

The Book of Titus

The Life of Christians in a Congregation:

“The Knowledge of the Truth
Which Accords With Godliness”

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A. THE TEXT

(Titus 1:1-16) Paul, a servant of God and an apostle of Jesus Christ, for the sake of the faith of God's elect and their knowledge of the truth, which accords with godliness, (2) in hope of eternal life, which **God, who never lies,** promised before the ages began (3) and at the proper time manifested in **his word** through the preaching with which I have been entrusted by the command of God our Savior;

(4) To Titus, my true child in a common faith: Grace and peace from God the Father and Christ Jesus our Savior. (5) This is why I left you in Crete, so that you might put what remained into order, and appoint elders in every town as I directed you-- (6) if anyone is above reproach, the husband of one wife, and his children are believers and not open to the charge of debauchery or insubordination.

(7) For an overseer, as God's steward, must be above reproach. He must not be arrogant or quick-tempered or a drunkard or violent or greedy for gain, (8) but hospitable, a lover of good, self-controlled, upright, holy, and disciplined. (9) He must hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it.

(10) For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party. (11) They must be silenced, since they are upsetting whole families by teaching for shameful gain what they ought not to teach. (12) One of the Cretans, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons." (13) This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith, (14) not devoting themselves to Jewish myths and the commands of people who turn away from the truth.

(15) To the pure, all things are pure, but to the defiled and unbelieving, nothing is pure; but both their minds and their consciences are defiled. (16) They profess to know **God,** but they deny him by their works. They are detestable, disobedient, unfit for any good work.

B. THE STUDY NOTES

1. Titus – my true son (**1 Tim 1:2**) Another young pastor trained by Paul.
The common “faith” means the body of Christian doctrine (**Jude 3; 2 Pet 1:1**)
“Savior” is used of Jesus six times in this epistle (**Rom 1:7**)
2. Left you in Crete – Paul had been in Crete in (**Ac 27:7,8; Rom 15:24,28**). Paul and Titus’ ministry in Crete is not mentioned in Acts but here we learn that they did work there and Titus remained as a pastor on this large island.
3. Appointing elders in the churches means the calling of pastors to serve parishes in specific locales.
They were stewards(administers) (**See Lk 12:42; Acts 14:23; 1 Cor 4:1; 2 Tim 2:2; 1 Pet 4:10**)
4. An elder(presbyter) was the same office as pastor(shepherd), bishop (overseer) and minister(servant).
(**Ac 11:30; 20:17,28; 1 Pet 5:1,2**)
5. The qualifications include being a husband of one wife (**1 Tim 3:1-8**)
Hospitable (**Rom 12:13**)
Loves what is good (**2 Tim 3:3**)
Self-controlled and disciplined (**Gal 5:22,22; 1 Cor 9:25**)
Sound doctrine (**1 Cor 16:13; 1 Tim 1:10-19; 6:3; 2 Tim 1:13; 3:14; 4:3; 2 Th 2:13-15**)
which builds up the faith and protects again false teaching and corruption

THE BOOK OF CONCORD: The Treatise on the Power and Primacy of the Pope

THE POWER AND JURISDICTION OF BISHOPS

“In the Confession and in the Apology we have set forth in general terms what we have to say about ecclesiastical power.

⁶⁰ The Gospel requires of those who preside over the churches that they preach the Gospel, remit sins, administer the sacraments, and, in addition, exercise jurisdiction, that is, excommunicate those who are guilty of notorious crimes and absolve those who repent.

⁶¹ By the confession of all, even our adversaries, it is evident that this power belongs by divine right to all who preside over the churches, whether they are called pastors, presbyters, or bishops.

⁶² Accordingly Jerome teaches clearly that in the apostolic letters all who preside over the churches are both bishops and presbyters. He quotes from Titus, “This is why I left you in Crete, that you might appoint presbyters in every town,” and points out that these words are followed by, “A bishop must be married only once” (Titus 1:5–7). Again, Peter and John call themselves presbyters. And Jerome observes: “One man was chosen over the rest to prevent schism, lest several persons, by gathering separate followings around themselves, rend the church of Christ. For in Alexandria, from the time of Mark the Evangelist to the time of Bishops Heracles and Dionysius, the presbyters always chose one of their number, set him in a higher place, and called him bishop. Moreover, in the same way in which an army might select a commander for itself, the deacons may choose from their number one who is known to be active and name him archdeacon. For, apart from ordination, what does a bishop do that a presbyter does not do?”

C. LIFE APPLICATION

1. Why is it still necessary to appoint elders (pastors) in every town today?
2. What is the reason that an overseer, as God's steward, must be above reproach?
 3. How do we hold firm to the trustworthy word as taught?
4. When is instruction in sound doctrine important, so as to rebuke those who contradict it?
5. Describe the ways grace and peace from God the Father and Christ Jesus our Savior impact your daily life.