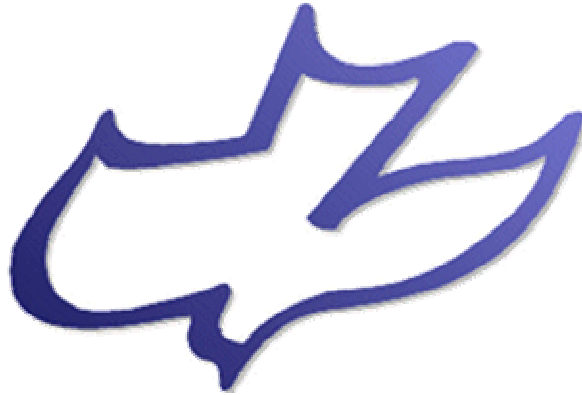


# ***WORD OF LIFE STUDY GUIDES***

*By John Paul Miller*



***Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.***

***2 Timothy 2:15***

## **WORD OF LIFE STUDY GUIDES**



*Pastor John Paul Miller*

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# ***Sound in Belief and Behavior***

*A Study of*

*The Epistle of the Apostle Paul to*

# ***TITUS***

By Pastor John Paul Miller

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# Introduction to The Letter to Titus

By: J. Hampton Keathley, III, Th.M. <[http://www.bible.org/author.asp?author\\_id=22](http://www.bible.org/author.asp?author_id=22)>

Thoughts on the Pastoral Epistles1 <[http://www.bible.org/page.asp?page\\_id=2585#P99\\_3313](http://www.bible.org/page.asp?page_id=2585#P99_3313)>

Paul's epistles to Timothy and Titus (1 and 2 Timothy and Titus) have generally been called the "Pastoral Epistles." They were originally regarded as mere personal letters and were classified with Philemon, but because of their strong bearing on the life of the church, they gained the name the "Pastoral Epistles." Though addressed to individuals, these books are not limited to personal and private communications, but are somewhat official in character. Paul addressed them to Timothy and Titus to guide them in matters concerning the pastoral care of the church, which is the household of God (cf. 1 Tim. 3:14-15; 4:6-15 with 2 Tim. 2:2).

The term, "pastoral," is an 18th century designation that has stuck down through the years,2 <[http://www.bible.org/page.asp?page\\_id=2585#P102\\_4251](http://www.bible.org/page.asp?page_id=2585#P102_4251)> and though not entirely accurate, it is a somewhat appropriate description of these three letters. Further, due to the large portion of these epistles that deal with church order and discipline, the term "pastoral" is accurate. These epistles deal with church polity, policies, and practice, all of which are concerns vital to the health of the church. However, the term pastoral is inaccurate in the sense that Timothy and Titus were not pastors in the present-day sense of the term. So what were they?

First, these men were official representatives of the apostle Paul whom he dispatched to various churches at Ephesus and Crete. Once there, they functioned in an official capacity to deal with special situations and meet special needs. During the interim from the time of the apostles to the transition to elders and deacons, these men were sent by Paul as his apostolic representatives to repel and deal with certain conditions and people who were threatening to hurt the work and ministries of these churches.

Second, Timothy and Titus undoubtedly possessed the gifts needed for pastoral ministry and while there was an element of pastoral care in what they did, they were not elders or pastors who are given by the Lord to various churches for long-term ministries (1 Pet. 5:1f). Rather, as official delegates of Paul, they were sent to assist churches in establishing their ministries pastorally-speaking (cf. Tit. 1:5f).

All in all, in their content, these books are pastoral in nature and give directions for the care, conduct, order, ministry, and administration of assemblies of believers. This is true whether they deal with personal matters or the corporate ministry of the church. In summary, then, these books were designed by God to aid us in our pastoral responsibilities and in the organic development and guidance needed for the ministry of local churches.

In this regard there is an important observation that might be made. Of Paul's thirteen letters, these were the very last books he wrote. What is so significant about that? Since these books deal with church order, ministry, and organization, why were they not first? If you or I were doing this (especially today) we would probably first work to get the organization in good administrative order and then worry about the doctrine. So here are some suggestions to think about:

Suggestion 1. Of course, organization and order is important. The church is a spiritual body, an organism. Each believer is a member with special functions and tasks to carry out, but the primary need so essential to functioning as God has designed the church is right theology (teaching) and understanding of the Word, along with its personal application for Christ-like living. This provides us with the spiritual and moral foundation and motivation on which we base our methods, strategy, and administration. So, while our methods will often vary, they must never

contradict the moral or spiritual principles of the Word of God which are in accord with godliness (see Tit. 1:1).

Giving, for instance, is a corporate and individual responsibility, but our giving and the collection of money must be done so that it does not violate biblical principles such as giving voluntarily rather than by methods that employ coercion or manipulation.

Suggestion 2. Organization, or better, the organic and unified growth of a church must be based on (1) right teaching-on teaching that is based on rightly handling the Word, i.e., God's objective truth and (2) on the selection and function of those people who are qualified and spiritually right with God. When we try to run an organization based on tradition or background, we end up with an organization that is not only not biblical, but which will lack the spiritual fervor and capacity to function as God intends.

These books, then, deal with matters of church order or ecclesiology not hitherto addressed, but before God gave the church directions for church organization (or order as specific as those we find in the pastorals) He gave us Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, and Colossians. Is this because organization is unimportant? No! It is because organization and administration are not primary. They are secondary. Further, it is because sound teaching and spirituality are what ultimately produce ministries that are effective according to God's standards and that manifest the spirit and character of Christ in ministry and outreach.

Suggestion 3. Closely related to this is another concept. Some areas of ecclesiology are more difficult to determine than others. As a result, students of the Word have debated certain issues for years like the exact form of government or how we should select and appoint men to leadership. Is this selection to be carried out by the board of elders, by the congregation, or by both working together?

Since there is such a divergence of opinion does this mean we should give up on matters of church government? Of course not. We should carefully study these issues and seek biblical answers so we might come to conclusions based on our study of the facts of Scripture. But the point is, regardless of the type of church government (within certain limits, of course), if God's Word is being consistently and accurately proclaimed with prayerful dependence on the Lord, and if the people take it to heart, a church will be alive, in vital touch with Christ, and effective in ministry for the Lord.

The Author

The Pauline authorship of the Pastoral Epistles was not questioned in the early church and any arguments against their authenticity have come from the past century and a half. The various arguments against Paul as the author of these epistles is based entirely on internal and theoretical grounds. Ryrie has an excellent summary of the arguments against Pauline authorship with refutation. He writes:

Some have questioned whether Paul himself wrote these letters on the grounds that (1) Paul's travels described in the pastorals do not fit anywhere into the historical account of the book of Acts, (2) the church organization described in them is that of the second century, and (3) the vocabulary and style are significantly different from that of the other Pauline letters. Those who hold to the Pauline authorship reply: (1) there is no compelling reason to believe that Acts contains the complete history of the life of Paul. Since his death is not recorded in Acts, he was apparently released from his first imprisonment in Rome, traveled over the empire for several years (perhaps even to Spain), was rearrested, imprisoned a second time in Rome, and martyred under Nero; (2) nothing in the church organization reflected in the pastorals requires a later date (see Acts 14:23; Phil. 1:1); and (3) the question of authorship cannot be decided solely on the

basis of vocabulary without considering how subject matter affects a writer's choice of words. Vocabulary used to describe church organization, for instance, would be expected to be different from that used to teach the doctrine of the Holy Spirit. There is no argument against Pauline authorship that does not have a reasonable answer. And, of course, the letters themselves claim to have been written by Paul.<sup>3</sup> <[http://www.bible.org/page.asp?page\\_id=2585#P117\\_11594](http://www.bible.org/page.asp?page_id=2585#P117_11594)>

## Recipient

This epistle is addressed to Titus, and though he is never mentioned in Acts and though we know very little about him, the references to him in Paul's epistles (13 times) make it clear he was one of Paul's closest and most trusted fellow-workers in the gospel. When Paul left Antioch for Jerusalem to discuss the gospel of grace (Acts 15:1f) with the leaders there, he took Titus (a Gentile) with him (Gal 2:1-3) as an example of one accepted by grace without circumcision. This fact was used to vindicate Paul's stand on this issue (Gal 2:3-5). It also appears Titus worked with Paul at Ephesus during the third missionary journey. From there the apostle sent him to Corinth where he helped that church with its work and with the collection for the poor saints in Jerusalem (see 2 Cor. 2:12-13; 7:5-6; 8:6).

## Date (A.D. 62-67)

An overview of the events pertinent to this epistle will help give some idea of a probable date for Titus, though the exact time is unknown. First, Paul was released from his house arrest in Rome (where we find him at the end of Acts). Perhaps because Paul was a Roman citizen and they could not prove the charges, his accusers did not choose to press charges against him before Caesar (see Acts 24-25; 28:30). In essence, then, their case was lost by default and Paul was freed. The apostle then visited Ephesus, where he left Timothy to supervise the church, and went on to Macedonia. From Macedonia (northern Greece), he wrote 1 Timothy (1 Tim. 1:3). He then visited Crete and left Titus to minister among the churches they had planted there. Then, either from Macedonia or Nicopolis, he wrote Titus instructing him to put in order the remaining matters in the churches of Crete. Following this, Paul went to Nicopolis in Achaia (southern Greece, Titus 3:12). Then, either from Macedonia or Nicopolis, Paul wrote the epistle to encourage Titus and instruct him. Afterwards, he visited Troas (2 Tim. 4:13) where he was then arrested, taken to Rome, imprisoned, and finally beheaded. It was from Rome, during this second imprisonment in the dungeon that he wrote 2 Timothy. These events took place from about A.D. 62-67.

## Theme and Purpose

Several purposes are seen in this epistle. Paul wrote:

1. To instruct Titus about what he should do to correct the matters that were lacking in order to properly establish the churches in Crete.
2. To give Titus personal authorization in view of the opposition and dissenters Titus was facing (see 2:15; 3:1-15).
3. To give instruction concerning this opposition, to warn about false teachers, and give instructions concerning faith and conduct (1:5, 10-11; 2:1-8, 15; 3:1-11).

4. To express his plans to join Titus again in Nicopolis for the winter (3:12). Whether this meeting ever occurred, we do not know. Tradition has it that Titus later returned to Crete and there lived out the rest of his life.

The theme is to show how the grace of God that has appeared to us in the saving life and death of Christ instructs us to deny ungodliness and to live righteously and soberly as a people full of good works that are in keeping with the doctrine of God (1:1; 2:10-3:9).

Important issues discussed in the letter include qualifications for elders (1:5-9), instructions to various age groups (2:1-8), relationship to government (3:1-2), the relation of regeneration to human works and to the Spirit (3:5), and the role of grace in promoting good works among God's people (Titus 2:11-3:8).

### Key Words

In this short epistle, the concept of "good deeds" occurs some six times (1:16; 2:7, 14; 3:5, 8, 14). Two other key words are "grace" (1:4; 2:11; 3:7, 15) and "faith" (1:1, 4, 13; 2:10, 13, and 3:15). Good deeds, however, are not to be the product of human ingenuity or legalistic religion, but the work of God's grace through faith in the power of God as manifested in Christ, the Savior.

### Key Verses

1:5. The reason I left you in Crete was to set in order the remaining matters and to appoint elders in every town, as I directed you.

2:11-13. For the grace of God has appeared, bringing salvation to all people. 2:12 It trains us to reject godless ways and worldly desires and to live self-controlled, upright, and godly lives in the present age, 2:13 as we wait for the happy fulfillment of our hope in the glorious appearing of our great God and Savior, Jesus Christ.

3:3-7. For we too were once foolish, disobedient, misled, enslaved to various passions and desires, spending our lives in evil and envy, hateful and hating one another. 3:4 But "when the kindness of God our Savior appeared and his love for mankind, 3:5 He saved us not by works of righteousness that we have done but on the basis of his mercy, through the washing of the new birth and the renewing of the Holy Spirit, 3:6 whom he poured out on us in full measure through Jesus Christ our Savior. 3:7 And so, since we have been justified by his grace, we become heirs with the confident expectation of eternal life."

### Key Chapters

Though each chapter has great importance, chapter 2 probably stands out as the key chapter for two reasons. First of all, Titus 2 has one of the strongest and clearest statements of the deity of Christ (2:13). Second, it is a key chapter because of its emphasis on relationships within the body of Christ, the church (2:1-10) and how a proper understanding and focus on both Christ's first and second coming (the blessed hope) should impact the life of the church for godly living.

### Christ as Seen in Titus

The apostle Paul consistently shows us how good works or the conduct of the Christian is vitally connected with the person and work of Christ, past, present, and future. Even in this very short, concise epistle both the deity (2:13) and redemptive work of the Savior (2:12) are vital elements and stand to the theme of good works like root to fruit. Christ is first personified as the grace of God that brings salvation, but whose very appearing instructs us to a life of godliness (vs. 11). Then, He is emphatically described as "our great God and Savior, Christ Jesus, who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds" (2:13-14).

The phrase "our great God and Savior, Jesus Christ" is one of the christologically significant texts affected by the Granville Sharp rule. According to this rule, in the article-noun-kaiv-noun construction the second noun refers to the same person described by the first noun when (1) neither is impersonal; (2) neither is plural; (3) neither is a proper name.<sup>4</sup>  
<[http://www.bible.org/page.asp?page\\_id=2585#P148\\_18235](http://www.bible.org/page.asp?page_id=2585#P148_18235)>

Then again in 3:4-7, the redemption that comes to us through Christ Jesus is again the point of focus and the foundation for transformed living (cf. 3:1-3 and vs. 8f).

## Outline

1. Introductory Greetings to Titus (1:1-4)
2. Instructions Concerning Elders in the Church (1:5-9)
3. Instructions Concerning False Teachers in the Church (1:10-16)
4. Instructions Concerning Various Groups in the Church (2:1-15)
5. Instructions Concerning the Duties of Believers in the World (3:1-11)
6. Final Instructions and Greetings (3:12-15)

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1 Much of this introductory material, with some modification and additions, is taken from my study entitled, Concise New Testament Survey, The Biblical Studies Foundation, electronic media, [www.Bible.org](http://www.Bible.org).

2 Henry Clarence Thiessen, Introduction to the New Testament (Eerdmans, Grand Rapids, 1943), 253.

3 Charles Caldwell Ryrie, Ryrie Study Bible, Expanded Edition (Moody Press, Chicago, 1995), 1916.

4 From the footnote in the NET Bible, BSF web site CD, electronic media. For more discussion see Wallace, Exegetical Syntax, 270-78, esp. 276.

## Titus 1:1-4 – “An Introduction to Titus”

Titus 1:1-4, *“Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God’s elect, and the acknowledging of the truth which is after godliness; In hope of eternal life, which God, that cannot lie, promised before the world began; But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.”*

Why study the book of Titus?

Titus is three short chapters written over nineteen centuries ago to a little-known missionary on an obscure island by an aging senior missionary, what possible relevance could this have for us living in the “enlightened” twentieth century?

1. Its God’s Word!

*2 Timothy 3:16-17, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 3:17 That the man of God may be perfect, throughly furnished unto all good works.”*

2. Martin Luther – “This is a short epistle, but it contains such a quintessence of Christian doctrine, and is composed in such a masterly manner that it contains all that is needful for Christian knowledge and Life.”

The Theme of Titus: Titus 3:8, *“This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.”*

Notice the two fold aspect of the book:

1. *that they which have believed in God* ( our belief)
2. *might be careful to maintain good works* (our behavior).

What a person believes determines how they behave.

- It’s place in the New Testament – One of Paul’s pastoral epistles.
- Who was Titus? – a Gentile (not named in Acts – mentioned in Galatians and Corinthians) – He was Paul’s trouble shooter – whenever there was trouble, Paul sent Titus.
- Where was Titus? On the island of Crete (vs. 5) – a difficult place to be (see 1:12)

Titus 1:12, *“One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies.”*

- When did Titus go to Crete? 62-64 AD
- Why was he sent to Crete?

Titus 1:5, *“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.”*

Four reasons Paul sent Titus to Crete:

1. To ordain elders (1:5-9)
2. To rebuke false teachers (1:10-16)
3. To speak or teach sound doctrine (2:1)
4. To teach them to maintain good works (chp. 3)

There's doctrine and duty

Titus 2:11-12, *“For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world,”*

In the church (chp 1)

In the home (chp 2)

In the world (chp 3)

We need the balance of belief and behavior

Let's look at Paul's opening salutation in verse 1-4.

It's lengthy, in the Greek it has 65 words – it's one long sentence (there are only two longer – Galatians (75 words) and Romans (93 words)).

It's full of doctrinal truth.

It focuses on Paul's life and ministry.

Notice three features of Paul and the nature of his service:

I. Paul's Position (vs. 1a)

Titus 1a, *“Paul, a servant of God, and an apostle of Jesus Christ, . . .”*

1. “a servant of God” – Greek – *doulos* – a bond slave (a title of great humility)

In Acts 9 Paul recognized, in his conversion, that he was bough, owned, and directed by God.

Are you?

2. “an apostle of Jesus Christ”

It’s a title of great authority.

The first title pictures him as a slave of the supreme master, the second as an envoy of the sovereign Lord.

The same can be said of us too!

II. Paul’s Purpose (vs. 1b-3)

*Titus 1:1b-3, ” according to the faith of God’s elect, and the acknowledging of the truth which is after godliness; In hope of eternal life, which God, that cannot lie, promised before the world began; But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;”*

For what purpose had Paul become God’s slave and Christ’s apostle?

The five fold purposes:

1. Evangelism – “. . . according to the faith of God’s elect . . .” (vs. 1)

It’s to bring those whom God has chosen to faith.

God elects but we must evangelize. The God who ordained the end – “salvation” ordained the means to that end – evangelism and faith.

2. Education – “. . . acknowledging of the truth . . .” (vs. 1)

Faith and reason belong together. A Christian needs to be educated in the “truth” of God’s Word.

*Romans 10:17, “So then faith cometh by hearing, and hearing by the word of God.”*

Do you feed your faith on the Word of God?

3. Sanctification - “. . . which is after godliness ;” (vs. 1)

The New International Version puts it this way, “the truth which leads to godliness”

The truth – Lit - which itself leads to godliness or god centeredness.”

John R. W. Stott – “It is an essential feature of truth, and a good test of it’s authenticity that since it comes from God it leads to God. Any doctrine which does not promote godliness is manifestly bogus.”

Godliness – is the ultimate goal of God’s people. Man, by himself is ungodly. He can be religious but not godly; to be godly we need to be saved, and sanctified by the Spirit of God working through the Word of God to make me like the Son of God.

God has given us all that we need for life and godliness (2 Peter 1:3)

*2 Peter 1:3, “According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue.”*

4. Expectation – *“In hope of eternal life, which God, that cannot lie, promised before the world began;”* (vs. 2)

What does God mean by “hope of eternal life”?

How can eternal life be a hope when John 3:16 says we “*have eternal life*”?

How does a Christian’s hope differ from secular hope?

The answer is found in salvations tenses: past, present, and future.

- i. God promised it before the world began (vs. 2)

*2 Timothy 1:9, “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,”*

- ii. The God who made this promise does not lie (vs. 2)

He cannot disown Himself.

Nothing is so true as the Word of God – providing endurance and patience.

5. Proclamation – *“But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour;”* (vs. 3)

The preaching of the Gospel is a bridge which spans the two eternities of past promise and future fulfillment.

Notice the place the Word of God has in Paul’s ministry:

1. evangelism
2. education
3. sanctification
4. expectation
5. proclamation – 2 Timothy 4:2-5, **“Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.”**

### III. Paul’s Personal Son (vs. 4)

Titus 1:4, *“To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.”*

Invest in others lives!

Grace – God’s love manifested in unmerited blessing means strength for life.

God wants to bless and serve you.

Mercy – compassion

Peace – freedom from anxiety and panic despite adverse circumstances.

Peace with God

Peace of God

The Source – God the father and the Lord Jesus Christ our Saviour.

Is He your saviour?

He's the only saviour

How?

Grace

Result?

Peace

The hope of eternal life.

## Titus 1:5-9 – “The Marks of a Blameless Man

Titus 1:5-9, *“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.”*

Paul gives two reasons why he had left Titus in Crete.

1<sup>st</sup> – *“set in order the things that are wanting,. . .”*

N.I.V. – “straighten out what was left unfinished”

We get our words: “orthodontist” & “orthopedic” from this Greek word.

Titus was charged with the task of straightening out the church Paul had left unfinished.

2<sup>nd</sup> - *“. . . ordain elders in every city, as I had appointed thee.”*

Why was this important?

Titus 1:10, *“For there are many unruly and vain talkers and deceivers, specially they of the circumcision.”*

Titus 3:9-11, *“But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself.”*

There were false teachers!

There’s a need for spiritual leaders in the church and home!

What these spiritual leaders were called:

1. Elders (vs. 5) - Greek – *presbuteros* – showing the maturity and dignity of the office.

2. Bishops (vs. 7) – Greek – *episcopos* – the term is based upon a compound Greek word that means “oversight”. So his job was the overseer of the church.
3. Pastor (Eph 4:11) – ‘pastor-teacher’ – it means to shepherd, so he is to feed, lead, and protect the flock.

Note that all three terms are used interchangeably for the same person or group.

Dad’s – you are to be the elder, bishop, and pastor of your home.

There is one other office in the church and that is the deacon (1 Tim. 3:8-13). It means ‘servant’, the derivative of the word deacon is a compound word based on two words: ‘through’ and ‘dust’ – the imagery suggests a man who moves quickly to perform his tasks and who creates a trail of dust by his haste.

Men are to fill these offices!

The number one requirement for these spiritual leaders is blamelessness! (vs. 6)

Notice it’s repeated in verse 7

This does not, of course, mean sinless or faultless, or no one would be qualified.

Blameless – Lit – ‘not to be taken upon’ – it means that no just cause for censure or criticism, can be proven against him.

It’s unquestioned integrity – unimpeachable.

1 Timothy 6:4 – “*unrebukable*”

Paul tells Titus that these spiritual leaders, he appoints, must be blameless in three areas of their lives:

I. Blameless in their marriage and family life (vs. 6)

Titus 1:6, “*If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly.*”

If a man’s marriage and family are not right he can’t lead the church.

The home is the training ground for Christian leaders.

1<sup>st</sup> – Marriage (vs. 6) – “...*the husband of one wife ...*”

Lit – ‘ a one-woman man’

It’s a man’s faithfulness to one woman, his wife!

Ephesians 5:25, “*Husbands, love your wives, even as Christ also loved the church, and gave himself for it;*”

It implies inner as well as outward sexual purity.

Matthew 5:28, Jesus said, “*But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.*”

Illustration – David & Bathsheba (2 Samuel 11-12)

John MacArthur, Jr. – “The writer of Proverbs asks rhetorically, “Can a man take fire into his bosom, and his clothes not be burned? Or can a man walk on hot coals, and his feet not be scorched? So is the one who goes in to his neighbor’s wife; whoever touches her will not go unpunished” (Prov. 6:27-29). “Men do not despise a thief if he steals to satisfy himself when he is hungry.” The writer goes on to say, “but when he is found, he must repay sevenfold; he must give all the substance of his house” (vv. 30-31). But “the one who commits adultery with a woman is lacking sense; he who would destroy himself does it. Wounds and disgrace he will find, and his reproach will not be blotted out” (Prov. 6:32-33). Unlike a thief, a man who commits adultery has no way to make restitution for his sin and can never be free of reproach and, consequently, can never be “above reproach.” ”

Illustration – Paul – 1 Corinthians 9:27, “*But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.*”

Be devoted to your wife!

2<sup>nd</sup> – Children (vs. 6) “... *having faithful children not accused of riot or unruly (or wild and disobedient).*”

1 Timothy 3:4-5, “*One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?)*”

Illustration – David & Absalom (2 Samuel 11-17)

Are you devoted to your children?

Do you instruct them?

Do you discipline them?

Do you love them and take time for them?

Ephesians 6:4, “*And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.*”

## II. Blameless in their Character and Conduct (vs. 7-8)

Titus 1:7-8, “*For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate;*”

First, Paul lists five negatives that should not be found in a steward of God; they relate to five areas of strong temptation:

### 1. Pride – “*not self-willed*” (vs. 7)

Or arrogant or self-pleasing

Illustration – Nebucannezer

Leaders are not to use their passion or power to get their own way.

It’s a man that is headstrong and stubborn who demands his own way without regard for others.

They won’t listen to either criticism or advice.

Be a loving servant leader – (like Jesus!)

### 2. Temper – “*not soon angry*” (vs. 7)

In dealing with difficult and demanding people be on guard that you not be tempted to become irritable and impatient.

3. Drink – “*not given to wine*” (vs. 7)

Or ‘sitting long at wine’ or ‘over fond of wine’

Wine is his companion

Proverb 20:1, “*Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.*”

Galatians 5:21, “*Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.*”

Illustration – Noah (Genesis 9:18-29)

Is alcohol destroying your marriage, family, witness, and job?

4. Power – “*no striker*” (vs. 7)

Not violent

A pastor should not be violent!

Leading with Billy Graham: The Leadership Principles and Life of T. W. Wilson - Jay Dennis

### **Hell Hole Swamp**

During his younger days, T.W. preached a two-week revival at a place called Hell Hole Swamp, South Carolina. With the experience he had there ... “The place lived up to its name.” During one service at that country church, two men were outside cussing and trying to break up the meeting. T.W. asked the head deacon to try to stop the men, but he just shook his head no. T.W. recalled, “And of course, at that time, I knew more about fightin’ than I did about preaching anyway. When I saw that he wasn’t going to do anything, I went to the back, and there were about three steps to the ground, and when I looked at the man doing the disrupting, he just smiled at me like I was a poodle dog. I took off my jacket and rolled up my sleeves. I jumped down the steps and went over to one fellow and I socked him and knocked him cold with one lick. Knocked him cold. I turned to the other fellow, and I said, ‘Look here, this is God Almighty’s house and we’re not going to let the

devil interrupt. You get away from here or I'll give you some of the same stuff'. ...

That's where it got around, 'This Fightin' Baptist Preacher ...' This was my title . . . 'The Fightin' Baptist Preacher.' "

Your wife and children should never see violence in the home.

5. Money – “*not given to filthy lucre*” (vs. 7)

Or not pursuing dishonest gain.

It's a motive of greed.

It's right for pastors to be supported by the church but it's wrong for them to exploit God's people!

*1 Peter 5:1-4, “The elders which are among you I exhort, who are also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”*

The love of money is dangerous!

After the vices come the virtues - six positive virtues (vs. 8)

Titus 1:8, “But a lover of hospitality, a lover of good men, sober, just, holy, temperate;”

1. “*a lover of hospitality*” (vs. 8)
2. “*a lover of what is good*” (vs. 8)
3. “*sober*” (vs. 8) – it's sober-minded – a man who has self-mastery

He's sensible in judgment having a disciplined life style.

4. “*just*” (vs. 8) – righteous or upright in their dealings with people.
5. “*holy*” (vs. 8) – saintly toward God

One who lives in the fear of God.

6. “*temperate*” (vs. 8) – it’s self-controlled

It’s the fruit of the Spirit

It covers all other virtues

How?

The Key – Ephesians 5:18-21, “*And be not drunk with wine, wherein is excess; but be filled with the Spirit; Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; Submitting yourselves one to another in the fear of God.*”

Notice:

- a. the contrast
- b. the command
- c. the conditions:
  - 1. desire
  - 2. denounce sin
  - 3. dedicate yourself
  - 4. depend daily upon the Holy Spirit
- d. the consequences:
  - 1. joyful
  - 2. thankful
  - 3. submissive

III. Blameless in Belief (vs. 9)

Titus 1:9, “*Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.*”

Paul moves from the pastors ‘home and family’; ‘character and conduct’ to their ‘necessary grasp of the truth’.

He must hold fast!

What?

1. “*The faithful word*” – or reliable word

Why?

It's true and it's God's Word!

Remember verse 2? – God cannot lie!

2. It's Literally – *“according to the teaching, or consonant with the teaching of the apostles.”*

Also called:

- 'the faith' (vs. 13)
- 'the truth' (vs. 14)
- 'trust'
- 'deposit'

1 Timothy 6:20, *“O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called.”*

Church leaders must be Orthodox in their theology.

- Right view of the Bible
- Right view of God
- Right view of Jesus
- Right view of the Holy Spirit
- Right view of Salvation
- Right view of the Church
- Right view of the future

Are you?

Why?

Two things:

- i. to exhort or encourage the believers with sound doctrine
- ii. to convince or refute, or overthrow false teachers

The pastor must be strong in the Word - He must possess the gift of teaching (able to teach)

Both positive and negative

It's not fashionable today yet Jesus and the apostles did it!

John Calvin, “A pastor needs two voices, one for gathering the sheep and the other for driving away wolves and thieves. The Scripture supplies him with the means for doing both, and he who has been rightly instructed in it will be able both to rule those who are teachable and to refute the enemies of the truth. Paul notes this double use of the Scriptures when he says that he should be able *both to exhort and to convict the gainsayers.*”

It’s not his:

- physical prowess
- educational attainments
- social status
- business savvy

It’s his godly character, call, and gifting from God.

God is looking for a man whose desire is to be a man after God's own heart.

## Titus 1:10-16 – “Facing the False Teachers”

Titus 1:10-16, *“For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.”*

### Monk, Nuns Indicted In Deadly Exorcism

Jun 20, 2005 2:01 pm US/Eastern

**BUCHAREST, Romania (AP)** A Romanian Orthodox monk has been indicted in the death of a 23-year-old nun in an apparent exorcism in which she was allegedly bound to a cross, had a towel stuffed into her mouth and left without food for three days.

Four nuns also were indicted Sunday in connection with the death of Maricica Irina Cornici of the Holy Trinity convent in northeast Romania. The prosecutor said Monday authorities were awaiting the results of a second autopsy before deciding how to proceed.

Police said Cornici died Wednesday, three days after she was left in a cold room, without any food. She was bound to the cross, with the towel stuffed in her mouth to stop her from uttering any sounds, authorities said.

A medical examiner's report based on an autopsy concluded the nun died due to dehydration, exhaustion and lack of oxygen, state news agency Rompres reported.

A second autopsy is carried out when there is suspicion of foul play to minimize possible error.

Monk Daniel Petru Corogeanu and the four indicted nuns were charged with depriving a person of liberty resulting in death, but they have not been taken into custody pending results of the second autopsy, prosecutor Ovidiu Berindei told The Associated Press. If convicted, they could face 25 years in prison, said Berindei, prosecutor of Vaslui, a region in northeast Romania.

The monk said Sunday he was trying to “take the devil out of her,” N24 news television reported.

When asked whether the nun was mentally ill and in need of medical help instead of exorcism, he told the television station, “you can't take the devil out of people with pills.”

The Romanian Orthodox Church has called the death “abominable” and has suspended Corogeanu pending an investigation. However, he refused to recognize the suspension and carried out a funeral service for the nun on Sunday. Cornici will be buried in a separate service in her home village.

Nuns yelled at a vicar who had come to suspend Corogeanu on Sunday, and scuffles broke out, N24 reported. Riot police intervened and order was restored, the television station reported. There were no injuries.

This only stands to make clear the point that I have made, and that is, what you believe determines how you behave!

Verse ten opens with the conjunction “for” or, “because”. The reason Titus is to appoint elders in every city on the island of Crete, and to ensure that they meet the standards Paul lays down is that there are many false teachers who are leading people astray.

Two Lessons:

1. There is such a thing as a false teacher!
2. The best long-term strategy for dealing with false teachers is to multiply the number of true teachers, who are equipped to rebut and refute error.

Paul instructs Titus on how to face the false teachers in three ways:

I. He explains who they are (vs. 10-12)

Titus 1:10-12, *“For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre’s sake. One of themselves, even a prophet of their own, said, The Cretians are alway liars, evil beasts, slow bellies.”*

A. Their Identity (vs. 10)

1. *“many unruly”* – Literally, ‘in subordinate’, or rebellious

Contrast that with verse 9, the faithful pastor who holds fast to the trustworthy word.

Beware of teachers who will not put themselves under authority.

2. *“vain talkers”* – or “mere talkers”

Illustration – radio & TV preachers of today – their preaching lacks health giving substance.

3. *“deceivers”* – John Stott – “not only does their talk fail to edify; it actively leads people astray.”

4. They were Jewish – “of the circumcision”

What were they teaching?

Paul didn't say!

1. Legalism
2. Ritual (vs. 14)

B. Their Influence (vs. 11)

New International Version – “*they must be silenced*” or muzzled

It's time to take action

How to silence them:

Argument – teaching the truth  
Discipline – rebuke (vs. 13)

Why?

1. They are ruining “*whole households*”

Families – house churches

2. They are “*teaching things they ought not*” to teach.

3. Their motive – “dishonest gain”

Two masters

See verse 7 – “*not given to filthy lucre,*”

1 Timothy 6:3-12, “*If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and*

*hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses."*

### C. Their Character (vs. 12)

- always liars
- evil brutes'
- lazy gluttons

They were celebrities not servants, but Christ can change a person

*Titus 2:12, "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;"*

## II. He exhorts Titus on what he should do (vs. 13-14)

*Titus 1:13-14, "This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth."*

*rebuke them sharply, (vs. 13)*

How?

With God's truth – His Word!

Why?

So they will be "*sound in the faith,*"

The purpose of the pastoral rebuke is not to humiliate, but to rescue and restore.

Verse 14 lists two more reasons for the rebuke:

1. "*Not giving heed to Jewish fables,*" - will not pay attention to Jewish myths

- The Da Vinci Code
- Hidden codes

2. *“and commandments of men, that turn from the truth.”*

It’s the same today – the commandments of me!

### III. The evidence of their errors (vs. 15-16)

Titus 1:15-16, *“Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.”*

1<sup>st</sup> – They have a false view of purity (vs. 15)

This verse has been misused to justify sin!

What does it mean?

Edmond Hiebert – “To the pure all things are pure.” In this maxim the reference is not to moral purity, but rather to ceremonial and ritual purity. (Cf. 1 Tim. 4:3-5; Rom. 14:14.) “All things” refers not to things morally wrong, but to all such outward things as meats and drinks to which the distinctions of pure and impure could be applied. These false teachers placed great emphasis upon such outward distinctions and rites connected therewith and the whole tendency of their teaching was to lay the stress upon the merely external. Those who kept their external regulations they considered pure; those who did not were condemned as being impure and unclean.

In Matthew 15:11, Jesus said, *“Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.”*

Peter was told to “kill and eat” - Acts 10:9-23, *“On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour: And he became very hungry, and would have eaten: but while they made ready, he fell into a trance, And saw heaven opened, and a certain vessel descending upon him, as it had been a great sheet knit at the four corners, and let down to the earth: Wherein were all manner of*

*fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven. Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate, And called, and asked whether Simon, which was surnamed Peter, were lodged there. While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them. Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come? And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him."*

1 Corinthians 8:8, "*But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.*"

Many today have the same false view of purity.

It's outward and ceremonial.

God looks at the heart.

Man need conversion.

2<sup>nd</sup> - They have a false profession (vs. 16)

They have ritual without reality – a creed but no Christ!

Hypocrisy

How about you?

Were Paul's words loving?

Yes!

Why?

Because they were:

- Perverting the Gospel
- Dishonoring the Person and work of the Lord Jesus
- Damning men's souls

John Stott gives us three tests to apply when we face teaching today:

1. Is its origin divine or human? Revelation or tradition?
2. Is its essence inward or outward? Spiritual or ritual?
3. Is its result a transformed life or a merely formal creed?

True Christianity is divine in its origin, spiritual in its essence, and moral in its effect.

## Titus 2:1-10 – “Adorning the Doctrine of God”

Titus 2:1-10, *“But speak thou the things which become sound doctrine: That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, 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. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.”*

Notice the contrast between verse 1, *“But as for you”* and Titus 1:16, *“They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.”*

A healthy body needs sound doctrine.

The theme of chapter 2 is found in verse 10, “. . . *that they may adorn the doctrine of God our Saviour in all things.*”

Lives that beautify the Bible.

Does yours?

Outline of Chapter 2

1. Paul sets forth the kind of life expected of each group in the congregation (vs. 1-10)
2. He unfolds the sound doctrines which under gird these duties (vs. 11-15)

Christian duty is related to Christian doctrine.

Paul first lays down some concrete duties for six people groups in the church.

- I. The older men (vs. 2)

Titus 2:2, *“That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.”*

Not elders in the official sense, but men of physical age and maturity.

- a. Sober – temperate – it means moderate in the use of wine, but extends to mean careful in all areas of life and conduct.
- b. Grave – reverent – to live a respectable life.
- c. Temperate – self controlled – to have a well-balanced life and mind.
- d. Sound in:
  - faith – trusting God
  - love – saving others
  - patience – waiting for Christ to come – Hope!

Application: a word to older people – we need you!

Young people need to listen!

There is no generation gap in Christ!

## II. The older women (vs. 3-4a)

Titus 2:3-4a, *“The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober,*  
”

- a. “they are to be reverent in the way they live”

KJV - *“be in behaviour as becometh holiness,”*

William Macdonald – “Deliver us from giddy women whose thoughts are centered on frivolous matters.”

- b. Not slanders (vs. 3) – don’t gossip

It’s the Greek word “diabolos” – devil

- c. Not enslaved to wine (vs. 3)

- d. Teachers of what is good (vs. 3)

Notice verse 4, “teach the young women.

Wives & mothers

Young girls listen.

### III. The younger women (vs. 4b-5)

Titus 2:4b-5, *“to love their husbands, to love their children, 2:5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.”*

#### 1. To love their husbands

This is the only place in the New Testament where we find this.

How?

It's not just kissing him when he leaves for work.

- respect his headship in the home
- making major decisions
- keeping the home clean and nice
- living within your means
- by forgiving him promptly
- don't criticize him
- support him, sacrifice for him

#### 2. Love your children

How?

- time with them
- reading to them
- praying with them
- disciplining them

#### 3. Discreet – self controlled

#### 4. Pure – chaste – faithful to your husband

#### 5. Keepers at home

Lit – working at home

Don't neglect your home, husband and children

Don't be idle!

J.B. Phillips translation translates it as “home lovers”, and “home makers”

6. Obedient to their own husbands

Ephesians 5:22, “*Wives, submit yourselves unto your own husbands, as unto the Lord.*”

Why?

So the word of God is not blasphemed

There are dangers with feminism

- remember the curse in Genesis?

IV. The young men (vs. 6)

Titus 2:6, “*Young men likewise exhort to be sober minded.*”

Self-controlled

- temper
- tongue
- sexual urges

Chastity before marriage and fidelity after it!

Lessons:

1. Self mastery is possible, even if you're young.
2. We should encourage young men to be self controlled.
3. Encourage by setting good examples.

V. Titus himself (VS. 7-8)

Titus 2:7-8, “*In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, 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.*”

- a. His life is to be a pattern.

Lit – a type of good works

- b. Doctrine or teaching (vs. 7)

c. Integrity (vs. 7) – KJV: gravity

d. Seriousness (vs. 7) - sincerity

Why? (vs. 8) – Sound speech

VI. Slaves (vs. 9-10)

Titus 2:9-10, *“Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; 2:10 Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.”*

Christians on the job

Don't steal – purloining

Illustration: Onesimus

Lives that beautify the Bible (vs. 10)

Paul was concerned about the effect of the Christian witness on the non-Christian world.

(vs. 5)

(vs. 8)

(vs. 10)

Because God's Grace changes lives! (vs.. 11-12)

## Titus 2:11-15 – “The Educating Power of Grace and Glory”

Titus 2:11-15, *“For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.”*

We come now in our study of Titus to the heart of the letter.

Paul has been instructing each member of the church; aged men; aged women; young women; young men; Titus himself, and servants, that they are to adorn the doctrine of God. (vs. 10)

Now, in verses 11-15, he tells us what that doctrine is.

Paul moves from mundane duties to sublime doctrines.

Charles Erdman, “Paul bases all the exhortations of the chapter upon a summary of gospel truth which for beauty and depth and significance is possibly unsurpassed.”

What is the doctrine that Paul bases our holy living upon?

The two comings of Christ, which he here calls his two “epiphanies” or appearances (vs. 11, 13) a coming into view of what has been previously concealed.

1. At Christ’s first appearing, He came to save us from sins penalty.
2. At Christ’s second coming, He will save us from sins presence.

But now, between His two appearances, He saves us from sins power.

The key to living holy lives now is to look back at His epiphany of grace and forward to his epiphany of glory.

### I. The Appearing of Grace (vs. 11-12)

Titus 2:11-12, *“For the grace of God that bringeth salvation hath appeared to all men, 2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;”*

Of course grace didn't come into existence when Christ came, God has always been gracious.

But grace appeared in the person of Jesus Christ:

John 1:14, "*And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*"

John 1:17, "*For the law was given by Moses, but grace and truth came by Jesus Christ.*"

Notice the following things about the appearing grace:

1. It's Sovereign grace (vs. 11) - "*The grace of God*"

Because it emanates from God, it pours out from the heart of the eternal author of the universe and no power on earth or in hell can frustrate it.

2. It's Saving grace (vs. 11) – "*that bringeth salvation*"

- Grace is unmerited favor, getting something we don't deserve.
- Guilty sinners are saved by Grace
- Ephesians 2:8-9, "*For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 2:9 Not of works, lest any man should boast.*"
- How? – substitution – the cross!
- The saving Grace of God

3. It's Sufficient grace (vs. 11) – "*hath appeared to all men.*"

That doesn't mean that all men will be saved (Universal salvation is not taught in the Bible).

What does it mean?

The substitutionary death of Jesus Christ is sufficient for the redemption of all. But it is efficient only for those who believe.

John Phillips – God's saving grace is *sufficient* to cover all our needs because it "hath appeared to all men." No man, woman, boy, or girl ever born of Adam's ruined race is excluded from this "so great salvation" (Heb. 2:3). It becomes *efficient* to cover all of our needs, however, only

when it is accepted. Nonetheless, it is available to all people without exception and without distinction (*elect or not*).

The universality of God's offer of salvation is confirmed in many Scripture passages. In John 3:16, we read that "God so loved the *world*, that he gave his only begotten Son, that *whosoever* believeth in him should not perish, but have everlasting life." And in Romans 10:13, we read that "*whosoever* shall call upon the name of the Lord shall be saved".

Moreover, God has sent His Spirit into the world to deal with every human heart in His own way and according to His own wisdom. John mentions the Light that "lighteth every man that cometh into the world" (John 1:9). Not all men *respond* to the Light, but all are *exposed* to it.

#### 4. It's Transforming grace (vs. 12)

- Not only has grace appeared, but grace also appeals.
- It teaches us - so now grace becomes our teacher. It's been called the "School of Grace".

What does grace teach?

Two main lessons:

1. Negatively – to say no to ungodliness and worldly passions (vs. 12).

It's the acid test of true conversion

How about you?

John Newton's "Amazing Grace!"

Amazing grace! How sweet the sound ---  
That saved a wretch like me!  
I once was lost but now am found,  
Was blind but now I see.

'Twas grace that taught my heart to fear,  
And grace my fears relieved;  
How precious did that grace appear  
The hour I first believed.

Grace does what law could never do.

Look back at the cross – Amazing Grace

How about you?

2. Positively – to live self-controlled upright and godly lives in this present age.

God's grace changes us and teaches us to live holy lives in this present age.

John Phillips – “this present world” refers to this present age and to the world as the system organized by men in opposition to God, the world as the arena in which the ungodly can express their lists, their lostness, and their lawlessness. The Old Testament types of the world in this sense include Egypt, the epitome of this world's culture; Assyria, the embodiment of this world's cruelty; and Babylon, the source of this world's creeds. The world --- with its pride and prejudices, its pleasures and pastimes, its precepts and principles. Its policies, its passions, and its perceptions --- challenges the Christian when he tries to live “soberly, righteously, and godly.”

Remember --- This world is not our home, we are pilgrims.

## II. The Appearing of Glory

Titus 2:13-15, *“Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.”*

John R. W. Stott – He who appeared briefly on the stage of History and disappeared will one day reappear.”

He first came in grace, He will come in glory.

- a. It's the believers blessed hope
- b. It's the rapture or second coming
- c. Jesus is God

- d. 1 John 3:3, "*And every man that hath this hope in him purifieth himself, even as he is pure.*"
- e. Don't lose that hope – Have you?

If you believe, and understand it, there should be a change in the way you behave.

When Jesus comes we will be saved from the presence of sin.

Now between His two appearings – remember why Jesus died for us.

Note verse 14, "*Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*" It's an Old Testament picture.

Are you eager to do what is good?

Remember Ephesians 2:10, "*For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*"

Verse 15, "*These things speak, and exhort, and rebuke with all authority. Let no man despise thee.*"

What is your duty?

Have you experienced God's saving grace?

## Titus 2:11-15 – “Realities to Remember”

Titus 3:1-8, “*Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.*”

In chapters 1 and 2, Paul gave Titus instructions on their belief and behavior in the Church, and Home. Now he moves purposefully from the inner circles of the Home and Church to the outer circle of secular society (Chap. 3).

The pattern of chapter 3 is the same as that of chapter 2 – It begins with ethical instruction on how Christians are to behave in a non-Christian world. Then he grounds our behavior in Christian belief.

In verse 1, Paul tells Titus to “*Put them in mind*”, or Lit. “to remind them” – Greek – it’s a present imperative (a command)

Why?

- Because the teaching he is about to give is not new, they had never heard it before.
- Because one of our great dangers as Christians is forgetfulness.

Illustration: Israel in the Old Testament – “they soon forgot.”

- So also today, Pastors and Bible teachers need to be “delivered from the unhealthy lust for originality, and take pains to make old truths new, and stale truths fresh” (John R.W. Stott).

What did Paul want Titus to remind the believers on Crete of?

He lists three *Realities to Remember!*

- I. Remember your Civil Obligations (vs. 1-2)

Titus 3:1-2, *“Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.”*

- Your Christianity should make you a better citizen. Christians have their true citizenship in Heaven, yet that does not relieve them of being good citizens on earth.
- God has ordained Human Government

Romans 13:1, *“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.”*

- Paul said in 1 Timothy 2:1-2 that we should pray for *“all that are in authority”*. – Why?

Paul puts our Civil Obligations into two categories:

1. Toward Rulers (vs. 1)

a) to be subject

Romans 13:1, *“Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.”*

It’s voluntary.

We are not to be an anarchist.

But – Illustration:

Acts 5:29, *“Peter and the other apostles answered and said, We ought to obey God rather than men.”*

b) to obey – law abiding

c) to be ready for every good deed

Not just law abiding, but public-spirited – eager to do whatever is good.

The purpose of the State is to punish evil, and to promote good. If the State starts to promote evil, then we cannot cooperate with it.

## 2. Toward all men (vs. 2)

In verse 2, Paul opens with reference to “*no man*” and ends with “*all men*”. Paul is telling us what social attitudes and behavior we should have toward all unbelievers.

### 1. Negatively

- a. “*speak evil of no man*” – or don’t slander

The wrong will be exposed and rebuked

- b. “don’t be a brawler” – or contentious

It’s fighting and quarreling

### 2. Positively

- a. “gentle” – its considerate

- To show clemency
- To be conciliatory

- b. “meekness” – to show courtesy

BE LIKE JESUS!

Notice we’re speaking of non-believers – no matter what their race or religion.

It’s hard but God’s grace in our lives should produce grace living.

***Remember, we are to adorn the doctrine of God.***

Paul goes on now to spell out the theological reason why Christians are to have a social conscience and behave responsibly in public life!

## II. Remember your former condition (vs. 3)

Titus 3:3, “*For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.*”

Notice the phrases “because” and “we”.

Paul reminded them that before salvation their behavior was sinful – anti-social.

So be Christ-like toward the world for you were once just like them.

We see human life and behavior without the saving grace of God.

1. We were “foolish”, and “disobedient”

We were both mentally and morally depraved.

2. We were “deceived” and “enslaved” by all kinds of passions and pleasures.

3. We lived in “malice” and “envy”

Malice is wishing people evil, while envy is resenting and coveting their good.

Both disrupt human relationships!

4. We were “being hated” and “hating one another”.

This is how society lives apart from knowing the Savior, Jesus Christ.

They don't know God.

This should not be in the church!

Remember, our former life was the opposite of how we are now to live.

John R. W. Stott – “Thus a deliberate antithesis seems to be developed between the kind of people Christians should be (1, 2) and the kind of people we once were (3). It is a constant between submissiveness and foolishness, between obedience and disobedience, between a readiness to do good and an enslavement by evil, between kindness and peaceableness on the one hand and malice and envy on the other, between being humble and gentle and being hateful and hating.”

The question is how does a person break out of the old mindset and lifestyle into the new?

The answer is:

III. Remember your great Salvation (vs. 4-8)

*Titus 3:4-8, "But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men."*

The answer to leaving the old life of foolishness, disobedience, enslavement by all kinds of passions and pleasures is:

*"he saved us! (vs. 5)*

Paul in verses 4-7 (which is one long sentence in the Greek) gives a full and comprehensive statement on salvation.

It may have been an early Christian creed.

The heart of Christianity is that God sent His Son to save us. Something we couldn't do for ourselves!

1 John 4:14, *"And we have seen and do testify that the Father sent the Son to be the Saviour of the world."*

Notice the six ingredients of salvation:

1. The need of Salvation (vs. 3)
2. The source of Salvation (vs. 4)

Salvation originates with God.

We were deceived and enslaved, we could not save ourselves!

Contrast this with today's philosophies and religions:

New Age

Know yourself  
Save yourself

Paul traces our Salvation back to its source: the kindness and love of God (vs. 4)

It came in the person of Jesus our God and Savior.

We acted in hate and disobedience, but God acted in kindness and love (and mercy!) (vs. 5)

3. The ground of Salvation (vs. 5a)

What does it rest upon?

*“Not by works of righteousness which we have done, but according to his mercy he saved us, . . .”*

The Cross!

His love and mercy lead Him to send His Son.

4. The means of Salvation (vs. 5b)

How it comes to us.

a. *“the washing of regeneration,”*

It' salvation picture as a bath (Old Testament – a laver).

Illustration: John 13

How? – *“the water of the word”*.

Ephesians 5:26, *“That he might sanctify and cleanse it with the washing of water by the word,”*

1 Peter 1:23, *“Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.”*

b. *“renewing of the Holy Ghost (Spirit);”*

To be entirely new in kind.

The Holy Spirit is the agent in regeneration and the word of God is the instrument.

Note: The Trinity in Salvation!

5. The goal of Salvation (vs. 7)

What it leads to.

a. *“being justified by his grace”*

b. *“heirs according to the hope of eternal life.”*

6. The evidence of Salvation (vs. 8)

Paul’s “faithful saying” looks back to verses 4-7

The doctrine of God that we are to adorn is by our good works that we are to maintain (Titus 2:14).

Our Past – justification and regeneration

Our Present – a new life of good works in the power of the Spirit.

Our Future – the inheritance of eternal life forever in Heaven with our Savior Jesus Christ.

All because of the kindness and love of God!

### Titus 3:9-15 – “A Closing Word on Relationships”

Titus 3:1-8, “*But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain. A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself. When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. And let our's also learn to maintain good works for necessary uses, that they be not unfruitful. All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.*”

“Two porcupines in Northern Canada huddled together to get warm, according to a forest folktale, But their quills pricked each other, so they moved apart. Before long they were shivering, so they sidled close again. Soon both were getting jabbed again. Same story; same ending. They needed each other, but they kept needling each other.”

- Leslie Flynn, *When the Saints Come Storming In*

In a “Peanuts” cartoon, Lucy says to Snoopy: “There are times when you really bug me, but I must admit there are also times when I feel like giving you a big hug.”

Snoopy replies: “That’s the way I am . . . huggable and buggable.”

- Robert L. Short, *Parables of Peanuts*

The same is true in the church, “We need each other, yet we keep needling each other!”

The church is made up of people, and wherever there are people, there will be problems.

The book of Titus is a call to be *Sound in Belief and Behavior*, living lives that “*adorn the doctrine of God.*” (Titus 2:10)

The Reason – 2 Titus 11-12, “*For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;*”

To do that we must have *strong churches* built upon sound doctrine (God’s Word – Truth!). But, also on *sanctified relationships*; or God’s love which is the fruit of the Spirit.

Paul, in closing his letter to Titus, mentions three important categories of personal relationships within the church (pastors as well as people)

#### I. False Teachers (vs. 9)

Titus 3:9, *“But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.”*

Titus is told to avoid foolish, or profitless controversies.

In contrast with verse 8, Titus was to *“affirm sound doctrine which is good and profitable.”*

Notice the things Titus was to avoid (us too!):

##### 1. Foolish and Profitless Controversies

This is not a prohibition of all theological controversy!

Jesus himself was controversial; He was always in constant debate with the religious leaders of His day.

Titus 1:9-11, *“Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.”*

Not all controversy is banned, only *“foolish controversies”*

We must earnestly contend for *“the faith”* which was once, and for all, delivered unto the saints.

Don't waste time on profitless controversies or (Lit.) *speculations*.

##### 2. Genealogies – Jewish

1 Timothy 1:3-4, *“As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.”*

### 3. Contentions or Arguments

### 4. Quarrels about the Law

It's unprofitable and vain – it's the same today!

Illustrations:

- Baptism
- The proper day to worship
- Music in the church
- Proper dress
- Christian liberties
- Methods rather than spiritual realities
- What kind of juice is to be used with Communion (wine or grape juice?)
- Theological nit-picking

Let's remember:

In the essentials – unity!

1. The Bible
2. Jesus Christ
3. Salvation

In non-essentials – liberty

In all things – charity (love)

## II. Factious People (vs. 10-11)

Titus 3:10-11, *“A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself.”*

Titus is told to discipline contentious people.

A newspaper item captioned “The Principle of the Thing” told how stubbornness had caused a split in Japan’s Stubbornness Club, formed a year earlier by 20 people who considered themselves obstinate but who wanted to be constructive members of society. Their monthly meetings became so clamorous that the vice-president resigned to form a more discreet Society for the Preservation of Stubbornness.

Sad to say the church has always had stubborn and contentious people.

Paul called them (K.J.V.) “an Heretick” – Literally, a sect or party. It came to mean one who is “factious, contentious, divisive, or quarrelsome. A person determined to go his own way and so forms parties and factions (probably the false teachers in verse 9).

Believe as I believe, no more, no less;  
That I am right, and no one else, confess;  
Feel as I feel, think only as I think;  
Eat what I eat, and drink but what I drink;  
Look as I look, do always as I do;  
And then, and only then, I'll fellowship with you.

(Source unknown)

People in the church often turn into a “Diotrephes” who loved to have the preeminence. He loved to be first! (3 John 9)

A.T. Robertson once wrote an article on Diotrephes for a church magazine, portraying him as one who wants to control a church according to his own whims. Subsequently 20 deacons from various parts of the country wrote the editor to cancel their subscriptions because of this “personal attack!” made on them!

It's a carnal Christian who sets his own agenda.

How do you handle a person that's factious?

Three Steps (vs. 10)

- |                    |                   |
|--------------------|-------------------|
| 1. Warn them       | <b>Admonition</b> |
| 2. Warn them again |                   |
| 3. Reject them     | <b>Avoidance</b>  |

Is it excommunication or social ostracism?

We don't know but both are taught in the Bible. The purpose, however, is always restoration, purity, and unity of the church.

It's Important - Titus 3:11, “Knowing that he that is such is subverted, and sinneth, being condemned of himself.”

Such a man is warped, sinful, and self-condemned.

Notice the three reasons for discipline in the church:

1. Teaching Heresy

1 Timothy 1:20, *“Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme.”*

2. Scandal (Sin) – it’s like leaven

2 Corinthians 5

3. Schism

Remember our enemies: The World, The Flesh, And The Devil!

Gossiping causes schisms!

What about when we offend one another?

1. If you are the offender:

*Matthew 5:21-26, “Ye have heard that it was said of them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no*

*means come out thence, till thou hast paid the uttermost farthing."*

2. If you are offended:

Be slow to take offense.

*Matthew 18:15-17, "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."*

*Matthew 18:21-22, "Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? 18:22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven."*

In *The Hiding Place*, author Corrie ten Boom describes a reunion after a separation from her sister, Betsie, in a Nazi concentration camp. Corrie could see that her sister's face was swollen. Corrie asked if a guard had beaten her, and she was amazed at Betsie's answer: "I felt so sorry for that man."

III. Fellow Servants (vs. 12-15)

*Titus 3:12-15, "When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. And let our's also learn to maintain good works for necessary uses, that they be not unfruitful. All that are with me*

*salute thee. Greet them that love us in the faith. Grace be with you all. Amen."*

A. Titus is to join Paul at Nicopolis (vs. 12)

Lesson: We do needle each other, but we also need each other.

B. Titus is to send Zenas and Apollos on their way (vs. 13)

Lesson: Help others serve the Lord – (New International Version)  
"See that they have everything they need."

C. Titus is to teach God's people to live productive lives (vs. 14)

Lesson: Live to be a blessing to others.

D. We are to love the brethren (vs. 15)

A man bitten by a dog became violently ill, goes a story. The doctor explained, "You've been bitten by a rabid dog and you are dying of hydrophobia. There's nothing I can do for you." The stricken man asked for a pencil and paper, then spent several hours thinking and writing. On a return visit the doctor remarked, "You certainly are making a lengthy will." Retorted the patient, "I'm not making my will; I'm making a list of people I'm going to bite."

Don't bite, love and forgive!

In an old monastery in Germany may be seen two pairs of antlers interlocked, said to be found in that position many years ago. The deer had been fighting when their antlers got jammed together and could not be separated. They died with locked horns.

Let's not be:

- False Teachers
- Factious

Let's be:

- Fellow servants working together for the glory of God

It's grace that teaches us how to love and love!

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