



A Course

In

**TITUS & II
TIMOTHY,
STUDIES IN**

Prepared by the
Committee on Religious Education
of the
American Bible College

Pineland, Florida 33945

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ACKNOWLEDGEMENT

The compiler of this course study has been privileged to set under the teaching of some of America's greatest evangelical / fundamental Bible scholars such as Dr. Homer A. Kent Jr., former president of Grace Theological Seminary and Professor of New Testament studies. I greatly admire him for his exemplar Christian life and am indebted for his scholarly challenge. He is a gracious man of deep biblical convictions and determination to interpret the Bible in all truth and accuracy. As you will note, he does not dodge the volatile issues, but presents his understanding in a fair and accurate approach.

We wish to thank Dr. Kent for his gracious permission to use his textbook, "The Pastoral Epistles" and classroom material. This course study will consist mainly of his text book with the inclusion of additional notes from Dr. Kent's class lectures and a few personal notes, unless otherwise noted. The scripture texts are altered to conform with the King James Version except where Dr. Kent is using his own rendering. Where not interpreted by Dr. Kent, the English translation will be added in brackets for comprehension by the non-Greek student.

It is my desire that this study by Dr. Kent will be as enlightening and spiritually rewarding for you as it has been to my life and ministry.

Dr. Marvin W. Royse

INTRODUCTION

As you study the Scriptures you will find that it is of the greatest importance to approach the Bible in a reverent attitude of mind, looking upon it as the inspired Word of God, and not just an ordinary piece of literature. If the Bible is studied in the same manner as one studies Shakespeare, Milton or some historical work, it may be found interesting and profitable. But by this approach, the Bible student, persistent though he may be, will never find its rich treasures. The Apostle Paul says: "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned." (I Cor. 2:14) For the profitable study of the Word of God, the right spiritual attitude is indispensable.

The Scriptures should be studied as eagerly as a hungry person seeks for food. The formal reading of a portion of the Bible may have some worth as a religious exercise, but in order that the complete benefit may be obtained from its truths, they must be appropriated to personal needs. A milkman may deliver thousands of quarts of milk each day and yet go home thirsty. The Bible student may read large portions of the Bible with little benefit, unless he makes it his own by personal appropriation and feeds upon it.

In your studies of the Bible will you appropriate the riches thereof to your own personal use, or will you read as you would read a book of fiction, a mystery, etc. In order to make full use of the pearls of wisdom contained in the Bible readings, it is suggested you reread them. Go into its wonderful fields of truth; go down into its valleys; climb its mountain peaks of vision; follow its streams of inspiration; enter its halls of learning. Many Bible truths do not appear on the surface; they must be dug up and be brought into the light by toil and effort.

There are various methods of Bible study, such as the topical method, the study of books, the study by chapters, the study of important passages, and the biographical method. In this study we are following the exegetical method which is a verse by verse method. In this way the student will see the Pastoral Epistles historically and analytically as God has inspired and preserved it.

In this course work, Dr. Kent uses the expository-exegetical method, whereby he presents the Word of God in a contextual word-meaning format so that the student has a whole understanding based on an integration of the individual word meanings. In most cases, Greek words will be phonetically denoted by italicization. In Dr. Kent's exegesis, he often presents his English translation from the Greek word structure,

thus often changing our normal English form. Bible references will be standardized in the King James Version and alterations from Dr. Kent's work will be noted in brackets. If the student is not familiar with the Greek text, it is advisable that he obtain a good Greek-English interlinear translation such as that by George Ricker Berry.

In his introduction, Dr. Kent writes, "All Christians may find in the Epistles to Timothy and Titus a practical approach to the Christian life, especially as it relates to their local church. These short letters also have a special appeal for the Christian minister or ministerial student. Many of the practical problems which he faces as a leader of God's people are discussed by the author from the administrator's viewpoint. In some instances, the only scriptural discussion of these problems occurs in these valuable letters.

Yet the attacks leveled against the Pastoral Epistles demand an investigation into the matters of authorship, text, and content. It certainly makes a great difference to a Christian whether these letters were actually written by the apostle Paul to his protégés Timothy and Titus, or whether they were the work of a forger (regardless of his motives) who fabricated them from Pauline fragments, liberally sprinkled with his own ideas. It means the difference between a properly attested portion of Scripture from the pen of Christ's apostle, and an intriguing piece of literature, not quite as trustworthy as the works of Ignatius, Polycarp, Irenaeus, and other second-century writers."

During this course the student is required to read through the entire Pastoral Epistle of Titus ten times.

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EXPOSITORY EXEGESIS AND TRANSLATION OF TITUS

INTRODUCTORY OBSERVATIONS

THE EPISTLE TO TITUS is likewise a pastoral letter and not a *mere* personal letter, because it was intended to convey through Titus a message to the church. It was written at approximately the same time as I Timothy, during a time of freedom from imprisonment. Because of a lack of sufficient chronological and geographical data, it is impossible to ascertain beyond all doubt whether I Timothy or Titus was written first. (See I Timothy chapter III for discussion, and Dr. Kent's opinion.) Most students place Titus shortly after I Timothy. Both letters were written before II Timothy, however.

Objections to Pauline authorship have followed the same lines as those directed against I Timothy. The reader is referred to Dr. Kent's explanation and answers regarding I Timothy in Chapter III. No reason has been forthcoming to cause the careful student to reject the Pauline authorship of Titus. The historical testimony is strong and positive. The genuineness of the Epistles to Timothy and Titus has been maintained throughout the history of the Christian church, and is championed today by recognized scholars in many lands.

Titus himself is mentioned in the New Testament only in II Corinthians, Galatians, II Timothy, and Titus. He was a pure Greek (Gal. 2:3), not part Jewish as Timothy was. Because of his close association with Paul for many years, he may have been a convert of the great apostle, but there is no scriptural statement of this fact. Titus accompanied Paul and Barnabas to Jerusalem on one occasion, and served as the successful test case in the matter of circumcision (Gal. 2). Since he was a pure Greek, he was not required to be circumcised, in spite of the strenuous attempts of legalistic Jews to force this rite upon gentile Christians. His name appears nine times in II Corinthians with reference to the collection for the poor. Because of the difficulties of this task (i.e., collecting money from a divided church), it is a compliment to Titus' ability that he was chosen as Paul's envoy for this work. The name of Titus does not appear in Acts, of which Luke is the author, an omission which leads some to suggest he was Luke's brother.

Titus was left in Crete by Paul to carry out the organization of the work (Titus 1:5), apparently serving there in the same capacity as Timothy in Ephesus. He was Paul's representative. This was after Paul had visited Crete during his release from imprisonment.

Paul had then gone on toward Nicopolis (Titus 3: 12, in Greece). Somewhere en route, he wrote the Epistle to Titus.

OUTLINE

The Greeting (1:1-4).

I. INSTRUCTION CONCERNING ADMINISTRATION OF THE CHURCH (1:5-16).

- A. *The method of administration in the church was by the selection of elders* (vv. 5-9).
- B. *The need for administration in the church was the presence of false teachers* (vv. 10-16).

II. INSTRUCTION CONCERNING CONDUCT AMONG CHURCH MEMBERS (2:1-15).

- A. *Conduct of the older men* (vv. 1, 2).
- B. *Conduct of the older women* (v. 3).
- C. *Conduct of the young women* (vv. 4, 5).
- D. *Conduct of the young men* (vv. 6-8).
- E. *Conduct of slaves* (vv. 9, 10).
- F. *The basis of all Christian conduct* (vv. 11-15).

III. INSTRUCTION CONCERNING THE CONDUCT OF CHURCH MEMBERS IN THE WORLD (3:1-11).

- A. *The nature of proper conduct toward the world* (vv. 1, 2).
- B. *The reason for proper conduct toward the world* (vv. 3-7).
- C. *The encouragement of proper conduct toward the world* (vv. 8-11).

Concluding References (3:12-15)

TRANSLATION AND EXEGESIS OF TITUS

Greeting (1:1-4)

The writer.

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

The writer's *position* is given by two designations. He is God's "servant" and Christ's "apostle". The expression "servant of God" is used no other place by Paul (he usually says "servant of Jesus Christ"), but it is most unlikely that a forger would differ in so obvious a place. A "servant" (*doulos*) is "one who gives himself up wholly to another's will,"¹ not just a worker. This characteristic should be true of all Christians. Since, however, there are various ranks among the bondservants of God, Paul adds the designation that he is Jesus Christ's apostle. This title should be understood in its narrowest sense as including the Twelve plus Paul (see comments on I Tim. 1:1). In this capacity Paul was exercising the bond service, carrying out the commission Christ had given him.

The *standard* by which Paul's apostleship can be measured and evaluated is next given. It is in "according to" (*kata*) or in harmony with the faith which God's elect possess. By the terms "faith" (*pistin*) and "acknowledging of the truth" (*epigno \mathcal{S} in ale \mathcal{S} theias*), Paul shows that he refers to believers' personal faith in the revealed truths of salvation. Paul's ministry could be measured by this yardstick. Believers are responsible to test the spirits (1 John 4:1). Paul could be tested by comparing his preaching and teaching with the doctrine which the believers held. The full knowledge (*epigno \mathcal{S} is*—"acknowledging") of God's truth, which had produced godliness in the lives of the Cretan believers, would assent to all that Paul would say in this epistle. ("He that knoweth God heareth us" (1 John 4:6).

John's test question whereby one can determine whether the Spirit of God or a spirit of falsehood possesses a person was this. What does the person believe about Jesus Christ? If a person denies the incarnation of Jesus Christ—a heresy false teachers were promoting among John's original readers—he

has the spirit of antichrist (cf. 1 John 2:18-27). That is, a denial of the doctrine of Christ as the apostles taught it, deviation from orthodox Christology, evidences a spirit opposed to Jesus Christ. Taken from Thomas Constable' commentary on I John. (Internet under STUDYLIGHT, EXPOSITORY NOTES OF Dr. THOMAS CONSTABLE, Chapter 4:1. Used by permission of the author.) Hereafter referred to as [CONSTABLE].

[Hence "testing the spirits" is accomplished by prayer as to the truth or falsehood of the person's statement and a comparison of it with God's Word.]

Paul's *commission* is explained as the proclamation of God's promise of "eternal life". Eternal life is here spoken of as a "hope" because it has many aspects as yet unrealized, even though it is a present possession of the believer. God, whose very nature is the absence of falsehood (*apseude \mathcal{S} s*—"cannot lie"), promised eternal life before eternal times (*pro chrono \mathcal{S} n aio \mathcal{S} nio \mathcal{S} n*—"before the world began"). Salvation was purposed and settled before creation. Christ was the "Lamb slain from the foundation of the world" (Rev. 13:8). Of course, the promise was not made known to men until there were men created to receive it. The clear, public revelation (*ephanero \mathcal{S} sen*—"manifested") of God's promise was made at the fitting season (*kairois idiois*—"in due times"), that suitable time in God's program which He Himself had chosen (cf. Gal. 4:4, "when the fullness of the time was come"). It was the proclamation of this message (*ton lo \mathcal{S} gon autou \mathcal{S}* —"his word") that Christ the divine Word has come and provided redemption and eternal life which formed the content of Paul's commission. This commission Paul regarded as an authoritative command (*kat' epitage \mathcal{S} n*—"according to the commandment", see I Tim. 1:1) from our Saviour God. The designation "our Saviour God" [Textus Receptus reading] occurs three times in I Timothy and three times in Titus, and is one of the distinctive marks of these Pastoral Epistles.

The addressee.

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

Paul in writing to Titus assigns him the same *position* employed of Timothy in the First Epistle. (The reader is referred to the discussion of I Tim. 1:2.) As measured by the common faith held by all Christians, Titus is a genuine child of God.

The *blessing* for Titus is also similar to the one given to Timothy (1:2). ... Paul states that these blessings will proceed from the Father and Christ Jesus. It is interesting to note that the title "our Saviour" is applied

¹ Thayer, *op. cit.*, p. 158.

in verse 4 to Christ, while in verse 3 it was given to the Father. Both the Father and the Son (the Spirit likewise) are united in the work of saving men.

I. INSTRUCTION CONCERNING ADMINISTRATION OF THE CHURCH (1:5-16).

A. *The method of administration in the church was by the selection of elders (pastors) (vv. 5-9).*

1. Command.

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

Although Paul touched at the Mediterranean island of Crete on his voyage to Rome (Acts 27:7-13), he did not preach there, nor is there record of any believers who came to visit with Paul at that time. (Cretans were in Jerusalem on the Day of Pentecost, however, Acts 2:11.) The visit of Paul to Crete, when he left Titus behind to finish the organization, must have occurred after a release from his Roman imprisonment (see Chapter III).

The command now given to Titus in writing was to put in order the administrative affairs of the church on the island. Paul had begun this work personally, and now Titus is urged to carry it further (prefix *epi*, in addition, attached to verb "put in order").

To carry out this directive Titus must arrange for the selection of elders. The verb *kathiste* *Smi* means to "set down, establish, arrange." It does not mean "ordain" in the sense of laying on hands, although this was undoubtedly done. This verb does not tell how the selection was to be made. The method of such choices is shown in such passages as Acts 14:23 and II Corinthians 8:19 to be by congregational election.

"Elders" [v. 1:5] (*presbuteros*) are synonymous with overseers [Acts 20:28] or bishops (v. 1:7) and pastors [Eph. 4:11]. The former term connotes their dignity, and the latter their function (see comments on I Tim. 3:1).

2. Qualifications.

The reader should compare I Timothy 3:1-7, where similar qualifications are listed for overseers at Ephesus. An interesting difference is the absence of any disqualification of novices at Crete (cf. I Tim. 3:6) Apparently in a new work such as Crete, it might have been necessary to use recent converts in places of leadership. Such is not to be the general policy, however, and was not necessary in the established work at Ephesus.

a. General qualification.

If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of

God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; (vv. 6, 7).

The adjective "blameless", unaccused (*anekle* *Sios*) is derived from *kaleo* *S* (call), *en* (in), and the alpha privative (*not*), and means one who is not called in question or called to account. The gender of the terms in this passage is masculine, showing that the overseer must be a male who cannot be successfully accused on any of these important matters. *Anekle* *Sios* is used to describe deacons in I Timothy 3:10. The reason for such a high standard is the fact that overseers are stewards of God's property. The parable of the unjust steward comes to mind here (Luke 16:1-13).

b. Family qualifications.

...husband of one wife, having faithful children not accused of riot, or unruly (vs. 6).

(1) Husband of one wife (see comments on I Tim. 3:2).

(2) Having believing children (*tekna echo* *Sm Pista*—"having faithful children").

Children who were still pagans would be a great handicap to an elder. In that day when overseers were selected, not from among seminary graduates of which there were none, but from adult converts, this qualification would indicate that the candidate was a careful Christian.

(3) Having children who are not unruly.

It is possible for one's children to be professed Christians but still be a source of embarrassment to their fathers because of unrighteous lives. "Riot", dissoluteness is *aso* *Sias* (from *so* *Szo* *S*, to save, and alpha privative), and designates the character of an abandoned man, one that cannot be saved. No such accusation should be possible against the overseer's child. The offspring should also be properly controlled by his parents, not "unruly" and insubordinate. The Greek term describes one who is not brought under subjection, (*anupotakta*—"unruly", insubordinate). The case of the wayward "preacher's boy" is all too frequently occurring.

c. Personality qualifications.

... not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre... hospitality, a lover of good men...(vv. 7b, 8a).

(1) Not ["self-willed"] self-pleasing (*me* *S authade* *S*).

This adjective is derived from *he* *Sdomai*, enjoy oneself, take pleasure, and *autos*, self. Thus comes the meaning of self-pleasing, self-willed, arrogant. Here is the head-strong, stubborn man who demands his own way without regard for others.

(2) "Not soon angry" (*me* *Sorgilon*).

Orgilon appears only here in the New Testament, although the cognates *orge* *S* (wrath) and *orgizo* *S*

(pro-voke, be angry) are frequent. The adjective means irascible, prone to anger.

- (3) "Not given to wine", non drinker (see comments on I Tim. 3:3).
- (4) "No striker" (see comments on I Tim. 3:3—denotes a pugnacious, quick-tempered individual who strikes back with his fists when annoyed).
- (5) "Not given to filthy lucre", not greedy of gain.

(See comments on I Tim. 3:8, where the qualification is demanded of deacons.)

- (6) "Hospitable" (see comments on I Tim. 3:2).
- (7) "A lover of good men" goodness (*philagathon*).

This term is closely connected in form and thought to the preceding one. Literally, "hospitable" is "a lover of strangers." The next term enlarges the idea to include devotion to all that is good and beneficial. The overseer should be an ally and an advocate of everything worth while.

d. Mental qualification.

...sound-minded...(v. 8b).

(See comments on I Timothy 3:2.)

e. Spiritual and moral qualifications.

...just [righteous], holy, temperate [self-controlled]; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince [refute] the gainsayers [contradictors]. (vv. 8c, 9).

- (1) "Just" righteous (*dikaion*)

This term and the one following are similar, but have a different emphasis. "Righteous" or "just" refers to conduct which meets the approval of God. The term is a legal one, and here refers to the verdict as pronounced by the divine Judge.

- (2) "Holy" (*hosion*).

Hosios means holy in the sense of unpolluted. Conduct which is true to one's moral and religious obligations is denoted by this word. Lenski defines it as "conduct which observes the true and established ordinances of the Lord".²

- (3) "Temperate", self-controlled (*egkrate* \mathcal{J}).

The root of *egkrate* \mathcal{J} is *krateo* \mathcal{J} , to hold, seize, and en, in. The adjective means that which is held in check, re-restrained. It was the usual Greek term for self-control, particularly regarding sensual appetites.

- (4) "Holding fast", firmly (*ante* \mathcal{J} cho \mathcal{J} menon) to the Word.

The overseer of the congregation must cling to the Word which is characterized as faithful, trustworthy, or

reliable (*pistou*). This designation of God's Word was used elsewhere by Paul (I Tim. 1:15; 3:1; 4:9; II Tim. 2:1 Titus 3:8). In these other uses it was a kind of formula.

The phrase *kata te* \mathcal{J} n *didache* \mathcal{J} n has been translated in the K. J. V. "as he hath been taught," thus meaning that the elder must hold on to the teaching which was imparted to him. Others have suggested the meaning that he should hold to the "faithful word in his teaching" (that is, in his own teaching ministry). The Greek text says, "in accord with the doctrine." The elder must hold to God's Word which is in accordance with the recognized body of Christian truth taught by the apostles (cf. Acts 2:42).

Two reasons are given for the elder's adherence to God's Word. These reasons should be considered as an explanation of the requirement "able to teach," laid down for overseers (I Tim. 3:2). He must be able to encourage and "exhort" (*parakalein*) believers in the healthful (*hugiaino* \mathcal{J} —"sound") teaching of true doctrine. This important function of his ministry will do much to protect his people from the inroad of error and false teachers. He must also be equally able to refute (*elegchein*—"convince") those who oppose sound doctrine with the diseased teachings of legalism and other error. The durative action of both infinitives (exhort and refute) suggests that these are continuing functions, never to be laid aside. The minister must always promote the truth and ward off error.

B. The need for administration in the church was the presence of false teachers (vv. 10-16).

Mention of the elder's responsibility to refute opponents provides a transition to the discussion of false teachers.

1. The nature of these false teachers.

For there are many unruly [uncontrolled] and vain talkers and deceivers [mind-deceivers], specially they of the circumcision: Whose mouths must be stopped,...(vv. 10, 11a) .

They are characterized as unruly or uncontrolled (*anupotaktoi*—"unruly"), not allowing themselves to be placed under any authority. (The same word is used in v. 6 of unruly children.) This term suggests that the false teachers were at least professing Christians, because it would be unlikely to call unbelievers "uncontrolled" since the church has no claim on their obedience. "Vain talkers" (*mataiologoi*) are those whose talk does not accomplish anything. It is useless and futile. Mind-deceivers (*phrenapatai*—"deceivers") is the characterization of these errorists from the aspect of their result or at least their purpose. While such descriptions fit all types of false teachers, they were especially applicable in Crete to those of Jewish background ("of the circumcision"). These are the ones who must be silenced, as effectively as by putting a gag

² Lenski, *op. cit.*, pp. 898-899.

into the mouth and thus preventing speech (*epistomizein*—"mouths must be stopped").

2. The deeds of these false teachers.

...who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, *even* a prophet of their own, said, The Cretians *are* always liars, evil beasts, slow bellies. (vv. 11b, 12).

a. They upset whole households.

Entire families were in upheaval and faith was endangered by these teachers. (Cf. II Tim. 3:6, for a similar description.)

b. They were teaching for shameful profit, greedy.

The shameful gain (*aischrou kerdous*—"filthy lucre") is the motive which elders must successfully shun. (v. 7). A great many religious deceivers would stop if there were no financial profit involved in their deeds.

c. They were lying.

Paul reinforces his charge by appealing to one of the well-known Cretan poets. Epimenides (born c. 600 B.C.) was acclaimed by his countrymen as a prophet because of his unusual powers. Vincent states:

A legend relates that, going by his father's order in search of a sheep, he lay down in a cave, where he fell asleep and slept for fifty years. He then appeared with long hair and a flowing beard, and with an astonishing knowledge of medicine and natural history. It was said that he had the power of sending his soul out of his body and recalling it at pleasure, and that he had familiar intercourse with the gods and possessed the power of prophecy. ...He is said to have lived to the age of 157 years, and divine honors were paid to him by the Cretans after his death.³

The fact that this poem refers to Cretans does not contradict Paul's statement that the opponents of the Gospel were "of the circumcision," for many of the Cretans were Jews (cf. Acts 2: 11). Paul's use of Epimenides placed his Cretan readers in a dilemma. They could either agree to the statement and admit their baseness, or deny its truth and thus repudiate their chosen prophet and revered forefather. Paul says the statement is true. The immorality of Crete was well known. "To play the Cretan" meant "to lie" (*kre stizein*). Epimenides also stated that the absence of wild beasts from Crete was supplied by its human inhabitants.

3. The rebuke of these false teachers.

This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth. Unto the pure all things *are* pure: but unto them that are defiled and

unbelieving *is* nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work reprobate. (vv. 13-16).

a. They must be sharply rebuked for the purpose of restoring them to sound doctrine.

Because of the presence of unruly Jewish elements at work among a people, admitted even by its poet to be of low moral caliber, Titus is to rebuke the false teachers. This rebuke is to be sharp and severe (*apotomo* *st* from *apo*, *off*, from, and *temno* *st*, cut as with a knife). The purpose, however, is restorative, not vindictive. Healthful doctrine is the goal of the apostle. Some broaden the scope of "they" (subject of the verb "be healthy") to include not just the false teachers, but the victims of their teaching as well.

b. They must be warned against following Jewish myths and commandments of men who turn away from the truth.

Verse 14 indicates that these erroneous doctrines were Jewish in origin (v. 10 also). First Timothy 1:4-11 should be compared to this passage. Both groups promulgated myths (*muthois*—"fables"), and were apparently endeavoring to force the keeping of the Mosaic Law together with fanciful additions upon the many Christian converts in Ephesus and Crete. Such men are in the process of turning away from (present participle *apostrophomeno* *st*—"turn from" stresses progressive action) the truth which God revealed.

These myths seemingly were speculative and fanciful inventions drawn from the OT records such as are found in the apocryphal and pseudepigraphical writings of Judaism. .These "commandments of men" were evidently Jewish-Gnostic ritual observances that the false teachers sought to make binding on Christians (cf. I Tim. 4:3-6). D. Edmond Hiebert, THE EXPOSITOR'S BIBLE COMMENTARY, TITUS, (Zondervan, Grand Rapids, 1981) p. 433. Hereafter referred to as [HIEBERT].

c. They must be warned that such false teaching gives evidence of a polluted mind and conscience.

Verse 15 takes us deeper into the condition of these false teachers. Jewish legalists made distinctions between clean and unclean, often going far beyond what the Old Testament had required. Jesus taught that even with such distinctions, it was not the physical food itself which was defiling (Matt. 15:11, 17-20). Furthermore, the distinctions between clean and unclean meats of Jewish ceremonialism were ended by God Himself, as announced to Peter on the housetop in Joppa (Acts 10:15). Consequently, to those who have been cleansed (*tois katharois*—"the pure") by the blood

³ Vincent, *op. cit.*, pp. 886-887.

of Christ, no such discriminatory maxim as proclaimed by the legalist can apply. Obviously this is not license for Christians to indulge in all sorts of sensual excesses. First Timothy 4:4, 5 (see comments) provides the same teaching with the effective safeguard.

To unbelievers, however, nothing is clean because their sinful lives, thoughts, and motives, which are at cross-purposes with God, will infect even that which is intrinsically pure. Good food will be used to gain strength for evil deeds. Such persons are defiled in their intellectual (*nous*, "mind") and moral (*suneidesis*, "conscience") nature so that their decisions and attitudes are no longer reliable guides. Only the light of the Gospel and the regeneration of the Spirit can bring such persons into real purity.

d. They must be warned that the profession to know God may be challenged by conduct which denies Him.

Verse 15 shows the close relationship in Paul's theology between faith and works. Paul and James are not in conflict. A life of deeds which contradicts the profession of the lips is clearly sketched for what it is. Such persons are "abominable" (*bdeluktoi*, disgusting, detestable) and unpersuaded (*apeitheis*—"disobedient") to the teaching based on God's Word, As far as usefulness to anything good is concerned, they have been tested and found to be false, unfit, useless (*adokimoi*—"reprobate", disapproved by test).

END OF SAMPLE