

A Study of Titus 3

I. Outline.

1. Graces of the Heirs of Life (Titus 3.1-8).
2. Avoid Dissension (Titus 3.9-11).
3. Final Messages (Titus 3.12-14).
4. Farewell (Titus 3.15).

--NKJV Headings

II. Summary.

“In Titus 3.4-7 there is a section that has been twisted by denominational false teachers to mean the exact opposite of what Paul is saying. He says that we are not saved by our own goodness, but we are saved by His mercy through ‘the washing of regeneration and renewing of the Holy Spirit.’ By the ‘washing of regeneration,’ Paul can only mean baptism. Almost all commentators are agreed. It is the washing that regenerates (Mark 16.16; John 35; Acts 2.38; 22.16; Rom 6.3-5; Gal 3.27; Col 2.12; 1 Peter 3.21). The New Testament makes it clear that baptism stands between the sinner and his new life and that it is at baptism that he is ushered into it. If we substitute baptism for ‘the washing of regeneration,’ Paul is saying that we are not saved by our own goodness, but by baptism. There is nothing meritorious in baptism. It is a rather humiliating experience. We allow someone else to take our bodies, lower them into water, and raise them up again. Rather than being meritorious, it is the most passive of all the steps to obedience. It is even spoken of in the PASSIVE VOICE. We must believe (active), we must repent (active), we must confess (active), we must be baptized (passive). It is through the ‘renewing of the Holy Spirit.’” Paul is saying here the same thing that Christ said in John 3.5...”

--Darrell Conley, “1 and 2 Timothy and Titus—A Summary,” in *Studies in 1 and 2 Timothy and Titus*, Edited by Dub McClish, 2001 Annual Denton Lectures, p.

III. Chronology.

BIBLE PERIOD: The Period of the Church.

If you are not familiar with the 15 Bible Periods, please click here:

<https://maplehillchurchofchrist.files.wordpress.com/2018/05/15bibleperiods.pdf>

IV. Aids in Exposition.

Titus 3:1 **PUT THEM IN MIND TO BE SUBJECT TO PRINCIPALITIES AND POWERS, TO OBEY MAGISTRATES, TO BE READY TO EVERY GOOD WORK,**—“The authority of human government is of God, and the Christian is instructed to be obedient because such is God’s will. Paul’s words here are a brief summary of the teaching in Romans 13:1ff and in 1 Peter 2:13ff. Such orders as these are always appropriate, but perhaps they were especially so in Crete. ‘The Cretans were very dissatisfied with Roman rule, and showed signs of revolt, according to Polybius and Plutarch.’ The large Jewish population would also gladly have taken part in such a movement. However, the most remarkable thing about Paul’s orders here is the consideration that must be given to the way the apostle felt personally toward the Roman state. There is no outcropping of any resentment in any of his letters, but it must surely have been present. Roman governors, through avarice and through incompetence, had kept him in prison for years; Roman authorities had illegally

bound him, beaten him with rods, delayed hearing charges against him, and when the charges were not presented, still left him bound for years longer. Beyond that, the glaring immorality and wickedness of Nero were beginning to be known throughout the world, and the eventual consequence of the enthronement of evil would certainly have aroused apprehension in a man like Paul. Yet, in view of all that, he wrote, 'Be in subjection to rulers'" [Burton Coffman Online, <https://www.studylight.org/commentaries/bcc/titus-3.html>]. |||| **BE READY TO EVERY GOOD WORK**—"The 'good works' for which God's Word wholly furnishes us are not merely things done with the hands or spoken with the lips. They include every good activity in which the Christian engages (both mental and physical). They encompass conditions and dispositions of the mind and sentiments of the heart as well as the activities that engage our outward man. The word translated 'work' (*ergon* in Greek) is used in a fairly broad sense in the Scriptures. Linguists tell us that it involves '...anything accomplished by hand, art, industry, mind.' 'The whole conduct of a man ... and including the hidden motions of the will...', and any 'deed, action, achievement, work, thing, matter.' The use of the word in the New Testament bears this out. **WORKS OF THE FLESH** include uncleanness, licentiousness, hatred, jealousies, selfish ambitions, envy, and the like' (Gal 5.19). These evil thoughts (Mark 7.21-23) are thus internal 'works.'" They are contrasted with the 'fruit of the Spirit' or works that are produced by the Spirit. The world hates the light of Divine revelation because it exposes their 'deeds' (works) as evil" [Tim Nichols, "Salvation through the Mercy and Grace of God," in *Studies in 1-2 Timothy and Titus*, Edited by Dub McClish, 2001 ADL, p. 378].

Titus 3:2 TO SPEAK EVIL OF NO MAN, TO BE NO BRAWLERS, BUT GENTLE, SHEWING ALL MEEKNESS UNTO ALL MEN—"Paul's statement is broad. We are not to speak evil of men in government, men in the world, other Christians, elders, deacons, preachers, family members, outsiders, and enemies. Evil speaking is the use of words that tend to hurt others or their influence for good. It includes such sinful practices as blasphemy, railing, slander, and defamation of character. Ephesians 4:31-32—**Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: (32) And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you**" [Bob Winton, *Titus*, p. 281]. |||| **TO BE NO BRAWLERS**—"αμαχος, pertaining to a lack of conflict and contention—"not contentious, peaceful.'" [Louw Nida]. |||| "It is expected of saints that they are to be gentle, showing all meekness to all men. Meekness is not weakness; neither Moses, Paul, nor Christ was weak, but each maintained a high degree of meekness (with Christ being absolutely perfect in this trait). Meekness incorporates strength and courage, and is expressed in kindness and forbearance; it is the opposite of arrogance. '**Now the man Moses was very meek, above all the men which were upon the face of the earth**' (Num. 12:3). To be meek before God is to be submissive to his will; to be meek before men is to be willing to give them the option" [Bob Winton, p. 282].

Titus 3:3 FOR WE OURSELVES ALSO WERE SOMETIMES FOOLISH, DISOBEDIENT, DECEIVED, SERVING DIVERS LUSTS AND PLEASURES, LIVING IN MALICE AND ENVY, HATEFUL, AND HATING ONE ANOTHER—"It will be observed that whereas there were seven areas of obedience (Titus 3:1-2) there are here seven areas of disobedience (Titus 3:3): (1) Foolish; (2) Disobedient; (3) Deceived; (4) Serving divers lusts and pleasures; (5) Living in malice and envy; (6) Hateful; (7) Hating one another. This is also a description of the former life of the Christians on Crete. We were once this way, but from these things we were delivered—the strong inference being 'we cannot fall back into the pit from whence we were digged!' It will be greatly profitable to meditate a moment on each of these

descriptive terms. **Foolish:** Sin is foolishness. It is not that the unregenerate is not intelligent, but rather that he walks in the vanity of his own understanding which has been perverted by Satan. The philosophy of the unregenerated is not cohesive; he has left out the one who holds all things together. **Disobedient:** This is an outgrowth of foolishness. The sinner is not only disobedient to God, but to his own better self; to will to do right is present, but the power to carry it out is not. **Deceived:** We could say with Paul elsewhere “deceived and being deceived.” Those who offer no resistance to Satan are helpless victims of his wiles, Those who walk not according to the truth, inevitably walk in error, Sin is an illusion of worth—those who pursue it for reality are deceived. **Serving divers lusts and pleasures:** The strong drives of human nature have become their masters. They are no better than animals who live only for the sensations of the body. When control is not exercised in the area of appetites, we become the unhappy and almost unwilling slaves. How fleeting the pleasure offered—how empty is all the satisfaction our heart desires. **Living in malice and envy:** Perhaps envy is an outgrowth of malice. Malice is a desire for evil directed toward another person. In contrast to the one who would want good for his neighbor, the one living in malice would wish him every misfortune. It could be that envy was one of the reasons for such an attitude developing. **Hateful:** Detestable or abominable would be a better word. From God’s viewpoint, such a person has become loathsome. The strange part of the whole life of indulgent living is, that we can never quite understand why people do not like us—except to their own advantage. Ingrown selfishness produces an impossible associate, **Hating one another:** The selfish man is never wrong, that is, in his own eyes. Such an attitude develops hatred for those who disagree with us. When two or two dozen such people associate together, the expression “hating one another” is an accurate description of their attitude” [Don DeWalt, *The Glorious Church: A Study of Ephesians*, Bible Study Textbook Series, College Press, 1992, An e-Sword Module].

Titus 3:4 **BUT AFTER THAT THE KINDNESS AND LOVE OF GOD OUR SAVIOUR TOWARD MAN APPEARED,**—“The wretched night of human sin, suffering and shame was pitied by the Father himself; and Paul here related that pitying and loving kindness of God to the rescue of the Christians from the intolerable lives of sin which they formerly lived. **John 3:16** is an excellent comment on this verse, for Paul was thinking of how God's kindness and love toward men had ‘appeared’ upon earth in the epic events of the Incarnation and the preaching of the gospel of Christ which followed as a consequence of it. That it was the gospel message that Paul particularly had in mind is proved by the next verse” [Burton Coffman].

Titus 3:5 **NOT BY WORKS OF RIGHTEOUSNESS WHICH WE HAVE DONE, BUT ACCORDING TO HIS MERCY HE SAVED US, BY THE WASHING OF REGENERATION, AND RENEWING OF THE HOLY GHOST;**—“One is not saved by ‘works done in righteousness’ which he ‘does himself.’ Several points need to be made at this juncture. (a) The term ‘works’ is a perfectly noble word. It can connote an action initiated by human ingenuity, and, as such, is eliminated from the plan of salvation because no man, by his own effort is able to save himself. ... (b) On the other hand, ‘works’ also may refer to a required human response to what God has commanded. In that sense, works are indispensable to salvation (cf, Jn 6.27ff; James 2.17, 22, 24). ... In the present case, the ‘works’ in view are those in category (a) above. One is not saved by the sort of ‘works’ he might implement as a part of his own ‘plan’ or ‘course of action,’ that he then himself ‘performs’ or ‘accomplishes’... What is the significance of the phrase ‘renewing of the Holy Spirit’? When compared with several parallel texts there scarcely can be any dispute as to the meaning. The Holy Spirit, of course, is

the third Person of the Godhead, whose chief role in the plan of redemption was the bringing of infallible inspiration to the words of the gospel (Jn 14.16; Eph 6.17; 2 Pet 1.21). Hence, the Spirit of God, operating via the medium of gospel words upon the honest heart, creates a renewing of the soul (or a 'new creature' in Christ; 2 Cor 5.17). ... In the Corinthian letter, it is the Spirit in conjunction with baptism that conveys a person into the spiritual body of Christ (1 Cor 12.13). And in the Ephesian epistle, there is the combination of the Word and the washing of water that cleanses (Eph 5.26). One can scarcely imagine how the matter might be made clearer" [Wayne Jackson, *Before I Die: Paul's Letters to Timothy and Titus*, 2007, Christian Courier Publications, pp. 359-62]. |||| "The word *palingenesia* is compounded of *palin*, 'again,' and *genesis*, 'birth.' So it literally means a new birth—an expression we use today for conversion. In the NT it occurs only here and in Matthew 19.28, where it is used for the regeneration of the earth. Here, of course, it describes the new birth of the individual" [Ralph Earle, *Word Meanings in the New Testament*, Baker Book House, 1986, p. 416].

Titus 3:6 WHICH HE SHED ON US ABUNDANTLY THROUGH JESUS CHRIST OUR SAVIOUR;—"God's kindness, love, mercy, cleansing, and His regenerating power are 'shed on us abundantly through Jesus Christ our Saviour.' That which Jesus gives us is generous and plentiful (Eph. 3:8). It comes from no other source. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (Acts 4:12). Jesus said: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). As we take Paul's words to Titus and profit from them in our own attempts to evangelize the lost and edify the saints, may we both recognize and teach that our justification is by His grace, even as we maintain good works" [Tim Nichols, p. 388].

Titus 3:7 THAT BEING JUSTIFIED BY HIS GRACE, WE SHOULD BE MADE HEIRS ACCORDING TO THE HOPE OF ETERNAL LIFE—"Justified here is a first aorist passive participle of DIKAI00. This demonstrates that the justifying is done to man by someone else. The act of justifying, or declaring as righteous, is an act of God. This word is often used in a legal sense when one is acquitted. He might have otherwise been declared as guilty, but by God's **grace** he is declared to be innocent. The only way that can happen is by our having the washing of regeneration and the renewing of the Holy Spirit. ... By the act of God's justifying, we are put in line to receive the inheritance (cf., Romans 8.15-17; 1 Peter 1.4). The only way hope can exist is if God justifies. But when He does justify, we can 'look for the blessed hope' (2.13)" [Denny Petrillo, *Commentary on 1, 2 Timothy & Titus*, Quality Publications, 1998, p. 191].

Titus 3:8 THIS IS A FAITHFUL SAYING, AND THESE THINGS I WILL THAT THOU AFFIRM CONSTANTLY, THAT THEY WHICH HAVE BELIEVED IN GOD MIGHT BE CAREFUL TO MAINTAIN GOOD WORKS. THESE THINGS ARE GOOD AND PROFITABLE UNTO MEN—"Faithful is the saying... This is not a formula for introducing either a hymn or a proverb, despite the widespread prejudice to that effect. See under 2 Timothy 2:13, above. This is merely Paul's equivalent of the 'Amen, Amen' sometimes used by Jesus. Scholars cannot agree upon whether it should be applied here to what precedes, or what comes after. Many refer it to the epic pronouncement in Titus 3:5-7; but Hervey was sure that: Here the faithful saying can only be the following maxim: 'That they which have believed in God may be careful to maintain good works,' the words, 'these things I desire that thou affirm confidently' being parenthetically added to give more weight to it. Scholars who insist upon applying it to the foregoing 'affirm that it is ungrammatical to refer it to the following.' But as Conybeare said, 'This objection is avoided by taking "that" as a part of the quotation,' as Hervey did, above.

Perhaps the biggest objection to construing it as a reference to the preceding is that there is no agreement on 'what part' of the preceding is meant. The viewpoint of this writer is that it refers generally to all Paul was writing. **Maintain good works...** The allegation that this means 'pursue honest occupations,' while true enough in principle, is not what Paul said here. White pointed out that throughout the New Testament, the terms used here 'mean good works in the religious or moral sense'" [Burton Coffman].

Titus 3:9 BUT AVOID FOOLISH QUESTIONS, AND GENEALOGIES, AND CONTENTIONS, AND STRIVINGS ABOUT THE LAW; FOR THEY ARE UNPROFITABLE AND VAIN—"but shun foolish questionings, and genealogies,—

The Jews especially were given to questions of genealogy, still relying on descent from Abraham. **and strifes, and fightings about the law;—**Connected with these were many foolish, frivolous, unprofitable questions not taught in the Scriptures and bringing no good to men. **for they are unprofitable and vain.—**These, as all questions of human reasoning, are unprofitable and vain. *[These disturb and embitter the feelings; they lead to the indulgence of a bad spirit; they are often difficult to be settled; and they are of no practical importance even if they could be determined.]*" [David Lipscomb and J.W. Shepherd, *A Commentary on the New Testament Epistles*, Volume 5, Gospel Advocate, 1942, p. 285-86].

Titus 3:10 A MAN THAT IS AN HERETICK AFTER THE FIRST AND SECOND ADMONITION REJECT;—"In spite of all efforts to avoid the divisive matters that some would want to introduce and press upon God's people, some will not respond to gentle teaching and meek instruction. They will insist upon being heard and heeded until they create division in the beautiful bride of Jesus Christ. They must be recognized (Rom. 16:17; 1 Cor. 11:19; 2 The. 3:14), warned (1 The. 5:14), admonished (Tit. 3:10), and eventually (if no repentance is expressed) rejected and avoided (Rom. 16:17; 2 The. 3:6). As difficult as it may be to go through the process, this is as much the work of Jesus Christ as is showing kindness to the widow and the orphan. It must be done in meekness, but it must be done" [Tim Nichols, p. 390].

Titus 3:11 KNOWING THAT HE THAT IS SUCH IS SUBVERTED, AND SINNETH, BEING CONDEMNED OF HIMSELF—"His own conscience condemns him. He will approve the sentence, for he knows that he is wrong; and his self-condemnation will be punishment sufficient. His own course, in attempting a division or schism in the church, shows him that it is right that he should be separated from the communion of Christians. He that attempts to rend the church, without a good reason, should himself be separated from it" [Albert Barnes, *Barnes' Notes on the New Testament*, An e-Sword Module].

Titus 3:12-15 WHEN I SHALL SEND ARTEMAS UNTO THEE, OR TYCHICUS, BE DILIGENT TO COME UNTO ME TO NICOPOLIS: FOR I HAVE DETERMINED THERE TO WINTER. BRING ZENAS THE LAWYER AND APOLLOS ON THEIR JOURNEY DILIGENTLY, THAT NOTHING BE WANTING UNTO THEM, AND LET OURS ALSO LEARN TO MAINTAIN GOOD WORKS FOR NECESSARY USES, THAT THEY BE NOT UNFRUITFUL. ALL THAT ARE WITH ME SALUTE THEE. GREET THEM THAT LOVE US IN THE FAITH. GRACE BE WITH YOU ALL. AMEN. IT WAS WRITTEN TO TITUS, ORDAINED THE FIRST BISHOP OF THE CHURCH OF THE CRETIAN, FROM NICOPOLIS OF MACEDONIA—"
Closing Words. Paul apparently planned to send either Artemas or Tychicus to take Titus' place in Crete (compare 2 Tim 4:12; Acts 20:4; Eph 6:21-22; Col 4:7). Titus was then to join Paul in Nicopolis where he planned to spend the winter. Titus was also instructed to help Zenas and Apollos on their way. Zenas is called a lawyer, but we do not know whether he worked with the Jewish or Roman law. Apollos was a gospel preacher (Acts 18:24-28; 1 Cor 3:5-9; 1 Cor 16:12). Hospitality was important to travelers of that day. To bring someone on his way, one would

have to provide all he needed to continue his journey (Titus 3:12-13; Rom 15:24; 1 Cor 9:9; 1 Cor 9:14; 1 Cor 16:6; 1 Cor 16:11). Perhaps in conjunction with helping Zenas and Apollos on their journey, Paul repeated his instruction for Titus to urge the brethren to maintain good works. They were to be especially mindful of pressing needs. Caring for the needs of others causes one to bear fruit in the Lord's service (Titus 3:14; Titus 3:8; Titus 2:7; Titus 2:14; 1 Tim 2:10; 1 Tim 5:10; 1 Tim 6:18; 2 Tim 2:21; Mt 25:31-46). Paul closed by relaying the greetings of all the brethren with him to Titus. In turn, he asked Titus to convey his greetings to those who loved him because of their common faith. His final prayer for the young preacher and brethren, since this 'you' is plural, is for God's unmerited favor to be on them (Titus 3:15)" [Gary C. Hampton, *Letters to Young Preachers*, 2012, An e-Sword Module].

V. Lessons & Applications.

Titus 3:1-2 PUT THEM IN MIND TO BE SUBJECT TO PRINCIPALITIES AND POWERS, TO OBEY MAGISTRATES, TO BE READY TO EVERY GOOD WORK, (2) TO SPEAK EVIL OF NO MAN, TO BE NO BRAWLERS, BUT GENTLE, SHEWING ALL MEEKNESS UNTO ALL MEN. ... (8) THIS IS A FAITHFUL SAYING, AND THESE THINGS I WILL THAT THOU AFFIRM CONSTANTLY, THAT THEY WHICH HAVE BELIEVED IN GOD MIGHT BE CAREFUL TO MAINTAIN GOOD WORKS. THESE THINGS ARE GOOD AND PROFITABLE UNTO MEN—"Many consider the Lord's church to be stand-offish and isolationist. That perception closes minds; so they will not listen to what we say. We do not, and should not, jointly participate in community worship assemblies, because doing so often involves participation and endorsement of worship activities we believe are wrong [*more importantly, the Bible teaches is wrong*, DRL]. Local preachers and local churches, however, ought to be involved in community good works that do not involve compromise of biblical truths. The Apostle told Titus, ... Participation in community good works goes a long way toward refuting negative stereotypes, keeping people's minds open, and willing to listen when we speak" [Cecil May, Jr., "Ready for Every Good Work," in *Preacher Talk*, Vol 31, No 4, Fall, 2016].

Titus 3:8-9 THIS IS A FAITHFUL SAYING, AND THESE THINGS I WILL THAT THOU AFFIRM CONSTANTLY, THAT THEY WHICH HAVE BELIEVED IN GOD MIGHT BE CAREFUL TO MAINTAIN GOOD WORKS. THESE THINGS ARE GOOD AND PROFITABLE UNTO MEN. (9) BUT AVOID FOOLISH QUESTIONS, AND GENEALOGIES, AND CONTENTIONS, AND STRIVINGS ABOUT THE LAW; FOR THEY ARE UNPROFITABLE AND VAIN—"Faithful and true sayings, as expressions, were literary favorites with Paul. What he wrote in Titus 3.8-9 is another faithful saying worthy of constant affirmation. Believers in God should be careful in maintaining their good works (v. 8). These are acts of righteousness and godliness spelled out in great detail in the New Testament. They are good and profitable in a threefold manner—toward God, toward the recipients, and toward self. Verse 8 stresses what is profitable and valuable; verse 9 stresses what is unprofitable and vain. Foolish disputes were to be avoided, as they were without profit. They were a waste of words and time. Genealogies were favorite topics of the Judaizers. They were more interested in Abraham's lineal tree and their being on it than in being branches of the True Vine and making preparations to partake of the Tree of Life in paradise (Revelation 22.1-21). Contentions and striving about the Law left no room for contending for the faith and striving to enter the heavenly kingdom (Jude 3; Luke 13.24). All of this is unprofitable and useless. Bible teachers should exercise careful caution in not allowing their classes to get boggled down with such things" [Robert R. Taylor, Jr., *Teacher's Annual Lesson Commentary*, 1995-1996, pp. 257-58].

VI. Questions.

True or False

- 01. ____ 1 Peter 3.21 would be a helpful passage in understanding THE WASHING OF REGENERATION.
- 02. ____ STRIVINGS is a word used in a positive sense in this chapter—something we ought to do.
- 03. ____ MEEKNESS is commended.
- 04. ____ Apollos was the lawyer Paul addressed in this letter.
- 05. ____ Heretics are to be rejected.

I Found it in Verse(s)

- 06. ____ Something Christians should MAINTAIN.
- 07. ____ Where Paul would be spending the winter of the year he wrote this letter.
- 08. ____ Paul tells what the Christian’s relationship to magistrates ought to be.
- 09. ____ Things good and profitable.
- 10. ____ We learn an attribute of God is KINDNESS.

Short Answer

11. A word that belongs in this list: (1) foolish, (2) disobedient, (3) serving divers lusts and pleasures, (4) living in malice and envy, (5) hateful, (6) hating one another.

12. Paul taught that Christians engaged in good works would NOT be this:

13. By what are we saved, according to this chapter?

14. We are justified by this.

15. Paul mentions two of them:

Each Question is worth 7 Points

My Score is: _____

Answers will be found on next week’s handout

ANSWERS to Titus 2 Questions... **01**—True (11); **02**—True (15); **03**—True (1); **04**—False (4-6); **05**—True (9); **06**—10; **07**—7 and 14; **08**—13; **09**—1; **10**—5; **11**—Soberly, righteously, and godly (12); **12**—Peculiar, and zealous of good works (14); **13**—Good (3); **14**—Eight (4-5); **15**—Evil (8).

ANSWERS to Titus 3 Questions... **01**—True (5); **02**—False (9); **03**—True (2); **04**—False (13); **05**—True (10); **06**—14; **07**—12; **08**—1; **09**—2; **10**—4; **11**—deceived (3); **12**—unfruitful (14); **13**—God's mercy (5); **14**—God's grace (7); **15**—admonition (10).

VII. Seek-A-Word Puzzle. The words may be backwards, diagonal, upside down, etc. See if you can find them all. The more you use the words of the Bible, the greater blessed you will be! You might be surprised at how much this little exercise will help you retain important truths. THANK YOU for the good effort you are putting forth in Bible study. -DRL

P O W E R S H E W I N G V M
 R D I S O B E D I E N T K V
 I I M A I N T A I N E F M I
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ACCORDING	ALSO	BEING	BRAWLERS	DECEIVED
DILIGENT	DISOBEDIENT	EVERY	EVIL	FAITH
FOOLISH	GENTLE	GOOD	GRACE	HATING
LOV	MAGISTRATES	MAINTAIN	MEEKNESS	MIND
OBEY	POWERS	PRINCIPALITIES	READY	SAVIOUR
SERVING	SHEWING	SOMETIMES	SPEAK	SUBJECT

VIII. Crossword Puzzle.

Titus 3 (KJV)														
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<u>ACROSS</u>							<u>DOWN</u>							
03) Together with principalities.							01) God, our Saviour, has it.							
05) We should maintain good works so as not to be this.							02) We are to be subject to them.							
06) He was a lawyer.							03) Coupled with lusts.							
07) Paul was once ____ divers lusts and pleasures.							04) Modifies admonition.							
10) Paul was once involved in being hateful and ____ one another.							08) Foolish questions are...							
11) Paul wanted Titus to be ____ to come to him.							09) Titus should teach men not to be brawlers but to be ____.							
12) A heretic is described as being...							10) God wants us to be ____ according to the hope of eternal life.							

IX. EXTRA CREDIT FOR “SUPER” Bible Students...

Will you please consider answering these three SIMPLE questions based on the Bible text of this chapter? I will try to make use of your answers. Bring them with you next week. Tear out this last sheet from the Study Guide and be prepared to put it in a basket. I think it will be a great help to all of those in the class if you will do so. Thank you in advance for your marvelous cooperation!

W O R D: What word would you like to know more about in this chapter?

W O N D E R: I wonder what this phrase, verse, or series of verses means...

W I S H: I wish myself—or others whom I know or even don’t know—would understand this fact, principle, or concept from this chapter...