means "beginning," came to emphasize **that which is first or prominent**. The ruling person is considered holding a **position of pre-eminence** over those who have placed him there. He is to be given this deference by those who rule over him. The second term means "power" and looks at ruling from the perspective of **the power and might those who rule possess**. In Rome it was **the power of life and death, of liberty or imprisonment**. That type of authority(given to them by God), needs to be respected by God's people.

The term submit describes the attitude of respect and deference we pay to them as the ruling authorities.

**to obey,**

Paul then goes on to ask Titus to remind them to "obey."

*"peitharcho... (this fr. peithomai and arche); to obey(a ruler or a superior). magistrates, Titus 3:1 [ al. take it here absol. to be obedient]..."(Thayer, p. 497)*

*"peitho... 1. Active; a. to persuade, i.e. to induce one by words to believe... to cause belief in a thing... b. as in class. Grk... 2. to make friends of, win one's favor, gain one's good-will, ... or to seek to one, strive to please one... c. to persuade unto i.e. to be induced to believe... 2. Passive and Middle... a. to be persuaded, to suffer one' self to be persuaded; to be induced to believe... to be persuaded of a thing concerning a person Heb. 6:9... b. to listen to, obey, yield to, comply with ...to trust, have confidence, be confident..." (Thayer, p. 497-498; 3982)*

The idea is that of being persuaded to do it, to make someone believe that it is the right and honorable thing to do. It is not just a command to obey, but a command to be convinced and persuaded that you ought to obey. It is an attitude that permeates the mind and makes any form of disobedience completely foreign to us.

### **to be ready for every good work,**

“Ready” is defined:

*“etoimos... prepared, ready; a. of things... ready to hand... the things (made) ready(in advance by others) i. e. the Christian churches already founded by them... 1. q. opportune, seasonable... b. of persons; ready prepared: to do something...”* (Thayer, p. 255)

Christians should always have their minds in readiness for the good works that suddenly open up for them to do. They should be prepared for them, so that when they occur they are not caught off guard. Paul elaborates on this in two other books, Titus likely has already read.

God dealt with this in principle in the Law. When opportunities to do good to our neighbor arise we must not ignore them or “hide ourselves from them.”

*“You shall not see your brother's ox or his sheep going astray, and hide yourself from them; you shall certainly bring them back to your brother. 2 And if your brother is not near you, or if you do not know him, then you shall bring it to your own house, and it shall remain with you until your brother seeks it; then you shall restore it to him. 3 You shall do the same with his donkey, and so shall you do with his garment; with any lost thing of your brother's, which he has lost and you have found, you shall do likewise; you must not hide yourself. Deut 22:1-3”*

The days we live in are evil. Few and far between do the real opportunities come when we can buy them up. We therefore need to be prepared and ready for them, we need to be walking with our eyes opened, with our minds clear and our mouths seasoned with salt and grace. When good works come upon us, it is so sad when we look back on them after they have forever gone and wish we had been thinking more clearly and used the time better. Paul wants Christians reminded to use well their days and be ready to do good works.

The preposition “for” is defined:

*“pros. a preposition, ... I. with the ACCUSATIVE ... to, towards, ... denoting direction towards a thing, or position and state looking towards a thing... 1. of the goal or limit towards which a movement is directed... e. of an intended end or purpose... Eph 4:12...”* (Thayer, p 541-543)

The intended aim and purpose of their readiness and preparedness of mind is directed toward doing good works. It is important to them.

### **2 to speak evil of no one,**

This term is defined:

*“blasphemeo... to speak reproachfully, rail at, revile, calumniate ... Passive ... to be evil spoken of, reviled, railed at... Spec. of those who by contemptuous speech intentionally come short of the reverence due to God or to sacred things...”* (Thayer, p. 102; 987)

The Bible does not make the same distinction we do between “blasphemy” and speaking evil. The same term is used whether it is directed toward God or toward our fellow man. James speaks on this:

*But no man can tame the tongue. It is an unruly evil, full of deadly poison. 9 With it we bless our God and Father, and with it we curse men, who have been made in the similitude of God. 10 Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so. 11 Does a spring send forth fresh water and bitter from the same opening? 12 Can a fig tree, my brethren, bear olives, or a grapevine bear figs? Thus no spring can yield both salt water and fresh. James. 3:8-12”*

James makes it very clear that there should be no distinction in our mind. If we speak evil of God it is a sin, if we speak evil of our fellow-man who is made in His image, it is also a sin. Our mouths should be like a fountain of water, only sweet and fresh words should proceed from it. There is no

room in the mouth of the Christian for the salty, bitter words of rancor or gossip. If we never say anything bad about another human being, we know we are safe. How far we can go the other way is an often asked question. The only answer seems to be in the motive of the words. If it is advice we are seeking, if it is a warning to another, if it is a search to have another understand and help, then perhaps it is justified, but even then it is very risky. We will give an account of all our words, the evil things we say about others will be among them.

*“But I say to you that for every idle word men may speak, they will give account of it in the day of judgment. 37 “For by your words you will be justified, and by your words you will be condemned.” Mt. 12:36-37*

To strengthen this admonition Paul uses the following term of negation:

*“medeis,... it is used either in connection with a noun, no, none, or absolutely, no one, not one, no man, neut. nothing,... a. with an imperative: medeis being the person to whom something is forbidden... [A. V. have thou nothing to do with etc.],” (Thayer, p. 411; 3367)*

There are no exceptions.

### **to be peaceable,**

This term is used in the qualifications of the eldership in I Tim 3:3 where it is translated “no brawler”. Here it is translated differently. It is defined:

*amachos... commonly not to be withstood, invincible; more rarely abstaining from fighting...in the N.T. twice metaph. not contentious...” (Thayer, p 31; 269)*

*amachos... lit. not fighting (A, negative, mache, a fight, combat, quarrel,) primarily signifying invincible, came to mean not contentious,... (A. V., “not a brawler,” “no brawlers”) (Vine, W. E., op. cit., Volume 1, p 235)*

From the above definitions some important observations need to be made. First the root meaning of the term is “not to be withstood” or “abstaining from fighting.” Those who do not get their way, or who cannot get people to see things the way they see them will often fall under the condemnation of this term. When a person is so selfish that they cannot stand for others to have their way over them they become contentious people. This contentiousness either comes out in a sulking manner that makes it obvious to others that the man did not get his way and is unhappy about it, or it comes out in an angry sullen contentious way. They just cause problems among others when things don't go the way they want. This is not a peaceable situation, and such a person flagrantly violates many commands of God:

*If it is possible, as much as depends on you, live peaceably with all men. (Rom. 12:18)*

### **gentle,**

This term is also used in the qualifications of the eldership(I Tim. 3:3) It is even more complicated and wonderful than the previous one. Carefully consider the definitions below:

*“epieikes, -es (eikos, what is reasonable); 1. seemly, suitable, ... 2. equitable, fair, mild, gentle...” (Thayer, p 238)*

*“epieikes, from epi, unto, and eikos, likely, denotes seemly, fitting; hence, equitable, fair, moderate, forbearing, not insisting on the letter of the law; it expresses that considerateness that looks “humanely and reasonably at the facts of the case”; ...” (Vine, W. E., op. cit., Volume 2, p 144-145)*

Though speaking of the noun instead of the adjective, the following comments are very helpful in gaining an idea of how the word was used:

*“It expresses exactly that moderation which recognizes the impossibility cleaving to all formal law, of anticipating and providing for all cases that will emerge, and present themselves to it for a decision; which, with this, recognizes the danger that ever waits upon the assertion of legal rights, lest they should be pushed into moral wrongs. ...It is thus more truly just than strict justice would have been. ...This aspect of epieikeia, namely that it is a going back from the letter of right for the better preserving of the spirit, must never be lost sight of. (Trench Richard Chenevix, op. cit., p 153-157)*

“...Aristotle describes in full the action of *epieikeia*: ‘to pardon human failings; to look to the law-giver, not to the law; to the intention, not to the action; to the whole, not to the part; to the character of the actor in the long run and not in the present moment; to remember good rather than evil, and the good that one has received rather than the good that one has done; to bear being injured; to wish to settle a matter by words rather than deeds’...” (Barclay, William, “Daily Study Bible Timothy Titus & Philemon,” The Westminster Press, Philadelphia, 1960, p 96)

This term is a complicated one. Its root idea is that of being “equitable and fair” while at the same time being “mild and gentle.” It is very important for the Christian to grasp this concept.

*Then Peter came to Him and said, “Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?” 22 Jesus said to him, “I do not say to you, up to seven times, but up to seventy times seven. Mt. 18:21-22*

*“So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses.” Mt. 18:35*

Between these two passages is the parable of the unmerciful servant that sought to fully define the ideas found in the term “gentle.”

Peter sought to be morally and scripturally right. He wanted to be fair and equitable, but not necessarily, mild and gentle. Jesus warned him that regardless of the provocation, and regardless of the number of times it is done, the man who is right with God will forgive and forget. There is a great principle here. It is the principle of mercy over judgment, of compassion over the strict demands of what is fair and right.

This is the turning of the other cheek, the going of the second mile, the mild and gentle forbearance of a man who loves people more than he loves his rights. Of a man who would rather help others than get his own way.

*Let your gentleness be known to all men. The Lord is at hand. Phil 4:5*

### **showing all humility to all men.**

The term “showing” is defined:

*“endeiknumi... to point out, ... prop. to show one’s self in something, show something in one’s self... 1. to show, demonstrate, prove, whether by arguments or by acts... 2. to manifest, display, put forth...” (Thayer, p. 213)*

It is a manifestation of an attribute. A display of it, a demonstration of it. Paul is not here commanding for an outward display of humility, what he is asking for is a heart permeated with it to the point where it is outward and obvious. Be such a humble man that others see it very clearly. “Humility” is defined:

*“praotes... gentleness, mildness, meekness...” (Thayer, p. 535; 4236)*

A bare definition for such a grand concept. It is most often translated “meekness” in the NT.

The meaning of “πραυτεας” is **not readily expressed in English**, for the terms **meekness, mildness, commonly used, suggest weakness and pusillanimity** to a greater or less extent, whereas **prautes does nothing of the kind**. Nevertheless, it is difficult to find a rendering less open to objection than ‘meekness.’ ‘Gentleness’ has been suggested, but as **prautes** describes a condition of mind and heart, and as ‘gentleness’ is appropriate rather to actions, this word is no better than that used in both English Versions. **It must be clearly understood**, therefore, that the **meekness manifested by the Lord and commended to the believer is the fruit of power**. The common assumption is that when a man is meek it is because he cannot help himself; but **the Lord was ‘meek’ because he had the infinite resources of God at His command**. Described negatively, **meekness is the opposite to self-assertiveness and self-interest**; it is equanimity of spirit that is neither elated nor cast down, simply because **it is not occupied with self at all**. (Vine’s Expository Dictionary)

*“πραυτεας... “mild and gentle friendliness,” is the opposite of roughness... of bad temper, or sudden anger... and brusqueness ... It is close to the epieikeia which tempers stern law... Among the Greeks gentle friendliness is highly prized as a social virtue ... The systematic thinker Aristotle places prautes*

as... a mean between *orgilotes* (“anger,” “bad temper”) and the spineless incompetence of *aorgesia*... Since he sets a positive value on justifiable and moderate anger, mildness is for him, with *euorgeton*, the laudable mean between the extremes of anger and indifference...” (Kittel, Vol 6 p 645-646)

It is a term that describes several things. Meekness is that great word of both control and of gentleness. It is the horse broken to the bit, the watchdog to the command of the owner, the gasoline engine to to control of the gas pedal. Great strength subdued and harnessed. In this case it is harnessed to the will of God.

*Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. 4 Let each of you look out not only for his own interests, but also for the interests of others. Phil. 2:3-4*

It is used in many places in the New Testament and is an important term to be reminded of and working on.

Although in our English translations they are different words, it is the same Greek term (πραυτες ).

*Blessed are the meek for they shall inherit the earth. Mt 5:5*

*Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness(πραυτες), considering yourself lest you also be tempted. Gal 6:1-2*

*I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, 2 with all lowliness and gentleness(πραυτες), with longsuffering, bearing with one another in love, 3 endeavoring to keep the unity of the Spirit in the bond of peace. Eph 4:1-4*

*And a servant of the Lord must not quarrel but be gentle(πραυτες) to all, able to teach, patient, 25 in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth, 26 and that they may come to their senses and escape the snare of the devil, having been taken captive by him to do his will. 2 Tim 2:24-26*

*Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness(πραυτες) of wisdom. 14 But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth. 15 This wisdom does not descend from above, but is earthly, sensual, demonic. 16 For where envy and self-seeking exist, confusion and every evil thing are there. 17 But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy. James 3:13-18*

*But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness(πραυτες) and fear; 16 having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed. 1Pet 3:15-17*

*Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness(πραυτες), longsuffering; 13 bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. Col 3:12-14*

### 3 For we ourselves were also once foolish,

Paul begins this verse as a form of explanation. The term “for” defined:

“*gar*... is properly a particle of affirmation and conclusion, denoting *truly therefore, verily as the case stands*, ... the reason and cause of a foregoing statement is added, whence arises the causal or argumentative force of the particle, *for*... II It adduces the Cause or gives the reason of a preceding statement or opinion... III It serves to explain, make clear, illustrate, a preceding thought or word: *for*, i. q. *that is, namely*...” (Thayer, p. 109-110; 1063)

Paul wants it made very clear that why God wants his people to be concerned about their attitude toward their civil government and their fellow men, and why we should be ready for every good work. Certainly they make mistakes, they do things that are evil and wicked and wrong, but so did prior to becoming Christians. We ought to be as forbearing to others who are ignorant as we are to ourselves when we think back to that time and the foolish things we did. We should never forget Jesus admonition to all disciples:

*“Judge not, that you be not judged. 2 For with what judgment you judge, you will be judged; and with the measure you use, it will be measured back to you.” (Mt. 7:1-2)*

Most of us could not withstand such a judgement if we were judged as harshly as we sometimes judge others, especially those in the world. Paul’s point is that we ought to be more understanding, less harsh and less apt to speak evil of what others do.

There was a time in the not so distant past when we too were once there. The term “once” is defined:

*“pote... an encillic particle... 1. once. i. e. at some time or other, formerly, aforesaid... a. of the Past... b. of the future... 2. ever; ...” (Thayer, p. 533)*

There was a time in the past when we were so very foolish and ignorant, we did things we are now ashamed of, but which we have forgiven ourselves of. We need to extend the same courtesy to other. The term “foolish” is defined:

*“anoetos... 1. not understood, unintelligible... 2. generally active, not understanding, unwise, foolish...” (Thayer, p. 48; 453)*

We did not understand what God wanted or expected of us. We did not know what He desired and consequently we often acted in very unwise and foolish ways. We all did it and when we now see others doing it, we need to have the same attitude toward others as we have cultivated for ourselves. With our own ignorance still in our minds along with our gratitude at God’s mercy upon us, we ought to be more forbearing and meek in how we treat others.

### **disobedient,**

*“apeitheia... disobedience... obstinacy, and in the N. T. particularly obstinate opposition to the divine will... those who are animated by this obstinacy...” (Thayer, p. 55; 543)*

All Christians at some time or another were obstinate to the divine will. They simply did not want to do what God asked of them. They refused it. Though we learned better and changed, others still have not. The point again is very simple we should not be harsh, judgmental and contentious with such people, and should not forget that we were once among them.

*And you He made alive, who were dead in trespasses and sins, 2 in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience, 3 among whom also we all once conducted ourselves in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature children of wrath, just as the others. Eph. 2:1-3*

### **deceived,**

Not only were we often blatantly disobedient when we knew better, but sometimes we acted in foolish and terrible ways because we didn’t know the truth and were “deceived.”

*“planao... to cause to stray, to lead astray, lead aside from the right way; a. prop. to go astray, wander, roam about... b. metaph. to lead away from the truth, to lead into error, to deceive... pass. to be led into error, [ R. V. be led astray]... esp through ignorance to be led aside from the path of virtue, to astray, sin... to wander or fall away from the true faith, of heretic... to be led away into error and sin...” (Thayer, p. 514)*

Most of those who are still caught up in the error and deception of false religion deserve our pity and compassion, not our contempt. They badly need help though they do not know it. Instead of being harsh, and judgmental of them, we ought to be humble and meek, Gentle and mild.

### **serving various lusts and pleasures,**

These are often the people most generally looked down upon with contempt and disgust. They are the drug addicts, alcoholics, and those who have been overcome and mastered by sin. Yet everyone of us was at some time to one degree or another a part of them. Our lust may not have been theirs, but that is more by sheer chance than it is design and it shows no real integrity or honor on our part that we have a different lust than someone else. The term “serving” is defined:

*“douleuo... 1. prop. to be a slave, serve, do service... 2. metaph. to obey, submit to; a. in a good sense: absol. to yield obedience... to obey one’s commands and render to him the services due... b. in a bad sense, of those who become slaves to some base power, to yield to, give one’s self up to...”* (Thayer, p. 157; 1398)

Lusts often enslave. They take over the mind and body and compel people through their urging to do things they do not want to do.

*While they promise them liberty, they themselves are slaves of corruption; for by whom a person is overcome, by him also he is brought into bondage. 2Pet. 2:19*

All of us have been a slave to a lust, and been driven by it to do things we wish we had not done. Things we are now ashamed of.

*Do you not know that to whom you present yourselves slaves to obey, you are that one’s slaves whom you obey, whether of sin leading to death, or of obedience leading to righteousness? ... 20 For when you were slaves of sin, you were free in regard to righteousness. 21 What fruit did you have then in the things of which you are now ashamed? For the end of those things is death. Rom. 6:16, 20-21*

Never forget that, and when you see others in their grip, feel pity. How many lusts does this encompass:

*“poikilos... various i.e. a. of divers colors, variegated... b. of divers sorts... (...manifold)”* (Thayer, p. 527)

All different ones. Not a lust under the sun has not been followed by people before becoming a Christian. No Christian has the right to feel superior;

*Do you not know that the unrighteous will not inherit the kingdom of God? Do not be deceived. Neither fornicators, nor idolaters, nor adulterers, nor homosexuals, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners will inherit the kingdom of God. 11 And such were some of you. But you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus and by the Spirit of our God. 1Cor. 6:9-11*

These lusts and pleasures encompass every craving and desire for pleasure that man has:

*“epithumia... desire, craving, longing... the desire directed towards... spec. desire for what is forbidden, lust...”* (Thayer, p. 238-239; 1939)

*“hedone... pleasure... by meton. desires for pleasure...”* (Thayer, p. 276)

### **living in malice and envy,**

Those who act with these emotions are among the most reviled and despised. The terrible havoc they can create with such vile feelings are disgusting. There are degrees of these emotions. There are those who completely live in them and those who momentarily slip into them. Surely these are exempt from our pity and compassion. Yet we too “lived” in “malice:”

*“diago... 1. to lead through, lead across, send across... to pass... to live...”* (Thayer, p. 135-136; 1236)

*“kakia... 1. malignity, malice, ill-will, desire to injure... 2. wickedness, depravity... wickedness that is not ashamed to break the laws...”* (Thayer p 320)

When dealing with the stress and strains of human relationships it is impossible to never get into a situation where either anger or frustration led us to desire to injure, just a little. In a similar way, we all found ourselves in situations where someone we knew did something that led us to feel a sense of “envy” and perhaps a desire to ruin that moment for them.

*“phthonos... envy, is the feeling of displeasure produced by witnessing or hearing the advantage or prosperity of others; this evil sense always attaches to this word...”* Vine vol 2 p 37

### **hateful and hating one another.**

As with the previous lusts, so also these are relative terms. We may never “hate” someone all the time with a desire to destroy, but even a momentary lapse is still a part of this lust.

*“miseo... to hate, pursue with hatred, detest; pass. to be hated, detested;...”* (Thayer, p. 415; 3404)



“*stugegos... (stugeo to hate), hated... detestable [A.V. hateful]: ...*” (Thayer, p. 591)

These two emotions can quickly come and go, but they were still there. We have all felt such things and with that understanding can feel a sense of pity and mercy to those who are under their dominion.

The point of the above is that we don't have a leg to stand on if we want to be harsh, judgmental and speaking evil of those who do not know what we know. Regardless of what they have done, we can try to understand and be forgiving.

#### 4 But when the kindness and the love of God

There are two terms translated “but” in the Greek language. One is a strong adversative setting two thoughts against each other. The other can set them against each other, but often simply moves the thought into a different direction that is still tied to the previous thoughts. So it is here.

“*de... a particle adversative, distinctive, disjunctive, but, moreover... It is used 1. univ. by way of opposition and distinction; it is added to statements opp. to a preceding statement... 3. after negative sentences, but, but rather... 4. It is joined to terms which are repeated with a certain emphasis, and with such additions as tend to explain and establish them more exactly;... 5. It serves to mark a transition to something new... 6. It introduces explanations and separates them from the things to be explained... 7. After a parenthesis or an explanation which had led away from the subject under discussion, it serves to take up the discourse again... 8. it introduces the apodosis and, as it were, opposes it to the protasis...*” (Thayer, p. 126-127)

While we were heading in the direction of folly, deception and serving diverse lusts, something intervened. What we were prior to this intervention is now a memory, but it is only that way because of God's “kindness” and love.

“*chrestotes... (chrestos) 1. moral goodness, integrity... 2. benignity, kindness...*” (Thayer, p. 672)

“*chrestos... prop. fit for use, useful; virtuous, good:... 2. manageable, i.e. mild, pleasant, (opp. to harsh, hard, sharp, bitter... of persons, kind, benevolent...*” (Thayer, p. 671)

“*chrestotes... signifies “not merely goodness as a quality, rather it is goodness in action, goodness expressing itself in deeds; yet not goodness expressing itself in indignation against sin, for it is contrasted with severity in Romans 11:22, but in grace and tenderness and compassion.”* (Vine; 5544).

Paul now reached his destination. The very thing he has sought to instil in our own heart was already in the heart of God when we first met Him. God's emotions toward sinful and fallen man were revealed in Jesus' death and the command to preach the gospel in the whole creation. It revealed Him to be mild and pleasant, kind and benign. This is followed by a seldom used word for love:

“*philanthropia... love of mankind, benevolence...*” (Thayer, p. 653)

Seldom does the word *philos/philia* appear in God's feelings toward us. Mostly it is *agape*. But here we find the word affection. Prior to sin, one can see God's affection for mankind in the loving manner in which He created the heavens and earth and how he developed a relationship with Adam and Eve. After sin, it was the gift of Jesus where we see not only the love of benevolence and pity, but also the gift of affection and desire. God's love for man, and His desire for man to serve Him that he might be blessed is a powerful emotion. As powerful as our own for our children.

Paul spoke in a similar way to the Romans.

*But God commends his own love toward us, in that, while we were yet sinners, Christ died for us. 9 Much more then, being now justified by his blood, shall we be saved from the wrath (of God) through him. 10 For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life; 11 and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation. Rom 5:8-11*

When we remember our condition prior to baptism, we cannot help but be humbled. When we contrast this with how God was toward us when we were like that we get the full picture. There was a time when we were ignorant of God's plan. In our ignorance we were disobedient and guilty of

many sins. It is difficult for us to grasp such an amazing thing. It is unheard of in the human realm. For one with absolute authority to bring kindness and love to those who are his enemies and who had nothing to offer is the best news(gospel) we have ever heard.

When this kindness and love appeared to these Gentiles, it manifested many of the wonderful attributes of God that the Old Testament asked us to accept by faith.

*The LORD is merciful and gracious, slow to anger, and abounding in mercy. 9 He will not always strive with us, nor will He keep His anger forever. 10 He has not dealt with us according to our sins, nor punished us according to our iniquities. 11 For as the heavens are high above the earth, so great is His mercy toward those who fear Him; 12 As far as the east is from the west, so far has He removed our transgressions from us. 13 As a father pities his children, so the LORD pities those who fear Him. 14 For He knows our frame; he remembers that we are dust. Ps. 103:8-14*

### **our Savior toward man appeared,**

A “savior” is someone who delivers from danger or destruction. Depending on the nature of the danger, the savior’s importance grows. In the case of God as our Savior, he delivered us from eternal anguish and punishment, banished from His presence for eternity.

*“soter... savior, deliverer; preserver... The name was given by the ancients to deities, esp. tutelary deities, to princes, kings, and in general to men who had conferred signal benefits upon their country, and in the more degenerate days by way of flattery to personages of influence... “(Thayer, p. 612; 4990)*

God is called our Savior, because as the designer of the plan and the one who so strongly desired Jesus to do it. It was **His will**.

*He went a little farther and fell on His face, and prayed, saying, “O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will.” Mt. 26:39*

*Yet it pleased the Lord to bruise Him; He has put Him to grief. When You make His soul an offering for sin, Isa 53:10*

Our plight without God’s love and kindness should cause all the shudder. To think of living here with all the love we feel toward God for all He has done and have no way to offer it to Him without removing our own sins which we could never do would be an agonizing life. What a blessing that God did all this for us.

The term “appeared” is the same one Paul used in 2:11 with the same idea. Prior to this act, God felt exactly the same way as He did before, but most men were ignorant of it. When Jesus death occurred, and the apostles went out to preach it to the lost, it suddenly appeared:

*“epiphaino... 1. trans. to show to or upon; to bring to light. 2. intrans. and in Pass. to appear, become visible... b. fig. i. q. to become clearly known, to show one’s self...” (Thayer, p. 245;)*

Suddenly it was visible and clearly known. Something all could look at and see. It was demonstrated a sacrifice of inconceivable proportion. God would send His own son in the likeness of man and allow him to be brutally tortured and killed by sinners in order that all might be saved. No one who ponders that can stay the same. Either you reject it or you believe it, but if you believe it(and the evidence is overwhelming!), then you are compelled to the conclusion that God loves us and is very kind toward us.

### **5 not by works of righteousness which we have done,**

Paul now speaks of God’s motivation. Was there something within(*en- in the midst or interior of some whole*) ourselves that gave us a worth and a value that would lead God to do such a wonderful thing? Was there anything about us, anything that made God feel we were worthy? Was our own righteousness the instrument and means by which God felt compelled to do this for us? No. Our lifestyle was not one of righteousness. We were not living as we ought to have lived. Our lifestyle did not lead God to love us or to feel kindly toward us. We had no integrity of our own, no purity of life, no uprightness. We were incorrect in our thinking feeling and acting. None of our “works” life manifested this. Our deeds and acts, were not what they should have been. Elsewhere

it is revealed that it is God's wrath that is created as he looks at such deeds as we have done. Think of Paul! What emotions would God have felt toward his conduct before he became a Christian?

In Romans 1-3, God revealed the utter failure of the human race to merit any concessions from Him. What God saw in mankind to love He had to put there again Himself. It was not what man had produced on his own, not the labor and works of his hands, not the things they had authored and executed, not the things they had created. All of this was tainted, flawed, ruined. Man's use of his life had failed to bring glory to God. The initial moving force of His acts therefore were not prompted by anything of value in us, but in His mercy:

**but according to His mercy He saved us,**

The term "but" is the stronger adversative. There was nothing in us, it was all in His mercy. Just as there is often it is nothing in them but must be all our mercy.

*"alla... an adversative particle... hence properly, other things sc. than those just mentioned. I But. So related to the preceding words that it serves to introduce 1. an opposition to concessions; nevertheless, notwithstanding:... 2. an objection... 3. an exception... 4. a restriction... 5. an ascensive transition or gradation, nay rather, yea moreover..."* (Thayer, p. 27-28; 235)

The preposition placed before mercy shows direction. In this case, it is proportion and relation.

*"kata,... II with the Accusative... 3. it denotes reference, relation, proportion, of various sorts; a. distributively, indicating a succession of things following one another... b... as respects; with regard to; in reference to; so far as relates to; as concerning;...c. according to, agreeably to; in reference to agreement or conformity to a standard, in various ways (aa) according to anything as a standard, agreeably to...(bb) in proportion to, according to the measure of..."* (Thayer, p. 328; 2596)

God's kindness and love of mankind did not come from our worth. It came because of His mercy. His decision to save us and lift us from our doom was in proportion and relationship to His mercy. God's mercy was the reason for the death of Jesus on the cross. God's mercy is what devised the plan and created the method by which salvation could be offered to the human race.

God's mercy is what saw the good in man and the potential and led to the feelings of love and kindness. The term "mercy" is defined:

*"eleos... mercy; kindness or good will toward the miserable and afflicted, joined with a desire to relieve them; 1. of men towards men... 2. of God towards men... 3. the mercy of Christ, whereby at his return to judgment he will bless true Christians with eternal life..."* (Thayer, p. 203-204; 1656)

There are two important sides of mercy. The first is that of kindness and goodwill toward someone in need. Feeling sorrow and pity for them in their plight. But this alone is only compassion and pity, it is not mercy until there is a desire to help the person in that plight. God felt strongly about both of these. It was this which prompted Him to act "to save" us:

*"sozo... to save, to keep safe and sound, to rescue from danger or destruction(opp. to apollumi). a. univ., tina ... one (from injury or peril); to save a suffering one (from perishing) e. g. one suffering from disease to make well, heal, restore to health: to preserve one who is in danger of destruction, to save(i.e.to rescue). b. to save in the technical biblical sense; negatively, to deliver from the penalties of the Messianic judgment,... to save from the evils which obstruct the reception of the Messianic deliverance..."* (Thayer, p. 610-611; 4982)

God saved man and He did it through His mercy. Paul revealed how this was done in Romans.

*For He says to Moses, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion." 16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy. Rom 9:15-17*

*What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, 23 and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, 24 even us whom He called, not of the Jews only, but also of the Gentiles? Rom 9:22-24*

The motives have now been considered, now speaks about how it was done:

### **through the washing of regeneration**

The term “through” is defined:

*“dia.. .A. with the GENITIVE: through... III. of the Means or Instrument by which anything is effected; because what is done by means of a person or thing seems to pass as it were through the same... 2. of the instrument used to accomplish a thing: or the instrumental cause in the stricter sense:... by the service, the intervention of, by means of, with the help of... 3. with the gen of a thing DIA is used to denote the manner in which a thing is done, or the formal cause...”* (Thayer p 132-135)

This term stresses the means or the instrument through which something is accomplished. God saved man through, by means of, by the agency of, and through the instrument of the washing of regeneration. The term “washing” is defined:

*“lutron... a bathing, bath, i.e. as well the act of bathing [a sense disputed by some...]... used in the NT and in eccles. writ. of baptism...”* (Thayer, p. 382)

Hence Paul has in mind a bathing, an act of cleansing through washing. This act of washing(bathing) resulted in a “regeneration.”

*“paliggenesia...prop. new birth, reproduction, renewal, re-creation,... hence moral renovation, regeneration, the production of a new life consecrated to God, a radical change of mind for the better, ... commonly, however, the word denotes, the restoration of a thing to its pristine state, its renovation, as the renewal or restoration of life after death... “* (Thayer, p. 474-475)

The term is literally a new birth, a re-creation, the restoration of a thing to its pristine state. When God saved man, He did so by the means of and by the instrument of a washing that resulted in a new birth. This is one of the first subjects Jesus wanted to speak to Israel’s leaders about and he chose Nicodemus to do it.

*Jesus answered and said to him, “Most assuredly, I say to you, unless one is born again, he cannot see the kingdom of God.” 4 Nicodemus said to Him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb and be born?” 5 Jesus answered, “Most assuredly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. 6 “That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. 7 “Do not marvel that I said to you, “You must be born again.’ John. 3:3-7*

The washing of regeneration corresponds to being born of water and the renewing of the Holy Spirit corresponds exactly to being born of the Spirit. Hence the washing of regeneration and being born of water are one and the same thing. What act does the Bible speak of that is a washing(bath) that results in regeneration? Only baptism, fits this washing of regeneration:

*who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. 21 There is also an antitype which now saves us-- baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ, 1 Pet. 3:20-21*

*Or do you not know that as many of us as were baptized into Christ Jesus were baptized into His death? 4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. Rom. 6:3-4*

*buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead. 13 And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, Col. 2:11-12*

*Husbands, love your wives, just as Christ also loved the church and gave Himself for her, 26 that He might sanctify and cleanse her with the washing of water by the word, Eph 5:25-27*

*“And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord.’ Acts. 22:16*

The above Scriptures do not have to be looked at very carefully to see the parallel between the idea of a bath and the idea of a regeneration. Both are clear. The washing of regeneration refers to the

act of immersion in water for the remission of sins.

### **and renewing of the Holy Spirit,**

The Holy Spirit is now introduced as also being actively involved in our salvation. The term “renewing” fits perfectly with Jesus words to Nicodemus that one must be born again of water and the Spirit.

*“anakainosis... a renewal, renovation, complete change for the better...” (Thayer, p. 38)*

The Holy Spirit brought about a renewal and renovation. At the moment that we came into contact with the water of baptism, the Holy Spirit began this renewal. The things that happened at that moment are all part of that renewal.

*as many of us as were baptized into Christ Jesus were baptized into His death? 4 Therefore we were **buried with Him through baptism** into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should **walk in newness of life**. Rom. 6:3-7*

*But God, who is rich in mercy, because of His great love with which He loved us, 5 even when we were dead in trespasses, **made us alive together with Christ** (by grace you have been saved), 6 and raised us up together, and made us sit together in the heavenly places in Christ Jesus Eph. 2:4-6*

*For as many of you as were baptized into Christ **have put on Christ**. 28 There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. 29 And if you are Christ's, then **you are Abraham's seed, and heirs according to the promise**. Gal. 3:27-29*

*In Him you were also circumcised with the circumcision made without hands, by putting off the body of the sins of the flesh, by the circumcision of Christ, 12 buried with Him in baptism, in which you also **were raised with Him** through faith in the working of God, who raised Him from the dead. 13 And you, being dead in your trespasses and the uncircumcision of your flesh, He has **made alive together with Him**, having forgiven you all trespasses, Col. 2:11-14*

Before we were born again of water and the Spirit in baptism, we were dead in our trespasses and much more.

*at that time you were **without Christ**, being **aliens** from the commonwealth of Israel and **strangers** from the covenants of promise, having **no hope** and **without God** in the world. Eph 2:12-13*

Thus the renewing of the Holy Spirit relieved us of all these terrible circumstances and placed us with every spiritual blessing in Christ.

renovation and change for the better occurred when we obeyed the words the Holy Spirit had revealed and we act upon them. Since the Spirit is the author of the gospel, everything the gospel performs is His work.

*“having **been born again**, not of corruptible seed but incorruptible, through the **word of God** which lives and abides forever,... now this is **the word which by the gospel** was preached to you.” (1 Pet 1:23).*

Since the Holy Spirit revealed the gospel, he is the true author and whatever the gospel does is done by the Spirit. When we are born again by the incorruptible seed of the gospel, we are born again by the Holy Spirit.

Paul and Luke linked the Holy Spirit, baptism, hearing the gospel, and being begotten to the same event. It was “by one **Spirit** we were all **baptized** into one body” and “in Christ Jesus I **have begotten** you through the **gospel**”(1Cor 4:15; 12:13), Yet Luke speaking of the same event said “And many of the Corinthians **hearing, believed** and were **baptized**.” (Acts 18:8)

“of his own will he **brought us forth(gave birth to us)** by the **word** of truth” (Jas 1:18). How much clearer could God make it? The Holy Spirit used the gospel to move people toward the new birth and the water of baptism to complete it!

There is little point to baptism unless it is done because the Holy Spirit asked for it, and there is little

lasting value unless we take the words of the Spirit and go on to completely change our lives:

*For as many of you as were baptized into Christ have put on Christ. Gal 3:27-28*

*Therefore, if anyone is in Christ, he is a new creation; old things have passed away; behold, all things have become new. 2Cor. 5:17*

*If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. 2 Set your mind on things above, not on things on the earth. 3 For you died, and your life is hidden with Christ in God. 4 When Christ who is our life appears, then you also will appear with Him in glory. Col 3:1-4*

We must walk by the spirit, and put to death all deeds that formerly were done but are now condemned.

*There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit. 2 For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. . . . 4 that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit. 5 For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit. . . 12 Therefore, brethren, we are debtors-- not to the flesh, to live according to the flesh. 13 For if you live according to the flesh you will die; but if by the Spirit you put to death the deeds of the body, you will live. 14 For as many as are led by the Spirit of God, these are sons of God. Rom. 8:1-2, 4-5, 12-14*

The renewing of the Holy Spirit begins before baptism as the mind is led to faith, repentance and confession at His word. It continues after baptism as God's people are led to follow the Holy Spirit as revealed in the Word of God.

Consider the man who goes to the doctor. Sick and dying, the doctor administers the medication. That medication renews the man's health and vigor. What was killing him is gone and he is now strong and powerful again.

## **6 whom He poured out on us abundantly**

Since the word "pour" is used in the figurative sense of "bestowing or distributing," we need to take some time and effort to understand what this means.

*"ekcheo... to pour out... b. metaph. i.q. to bestow or distribute largely..." (Thayer p 201)*

While Jesus worked on the earth, the Holy Spirit was not poured out. The Holy Spirit that those believing in Jesus would receive was not given until Jesus was glorified.

*On the last day, that great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink. 38 He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water." 39 **But this He spoke concerning the Spirit, whom those believing in Him would receive; for the Holy Spirit was not yet given, because Jesus was not yet glorified.** Jn. 7:37-39*

Hence the pouring out of the Holy Spirit occurred on the day of Pentecost with the baptism of the Holy Spirit.

*But this is what was spoken by the prophet Joel: 17 'And it shall come to pass in the last days, says God, That **I will pour out of My Spirit on all flesh; Your sons and your daughters shall prophesy, Your young men shall see visions, Your old men shall dream dreams. 18 And on My menservants and on My maidservants I will pour out My Spirit in those days; And they shall prophesy.** Acts 2:16-18*

It continued throughout the first century through the laying on of the apostles hands.

*Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them, 15 who, when they had come down, **prayed for them that they might receive the Holy Spirit.** 16 For as yet He had fallen upon none of them. They had only been baptized in the name of the Lord Jesus. 17 Then **they laid hands on them, and they received the Holy Spirit.** 18 And when **Simon saw that through the laying on of the apostles' hands the Holy***

**Spirit was given, Acts 8:14-18**

**But the manifestation of the Spirit is given to each one for the profit of all:** 8 for to one is given the word of wisdom through the Spirit, to another the word of knowledge through the same Spirit, 9 to another faith by the same Spirit, to another gifts of healings by the same Spirit, 10 to another the working of miracles, to another prophecy, to another discerning of spirits, to another different kinds of tongues, to another the interpretation of tongues. 11 **But one and the same Spirit works all these things, distributing to each one individually as He wills.** 1 Cor 12:7-11

It was through these events that the Holy Spirit forged His sword

**All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be complete, thoroughly equipped for every good work.** 2Tim. 3:16-17

*Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to contend earnestly for **the faith which was once for all delivered unto the saints.*** Jude 1:3

*seeing that his divine power hath **granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue;*** 2 Pet 1:3

What the Apostles and prophets received by inspiration and revelation we now receive by reading Scripture.

**how that by revelation was made known unto me the mystery, as I wrote before in few words, 4 whereby, when ye read, you can perceive my understanding in the mystery of Christ;** Eph 3:3-4

**And take the helmet of salvation, and the sword of the Spirit, which is the word of God;** Eph. 6:17-18

The bestowing of the Holy Spirit on the human race was not a insignificant thing. It was not a minute amount. That which God did in the first century in giving the Spirit great power to influence man He did abundantly. Man has access to a "rich" measure of the Spirit of God.

*"plousios... rich; a. prop. wealthy, abounding in material resources... b. metaph. and univ. abounding, abundantly supplied... of the thing in which one abounds..."* (Thayer, p. 519; 4145)

He is abounding and abundantly supplied to us. We have no lack. This pouring out of the Spirit began in Acts two:

*"And it shall come to pass in the last days, says God, that I will pour out of My Spirit on all flesh; your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams. 18 And on My menservants and on My maidservants I will pour out My Spirit in those days; and they shall prophesy.* Acts. 2:17-18

Although the outward manifestation of this pouring forth were the spiritual gifts, it is a terrible mistake to think that with the passing of the gifts so also passed the pouring out of the Spirit. Say rather that the outward manifestation was only an illustration of the great spiritual power that was created when He came.

Before Jesus death on the cross the world was dark and dismal. The Gentiles had been given up. The Jews had failed miserably to glorify God or serve Him faithfully. Jesus' death changed everything. Yet not Jesus death alone. The Holy Spirit became another comforter in His own right. He led them into all truth. He gave the power to the new birth. With the pouring out of the Holy Spirit the church came and the glory of God and His Christ through the church began. Although the basic nature of man did not change, the power residing in the gospel given by the Holy Spirit was ready for any one who wanted to be saved.

From Peter's first sermon up to the present he still works through his word to accomplish salvation today just as he did in the first century. We err greatly when we look at the spoken and written word and see just a book when the truth is that the word is the sword of the Spirit that energizes those who believe.

*And take the helmet of salvation, and the sword of the Spirit, which is the word of God;* Eph. 6:17

And for this cause we also thank God without ceasing, that, when ye received from us the word of the message, (even the word) of God, ye accepted (it) not (as) the word of men, but, as it is in truth, the word of God, which also works in you that believe. 1Th 2:13

We should be grateful to God that we have had access to the great power of the Holy Spirit in influencing us to do what is right.

"If you love Me, keep My commandments. 16 And I will pray the Father, and **He will give you another Helper, that He may abide with you forever** — 17 the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you. John 14:15-18

But **the Helper, the Holy Spirit, whom the Father will send in My name**, He will teach you all things, and bring to your remembrance all things that I said to you. John 14:26-27

"But when the Helper comes, whom I shall send to you from the Father, the Spirit of truth who proceeds from the Father, He will testify of Me. John 15:26

Nevertheless I tell you the truth. It is to your advantage that I go away; for **if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.** 8 And when He has come, He will convict the world of sin, and of righteousness, and of judgment: ... 12 "I still have many things to say to you, but you cannot bear them now. 13 However, **when He, the Spirit of truth, has come, He will guide you into all truth**; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. 14 He will glorify Me, **for He will take of what is Mine and declare it to you.** 15 All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you. John 16:7-8; 12-15

**through Jesus Christ our Savior,**

After speaking of the kindness and love of God that brought His mercy, and the power of the Holy Spirit he richly poured into our lives, he speaks of the agency of Jesus that made it all possible. It was "through" Jesus that all this was given to us.

"*dia*.. .A. with the GENITIVE: *through*... III. of the Means or Instrument by which anything is effected; because what is done by means of a person or thing seems to pass as it were through the same... 2. of the instrument used to accomplish a thing: or the instrumental cause in the stricter sense:... *by the service, the intervention of, by means of, with the help of*... 3. with the gen of a thing DIA is used to denote the manner in which a thing is done, or the formal cause..." (Thayer p 132-135)

As creator of all things (Jn 1:1-3), He returned to the creation He had made to restore and redeem all that was possible. Again Paul stressed instrument and means. Jesus Christ made it all possible by what He did upon the cross. Without that sacrificial act of love and mercy we could not have been saved.

**7 that having been justified by His grace**

The "purpose and result - *hina* - to the intent that; to the end that, in order that" for all this is now set forth. What God did through the Holy Spirit and Jesus brought about our "justification."

"*dikaioo*... 1. prop to make *dikaiois*; to render righteous or such as he ought to be... 2. to show, exhibit, evince, one to be righteous, such as he is and wishes himself to be considered... 3. *tina*, to declare, pronounce, one to be just, righteous, or such as he ought to be,... a. with the negative idea predominant, to declare *guiltless* one accused or who may be accused, *acquitted of a charge or reproach*, ...b. with the positive idea predominant, to judge, declare, pronounce, *righteous and therefore acceptable*,..." (Thayer, p. 150; 1344)

Jesus' blood rendered us righteous. It made us such as we ought to be. What Jesus accomplished for us removed all stigma and all filth from our lives.

for all have sinned and fall short of the glory of God, 24 being justified freely by His grace through the redemption that is in Christ Jesus, 25 whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, 26 to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus. Rom. 3:23-26



We were made right by the Lord, acquitted of all charges, cleansed of all reproach. Now when God sees us, He sees all that He wanted in man.

All of this was made possible by His grace. Grace is the loving kindness in God's heart that led Him to want to give us this gift that we did not deserve or merit. It contains both His good will and favor that bestows what is undeserved and the wonderful gifts given as a result of it. It is often used to reveal that we do not deserve it and did nothing to merit it. It was all from God.

### **we should become heirs**

Paul's purpose clause continues with its grand result. God wanted man to be His "heirs," and through sin we lost that opportunity.

*"kleronomos... properly one who receives by lot; hence 1. an heir... b. in Messianic usage, one who receives his allotted possession by right of sonship: so of Christ.. all things being subjected to his sway..." (Thayer, p. 349)*

We will possess that which God has appointed to those who have the right to be His children.

*But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: 13 who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Jn. 1:12-13*

*But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, 5 to redeem those who were under the law, that we might receive the adoption as sons. 6 And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!" 7 Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ. Gal. 4:4-7*

*For as many as are led by the Spirit of God, these are sons of God. 15 For you did not receive the spirit of bondage again to fear, but you received the Spirit of adoption by whom we cry out, "Abba, Father." 16 The Spirit Himself bears witness with our spirit that we are children of God, 17 and if children, then heirs — heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together. Rom. 8:14-17*

He created us to be this. The washing of regeneration and renewing of the Holy Spirit are powerful acts that lead to salvation.

### **according to the hope of eternal life.**

Between the hope of eternal life and being made an heir Paul has placed *kata* which emphasizes a relationship of proportion and relation. It was our hope of eternal life that led us to seek to become God's heirs. The motivation which the hope of eternal life brings gives one the strength to do all that is necessary to remain a beloved son. Whatever we have to give up, whatever we have to add to our lives, it will be done because we want to be His beloved sons who will inherit eternal life. This hope is the greatest and most precious promise God has offered to the human race.

*Not only that, but we also who have the firstfruits of the Spirit, even we ourselves groan within ourselves, eagerly waiting for the adoption, the redemption of our body. 24 For we were saved in this hope, but hope that is seen is not hope; for why does one still hope for what he sees? 25 But if we hope for what we do not see, we eagerly wait for it with perseverance. Rom 8:23-25*

*Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy has begotten us again to a living hope through the resurrection of Jesus Christ from the dead, 4 to an inheritance incorruptible and undefiled and that does not fade away, reserved in heaven for you, 5 who are kept by the power of God through faith for salvation ready to be revealed in the last time. 1Pet. 1:3-5*

The washing of regeneration and the renewing of the Holy Spirit brings a great expectation of good into the heart of a Christian. His faith and trust in God leads him to believe all the Spirit says and act upon it. As one continues to act upon it their expectation continues to grow. The expectation centers on being able to receive a new eternal body and live forever in it.

Paul ends the doctrinal portion of the book exactly as he began. "in hope of eternal life, which God,

who cannot lie, promised before times eternal; (Titus 1:2).

## **8 This is a faithful saying, and these things**

How far back does “*this faithful saying*” encompass and what are “*these things*” he is to affirm? The most likely possibility is that this takes in the entire previous thought.

*But when the kindness and the love of God our Savior toward man appeared, 5 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, 6 whom He poured out on us abundantly through Jesus Christ our Savior, 7 that having been justified by His grace we should become heirs according to the hope of eternal life. Titus 3:4-7*

Truly this is a faithful saying. A saying worthy of all confidence and assurance. Given by God who cannot lie before times eternal. Some important conclusions must be made based upon this.

### **I want you to affirm constantly,**

Coming from an apostle, this “want” is a command. It is his purpose and deliberate (*boulomai...to will, wish; ... to will deliberately, have a purpose, be minded.*) Titus (and all other evangelists) are to affirm this truth.

*“diabebaioomai... mid. to affirm strongly, assert confidently...”* (Thayer, p. 135; 1226)

Titus was to act with confidence and assurance when speaking of heaven and the hope of eternal life, he was to speak confidently of God’s love and desire to help us, and strongly about our need to keep his grace as a beacon, but one that teaches us to live soberly in this present age.

Titus preaching and teaching, even when preaching on all the things mentioned in the epistle is to revolve around the wonderful reasons God had for giving us these truths. All preaching and teaching should constantly revolve in some way or another around them “*the kindness and gentleness of God our savior.*” They are the reason and motivation for all that a Christian does.

### **that those who have believed in God**

Every doctrinal truth must be joined to a purpose (“*hina... to the intent that; to the end that, in order that;... the purpose or end*”). Doctrine must be made practical. Grace teaches us to live soberly and righteously, God’s kindness and mercy lead us to maintain good works. The end of the charge of not preaching error is love from a pure heart, a good conscience and an unfeigned faith. This is true for all “believers”

*“pisteuo... 2. transitively... to intrust a thing to one, i.e. to his fidelity... to be intrusted with a thing...”* (Thayer, p. 511-512; 4100)

This is a perfect active participle, which means that Paul intended it to be understood as an act that had occurred in the past, but the results and affects of it had continued right up to the present and would continue to exist. The had believed, continued to believe and would always believe. This is what the preaching of the gospel had accomplished in their lives. Yet those who had and continued to believe must be doing a critically important thing.

### **should be careful**

They need to be careful and thoughtful about this. It needs to be something that causes concern and anxiety to them. Not a bad worrisome anxiety, but a thoughtful and earnest one. It is defined:

*“phrontizo... To think, to be careful; to be thoughtful or anxious ...”* (Thayer, p. 658; 5431)

*“phrontizo... I. absol. to think, consider, reflect, take thought, have a care, give heed, Theogn., Hdt., Att. to be thoughtful or anxious, ... II. with an object, 1. to think of, consider, to think out, devise, contrive, . . . to take thought or consider how a thing shall be done, ... 2. to take thought for, give heed to a thing, care about it, regard it... to be concerned or anxious about a thing, (Liddell and Scott Abridged Greek Lexicon. NT 5431)*

God’s people must always have this on their minds. It cannot be something that they remember and forget. They must consider and reflect on it (make plans for the future). The must be thoughtful and

anxious (go over their past deeds to be certain they are not unfruitful.

## to maintain good works.

The term “maintain is an interesting Greek term:

*“proistemi... 1. in the trans. tenses to set or place before; to set over. 2. ... a. to be over to superintend, preside over... b. to be a protector or guardian; to give aid... c. to care for, give attention to...” (Thayer, p 539; 4291)*

*“proistemi... ... means “to put oneself at the head,” “to go first,”... “to preside.” ...But other metaphorical meanings are more important: a. The most important of all is “to preside” in the sense “to lead, conduct, direct, govern”... There is also the thought of standing or going before someone or something in protection...” (Kittel, Gerhard, op. cit., Vol VI p 700-703)*

It's root meaning is that of setting or placing something over something else. It is used of fathers ruling their children and elders ruling over a local church.

*one who **rules** his own house well, having his children in submission with all reverence 5 (for if a man does not know how to **rule** his own house, how will he take care of the church of God?); 1 Tim 3:4-5*

*Let the elders who **rule** well be counted worthy of double honor, especially those who labor in the word and doctrine. 1 Tim 5:17-18*

In the same way that fathers are to chasten children in the nurture and admonition of the Lord and elders are to rule will as those who must give an account, so must believers be in their care and concern for their good works. They are to manage them.

### Full of Good Works

**Introduction:** *“At Joppa there was a certain disciple named Tabitha, which is translated Dorcas. This woman was **full of good works** and charitable deeds which she did” (Acts 9:36-43). Her example is exactly what Paul later told Titus to do as **“a pattern of good works.”** Jesus died to *“purify for Himself His own special people, **zealous for good works**”* and Dorcas showed exactly how this could be done. All should **“affirm constantly, that those who have believed in God should be **careful to maintain good works**”** as Dorcas did. She exemplified the duty to *“let our people also learn to **maintain good works, to meet urgent needs, that they may not be unfruitful.**”* (Titus 2:7,14; 3:8, 14).*

**Are we full of “good works” like Dorcas?** Most of us have made prayer and reading Scripture daily priorities and they are important enough that we monitor them. Yet are we as *“zealous for good works”* as we are for these? Evangelists are to *“affirm constantly”* that believers in God should be *“careful — meaning take care, concentrate upon, consider, reflect, take thought, give heed)* to their *“good works.”* Are we as careful as Dorcas to be full of them? In the same way we flee every temptation and confess every sin, we must also concentrate on *“maintaining good works”*

Jesus told us that **“good works” are necessary for our salvation.** *“His own special people” must be “zealous of good works:”*

*“Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: 35 for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; 36 I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me. ... 37 Then the righteous will answer Him, saying, 'Lord, when did we see You... 40 Assuredly, I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.”* (Mt. 25:31-45)

**This is exactly what Dorcas was doing for the widows in Joppa.** She was clothing *“His brethren.”* Jesus' praise was for those disciples who gave **Him** food, drink, shelter, clothing, and visitation. Yet no Christian ever saw Jesus in the flesh. He was at God's right hand the day the church began. Hence they asked, *“Lord, when did we see You?”* His answer: Any good work done to even **“the least of My brethren you did it to Me.”** Who are His brethren? *“For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren.”* His brethren are those who are being sanctified as Christians (Heb. 2:11).

**Our entrance into the eternal kingdom will be based on our “good works”** If we are not zealous for

them and careful to maintain them. We are “unfruitful” and “**cursed of My Father.**”

*“Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: 42 for I was hungry and you gave Me no food; ... 45 ‘Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.’*

**When Dorcas died, “all the widows stood by him weeping, showing the tunics and garments which Dorcas had made while she was with them.”** She had recognized the needs of the widows and had busily fulfilled it with a skill she possessed and wanted to share in the church.

**She shared her gifts with those who needed them.** That is exactly what good works are! We take our gifts and serve our brethren with them: “*according as each hath received a gift, ministering it among yourselves, as good stewards of the manifold grace of God*” and “*Having then gifts differing according to the grace that is given to us, let us use them*” (1Pet. 4:10; Rom. 12:6)

**Every local church is a body of Christ filled with Jesus’ brethren.** Our gifts(time, money, ability, sacrifices, etc.) must not be squandered or we will be unfruitful. We must share them with our brethren. Just as the garments Dorcas made blessed the church at Joppa, making it a happier and healthier body, so it is today. So what gifts are we ministering to those in our local church? Those who “*minister*” and “*use*” their gifts for the brethren are doing it to Jesus. Dorcas’ “*ministered*” and “*used*” her gifts. She was so full of good works that when she died the widows wept at her loss. Would anyone weep after our death because the gifts we ministered and used were gone? Will we be sorely missed?

### **These things are good and profitable to men.**

The contrast is both powerful and practical. Christians can be actively involved in good works which are good and profitable, or they can get bound up in disputes, contentions

*These things are **good and profitable** to men. 9 But avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are **unprofitable and useless.** Titus 3:8-9*

Paul spoke of this to Timothy also. Although he was to charge those teaching error to stop it, he was not to stay focused on that charge. Preaching against error has an important place in the church, but it is not an end, but the means to an end. Every sermon on error must be balanced with the purpose and aim of the charge. Love coming from pure heart, a good conscience and a growing and sincere faith.

*As I urged you when I was going to Macedonia, remain at Ephesus that you may charge certain persons not to teach any different doctrine, 4 nor to devote themselves to myths and endless genealogies, which promote speculations rather than the stewardship from God that is by faith. 5 The aim of our charge is love that issues from a pure heart and a good conscience and a sincere faith. 1 Tim 1:3-6*

When Christians are focused on good works, they are working and manifesting what Jesus died on the cross to create. Thus they are the light of the world.

*“You are the light of the world. A city that is set on a hill cannot be hidden. 15 Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. 16 Let your light so shine before men, that they may see your good works and glorify your Father in heaven. Mt. 5:14-16*

*Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, 12 having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation. 1Pet. 2:11-12*

The creates a good (“*kalos... beautiful*, applied by the Greeks to everything so distinguished in form, excellence, goodness, usefulness, as to be *pleasing*). This make a church profitable.

*“**ophelimos** ... helping, useful, serviceable, profitable, advantageous, beneficial, of persons and things, ... for a purpose, (Liddell and Scott Abridged Greek Lexicon. 5624)*

To do the above will be profitable to all men. This is the positive side. Paul now speaks of the negative.

## 9 But avoid foolish disputes,

Some things need to be avoided. The root noun is the same as “maintain” and Paul was likely making a play on words. Instead of setting something down and being concerned about it, they are to turn themselves around in order that they might avoid it.

*“periistemi... 1. in the pres., impf., fut., 1 aor., active, to place around(one) 2. in the perf., plupf., 2 aor. act., and the tenses of the middle, to stand around... Mid. to turn one’s self about sc. for the purpose of avoiding something, hence to avoid, shun ...”* (Thayer, p. 503)

They are to avoid and shun it. They know it is there so they turn around and keep away from it. What they are avoiding is foolish disputes. The term foolish comes from a Greek term from which we get “moron:”

*“moros... foolish... imprudent, without forethought or wisdom... empty, useless... impious, godless(because such a man neglects and despises what relates to salvation).”* (Thayer, p. 420)

They are foolish, without thought or wisdom. They make no sense and require no time to consider them. Yet they can turn into a debate and controversy if allowed. Like fire is a good thing in moderation, so also is contending earnestly for the faith. But when it degenerates into moronic battles that accomplish nothing good then it needs to be stopped.

*“zetesis... a. a seeking... b. inquiry... c. a questioning, debate: Acts 15:2; .. d. a subject of questioning or debate, matter of controversy: I Tim. 1:4... II Tim. 2:23; Titus 3:9...”* (Thayer, p. 272; 2214)

## genealogies,

*“genealogia... a genealogy, a record of descent or lineage... in plur. of the orders of aeons, according to the doctrine of the Gnostics: I Tim 1:4; Titus 3:9...”* (Thayer, p. 112)

This was a serious controversy in the first century, and we don’t have a lot of information on the exact useage made of them. But even among the Gentiles the Jews had brought them.

## contentions, and strivings about the law;

Fighting about the law is a foolish thing to do. the term “contention” is defined:

*“erin... contention, strife, wrangling”* (Thayer, p.249)

The term striving is defined:

*“mache... a fight, combat; 1. of those in arms, a battle... 2. of person at variance, disputants, etc., strife, contention; a quarrel...”* (Thayer, p. 394)

The law refers to the Old Testament law.

*“nomikos... pertaining to (the) law... one learned in the law, in the NT an interpreter and teacher of the Mosaic law [A. V. a lawyer ...”* (Thayer, p. 427)

There are still foolish questions today. Should the Christian keep the Sabbath, should the Christian keep meat distinctions, should the Christian circumcise his children. These matters can be discussed, but when they become debates and contentions, we are simply wasting valuable time on useless things.

## for they are unprofitable and useless.

Again, using *gar*, the reason and cause of the previous statement is now added. We shouldn’t waste time on them because they are unprofitable. This is the same word above with the alpha-privative added. Instead of profit there is un-profit.

*“anopheles... (a priv. and ophelos);... unprofitable, useless...”* (Thayer, p. 52; NT:512)

*“anopheles... Unprofitable, serving no purpose, and hence injurious, noxious (Titus 3:9; Sept.: Prov 28:3; of idols in Jer 2:8; Isa 44:10). the unprofitable thing, unprofitableness (Heb 7:18). (Complete Word Study Dictionary: NT 512).*

This is the word of the mosquito that carries malaria. It is useless. So also are all arguments that

cannot convince. Although what they teach is vain, if we are dragged into the mud with them and wasting our own time fighting them we also are involved in vain things.

*“mataios... devoid of force, truth, success, result[A. V. uniformly vain] ... useless, to no purpose.... ta mataia vain things, vanities, of heathen deities and their worship...”* (Thayer, p. 392-393; 3152)

## **10 Reject a divisive man after the first and second admonition,**

Since it is such a waste of time, those who seek them must be rejected.

*“paraitomai... 1. to ask alongside..., beg to have near one; to obtain by entreaty; to beg from, to ask for, supplicate... 2. to avert... by entreaty or seek to avert, to deprecate ... b. to refuse, decline... c. to shun, avoid... to refuse, reject...”* (Thayer, p. 482; 482)

Its root meaning is to question along side, which came to mean to question and draw the conclusion that you want no part of this person. You avoid them, refuse and decline to deal with them, you shun and avoid them, you refuse and reject them. The type of person this is to be done to is a “divisive” man:

*“hairetikos [see haireo]; 1. fitted or able to take or choose a thing... 2. schismatic, factious a follower of false doctrine...”* (Thayer, p. 16)

*“hairetikos ... 'division,' pertaining to causing divisions - 'divisive, one who causes divisions.’* (Lou and Nida Greek-English Lexicon, NT 141)

This is a man who follows a false doctrine and even after seeing the Scriptures on the matter refuses to change. Such a man is schismatic, he does not seek the unity of the Spirit, nor the good of Christ, instead he seek to go his own way and follow some other teaching than that of Christ. It has always been difficult for Christians to know exactly when to draw this line. But if a man continues to stir up strife in a congregation and after being told to stop it refuses to do so must be considered to be such a man as is under consideration here.

He is to be admonished, warned, and exhorted to cease.

*For there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision, 11 whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain. Titus 1:10-11*

*“noutheteo,... (... this fr. Nous and tithemi; hence prop. `to put in mind’...) to admonish, warn, exhort...”* (Thayer, p. 429; 3560)

*“noutheteo, nouthesia,... “to impart understanding (a mind for something),” ... “to set right,” “to have a corrective influence on someone,” ... “to lay on the heart of someone.” ... “to impart understanding,” “to teach” ... In the case of didaskein(to teach akh.) the primary effect is on the intellect, and someone qualified exercises the influence. Nouthetein(to admonish akh), however, describes an effect on the will and disposition, and it presupposes an opposition which has to be overcome. It seeks to correct the mind, to put right what is wrong, to improve the spiritual attitude. “The basic idea is that of the well-meaning earnestness with which one seeks to influence the minds and disposition by appropriate instruction, exhortation, warning and correction.” ... Hence the dominant meanings “to admonish, warn, soothe, remind, correct...” (Kittel, TDTNT Vol 4 p. 1019-1022)*

All teaching that leads to correcting the mind and overcoming opposition is admonition. It can be in the form of exhortation, warning, reminding or correction. It appears from the context that it begins with exhortation and ends

## **11 knowing that such a person is warped and sinning, being self-condemned.**

The term for know here is defined:

*“eido... lat. video... The tenses coming from eido and retained by usage form two families, of which one signifies to seed, the other to know... l. to see 1. to perceive(with the eyes). 2. lat. video, to perceive by any of the senses... 3. univ to perceive, notice, discern, discover... 4. to see, i.e. to turn the eyes, the mind, the attention to anything; a. to pay attention, observe... b. ... to see about something i.e. to ascertain what must be done about it... c. to inspect, examine... d. to look at, behold... 5. to experience, any state of condition... 6. to see i.e. have an interview with, to visit...”* (Thayer, p. 172-174; 1492)

We have come to know this by carefully watching it.

*“hoti... I. the substance or contents (of a statement), that; 1. joined to verbs of saying and declaring... II the reason why anything is said to be or to be done, because, since, for that, for, (a causal conjunct. ...). a. it is added to a speaker’s words to show what ground he gives for his opinion;... b. HOTI makes reference to some word or words that precede or immediately follow it...” (Thayer p 458-460; 3754)*

The term warped is defined:

*“ekstrepho... 1. to turn or twist out, tear up,... 2. to turn inside out, invert; trop. to change for the worse, pervert, corrupt, ...” (Thayer, p. 199)*

Such a man has some serious problems with his emotional and intellectual makeup. He is not what God designed nor intended. Man was meant to serve and honor God. To live by every word that proceeds from his mouth. These will not, therefore they are warped and twisted, changed for the worse. They are also sinning:

*“hamartano... prop. to be without a share in, ,... prop. to miss the mark... then to err, be mistaken; lastly to miss or wander from the path of uprightness and honor, to do or go wrong... in the N. T. to wander from the law of God, violate God’s law, sin... “ (Thayer, p. 30)*

*“autokatakritos... self-condemned... (Thayer, p. 84)*

**12 When I send Artemas to you, or Tychicus, be diligent to come to me at Nicopolis, for I have decided to spend the winter there.**

**13 Send Zenas the lawyer and Apollos on their journey with haste, that they may lack nothing.**

**14 And let our people also learn to maintain good works,**

Paul has spoken of good works several times in this epistle. He now concludes it by telling Titus to help God’s people learn to maintain good works. The term “learn” is defined:

*“manthano,... to learn, be apprised; a. univ: absol. to increase one’s knowledge,... to be increased in knowledge,... b. to hear, be informed... c. to learn by use and practice;... to be in the habit of, accustomed to...” (Thayer, p. 389; 3129)*

They are to learn by use and practice, they are to continue to increase in this knowledge. They are to get better and better at it.

*“proistemi... 1. in the trans. tenses to set or place before; to set over. 2. ... a. to be over to superintend, preside over... b. to be a protector or guardian; to give aid... c. to care for, give attention to...” (Thayer, p 539; 4291)*

*“proistemi... means “to put oneself at the head,” “to go first,” ... “to preside.” ...But other metaphorical meanings are more important: a. The most important of all is “to preside” in the sense “to lead, conduct, direct, govern”... There is also the thought of standing or going before someone or something in protection...” (Kittel, Gerhard, op. cit., Vol VI p 700-703)*

**to meet urgent needs,**

*“eis,... a Prep. governing the Accusative, and denoting entrance into, or direction and limit: into, to, towards, for, among. It is used II. Eis after words indicating motion or direction or end; 3. it denotes the end; and a. the end to which a thing reaches or extends, i.e. measure or degree... b. the end which a thing is adapted to attain... c. the end which one has in view, i.e. object, purpose;... d. the end by which a thing is completed, i.e. the result or effect... (Thayer, p. 183-186; 1519)*

*“anagkaios, ...necessary; a. what one cannot do without, indispensable... b. connected by the bonds of nature or of friendship;...c. what ought according to the law of duty to be done, what is required by the conditions of things;” (Thayer, p. 36)*

*“chreia... necessity, need: such things as suited the exigency, such things as we needed for sustenance and the journey,... to supply what is absolutely necessary for life... there is need, followed by an accusative with infinitive... there is need of something... to have need of (been in want of)*

*something... to have need... the condition of one deprived of those things which he is scarcely able to do without, want, need... one's necessities...*" (Thayer, p. 670; 5532)

**that they may not be unfruitful.**

*"hina... I. An adverb of place,... a. where; in what place. b. in what place; whither... II a final conjunction (for from local direction, indicated by the adverb, the transition was easy to mental direction or intention) denoting purpose and end: to the intent that; to the end that, in order that;... it is used 1. prop of the purpose or end;... "* (Thayer, p. 302-304; 2443)

*"akarpos... without fruit, barren; 1. prop... 2. metaph. not yielding what it ought to yield... destitute of good deeds, Titus 3:14; II PEt. 1:8..."* (Thayer, p. 21)

**15 All who are with me greet you.**

**Greet those who love us in the faith.**

**Grace be with you all.**