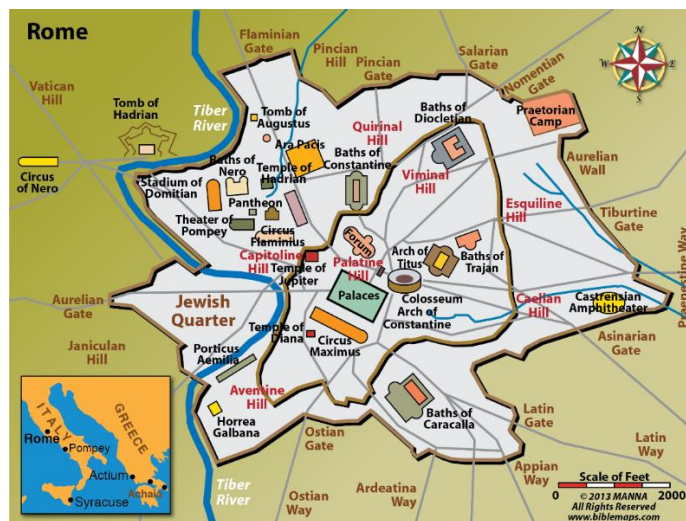


1. Last week we completed a study of Paul's trip to Rome and when the clock tolled 11:30 A.M., I had just begun a study of the *Doctrine of the Woman*.
2. I want to review some of that learned and then begin new material at point fifteen on page three.
3. Paul is placed in a Caesarean prison and then moved to Rome.
4. Paul remains under house arrest for approximately two more years. He continues to witness to both Jew and Gentile. In Rome Paul writes the four prison epistles: Philemon, Ephesians, Colossians and Philippians.
5. He is released from prison for some one to two years during which time he travels to Greece, Crete and Dalmatia and perhaps other places not documented.
6. Paul is again arrested in Nicopolis, returned to prison and executed in c. A.D. 68. Tradition places Paul's death along the Ostian Way outside the city of Rome in c. A.D. 68.



7. Church history indicates he was given a choice of committing suicide by slicing his wrists or decapitation. We are told he selected the latter.

## Introduction to Titus

1. Titus is a common Latin name. When it came over to us in the Koine Greek it became **Titon** or **Titos**.
2. We find no mention of Titus in the book of Acts. We must therefore develop our biography from Paul's second letter to the Corinthians, the book of Galatians, the Book of Titus and Paul's second epistle to Timothy.
3. Accordingly, we can conclude that Titus was closely associated with Paul at Antioch and that he accompanied Paul and Barnabas to Jerusalem to resolve the issue of grace versus legalism.
4. At Troas (Troy) we find Paul disappointed in not finding Titus. Titus had been sent to Corinth after Timothy's failure. The visit is in part described in 2Co 2:12-17 and 2Co 7:5-14.



5. Titus was apparently sent by Paul on a mission to Corinth to check on the effect of a third letter to the church at Corinth. Copies of the mysterious third letter are not extant.

6. Paul was anxious to know how the letter was received. He seemed to be concerned that his letter may have been too harsh and threatening. In the interval between Paul's first and second imprisonment, the Apostle Paul and Titus visited Crete. Tit 1:5-9

7. Here Titus remained where he received a letter from Paul. From this letter we learn that Titus was originally converted through Paul's ministry and we can assume he was one of Paul's theological students. Tit 1:4

8. From this letter we learn of Titus's duties at Crete. He is to complete what Paul had been obliged to leave unfinished: mainly to organize the churches on the island. He was to appoint and train pastor-teachers for service.

9. Titus was told to control the rebellious members of the circumcision party, call out the evil Cretans and urge a decorous life upon the women. Tit 1:10-13 and Tit 2:3-5

9.1 Titus was to look for the arrival of Artemas and Tychicus and upon their arrival was to join Paul at Nicopolis. Whether Titus did or did not join Paul we know not. Tit 3:12

10. From studying the book of Titus and Second Timothy we can conclude with some assurance that Titus was with Paul in Rome during his final imprisonment.

10.1 He did not stay as we will later see. But we do know he was there for some time and then went to Dalmatia. Whether he stopped to see Paul on his return trip to Crete is not known.

11. From early church writings we can conclude with some degree of certainty the following:

11.1 Titus was permanently connected with Crete.

11.2 He is said to have been a bishop on the island and to have died there at an advanced age.

11.3 The modern capitol, Candia, appears to claim the honor of being his burial place.

11.4 The name Titus was the watchword and battle cry of the Cretans when they were invaded by the Venetians.

12. Since the merry month of May is also the month in which Mothers' day is featured, and since Paul urges Titus to teach the women of Crete, I want to begin a series on the woman.

Tit 2:3 Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good.

Tit 2:4 Then they can train the younger women to love their husbands and children,

Tit 2:5 to be self-controlled and pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God.

13. We will look at the *Doctrine of the Woman*, the *Doctrine of a Woman's Soul* and the *Role of the Woman in the Local Church*.

### **Women Instructed**

1Ti 2:9 I also want women to dress modestly, with decency and propriety, not with braided hair or gold or pearls or expensive clothes,

1Ti 2:10 but with good deeds, appropriate for women who profess to worship God.

1Ti 2:11 A woman should learn in quietness and full submission.

1Ti 2:12 I do not permit a woman to teach or to have authority over a man; she must be silent.

1Ti 2:13 For Adam was formed first, then Eve.

1Ti 2:14 And Adam was not the one deceived; it was the woman who was deceived and became a sinner.

14. Keep in mind these studies will not necessarily agree with modernity's perspective but rather it will be based on "what the Bible has to say."

15. I think we should begin with what the Bible has to say about the Woman.

## **Doctrine of the Woman**

1. The woman of her own volition surrenders her freedom to her right-man or some other man. This surrender includes both soul and body. I want to high-light the following:

**NO BELIEVER SHOULD EVER MARRY AN UNBELIEVER – SEE THE DOCTRINE OF RIGHT MAN/RIGHT WOMAN FOR MORE INFORMATION.**

2. Every woman should study everything in the Bible regarding Category II love, i.e., love of the right-man for the right-woman and the love of the right-woman for the right-man.

3. Before saying yes to a man, the woman must ask herself the question, “Can I submit myself as a slave to this man?” Remember you will never be smarter than your right-man and you cannot change “YOUR man--most women unfortunately enter marriage with the belief “they will be able to change ‘bozo’ into a prince.”

4. The real question? Can your fiancé love you as Christ loved the church and gave himself for it.

### **LADIES, WHAT YOU SEE MAY BE WHAT YOU GET**

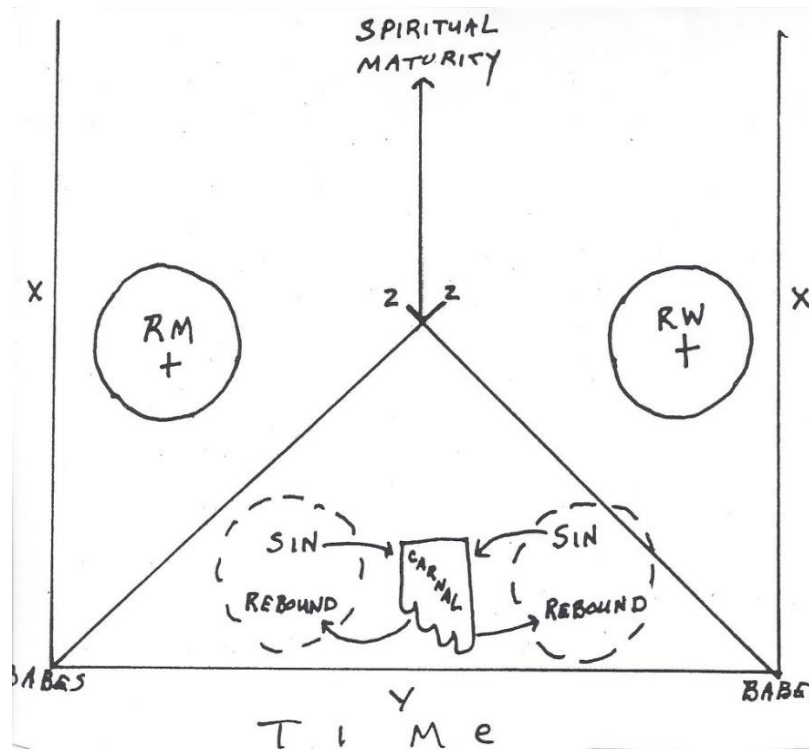
5. Women should ask themselves: can I make this man lord of my life. To become one with a man the woman surrenders freedom and much of her privacy. In response to her right-man, the woman should receive love and happiness.

6. The woman's submission is total soul submission, so she must know all about not only her soul but her right-man's soul. A woman's soul is structured just like her right-man's soul.

7. Every right-woman has self-consciousness and when she becomes aware of the man she loves, she becomes infatuated with him and tries to please him. A right-man must cater to this enthusiasm and never squelch it.

8. A woman may soon find her enthusiasm for her right-man fading. It is then from the mentality of her soul that her love must come. This is pivotal and will determine success or failure in a marriage.

9. There should be before marriage mutual spiritual growth; a product of mutual metabolization of Bible Doctrine. A chart will illustrate:

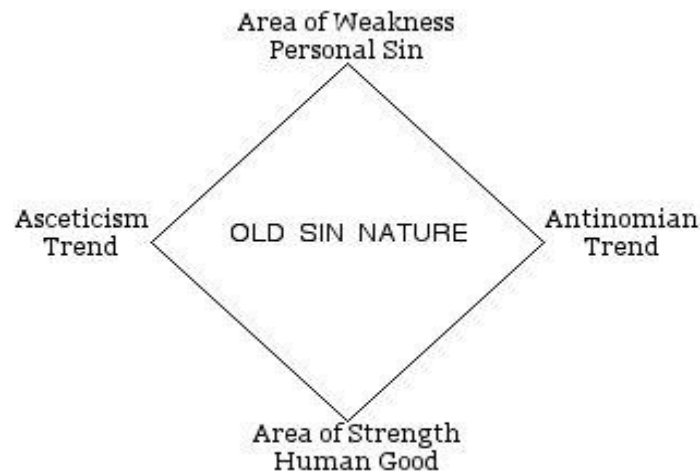


9.1 Both the right man and the right woman use their volition to learn to love on another.

9.2 She must use her emotions as a responder to the Bible doctrine resident in her soul. It is the job of the man to love her, lead her and expose her to what the Bible has to say about marriage, while respecting her volition. He must never bully her or react to her moods.

9.3 He must be the initiator and never the responder, even when it is clear she does not appreciate either him or her situation.

9.4 A woman also has an old sin nature with trends, areas of strength and weakness, and a man must know these and use great judgment in these areas.



9.5 There is only one way a man can know about her soul and that is to talk with her. Most men are fools in this regard.

10. Let me give you several points both the right-man and right-woman should know about the first three divine institutions--volition, marriage and family.

10.1 The woman was formed out of man to be his essential supporting element. As a result, the Bible assigns headship to the man. In the divine order man's authority over his wife is based on the priority of creation, not on superiority.

Gen 2:21 So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and closed up the place with flesh.

Gen 2:22 Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man.

Gen 2:23 The man said, "This is now bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man."

1Co 11:7 A man ought not to cover his head, since he is the image and glory of God; but the woman is the glory of man.

1Co 11:8 For man did not come from woman, but woman from man;

1Co 11:9 neither was man created for woman, but woman for man.

1Co 11:10 For this reason, and because of the angels, the woman ought to have a sign of authority on her head.

1Co 11:11 In the Lord, however, woman is not independent of man, nor is man independent of woman.

1Co 11:12 For as woman came from man, so also man is born of woman. But everything comes from God.

1Ti 2:12 I do not permit a woman to teach or to have authority over a man; she must be silent.

1Ti 2:13 For Adam was formed first, then Eve.

10.2 As in the case of the Son to the Father within the Triune Godhead, the woman's position of dependence indicates a difference in function, not inferiority.

10.3 Woman was created to be man's "help meet," a "helper suitable for him" or "an associate to complete him."

Gen 2:18 The LORD God said, "It is not good for the man to be alone. I will make a helper suitable for him."

Gen 2:19 Now the LORD God had formed out of the ground all the beasts of the field and all the birds of the air. He brought them to the man to see what he would name them; and whatever the man called each living creature, that was its name.

Gen 2:20 So the man gave names to all the livestock, the birds of the air and all the beasts of the field. But for Adam no suitable helper was found.

10.4 Thus she is designed to complement man, an essential supporting element to complete him.

10.5 The husband's leadership was made necessary by the Fall, not the Creation.

Gen 3:16 To the woman he said, "I will greatly increase your pains in childbearing; with pain you will give birth to children. Your desire will be for your husband, and he will rule over you."



1Ti 2:14 And Adam was not the one deceived; it was the woman who was deceived and became a sinner.

11. In Hebrew society the ordinary woman had a secondary position legally and was considered part of man's property.

Gen 31:14 Then Rachel and Leah replied, "Do we still have any share in the inheritance of our father's estate?"

Gen 31:15 Does he not regard us as foreigners? Not only has he sold us, but he has used up what was paid for us.

11.1 At one time daughters received no inheritance until Moses consulted the Lord and a change in policy occurred.

Num 27:4 Why should our father's name disappear from his clan because he had no son? Give us property among our father's relatives."

Num 27:5 So Moses brought their case before the LORD

Num 27:6 and the LORD said to him,

Num 27:7 "What Zelophehad's daughters are saying is right. You must certainly give them property as an inheritance among their father's relatives and turn their father's inheritance over to them.

11.2 In actual practice within the home, the woman's status was one of dignity, especially as a wife and mother in the home.

Exo 20:12 "Honor your father and your mother, so that you may live long in the land the LORD your God is giving you

Lev 19:3 Each of you must respect his mother and father, and you must observe my Sabbaths. I am the LORD your God.

Deu 21:18 If a man has a stubborn and rebellious son who does not obey his father and mother and will not listen to them when they discipline him,

11.3 Disrespect toward her was severely punished.

Lev 20:9 If anyone curses his father or mother, he must be put to death. He has cursed his father or his mother, and his blood will be on his own head.

Deu 27:16 "Cursed is the man who dishonors his father or his mother."  
Then all the people shall say, "Amen!"

11.4 She also shared in the religious life of the community.

Lev 10:14 But you and your sons and your daughters may eat the breast that was waved and the thigh that was presented. Eat them in a ceremonially clean place; they have been given to you and your children as your share of the Israelites' fellowship offerings.

Num 18:11 "This also is yours: whatever is set aside from the gifts of all the wave offerings of the Israelites. I give this to you and your sons and daughters as your regular share. Everyone in your household who is ceremonially clean may eat it.

Deu 12:12 And there rejoice before the LORD your God, you, your sons and daughters, your menservants and maidservants, and the Levites from your towns, who have no allotment or inheritance of their own.

Deu 12:13 Be careful not to sacrifice your burnt offerings anywhere you please.

Deu 12:14 Offer them only at the place the LORD will choose in one of your tribes, and there observe everything I command you ... Deu 12:18 Instead, you are to eat them in the presence of the LORD your God at the place the LORD your God will choose--you, your sons and daughters, your menservants and maid-servants, and the Levites from your towns--and you are to rejoice before the LORD your God in everything you put your hand to.

11.5 Women participated in the arts, such as singing and dancing and in weaving for the tabernacle.

Exo 15:20 Then Miriam the prophetess, Aaron's sister, took a tambourine in her hand, and all the women followed her, with tambourines and dancing.

Exo 15:21 Miriam sang to them: "Sing to the LORD, for he is highly exalted. The horse and its rider he have been hurled into the sea."

Exo 35:24 Those presenting an offering of silver or bronze brought it as an offering to the LORD, and everyone who had acacia wood for any part of the work brought it.

Exo 35:25 Every skilled woman spun with her hands and brought what she had spun--blue, purple or scarlet yarn or fine linen.

Exo 35:26 And all the women who were willing and had the skill spun the goat hair.

11.6 They could take part in business, such as real estate ventures and the manufacture and sale of linen garments and tents.

Pro 31:10 A wife of noble character who can find? She is worth far more than rubies ...

Pro 31:13 She selects wool and flax and works with eager hands.

Pro 31:14 She is like the merchant ships, bringing her food from afar ...

Pro 31:16 She considers a field and buys it; out of her earnings she plants a vineyard ...

Pro 31:18 She sees that her trading is profitable, and her lamp does not go out at night ...

Pro 31:20 She opens her arms to the poor and extends her hands to the needy ...

Pro 31:24 She makes linen garments and sells them, and supplies the merchants with sashes.

Acts 18:2 There he met a Jew named Aquila, a native of Pontus, who had recently come from Italy with his wife Priscilla, because Claudius had ordered all the Jews to leave Rome. Paul went to see them,  
Act 18:3 and because he was a tent maker as they were, he stayed and worked with them.

11.7 Some even played a significant role in military and political life. For example, there were Deborah, Jael and Bathsheba:

Jdg 4:4 **Deborah**, a prophetess, the wife of Lappidoth, was leading Israel at that time.

Jdg 4:5 She held court under the Palm of **Deborah** between Ramah and Bethel in the hill country of Ephraim, and the Israelites came to her to have their disputes decided.

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Jdg 4:6 She sent for Barak son of Abinoam from Kedesh in Naphtali and said to him, "The LORD, the God of Israel, commands you: 'Go, take with you ten thousand men of Naphtali and Zebulun and lead the way to Mount

Tabor.

Jdg 4:7 I will lure Sisera, the commander of Jabin's army, with his chariots and his troops to the Kishon River and give him into your hands."

Jdg 4:8 Barak said to her, "If you go with me, I will go; but if you don't go with me, I won't go."

Jdg 4:9 "Very well," **Deborah** said, "I will go with you. But because of the way you are going about this, the honor will not be yours, for the LORD will hand Sisera over to a woman." So, Deborah went with Barak to Kedesh ...

Jdg 4:16 But Barak pursued the chariots and army as far as Harosheth Haggoyim. All the troops of Sisera fell by the sword; not a man was left.

Jdg 4:17 Sisera, however, fled on foot to the tent of **Jael, the wife of Heber** the Kenite, because there were friendly relations between Jabin king of Hazor and the clan of Heber the Kenite.

Jdg 4:18 Jael went out to meet Sisera and said to him, "Come, my lord, come right in. Don't be afraid." So he entered her tent, and she put a covering over him.

Jdg 4:19 "I'm thirsty," he said. "Please give me some water." She opened a skin of milk, gave him a drink, and covered him up.

Jdg 4:20 "Stand in the doorway of the tent," he told her. "If someone comes by and asks you, 'Is anyone here?' say 'No.'"

Jdg 4:21 But **Jael**, Heber's wife, picked up a tent peg and a hammer and went quietly to him while he lay fast asleep, exhausted. She **drove the peg through his temple into the ground, and he died.**

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