

TITUS: TOWARD A HEALTHY CHURCH

This document contains the teacher notes for eight Sunday school lessons on the epistle to **Titus**. There is a [complementary document](#) containing student handouts to be distributed to listeners to aid in retention while teaching this material.

Many thanks to David Barber and Sean McGarvey for teaching with me in this series. They are my **Philippians 1:3**, my Aarons and Hurs (**Exodus 17:12**), and our Sunday school class is exceedingly blessed to share in their wisdom. We claim no infallibility relative to the material presented here. It is, as many have said before, beggars showing other beggars where to find bread. These teachings are provided free in the spirit of **Matthew 10:8b**.

As errors are found, please let me know so I can correct. The theology expressed here should not be construed as representing the theology of Stuart Heights Baptist Church (especially when I am wrong or when I am being an idiot).

The formatting is as follows:

- **bold green text are quotes from commentators** (several different commentaries are used throughout)
- **bold red text is the Scripture** (NKJV is used unless otherwise noted. Scripture taken from the New King James Version®. Copyright © 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.)
- **bold blue text are Bible references**
- **bold purple text are questions to consider asking while teaching this material**
- **highlighted, bold, and underlined text in the teacher notes are answers to blanks in the student handouts**
- plain black text are the teachers' comments

The file formats available online are PDFs, but if you would like the Microsoft Word files, I am more than happy to provide them if you email me at jim314@yahoo.com.

The audio recordings of seven of the eight teachings themselves are available via our class [podcast](#). Many thanks to David Barber for his faithfulness in this area.

I hope these resources assist in a better understanding of **Titus** and what New Testament believers are to do with this wonderfully dense letter.

Grace and peace,

Jim Fleming
Hixson, Tennessee
July 2014

TITUS: TOWARD A HEALTHY CHURCH

Introduction & Greeting (**Titus 1:1-4**)

WHERE IS TITUS IN THE BIBLE?

Old Testament			New Testament	
Law	Genesis Exodus Leviticus Numbers Deuteronomy	Major Prophets Isaiah Jeremiah Lamentations Ezekiel Daniel	Gospels	Matthew Mark Luke John
				Acts of the Apostles
History	Joshua Judges Ruth 1-2 Samuel 1-2 Kings 1-2 Chronicles Ezra Nehemiah Esther	Minor Prophets Hosea Joel Amos Obadiah Jonah Micah Nahum Habakkuk Zephaniah Haggai Zechariah Malachi	Pauline Epistles	Romans 1-2 Corinthians Galatians Ephesians Philippians Colossians 1-2 Thessalonians 1-2 Timothy Titus Philemon
				General Epistles
Wisdom	Job Psalms Proverbs Ecclesiastes Song of Solomon		Revelation of Jesus Christ	

Titus, **1 Timothy**, and **2 Timothy** are part of what are called the **Pastoral** Epistles (because they are letters written to church leadership). **Titus**, **1 Timothy**, and **2 Timothy** are the only canonical letters that Paul addressed to individuals.

WHO WROTE TITUS?

Paul wrote the **Epistle to Titus**. Near universal acceptance of this has been observed throughout the history of Christianity.

WHERE DOES TITUS TAKE PLACE?

Titus takes place on the Mediterranean island of **Crete**. The island is approximately 100 times larger than Hamilton County, Tennessee. Cretans live on Crete.



MacArthur: Crete was located in the Mediterranean Sea, southeast of Greece, southwest of Asia Minor, and north of Africa. The island is some 160 miles long and varies in width from 7 to 35 miles. Because of its strategic location, Crete had long been exposed to Greek and Roman civilization, despite its citizens' reputation for being **"liars, evil beasts, [and] lazy gluttons"** (Titus 1:12). Some of the Jews in Jerusalem at Pentecost were from Crete and heard the gospel preached in their own tongue (Acts 2:11).

Scholars debate how much of a Christian presence existed in Crete at this time, but it was enough for Paul to tell Titus to get to work appointing leaders.

WHEN WAS TITUS WRITTEN?

Paul probably wrote **Titus** around the same time he wrote **1 Timothy** (the two works are similar in several places)—somewhere around 64-67 AD.

WHO WAS TITUS?

Titus was probably saved under Paul's ministry as Paul calls him, "**a true son**," in **Titus 1:4**.

We first meet Titus in **Galatians 2:1-3**: **Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with me. 2 And I went up by revelation, and communicated to them that gospel which I preach among the Gentiles, but privately to those who were of reputation, lest by any means I might run, or had run, in vain. 3 Yet not even Titus who was with me, being a Greek, was compelled to be circumcised.** Titus was a Greek, whereas Timothy was a Jew (from **Acts 16:1-3**).

Life Application Bible Commentary: Paul presented [Titus] to the leaders of the church in Jerusalem as a living example of the ministry among the Gentiles (Galatians 2:1-3).

Other verses about Titus: **2 Corinthians 2:13**: **I had no rest in my spirit, because I did not find Titus my brother; but taking my leave of them, I departed for Macedonia. 2 Corinthians 7:6**: **Nevertheless God, who comforts the downcast, comforted us by the coming of Titus. Spurgeon: He seems to have been a man of great common sense; so that, when Paul had anything difficult to be done, he sent Titus. When the collection was to be made at Corinth on behalf of the poor saints at Jerusalem, Paul sent Titus to stir the members up, and with him another brother to take charge of the contributions. He is also mentioned in 2 Corinthians 7:13-14; 8:6, 16**

2 Corinthians 8:23: **If anyone inquires about Titus, he is my partner and fellow worker concerning you. Or if our brethren are inquired about, they are messengers of the churches, the glory of Christ. MacArthur: Titus was not simply Paul's understudy but was his beloved brother. 2 Corinthians 12:18**: **I urged Titus, and sent our brother with him. Did Titus take advantage of you? Did we not walk in the same spirit? Did we not walk in the same steps? Galatians 2:1**: **Then after fourteen years I went up again to Jerusalem with Barnabas, and also took Titus with me.** This was to attend the council at Jerusalem. **Galatians 2:3**: **Yet not even Titus who was with me, being a Greek, was compelled to be circumcised. 2 Timothy 4:10**: **for Demas has forsaken me, having loved this present world, and has departed for Thessalonica—Crescens for Galatia, Titus for Dalmatia.**

MacArthur: After Paul's first imprisonment, he took Titus with him to Crete, where the two ministered together for some time. (Believed due to the fact that Titus is not in **Acts**)

By the time we get to Paul's letter to Titus, Paul has left Crete and Titus is serving in Crete by himself.

WHY WAS TITUS WRITTEN?

Phillips: Paul's immediate purpose in writing to Titus was to summon him to Nicopolis and to tell him that Artemas or Tychicus would be replacing him on Crete.

Paul also took this opportunity to give Titus a guide for how to care for the churches in Crete. **Titus** includes instruction on what church leadership should look like, what church members should look like, and what church life in the world should look like

Many scholars feel that Titus was a stronger believer than Timothy because, as **J. Vernon McGee** says, **Paul expressed less concern for Titus' welfare than for Timothy's.** (Paul told Timothy to take wine for his stomach and not to be discouraged that people looked down on his youth—no such encouragement was given to Titus).

Life Application Bible Commentary: The most important task given to Titus was to instruct and organize the churches on the island.

OUTLINE

1. Church Leaders (**Titus 1**)
2. Church Laity (**Titus 2:1-10**)
3. Church Life (**Titus 2:11-3:15**)

SCHEDULE

Date	Lesson Title	Text	Speaker
June 1	Introduction & Greeting	Titus 1:1-4	Fleming
June 8	Qualified Elders	Titus 1:5-9	Fleming
June 15	The Elders' Task	Titus 1:10-16	McGarvey
June 22	Qualities of a Sound Church	Titus 2:1-10	Fleming
June 29	Trained by Saving Grace	Titus 2:11-15	Barber
July 6	Graces of the Heirs of Grace	Titus 3:1-8	Fleming
July 13	Avoid Dissention	Titus 3:9-11	Fleming
July 20	Final Messages & Farewell	Titus 3:12-15	Fleming

KNOWLEDGE OBJECTIVES

Knowledge objectives help me as the teacher to go in to a study with clearly defined set of objectives.

1. To know the qualifications for church leaders
2. To know the **expectations** for church leaders
3. To understand the expectations for church **members**
4. To better understand the authority given to church leaders
5. To see practical examples how to live the Christian faith in everyday life
6. To see practical examples of how not to live the Christian faith in everyday life

GREETING (1:1-4)

1 Paul [small, little], **a bondservant** [*doulos*; **Coffman: The Greeks had two words for slave, one [andrapodon] persons captured in war and sold as slaves, and another [doulos] for persons who were born into slavery;** Paul is about to lay out the 'how to' manual for a church; **Phillips: Only a man who has learned to obey is fit to command**] **of God and an apostle** [one sent (qualifications were that you had seen the risen Christ)] **of Jesus Christ, according to the faith of God's elect** [picked out, select, chosen; **J. Vernon McGee: this is the way that Paul speaks of saved people**] **and the acknowledgment of the truth which accords with godliness** [**Ironside: The truth apprehended in the soul produces godliness in the life; MacArthur: Divine truth and godliness are inextricably related. No matter how sincere our intentions may be, we cannot obey God's will if we do not know what it is. We cannot be godly if we do not know what God is like and what He expects of those who belong to Him.**], **2 in hope** [anticipation, expectation, confidence] **of eternal life which God, who cannot lie** [**Constable: There is ancient evidence that Cretans considered lying culturally acceptable; John Calvin: The only foundation of all true religion is the unchangeable truth of God**], **promised** [to assert something about yourself—a compound word from 'upon' and 'angel'] **before time began** [literally, 'before the eternal time'; **Platt, Akin, & Merida: Our salvation is no afterthought with God**], **3 but has in due time** [different word than in **Titus 1:2**—this is opportune time] **manifested** [appeared, declared, rendered apparent—the idea is that it is fully in view as opposed to somewhat hidden or obscured] **His word through preaching** [proclamation; preaching the Gospel was Paul's service; **Platt, Akin & Merida: Salvation inspires service**], **which was committed** [had faith in me, believed] **to me according to the commandment of God our Savior**; [These things that Paul mentions are true for us. We are servants of God. We are elect. We are empowered to be godly. We have hope of eternal life. We engage in the manifestation of His word through preaching. **Platt, Akin & Merida: Amazingly, God has placed His eternal plan of salvation in the hands of people like you and me. We as heralds of the gospel are recipients of a divine trust, a sacred treasure. The message we preach is not our word; it is His Word. This is our commitment. This is His commandment. This is our calling.** Paul saw his identity embedded in what **God** had done, not in what Paul had done. **Who am I?** When asked to describe myself, I talk about my hometown, marital status, education, children and employment. I rarely talk about God. The reality is that my identity is rooted in what God has done in my life—not in what I have done in my life.]

4 To Titus [TEE-toss], **a true** [legitimate, true, genuine, own] **son** [child] **in our common** [common in the shared sense] **faith** [Again, Paul focuses on what God has done]:

Grace, mercy, and peace from God the Father and the Lord Jesus Christ our Savior. [The first four verses are one sentence. **Albert Whiting: That may be why Peter said some of Paul's stuff is hard to understand.**]

APPLY (SO WHAT IS THE POINT?)

1. Truth is the foundation for our religion and our relationship with God
2. Godliness is a natural outpouring of a **right** relationship with God
3. **Identity** is intricately connected with a relationship with God

PERSONALIZE (NOW WHAT DO I DO?)

1. Know the truth
2. Live out the truth
3. **Talk** about the truth

RESOURCES

I have several **Titus**-related resources to give away. Anyone who agrees to the following is eligible to receive a resource:

1. Read the text of Scripture that corresponds to the weekly lesson every week
2. Read the portion of your resource that corresponds to the weekly lesson every week
3. Email me at jim314@yahoo.com any impactful and/or insightful quotes or concepts every week by Wednesday

HOMEWORK: READ TITUS 1:5-9 (NKJV)**QUALIFIED ELDERS (1:5-9)**

5 For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you— 6 if a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination. 7 For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, 8 but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled, 9 holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict.

TITUS: TOWARD A HEALTHY CHURCH

Qualified Elders ([Titus 1:5-9](#))

REVIEW (TITUS 1:1-4: GREETING)

1 Paul, a bondservant of God and an apostle of Jesus Christ, according to the faith of God's elect and the acknowledgment of the truth which accords with godliness, 2 in hope of eternal life which God, who cannot lie, promised before time began, 3 but has in due time manifested His word through preaching, which was committed to me according to the commandment of God our Savior;

4 To Titus, a true son in our common faith:

Grace, mercy, and peace from God the Father and the Lord Jesus Christ our Savior.

INTRODUCTION

Have you ever applied for a job? If so, you were probably interested in the job description. Most jobs have a job description. A good job description will include the job title, the reporting relationships (who the boss is), a summary of the duties, responsibilities, required/preferred education levels, experience and licenses, etc.

Have you ever written a job description? Paul writes part of a job description in today's text. **Dr. Thomas Constable: [Titus 1:6: Social and domestic qualifications . . . Titus 1:7-8: Personal qualifications . . . Titus 1:9: Doctrinal qualifications.](#)** Next week we finish it.

QUALIFIED ELDERS (1:5-9)

Rinne: The whole congregation needs to understand God's plan for the local church, including his plan for leadership.

Guzik: The qualifications for leadership in the following passage have nothing to do with giftedness. Paul didn't say to Titus "Find the most gifted guys." We might say that it is easy for the Lord to grant gifts by the Holy Spirit as He wills ([1 Corinthians 12:11](#)), but developing character takes time and a real relationship with Jesus Christ. Going to seminary doesn't make one qualified for spiritual leadership. Being a good talker doesn't make one qualified for spiritual leadership. Natural or spiritual gifts in themselves do not qualify one for spiritual leadership. What one gives in money or volunteer time does not qualify them for spiritual leadership. What qualifies a man for spiritual leadership is godly **character—and godly character established according to the clear criteria Paul will list.**

Paul could have used a variety of verb tenses: past, present, future and aorist. Paul only uses the **present** tense when describing these requirements.

As we go through this list of requirements, I challenge you to examine your life and see which one of these requirements filters you out and to work on that if the Lord so leads.

5 For this reason I [Paul] **left you** [Titus] **in Crete** [apparently Paul was in Crete at some point, even though **Acts** does not refer to Paul being in Crete—most commentators infer that Paul visited Crete after the events in **Acts**], **that you should set in order** [straighten, arrange; **Wiersbe: That phrase is a medical term; it was applied to the setting of a crooked limb**] **the things that are lacking** [absent, forsaken, failing, missing, left out; Titus' first task was to organize the insufficient; **Calvin: Churches cannot safely remain without the ministry of pastors**], **and appoint** [place down (permanently), to designate, appoint, make, ordain, set] **elders** [pres-BOO-ter-os; in the New Testament, bishop = overseer = presbyter = elder = pastor = shepherd = steward; **Rinne: God has always provided shepherds for his people**] **in every city** [Titus' second task was to appoint leadership; Titus was instructed to put multiple elders in each city (and Homer said there were between 90-100 cities on Crete, so this was not a short job)] **as I commanded you** [**Guzik: When a job is hard, there are basically two kinds of people. With one you say, "The job is really hard, so we can't send him." With the other you say, "The job is really hard, so we must send him." Titus seemed to be of the second kind.** Believers were already gathering, but leaders were needed—which begs the question, **Who was running these congregations?**— **6 if a** [whosoever] **man is** **present** tense] **blameless** [**David Guzik: Sin is vertical, blameless is horizontal**—this is a man who is not currently being accused and/or a man against whom no accusation will stick; **But blameless from what?** Perhaps these qualifications], **the husband** [a married man] **of one** [one, first—but only 'first' when referring to days of the week or multiple items] **wife** [A wide variety of views exist on this phrase: (1) a man must be presently married to one woman, (2) a man must be married to one and only one woman, (3) a man may be single, (4) a man may be a widower, (5) a man may be divorced, (6) a man may be remarried; Regardless of your view, the question I ask is **Why do you believe what you believe?** I believe the only acceptable answer is, "What does the Bible say?" On this point, the Bible uses a present tense verb to describe a man in a married relationship to one wife. Nothing more, nothing less. One more point: the Bible places no more emphasis on this requirement than any other, but we place great emphasis on it.], **having** [again, **present** tense] **faithful** [trustworthy, believing, faithful, sure, true] **children not accused** [complained against, not having criminal charges, not being accused] **of dissipation** [excess, **riot**, prodigality; **Jamieson, Fausset, Brown: not merely not riotous, but not (even) accused of riot**] **or insubordination** [unsubdued, insubordinate, disobedient, unruly]. **7 For a bishop** [overseer] **must** [the 'must' is here because of **Titus 1:9-16**: rebuke is coming] **be** **present** tense] **blameless, as a steward** [manager, treasurer] **of God, not self-willed** [self-pleasing, arrogant; **Adam Clarke: Not one who is**

determined to have his own way in every thing], **not quick-tempered** [not soon angry; **Guzik:** The ancient Greek word used here (*orgilos*) actually refers more to a settled state of anger than the flash of an occasional bad temper. It speaks of a man who has a constant simmering anger and who nourishes his anger against others—close to the idea of a bitter man.], **not given to wine** [not staying around wine], **not violent** [not quarrelsome, not a striker; **Coffman:** The word ‘striker’ at the time of the publication of the King James Bible, whence it made its way into our version, referred to a person who went around thumping other people on the head with a quarterstaff], **not greedy for money** [shamefully or filthily; **Platt, Akin, & Merida:** The overseer must not use the ministry as a money-making business. Money is not our motive.], **8 but hospitable** [**fond** of guests, hospitable, given to hospitality; **Towner:** A very practical expression of love, not a source of entertainment], **a lover of what is good** [fond of good, a promoter of virtue, love of good men], **sober-minded** [**safe**-minded, sound in mind, self-controlled, moderate as to opinion or passion, discreet, sober, temperate, prudent; **Albert Barnes:** In the Scriptures . . . implies control over all our passions and appetites; **Wiersbe:** he knows the value of things and does not cheapen the ministry or the Gospel message by foolish behavior], **just** [equitable, innocent, holy, upright in his dealings], **holy** [right character, pure], **self-controlled** [disciplined, strong, having power over, controlling; **Rinne:** There is a famous Swahili proverb that says, “When the elephants fight, the grass is trampled”], **9 holding** [**present** tense] **fast** [adhering to, caring for, holding fast, holding on to, supporting] **the faithful** [trustworthy, faithful, true] **word** [**Adam Clarke:** If the doctrine be not sound, vain is the profession of it, and vain its influence; **Calvin:** The Church cannot be governed in any other way than by the word] **as he has been taught** [actually not a verb in the Greek], **that he may be** [**present** tense] **able** [powerful or capable, able, a mighty man, strong], **by sound** [healthy, well, uncorrupt, true, safe and sound, wholesome] **doctrine** [instruction, teaching], **both to exhort** [**present** tense; to call near, invite, implore, call for, comfort] **and convict** [**present** tense; admonish, convict, convince, tell a fault, rebuke, reprove] **those who contradict** [dispute, refuse, answer again, contradict, deny, speak against; **Calvin:** The pastor ought to have two voices: one, for gathering the sheep; and another, for warding off and driving away wolves and thieves. The Scripture supplies him with the means of doing both. **Phillips:** The navigational aid available to elders is the Word of God. No matter how dense the clouds, or how they obscure the way, they must trust Scripture whenever it speaks to the issue at hand.].

Coffman: Upright, honest, clean family men are those to be sought out and appointed. . . Any “nice fellow” is not necessarily elder material.

Hiebert: The primary consideration must ever be the integrity of his **character** rather than his spectacular gifts

Dr. Thomas Constable: In contrast to 1 Timothy 3, Titus 1 contains no mention of deacons. This may reflect a less advanced stage of church organization in Crete than what existed in Ephesus, since deacons were the assistants of the elders. . . . Another possibility is that the churches in Crete were smaller and so did not need formally recognized deacons.

Life Application Study Bible: It is important to have leaders who can effectively preach God's word; but even more importantly, they must live out God's word and be **examples** for others to follow.

Notice what is not on this list: easy to listen to, education at the best schools, vision-casting ability or intelligent. Character and present obedience are the qualifications.

APPLY (SO WHAT IS THE POINT?)

1. God places a high value on our present relationships
2. Character trumps **skill**

PERSONALIZE (NOW WHAT DO I DO?)

1. Focus on the now
2. Focus on character

Suggested resource: "Examining the "Husband of One Wife" Qualification for Elders" at apologeticspress.org by Kyle Butt

HOMEWORK: READ TITUS 1:10-16 (NKJV)

THE ELDERS' TASK (1:10-16)

10 For there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision, **11** whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain. **12** One of them, 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 giving heed to Jewish fables and commandments of men who turn from the truth. **15** To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled. **16** They profess to know God, but in works they deny Him, being abominable, disobedient, and disqualified for every good work.

TITUS: TOWARD A HEALTHY CHURCH

The Elders' Task ([Titus 1:10-16](#))

REVIEW (TITUS 1:5-9: QUALIFIED ELDERS)

5 For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you— **6** if a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination. **7** For a bishop must be blameless, as a steward of God, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for money, **8** but hospitable, a lover of what is good, sober-minded, just, holy, self-controlled, **9** holding fast the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and convict those who contradict.

What qualifies a man for spiritual leadership is godly **character**

INTRODUCTION

A call to arms for warrior sheep

Band of Brothers

THE ELDERS' TASK (1:10-16)

10 For **because** there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision **in** the church], **11** whose mouths must be stopped [stick a **cork** in it], who subvert whole households **destroy** families], teaching things which they ought not [Guzik: There are at least three things which should not be taught among Christians . . . **false doctrine** . . . **insubordinate things** . . . **unprofitable things**], for the sake of dishonest gain [help **themselves** at your expense]. **12** One of them, a prophet of their own [likely Epimenides of Knossos, Crete], said, "Cretans are always liars, evil beasts, lazy gluttons." **13** This testimony is true. Therefore rebuke them sharply [a **surgical** rebuke; Guzik: If these congregations were left to themselves, chaos and error would dominate the churches], that they may be sound in the faith **regain** their spiritual health], **14** not giving heed to Jewish fables and commandments of men who turn [themselves and **others** away] from the truth. **15** To the pure [katharos] all things are pure [Life Application Study Bible: Grace does not make obedience **obsolete**], but to those who are defiled [polluted] and unbelieving [turned away] nothing is pure; but even their mind and conscience are defiled. **16** They profess to know God, but in works they deny Him, being abominable, disobedient, and disqualified for every good work.

APPLY (SO WHAT IS THE POINT?)

1. Church elders have a hard, **God**-appointed job
2. Church elders have a **hard**, God-appointed job
3. We, the sheep, are the **body** of Christ

PERSONALIZE (NOW WHAT DO I DO?)

1. **Obey** your elders (**Hebrews 13:17**)
2. Pray for your **elders**/pastor-teachers/**shepherds**
3. **Band** together

HOMEWORK: READ TITUS 2:1-10 (NKJV)**QUALITIES OF A SOUND CHURCH (2:1-10)**

1 But as for you, speak the things which are proper for sound doctrine: **2** that the older men be sober, reverent, temperate, sound in faith, in love, in patience; **3** the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things— **4** that they admonish the young women to love their husbands, to love their children, **5** to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.

6 Likewise, exhort the young men to be sober-minded, **7** in all things showing yourself to be a pattern of good works; in doctrine showing integrity, reverence, incorruptibility, **8** sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you.

9 Exhort bondservants to be obedient to their own masters, to be well pleasing in all things, not answering back, **10** not pilfering, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things.

TITUS: TOWARD A HEALTHY CHURCH

Qualities of a Sound Church (**Titus 2:1-10**)

REVIEW (TITUS 1:10-16: THE ELDERS' TASK)

10 For there are many insubordinate, both idle talkers and deceivers, especially those of the circumcision, **11** whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain. **12** One of them, 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 giving heed to Jewish fables and commandments of men who turn from the truth. **15** To the pure all things are pure, but to those who are defiled and unbelieving nothing is pure; but even their mind and conscience are defiled. **16** They profess to know God, but in works they deny Him, being abominable, disobedient, and disqualified for every good work.

INTRODUCTION

There are times when the mature must help the immature with hygiene. Just as good hygiene is important to physical health, good hygiene is important to **church** health.

QUALITIES OF A SOUND CHURCH (2:1-10)

1 But as for you, speak the things which are proper [suitable, fit, proper, right] for sound [Greek: *hygiaino*; **healthy**] doctrine [Calvin: All trifles vanish away, when that which is solid is taught]; **2** that [implying everything that comes after this is dependent on healthy doctrine] the older men be [present tense] sober [sober, **circumspect**, vigilant], reverent [honorable, respected for their character], temperate [safe in mind, self-controlled, moderate as to opinion or passion, discreet, sane], sound [**healthy**] in faith, in love [agape], in patience [cheerful or hopeful endurance, constancy, patience; just as our teeth, our skin, and our ears can be healthy, our faith, love, and patience can be healthy]; **3** the older women likewise, that they be reverent in behavior [behavior, demeanor (the way they carry themselves)], not slanderers [the root word is the devil; not false accusers], not given [perfect tense; enslaved, under the bondage of] to much [many, much, large] wine [Adam Clarke: Both among the Greeks and Romans old women were generally reputed to be fond of much wine. . . Greek philosophers and physicians, who denied wine to young persons, judged it to be necessary for the aged], teachers of good things— **4** that [in order to] they admonish [present tense; make a sound mind, discipline, correct, teach, restore to her senses, moderate, control, curb, hold her to her duty, exhort earnestly, make **sane**] the young [youthful, new, young] women to love their husbands [a compound word made from friend + man; literally,

fond of her man, or affectionate toward her husband; the implication is that if young women have to be exhorted to do this, that it may not always be natural or easy or comfortable], **to love their children** [a compound word made from friend + children; literally, fond of her children, or affectionate toward her children; the order is important here: we believe in the verbal plenary inspiration of Scripture and the order here is important: young women are to love their husbands **first** and their children **second**], **5 to be discreet** [safe in mind, self-controlled, moderate as to opinion or passion, discreet, sane; same word used in **Titus 2:2** translated '**temperate**'], **chaste** [clean, innocent, modest, chaste, pure], **homemakers** [a compound word from home + guard / work / keep; literally, guarders / workers / keepers of the home; **Ironside: Idleness is not holiness**], **good** [good, useful, beneficial], **obedient** [present tense; the same word used in **Ephesians 5:22** translated **submit**; **Thayer: A Greek military term meaning "to arrange [troop divisions] in a military fashion under the command of a leader". In non-military use, it was "a voluntary attitude of giving in, cooperating, assuming responsibility, and carrying a burden."**] **to their own husbands, that** [so that] **the word of God may not be blasphemed** [present tense; railed at, reviled, blasphemed, spoken evil of, defamed]. **[Towner: We have bought into the notion that older people have had their day of usefulness and ought to make way for the young. But the principle here is quite the opposite. With age and experience come wisdom, and many older women have discovered secrets of godly living in relation to their husbands, children and neighbors and in the workplace that could save younger women a lot of unnecessary grief. And when the unavoidable trials come to the young woman, who better to guide her through than an older sister who has been through it before? Somehow the church must see that younger women have contact with older women.]**

6 Likewise, exhort [call near, invite, implore, comfort, entreat] **the young** [youthful, new, young] **men to be sober-minded** [safe in mind, self-controlled, moderate as to opinion or passion, discreet, sane; the verb form of the word used in **Titus 2:2, 5**; (note that this is the only command for the young men—what follows is for Titus)], **7 in all things showing** [present tense; holding near, affording, exhibiting, showing] **yourself to be a pattern** [die, stamp, scar, shape, statue, resemblance, sampler, model, instance, form, pattern, print; remember that Paul was a tent-maker and frequently uses sewing terminology in his writings] **of good** [beautiful, good, valuable, virtuous, honest, worthy] **works** [business, work, labor]; **in doctrine showing integrity** [purity, incorruptibleness], **reverence** [gravity, reverence, purity], **incorruptibility** [incorruptibility, genuineness, sincerity], **8 sound** [**healthy**, true, whole] **speech that cannot be condemned** [not able to be blamed], **that one who is an opponent** [opposite, antagonistic, contrary] **may be ashamed** [second aorist tense; inverted, confounded, shamed], **having** [present tense; holding on to] **nothing evil to say** [present tense] **of you**. **[Coffman: Wherever truth is preached, "he that is of the contrary part" always appears. It cannot be that Satan will allow the word of God to be preached without opposition.]**

9 Exhort bondservants [slaves; many extend the principles found here to the employee / employer relationship] **to be obedient** [present tense; the same word used in **Titus 2:5**] **to their own masters** [Greek: *despotes*], **to be well pleasing** [present tense; fully agreeable, acceptable, well pleasing] **in all things, not answering back** [present tense; same word used in **Titus 1:9** of those whom elders should rebuke; deny, dispute, refuse, answer again, contradict, speak against], **10 not pilfering** [present tense; **embezzling**; Ananias and Sapphira were guilty of this in **Acts 5**; **Calvin: An exchange of names took place in ancient times, by which “servant” and “thief” became convertible terms**], **but showing** [pointing out, showing, demonstrating, proving by arguments or acts, manifesting, displaying, putting forth] **all good** [good, useful, beneficial] **fidelity** [faith], **that** [in order that] **they may adorn** [Greek: *kosmeo*; put in proper order, decorate, adorn, **garnish**, trim] **the doctrine of God our Savior in all things** [**Phillips: The human master fades from the picture, and the Lord Jesus replaces him as the One who is being served. If we render to Him the kind of service that He deserves, the human master will automatically receive the best service possible. . . . A faithful worker will look out for the best interests of his employers and make the best use of his time and talents. His conscientious devotion to duty should be obvious, even behind his employer's back.**].

Adam Clarke: The Judaizing teachers not only taught a false doctrine [in **Titus 1], but they led an unholy life; Titus was to act directly opposite; he must teach a sacred doctrine, and the things which become it; he must proclaim the truth, and illustrate that truth. . . . Principle and **practice** must go hand in hand.**

APPLY (SO WHAT IS THE POINT?)

1. Everyone has Biblical expectations
2. Healthy doctrine → healthy lives → healthy **churches**

PERSONALIZE (NOW WHAT DO I DO?)

1. Focus on my Biblical expectations (not others' Biblical expectations)
2. Look for the indicators of good **hygiene** (in my life)

HOMEWORK: READ TITUS 2:11-15 (NKJV)

TRAINED BY SAVING GRACE (2:11-2:15)

11 For the grace of God that brings salvation has appeared to all men, 12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, 13 looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, 14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.

15 Speak these things, exhort, and rebuke with all authority. Let no one despise you.

TITUS: TOWARD A HEALTHY CHURCH

Trained by Saving Grace ([Titus 2:11-15](#))

REVIEW (TITUS 2:1-10: QUALITIES OF A SOUND CHURCH)

1 But as for you, speak the things which are proper for sound doctrine: **2** that the older men be sober, reverent, temperate, sound in faith, in love, in patience; **3** the older women likewise, that they be reverent in behavior, not slanderers, not given to much wine, teachers of good things— **4** that they admonish the young women to love their husbands, to love their children, **5** to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed.

6 Likewise, exhort the young men to be sober-minded, **7** in all things showing yourself to be a pattern of good works; in doctrine showing integrity, reverence, incorruptibility, **8** sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you.

9 Exhort bondservants to be obedient to their own masters, to be well pleasing in all things, not answering back, **10** not pilfering, but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things.

INTRODUCTION

Recap from last week:

1. Everyone has Biblical expectations
2. Healthy doctrine → healthy lives → healthy churches

Mila Archer (on Ironside): God's grace has appeared to all men. Yes, salvation, but it's much deeper than the mere word or thought. We see Christ coming down from heaven, but He also taught us that "denying, or refusing, ungodliness and worldly lusts, we should live soberly, righteously and piously in this present world."

Transition Point: All too often, we see scriptural references through the eyes of the "Do Good, Get Good; Do Bad, Get Bad" theology. Paul is telling Titus to focus on **internal** attitudes.

TRAINED BY SAVING GRACE (2:11-15)

[Paul starts with the past] **11** For the grace of God that brings salvation has appeared to all men, [Paul moves into the present] **12** teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, [Paul

ends with the future past] **13 looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, 14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.**

15 Speak these things, exhort, and rebuke with all authority. Let no one despise you.

Key Idea: **good works** (or in theological terms, sanctification)

Context of sanctification

- Justification: saved from the penalty of sin
- Sanctification: saved from the binding power of sin
- Glorification: **13 looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ**

Good works is included three times in **Titus**. **Titus** strongly stresses the need of good works in the lives of Christians. In fact, this note is sounded over and over again either by way of terms like “godliness” (two times), “good deeds” or “good works” (four times), or by a list of moral qualities that characterize godly leadership and behavior (three times—cf. **Titus 1:1, 6-9, 16; 2:1-10, 14; 3:1-3, 8, 14**). For a book of three short chapters, this is a strong emphasis.

The message Paul is giving Titus is:

- Do good and don't do bad. Right?
- No, he says something more than that: "say, '**No**' to ungodliness"
- It's internal; it's more about who you **are** than what you **present**
- **Christen Barber: What really stuck out to me in this passage was when Titus warned us to "say 'No' to ungodliness." Maybe this is because of the countless lectures I have received at school communicating a similar message regarding drugs and alcohol, but I have this mental picture of Jesus in one of those cheesy public service announcements pointing at the camera and saying, "say NO to ungodliness."**
- **Calvin: Under *ungodliness*, I include not only superstitions, in which they had gone astray, but irreligious contempt of God, such as reigns in men, till they have been enlightened in the knowledge of the truth.**
- **Christen Barber: I thought it was interesting that Calvin defines ungodliness as the "neglect" or absence of God, which reminds me of the fact that cold is simply the absence of heat or that darkness is the absence of light. So saying "NO" to ungodliness is kind of a double negative, since we are saying No to "saying no" to God's influence in our lives. If we were to be being grammatically concise, we should just say "YES" to godliness.**

Examples:

- Prep for Childlight conference story
- Rob Lowe quote to his son going to college: "Don't compare your insides with everyone else's outsides"
- Christian lifestyle/culture vs. your internal life

Paul did not expect this to be a **popular** subject: **15 Speak these things, exhort, and rebuke with all authority. Let no one despise you.** Paul is addressing the root of the action more than the action (internal > external) because the internal always eventually influences the external).

APPLY (SO WHAT IS THE POINT?)

1. Our hope is in Jesus Christ
2. A righteous, **internal** life triggers good works
3. The internal creates the external

PERSONALIZE (NOW WHAT DO I DO?)

1. Say "**yes**" to godliness
2. Focus on your internal life
3. Good works create a righteous **testimony**

HOMEWORK: READ TITUS 3:1-8 (NKJV)

GRACES OF THE HEIRS OF GRACE (3:1-8)

1 Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, 2 to speak evil of no one, to be peaceable, gentle, showing all humility to all men. 3 For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another. 4 But when the kindness and the love of God our Savior toward man appeared, 5 not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, 6 whom He poured out on us abundantly through Jesus Christ our Savior, 7 that having been justified by His grace we should become heirs according to the hope of eternal life.

8 This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men.

TITUS: TOWARD A HEALTHY CHURCH

Graces of the Heirs of Grace (**Titus 3:1-8**)

REVIEW (TITUS 2:11-15: TRAINED BY SAVING GRACE)

11 For the grace of God that brings salvation has appeared to all men, 12 teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, 13 looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, 14 who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.

15 Speak these things, exhort, and rebuke with all authority. Let no one despise you.

INTRODUCTION

Some things **go** together and some things do not. Note: match ≠ go. While sometimes hard to describe, we generally know it when we see it (some of us—myself included—need more help than others). Examples: clothes and paint colors.

GRACES OF THE HEIRS OF GRACES (3:1-8)

1 Remind them to be subject to [submit to] rulers [literally, those first in rank] **and authorities** [those underneath those first in rank], **to obey** [a compound word meaning to obey rulers; **Who was in charge at this time?** Romans. **Were they helping Christianity grow?** No, they killed its leader. **Yet Paul still says to obey?** Yes. **Coffman: 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."], **to be ready** [prepared, fit, able] **for every good work** [Life Application Study Bible: The quality of our earthly citizenship should reflect the confidence we have in our heavenly citizenship . . . As Christians, our first allegiance is to Jesus our Lord. **Why focus on submission and on influencing the world?****

The world will always be the world. If you focus on the individual, then you enable the church to impact the world. If you focus on the world, you frustrate the church in an

attempt to impact the world—effectively shooting blanks. **Coffman: Here is ample encouragement for Christians to engage in every good work. Here is their authority for taking part in any worthy work. May a Christian run for public office, take part in political campaigns, or serve in positions of community trust? The answer must be affirmative.**], **2 to speak evil** [vilify, blaspheme, defame] **of no one** [this would include government officials], **to be peaceable** [literally, not a brawler/fighter], **gentle** [appropriate, mild, gentle, moderate, patient], **showing all humility to all men** [**Calvin: nothing is less congenial to human nature than to think less of ourselves than others.** **Christen Barber: Humility allows us to acknowledge strength in others that we may be lacking; failing to do so not only damages our character, but also weakens relationships that are necessary in witnessing.**]. **3** [**Coffman: Just as seven Christian virtues are given in Titus 3:1,2, there are seven negative qualities listed here [Titus 3:3].** **Constable: Christian behavior is to be the opposite of Cretan behavior. Titus 3:3 is filled with shady stuff.**] **For we ourselves were also once foolish** [not thinking, not exercising our minds, not intelligent], **disobedient** [not convinced, not agreeing, not obedient; **Barnes: This is the natural character of the human heart**], **deceived** [roaming from the truth, wandering, straying, erring; **Barnes: It is a characteristic of man by nature that he sees nothing in its true light**; **Adam Clarke: There are none so blind as those who will not see**], **servicing** [being a slave to] **various lusts** [longings for what is forbidden] **and pleasures** [sensual delights, pleasures], **living in malice** [badness, depravity, trouble, naughtiness; **Phillips: The desire to do harm to others**] **and envy** [ill will, jealousy, spite; **Phillips (on envy): The terrible feeling of displeasure we are capable of feeling when someone else is preferred, honored, promoted, or extolled**; **Barnes: Displeasure at the happiness and prosperity of others**], **hateful** [**Albert Barnes: The word comes from styx, Styx, the infernal river by which the gods were wont to swear; and he who (according to the mythology of the heathens) violated this oath, was expelled from the assembly of the gods, and was deprived of his nectar and ambrosia for a year; hence the river was hateful to them beyond all things, and the verb styxio, formed from this, signifies to shiver with horror.**] **and hating one another.** [**Life Application Study Bible: We all lived in darkness before Jesus. Christians have light in this dark world because of Jesus. No matter what the world tells us; He is our only hope.**] **4 But when the kindness** [usefulness, moral excellence, gentleness, goodness], kindness] **and the love** [*philanthropia*—love towards man] **of God our Savior toward man appeared** [*epiphaino*—appeared, shined on, gave light, created **visibility**], **5 not by works of righteousness which we have done, but according to His mercy** [mercy, compassion] **He saved** [saved, delivered, protected] **us** [**Barnes: When a Christian is tempted to unkind thoughts or words towards others, nothing is more appropriate for him than to reflect on his own past life**; **White: You need not suppose that it is hopeless to imagine that these wild Cretan folk can be reclaimed. We ourselves are a living proof of God's grace.**], **through the washing** [this is not baptism—this is a different word] **of regeneration** [Ordo Salutis (on regeneration): the instantaneous work of God where a man is rebirthed in to new life in Christ] **and**

renewing [renewing, renovation] **of the Holy Spirit, 6 whom He poured out** [shed, poured out, gushed, flowed, spilled] **on us abundantly** [copiously, abundantly, richly] **through Jesus Christ our Savior** [J. Vernon McGee: Have you ever noticed that in everything God does there is always a surplus?], **7 that having been justified** [Ordo Salutis (on justification): the judicial act whereby God declares the sinner righteous because of the finished work of Jesus] **by His grace we should become heirs** [sharers, inheritors, heirs] **according to the hope** [expectation, confidence, faith, hope] **of eternal life.**

8 This is a faithful saying, and these things I want you to affirm constantly [confirm thoroughly, affirm constantly], **that those who have believed in God should be careful** [to exercise thought, be anxious, be careful] **to maintain** [to stand before, to preside, to practice, maintain] **good works** [Phillips: We are saved to serve; otherwise, God would have taken us home to heaven the moment we believed. God leaves believers here to do good works. . . . Good works are invalid as a means of salvation, but they are invaluable as a manifestation of salvation. Guzik: Faith alone saves, but the faith that saves is not alone. We must never put the cart of works before the horse of grace!]. **These things are good and profitable** [helpful, serviceable, advantageous, profitable] **to men.** [Tchividjian (in *One Way Love*): When we understand that everything between God and us has been fully and finally made right—that Christians live their lives under a banner that reads "it is finished," we necessarily turn away from ourselves and turn towards our neighbor.]

APPLY (SO WHAT IS THE POINT?)

1. Christians are different
2. Salvation and good works **go** together

PERSONALIZE (NOW WHAT DO I DO?)

1. Examine my life (look for the difference)
2. Go to **work**

HOMEWORK: READ TITUS 3:9-11 (NKJV)

AVOID DISSENTION (3:9-11)

9 But avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless. 10 Reject a divisive man after the first and second admonition, 11 knowing that such a person is warped and sinning, being self-condemned.

TITUS: TOWARD A HEALTHY CHURCH

Avoid Dissent (Titus 3:9-11)

REVIEW (TITUS 3:1-8: GRACES OF THE HEIRS OF GRACE)

1 Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, **2** to speak evil of no one, to be peaceable, gentle, showing all humility to all men. **3** For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another. **4** But when the kindness and the love of God our Savior toward man appeared, **5** not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, **6** whom He poured out on us abundantly through Jesus Christ our Savior, **7** that having been justified by His grace we should become heirs according to the hope of eternal life.

8 This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men.

INTRODUCTION

Do you know people who love to argue?

Do you know people who love to argue about things in the Bible?

Phillips: We should know the answers to the hard questions asked by skeptics and infidels. But we are under no obligation to answer 'foolish questions.'

We are coming to the end of Titus and Paul is starting to wrap things up. I feel like today's text is Paul's way of saying, 'don't get distracted.'

AVOID DISSENTION (3:9-11)

9 But avoid [present tense; to stand all around (near—as opposed to next to), to keep away, shun, avoid; **Guthrie: To turn oneself about so as to face the other way] foolish** [Greek is *moros*—meaning dull, stupid, absurd; this word is where we get our English word moron] **disputes** **searches**, disputes, questions—an apropos warning in our 'just Google-it' culture; this does not refer to immoral things, but distracting 'squirrel' things; Examples: How many angels can dance on the head of a pin? Can God make a rock so big He cannot move it? **Ironside: Avoid stupid conversation and controversies], genealogies** [this was a favorite of the Jewish rabbis—they would make up genealogies of Bible characters], **contentions** [quarrels, contentions, debates, strifes; Example: Have

you heard about pastor so-and-so's new public sin?), **and strivings** [battles, strivings, controversies] **about the law** [specifically referring to Judaizers who wanted Gentile believers to keep portions of the Old Testament law; **Life Application Bible Commentary: Paul was warning against petty quarrels, not honest discussion that leads to wisdom. . . . Pointless controversy does not help advance the truth.** Here is a great question to ask ourselves periodically: **How much time do I spend discussing/arguing/striving about things that do not matter?]; for they are unprofitable** [unprofitable, **useless**] **and useless** [empty, profitless, **vain**, idols; these things lead to disunity in the body and must be treated as such; **Barnes: Of no practical importance if they could be determined** (some things do not matter—do not spend your life chasing things that do not matter); **Calvin: Such is the cunning of Satan, that, by the impudent talkativeness of such men, he entangles good and faithful pastors, so as to draw them away from diligence in teaching** (I am not a conspiracy theorist, but there is a global conspiracy by Satan to spread disunity in the body of Christ—do not play a part in it); **Barclay: It has been said that there is a danger that a man may think himself religious because he discusses religious questions. It is much easier to discuss theological questions than to be kind and considerate and helpful at home, or efficient and diligent and honest at work. There is no virtue in sitting discussing deep theological questions when the simple tasks of the Christian life are waiting to be done. Such discussion can be nothing other than an evasion of Christian duties.]. **10 Reject** [decline, shun, **avoid**, excuse, entreat, refuse, reject; **Barnes: He that attempts to rend the church, without a good reason, should himself be separated from it**; Note that the Scriptures give no allowance for any bodily harm to come to a divisive man—shunning is all that the church is allowed. Anything more is unbiblical (this would cover the church's history of torture, abuse, and murder for variant beliefs)] **a divisive** [schismatic; choosing to belong to a sect; **Barnes: The true notion of the word is that of one who is a promoter of a sect or party. The man who makes divisions in a church, instead of aiming to promote unity, is the one who is intended. Romans 16:17.** Some translations use the word, 'heretic,' which is a transliteration of the Greek word. **Phillips: A heretic is a person who rejects sound biblical doctrine to espouse other ideas. Such self-willed opinions lead to factions and divisions in the church.] man after the first and second admonition** [calling attention to, mild rebuke or warning, admonition; a compound word made up of 'mind' and to 'put in place'; heretics do not **listen**; this is one reason why young people must learn to be obedient after the first warning—lest they develop heretical tendencies], **11 knowing that such a person** [this kind of person] **is warped** [a compound word from 'out' and 'twisted/turned around'—the truth is a straight path between two points and disunity is not focused on the truth, it is focused on stupid questions] **and sinning** [missing the mark, erring, sinning], **being self-condemned** [self-judged, self-sentenced, self-condemned].**

Truth is worth separating over. **Life Application Study Bible: A local church cannot modify its doctrine for every new idea or accommodate every person's viewpoint.**

Remember that the goal is the glorification of God. The goal is not to win arguments.

J. Vernon McGee: You may whip a man down intellectually by your arguments but that does not touch his heart and win him to Christ

APPLY (SO WHAT IS THE POINT?)

1. Distractions will come
2. **Stupid** questions exist
3. Truth requires **rejection**

PERSONALIZE (NOW WHAT DO I DO?)

1. **Guzik: Keep on course**
2. Know how to respond
3. Be strong enough to reject

HOMEWORK: READ TITUS 3:12-15 (NKJV)

FINAL MESSAGES (3:12-3:14)

12 When I send Artemas to you, or Tychicus, be diligent to come to me at Nicopolis, for I have decided to spend the winter there. 13 Send Zenas the lawyer and Apollos on their journey with haste, that they may lack nothing. 14 And let our people also learn to maintain good works, to meet urgent needs, that they may not be unfruitful.

FAREWELL (3:15)

15 All who are with me greet you. Greet those who love us in the faith.

Grace be with you all. Amen.

TITUS: TOWARD A HEALTHY CHURCH

Final Messages & Farewell (**Titus 3:12-15**)

KNOWLEDGE OBJECTIVES

Knowledge objectives help me as the teacher to go in to a study with clearly defined set of objectives.

1. To know the qualifications for church leaders
2. To know the expectations for church leaders
3. To understand the expectations for church members
4. To better understand the authority given to church leaders
5. To see practical examples how to live the Christian faith in everyday life
6. To see practical examples of how not to live the Christian faith in everyday life

REVIEW (TITUS 1:1-3:8)

Week 1: Greeting (1:1-4): Paul saw his identity embedded in what **God** had done, not in what Paul had done.

Week 2: Qualified Elders (1:5-9): **Guzik: What qualifies a man for spiritual leadership is godly character.** Character trumps skill. Paul only uses the present tense when describing these requirements.

Week 3 (Sean McGarvey): The Elders' Task (1:10-16): **Band** together

Week 4: Qualities of a Sound Church (2:1-10): Good **hygiene** is important to church health. Healthy doctrine → healthy lives → healthy churches.

Week 5 (David Barber): Trained by Saving Grace (2:11-15): Focus on **internal** attitudes. Say, 'No' to ungodliness. It's more about who you are than what you present. A righteous, internal life triggers good works. Say "yes" to godliness.

Week 6: Graces of the Heirs of Grace (3:1-8): Some things **go** together and some things do not. Salvation and good works go together.

REVIEW (TITUS 3:9-11: AVOID DISSENTION)

9 But avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless. 10 Reject a divisive man after the first and second admonition, 11 knowing that such a person is warped and sinning, being self-condemned. Ironside: Avoid stupid conversation and controversies. Heretics do not listen. Truth is worth separating over. Distractions will come. Stupid questions exist.

FINAL MESSAGES (3:12-3:14)

Phillips: Greetings from the mainland churches would have cheered Titus's heart. Such salutations were another reminder of the greatness and oneness of the body of Christ. Christianity and interchurch relations were very personal in those days. **Sean?**

12 When I send Artemas [gift of **Artemas**] to you, or Tychicus [fortunate; a native of Asia mentioned in **Acts**, **Ephesians**, **Colossians**, and **2 Timothy**]; **Barclay:** Tychicus was one of Paul's most trusted messengers. He was the bearer of the letters to the Colossian and the Ephesian Churches (**Colossians 4:7**; **Ephesians 6:21**), **be diligent** [use speed, make effort, be prompt, be diligent, endeavor, labor] **to come to me at Nicopolis** [city of victory (Nike)], **for I have decided** [distinguished, decided, concluded, determined] **to spend the winter there** [this may or may not have actually occurred; **Coffman:** Paul was not always permitted to foretell future events as regarded his own personal affairs]. **13** **Send** [escort, **aid**, send forth, accompany; **Adam Clarke:** The Churches through which these evangelists passed, bore their expenses from one to the other] **Zenas** [gift of **Zeus**/Jupiter] **the lawyer** [**Barclay:** Zenas . . . is here called a nomikos. That could mean one of two things. Nomikos is the regular word for a scribe and Zenas may have been a converted Jewish Rabbi. It is also the normal Greek for a lawyer.] **and Apollos** [given by **Apollo**; mentioned in **Acts 18:24**; **1 Corinthians 1:12**; **3:5-6**; **4:6**; a powerful speaker] **on their journey with haste** [earnestly, promptly, diligently, instantly], **that they may lack** [leave, be absent, lack] **nothing**. **14** **And let our people also learn** [learn, understand; **Robertson's New Testament Word Pictures:** Present active imperative, **keep on learning how**] **to maintain** [to stand before in rank, to preside, to practice, be over, rule, to excel, to be in the front, to show forth] **good** [beautiful, good, valuable, virtuous, fair, honest, worthy] **works** [works, business, toil, labor], **to meet urgent** [necessary, needful] **needs** [employment, occasion, demand, requirement, business, lack, need, want], **that they may not be unfruitful** [barren, unfruitful, without fruit]. **Barclay:** The Christian workman works not only to have enough for himself but also to have something to **give** away.

FAREWELL (3:15)

15 **All who are with me greet** [salute, welcome, embrace, greet] **you**. **Greet those who love** [*phileo*: are friends] **us in the faith**.

Grace be with you all. Amen.

Phillips: So much grace was needed—grace to save and sanctify; grace to overcome the lies of the Devil, the lusts of the flesh, and the lure of the world; grace to transform dispositional flaws, temperamental weaknesses, and national characteristics; grace to deal with opposition from without and subversion from within; grace to overcome differences of culture, character, and creed; grace to submit to apostolic authority, the Word of God, and the indwelling Holy Spirit; grace to become more Christlike, less

selfish, and more loving; grace to handle advancement and face adversity; grace to face mounting hostility in a pagan world; grace for living and for dying!

APPLY (SO WHAT IS THE POINT?)

1. Good works must be learned
2. Good works are worthy of being done
3. It's not how you start, it's how you finish

PERSONALIZE (NOW WHAT DO I DO?)

1. **Study** up (on good works)
2. Get in **line** (to do good works)
3. **Finish** well (the works you are doing)

HOMEWORK

Watch 12 Angry Men