
a *Grace Notes* course

The Epistle of Paul to Titus

Bible Study by Correspondence

by Warren Doud

Introduction to the Study

Lesson 5 of 10

Titus 2:7-10

Grace Notes

1705 Aggie Lane, Austin, Texas 78757

Email: wdoud@bga.com

Titus

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Instructions for Completing the Lesson

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

Read the whole book of Titus often. It is a short book, and reading it many times will help you understand the story much better.

Instructions

1. Read the introduction to the study of Titus
 2. Study Titus 2:7-10 reading the verses and studying the notes. Be sure to read any other Bible passages that are called out in the notes.
 3. Study the topics in the same manner. Take particular care to trace all of the discussion through the Bible passages which are included. The topics are called out in the text at a certain point, but you can study the topics in any order you wish.
The topics are: **Servants of God; Servants and Slaves in Palestine**
 4. **Review** all of the notes in the Titus study and the topics
 5. Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is "open book". You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.
 6. When you have completed the Quiz, be sure to **SAVE** your file. If the file is lost, and that can happen at Grace Notes as well, you will want to be able to reproduce your work.
 7. To send the Quiz back to Grace Notes, follow the instructions on the Quiz page.
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Titus Lesson 5

Titus 2:7

In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity,

"In all things": (peri panta), "concerning all things; in every way; by all means"

"showing thyself": the verb is (parecw), "to exhibit; to present; to hold out something".

In this case, Titus is to exhibit himself as a model or example of good works.

"a pattern": (tupos), "a model; a standard; an example; a pattern"

Other scriptures where (tupos) is used:

Rom. 5:14 "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure (tupos) of him that was to come."

Rom. 6:17 "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form (tupos) of doctrine which was delivered you."

1 Cor. 10:6 "Now these things were our examples (tupos), to the intent we should not lust after evil things, as they also lusted."

READ Phil 3:17-21

READ 1 Thess. 1:1-10; The testimony of the Thessalonian believers!

1 Tim. 4:12 "Let no man despise thy youth; but be thou an example (tupos) of the believers, in word, in conversation, in love, in spirit, in faith, in purity."

1 Pet. 5:1-3; The example of elders.

"of good works":

Eph. 2:10; We are "created in Christ Jesus for the purpose of good works."

2 Thess. 3:1-15; This is the Apostle Paul's personal testimony as to how he was an example to other believers in good works.

"in doctrine": (didaskalia), "teaching; learning; doctrine".

Therefore, principles of the Word of God. The Word of God is "profitable for doctrine "

"showing uncorruptness": (afthoria), "purity; incorruption".

Related to: (afthartos), "uncorrupted, incorruptible" and (aftharsia), "incorruption, immortality"

Titus' teaching was to be from a background of uncorrupted learning, which is only possible when it is the Word of God being taught.

1 Pet. 1:23 "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which lives and abides forever."

Rom. 1:23 "And changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."

1 Cor. 9:25 "Men striving for the mastery but receiving a corruptible crown."

1 Cor. 15:42, 50-54; There is no mixing of corruption with incorruption (aftharsia).

2 Tim. 1:10 "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality (aftharsia) to light through the gospel:"

"gravity": (semnoteis), "dignity, seriousness".

1 Tim. 2:2 "For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty (semnoteis)."

1 Tim. 3:4

See discussion of "grave" (semnos) in Lesson 6, Titus 2:2

"sincerity"

This word did not show up in my version of the Greek New Testament. So we are led to wonder why it was included in the English of the KJV. If any reader will send me a well studied explanation of this, I will publish it to all of the Titus subscribers, and include it in future versions of this lesson.

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Titus 2:8

Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you

“Sound speech”: (logos hagios), “uncorrupted speech”.

To be able to have “sound speech”, you have to start with “sound doctrine”.

“that cannot be condemned”: from (akatagnwstos), “not able to be condemned; irreprehensible”.

This is the only occasion for the use of this word in the negative, but there are several references which use the positive “reprehensible” (katagnwstos):

Gal. 2:11 “But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed (katagnwstos).”

1 John 3:19-21 “And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us (katagnwstos), God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God.”

“that he that is of the contrary part”: (ho ex enantias), “he who is opposed; an adverse party; a hostile individual”

Interesting scriptures where the same Greek word is used [words in brackets]:

Matt. 14:24 But the ship was now in the midst of the sea, tossed with waves: for the wind was [contrary].

See also Acts 27:4, when Paul was aboard ship in a storm.

Mark 15:39 And when the centurion, which stood [over against] him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

“Contrary” in the physical sense.

Acts 28:17 “And it came to pass, that after three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have

committed nothing [against] the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.”

1 Thess. 2:14,15

“may be ashamed, having no evil thing to say of you.”: “ashamed” is the verb (entrepw) in the aorist subjunctive passive, “to turn a person back on himself; to be put to shame; to be embarrassed.”

1 Cor. 4:14 “I write not these things to shame you (entrepw), but as my beloved sons I warn you.”

2 Thess 3:14 “And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed (entrepw).”

A “contrary” person may say evil things of you, but if they are not true, he is the only one who can be embarrassed.

This does not mean that a contrary person will not badmouth you. It means that the maligning will not be true, there will be no substance to his stories.

To state the application in a different way, “Don't allow lapses in your personal behavior or in your teaching provide ammunition to your detractors.”

1 Peter 2:11-16

Note that three methods have become apparent by which the doctrinally disorderly person can be reached:

1. By the teaching of sound doctrine which zeros in on the problem with divine viewpoint.
2. By the consistent testimony of Christian believers.
3. By the separation of believers from him or from his activities.

Titus 2:9

Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;

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Topic: Servants and Slaves in Palestine

“Exhort” - no corresponding Greek word in this verse. The word “exhort” is italicized in the KJV, indicating that it has been added by the translators, probably because they wanted to indicate the continuation of the idea of exhortation begun in verse 6.

“servants”: (doulos), “slave; servant”.

The word can be used to refer to servants (employees) or slaves.

Christian slaves often worked for unbelievers in the Roman Empire; probably even on Crete. While slavery was a great evil; Paul did not become sidetracked by condemning the practice of slavery. Paul declares the greater issues of doctrine, of how God’s plan provides for believers who are categorized as slaves or laborers.

This goes along well with Paul’s statement “for I have learned, in whatsoever state I am, therewith to be content.” (Phil. 4:11)

Even under conditions of slavery believers can have inner happiness and other blessings compatible with their lives during the early church times. Whether slave or free, every believer functions under all of the techniques of the Christian Way of Life.

“to be obedient in all things”: (hupotassw), “to be subject to; to obey”.

This word comes from a background of military usage and refers to accepting orders under conditions of discipline and strict organization.

This is a command for all Christians. Every believer is in full time Christian service.

Regardless of what vocation a person follows, he or she is working under orders from above. The concept of doing one’s job “as unto the Lord” is derived from this concept.

This means that orders are accepted and obeyed without regard for the personality or character of the one giving the orders. If the Christian doesn’t like what he’s being told, he keeps a poker face and says “Yes, sir!”.

There is no excuse for a Christian of offer less than 110% of his effort to the people who he works for.

Jobs are provided by the Grace of God; the U.S.A. with its capitalistic system is a product of grace.

Prov 25:13 “As the cold of snow in the time of harvest, so is a faithful messenger to them that send him: for he refreshes the soul of his masters.”

Prov 27:18 “Whoso keeps the fig tree shall eat the fruit thereof: so he that waits on his master shall be honored.”

Matt 24:44,45 “Therefore be ye also ready: for in such an hour as ye think not the Son of Man comes. Who then is a faithful and wise servant, whom his lord has made ruler over his household, to give them meat in due season.”

Eph 6:5,6 “Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart;”

1 Tim 6:1,2 “Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them ...”

Topic: Servants of God

“unto their own masters”: (despoteis) - “an owner or master of slaves; a despot”.

A despot was an actual slave owner in ancient times; in modern times, a despot is a ruler whose subjects are in virtual slavery under his government.

Acts 4:24 And when they heard that, they lifted up their voice to God with one accord, and said, LORD, thou art God, which hast made heaven, and earth, and the sea, and all that in them is:

2 Tim 2:20, 21 “But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the MASTER’S use, prepared unto every good work.”

See also 1 Pet 2:18-24

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“to please them well”: Actually, this is the adjective form, (euairestos), rather than a verb. Therefore, “to be well-pleasing; to be acceptable”.

Other uses of (euairestos):

Rom 12:1-3; Rom 14:16-18; 2 Cor 5:6-9; Eph. 5:6-10; Phil 4:16-19; Col. 3:20; Heb. 11:5,6; Heb. 13:15-21

“not answering again”: (antilegw) - “contradicting; gainsaying”

See Titus 1:9 for discussion of (antilego) under the concept of “gainsayers”, those who oppose the Word of God.

Here, the servant is exhorted not to be the type of subordinate who is constantly talking back to his master, constantly contradicting in an insubordinate manner.

Titus 2:10

Not purloining, but showing all good fidelity; that they may adorn the doctrine of God our Savior in all things.

“Not purloining”: (nosphidzw), “to put away; to remove; to abstract; to steal; to appropriate for oneself”.

This word comes from a form meaning “furtively; secretly”. This is yet another Greek word which appears only once in the N.T.

The following notes are from Moulton & Milligan, “The Vocabulary of the Greek New Testament”:

- In the Flinders Petrie Papyri (3rd Cent. AD) - an official swears an oath, “I will not peculate (steal) (nosphidsw), and I will report anyone who does peculate.”
- In the catalog of the Greek Papyri in the John Rylands Library in Manchester, England, someone writes of a woman, “oppressed by the consciousness of what she had appropriated for herself (nosphidsw) both of the furniture and stored articles.

Dishonesty was a way of life for the Cretans, just as it is for many people today. Whenever discipline or personal integrity is even slightly relaxed, honesty and productivity slip a lot. Most employees are in a position to steal something: pencils, computer time, petty cash, working time.

The honest Christian laborer stands out in a society like this. Honesty and good character are two of the most important aspects of the Christian's testimony. In any witnessing situation, these traits are necessary before any verbal testimony can be successful. Lev 19:35,36; Deut 25:13-16

Prov 11:1 “A false balance is abomination to the Lord: but a just weight is his delight.”

See also Prov. 16:11; 20:10; Micah 6:9-14.

Rom 12:17 “Recompense no man evil for evil. Provide things honest in the sight of all men.”

2 Cor 8:20-24

Eph 4:28 “Let him that stole, steal no more; rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.”

1 Thess 4:11,12 “That ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing.”

“but showing”: (endeiknumai), “to display; to manifest; to give outward proof; to display openly toward another.”

This is a Christian testimony word, a command to present a witness to the world; the principle of “salt and light”.

Rom. 2:14,15; Rom. 3:21-26; 2 Cor. 8:24

Eph. 2:7 “That in the ages to come he might show (endeiknumai) the exceeding riches of his grace in his kindness toward us through Christ Jesus.”

The Lord intends for us to be a testimony to His grace, both now and in eternity.

2 Thess. 1:5; 2 Tim. 4:14; Heb. 6:10,11

“all good fidelity”: (pistis), “faith”

Gen. 39:1-6; 2 Kings 12:1-15; Neh. 13:10-13; Dan. 6:4; 1 Cor. 4:1,2

“that they may adorn”: (kosmew), “to arrange; to set in order; to decorate; to embellish; to prepare; to trim; to put in readiness; to honor; to dignify”

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Matt. 23:29 "Woe unto you scribes and Pharisees, hypocrites! because you build the tombs of the prophets, and garnish (kosmew) the sepulchers of the righteous..."

Matt 25:7 "Then all those virgins arose and trimmed (kosmew) their lamps."

Luke 21:5 "And as some spoke of the temple, how it was adorned (kosmew) with goodly stones and gifts,"

1 Tim 2:9 "...women adorn (kosmew) themselves in modest apparel..." The adorning of the heart is to be given priority.

Rev. 21:2,19 "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And the foundations of the wall of the city were garnished (kosmew) with all manner of precious stones."

One of the main goals of God's plan is that every Christian "adorn" or "decorate" the doctrine of the Lord.

"**the doctrine**": didaskalia, "the teaching; the doctrine".

"**of God our Savior in all things**"

Servants of God

God commands Christians to be faithful and obedient servants.

Deut. 10:12 "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord with all thy heart and with all thy soul."

Micah 6:8 "He hath shown thee, O man, what is good; and what doth the Lord required of thee, but to do justly and to love mercy, and to walk humbly with thy God?"

Psalms 100:2 "Serve the Lord with gladness; come before his presence with singing."

JOSH. 24:14,15

Service is to be rendered as unto the Lord Jesus Christ.

JOHN 12:23-26

Col. 3:24 "Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."

The believer's service is to be rendered to people.

Christian service makes life noble.

Mark 10:43,44 "But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all. For even the Son of Man came not to be ministered unto, but to minister."

Christian service exemplifies neighborliness.

LUKE 10:36,37

Christian service is Christ-like.

JOHN 13:1-17

Christian service demonstrates love.

JOHN 21:15-17

Christian service lightens life's burdens.

GAL. 5:13-15

GAL. 6:1-10

ACTS 20:17-20

HEB. 10:23-25

The place of worship and the place of service. We also "assemble" for service. The Body functions as a congregation.

As God's servants, believers have specific responsibilities.

Christians are to leave all to follow Christ.

Phil. 3:7,8 "But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord; for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ."

Believers are to render undivided service.

1 CHRON. 15:10-15

1 Sam. 7:3 "And Samuel spoke unto all the house of Israel, saying, If ye do return unto the

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Lord with all your hearts, then put away the foreign gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only; and he will deliver you out of the hand of the Philistines. Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only."

Believers are to serve with humility.

ACTS 20:18,19

Believers are to serve with courage.

Deut. 1:17 "Ye shall not respect persons in judgment, but ye shall hear the small as well as the great; ye shall not be afraid of the face of man, for the judgment is God's; and the cause that is too hard for you, bring it unto me [Moses], and I will hear it."

Prov. 29:25 "The fear of man bringeth a snare; but whoso putteth his trust in the Lord shall be safe."

Examples of faith service

The Lord Jesus Christ served men.

Phil. 2:7 "But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men."

Godly men served the Lord by serving other men.

- Peter and Andrew, Mark 1:17,18
- Zaccheus, Luke 19:6 ff
- Paul, Acts 9:20

The rewards of faithful service

The faithful servant gains spiritual knowledge.

Hos. 6:3 "Then shall we know, Lord; his gome unto us as the rain, as the latter and former rain unto the earth."

The faithful servant gains divine viewpoint.

John 8:12 "Then spoke Jesus again unto them, saying, I am the light of the world; he that followeth me shall not walk darkness, but shall have the light of life."

The faithful servant has spiritual guidance.

John 10:27 "My sheep hear my voice, and I know them and they follow me."

The faithful servant receives honor from God.

John 12:26 "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honor."

The faithful servant has a life of joy.

Psalm 40:8 "I delight to do thy will, O my God; yea, thy law is within my heart."

John 4:36 "And he that reapeth receiveth wages, and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together."

Servants and Slaves in Palestine

Some people, called "hirelings", were employed for wages in ancient Palestine (Job 7:1; 14:6; Mark 1:20). But most of the servants of the Israelites, as well as those of other eastern peoples of Old Testament times, were slaves or indentured servants - men and women who were held as property for various reasons and for various lengths of time. Some slaves were bought from neighboring nations or from foreign residents of Canaan. Some were captives taken in war. Some were children of slaves who were born in the house of the master. A slave might himself be a Hebrew who, through poverty, sold himself into servitude until he got back on his feet.

Slavery among the Hebrews was usually a mild and merciful system. The Bible, while it recognizes that slavery exists, does not approve or disapprove of the practice. Numerous standards were set up in the Law for the regulation of slavery and servitude, with laws which regulated both the conditions and the duration of the bondage.

One source of slavery was absolutely forbidden. It was punishable by death to steal or kidnap a human being for the purpose of making him a slave or to sell him to someone else as a slave. This regulation applied to Israelite and foreigner alike.

Deut. 24:7, "If a man be found stealing any of his brethren of the children of Israel, and makes merchandise of him, or sells him; then that thief

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shall die; and you shall put evil away from among you."

Exo. 21:16, "And he that steals a man, and sells him, or if he be found in his hand, he shall be surely put to death."

THE TREATMENT OF SERVANTS

Each Israelite was considered to be a servant of God. Therefore, he was not to be treated as a bondservant but as a hired worker; and his master was to rule over him with kindness .

Lev. 25:39-41, "And if thy brother that dwells by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant; But as a hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee: And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return."

There were several ways that a Hebrew could become the servant of his brethren:

- The Israelite, through poverty, might become unable to manage his own affairs or to maintain himself as an independent citizen. In this case he might pass by sale under the power of another. The passage in Lev. 25:39 ff, which lays down the law in these matters, does not imply that such a sale was compulsory. It is understood to mean that the individual sold himself (or rather, he sold the rights to his labor) to another Jew, so that he might be able to earn subsistence for himself and his family.
- A Hebrew who had been convicted of theft was required to make restitution to the extent of at least double the value of the amount stolen if the stolen property itself was recovered). In other cases he was to pay four or five times as much as he stole (Note the case of Zacchaeus). If the thief could not make the required restitution, he was sold for his theft and he made restitution by his labor.

Exod. 22:1-3, "If a man shall steal ...If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft."

- Children of a Hebrew servant became, by condition of their birth, the servants of the master (Exod. 21:4).
- When a man was claimed personally by a creditor, his children were usually sold into bondage with him. While the impoverished man might sell himself into servitude, it was only to work off his debt until the jubilee year. 2 Kings 4:1; Neh. 5:5; Isa. 50:1; Job 24:9.

Every Israelite, male or female, who had become a slave, might be redeemed at any time by relatives or friends by the payment of what was owed. In any case, even if he were not redeemed, he was to be released after six years of service; and he was to be given a present of food and cattle (Exod. 21:2; Deut. 15:12-15). If he brought a wife into service with him, she was to be freed with him. However, if his master had provided him with a wife, the master could require the wife to stay when the man left. And the children of such a marriage stayed with the master (Exod. 21:3; Jer. 34:8 ff).

If the Hebrew servant, for love of his wife and children or other reason, preferred not to accept freedom in the seventh year (or when his obligation was completed), he was brought before the elders of the community and had his ear pierced as a token of his willingness to give lifelong servitude to his master (Exod. 21:6; Deut. 15:17).

If a Jew were to become the slave of a Gentile, the servitude could be terminated in two ways. First, it could be terminated by the arrival of the year of jubilee. Second, the servant could be released by payment to the master of the purchase price LESS the value of the services rendered, based upon the pay scale of a hired laborer (Lev. 25:47-55).

During the time that the slave was "possessed" by his master, the master had certain power of disposing of him as he would other articles of personal property. He could, for example, leave the servant to his heirs. The servant was said to have a certain monetary value, that is, his labor had a money value; but he was not supposed to be thought of as chattel.

A slave could be freed in one of four ways:

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- By redemption through the payment of money or goods.
- By manumission, a bill or ticket of freedom issued by the master.
- By testamentary disposition; the master could specify that the slave was to be freed upon the master's death, for example.
- By any act that implied that the slave was a free citizen, such as making an heir of one's slave.

The Law had several means for the protection of slaves or servants. A servant was entitled to full religious privilege and access to all religious functions and practices, such as sacrifices, Passover and other feasts, circumcision, etc. He was to be given a day of rest on the Sabbath. He was to receive his liberty if the case of some grievous injury such as loss of eye or limb. See other passages: Gen. 17:12; Exod. 12:44; 20:11; 21:20,26,27; Lev. 24:17,22; Deut. 5:14 ff; 12:12,18.

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Titus Lesson 5 Quiz

Instructions

The following questions relate to your study of this lesson, including the topical studies.

To answer a question, type your response in the space provided after the word "Answer:". A question may be True/False, multiple choice, fill in the blank, or short answer type.

The last question requires you to write one or two paragraphs in "essay" form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. This is handy, but these lessons will average 100K to 200K in size. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

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% Warren Doud

1705 Aggie Lane

Austin, Texas 78757 USA

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

Questions on Titus Lesson 5

1. Who is being addressed in Titus 2:7?

Answer:

2. From these verses (Titus 2:7,8) what is the very important reason given why believers must be a "pattern of good works?"

Answer:

3. How can a person be sure to teach "uncorrupted doctrine?"

Answer:

4. To be able to have "sound speech" you have to start with sound doctrine. [True/False]

Answer:

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5. If you use sound doctrine, evil people will not say bad things about you. [True/False]

Answer:

6. Even a slave could serve the Lord by [A. not stealing; B. not badmouthing his master; C. doing his work cheerfully as unto the Lord; D. pleasing his master].

Answer:

7. To "adorn the doctrine of God our Savior" means to _____.

Answer:

8. When a Christian is wronged on the job, he must seek to get even with the other person before the boss gets the wrong idea. [True / False]

Answer:

Servants of God

9. As God's servants, Christians have certain responsibilities. Name three of them.

Answer:

10. You will not necessarily derive any benefit from serving the Lord. [True / False]

Answer:

11. Describe how you would advise a young person who was going to work for the first time: how to dress; how to act; how to speak; how to relate to the employer.

Answer:

Servants and Slaves in Palestine

12. In ancient Palestine, men and women could be held as property for various reasons. [True / False]

Answer:

13. Israelites could even kidnap a person to make a slave of him, if they needed someone to do work. [True/False]

Answer:

14. How much restitution did a Hebrew have to make who had been convicted of theft?

Answer:

15. What was the status of a slave's children, with respect to the master?

Answer:

16. What was the sign to show that a servant (or slave) had decided to stay with his master, even though he had been set free?

Answer:

Titus Lesson 5

17. ESSAY: What character traits and personal behavior should a Christian display in the work place?