

STUDIES IN TITUS

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INTRODUCTION

PENMAN: Paul, the apostle (1:1)

RECIPIENT: Titus (1:4) *one of only two Pauline letters to an individual*

*Limited knowledge about him
a test case (Ac 15 → Ga 2:3ff)*

ABOUT TITUS:

A very strong character who possessed great ability

A very capable and trusted companion of Paul

Paul's "own son after the common faith" (1:4; 2 Corinthians 2:13)

His name appears 13 times in the New Testament (9 times in 2 Corinthians) *Involved with the Corinthian work*

A Gentile (Greek) ^{Gal 2:3}Christian (Galatians 2:3) - for a Gentile to be a prominent teacher and leader among Jews was a revolutionary thing

A co-worker with Paul - 2 Corinthians 8:23

May have carried one of Paul's letters to the Corinthians (2 Corinthians 8:6,16,17; 12:18)

Comforted Paul by his coming and report from Corinth (2 Corinthians 7:6-16)

Was taken to Jerusalem by Paul (Galatians 2:1-3) and was used as an example

Not mentioned by name in the book of Acts (Cf. Acts 20:5)

The last reference of Titus is found in 2 Timothy 4:17

Traveled "the road" for his Master (Jerusalem; Corinth; Ephesus; Troas; Nicopolis; Crete; Rome; Dalmatia)

EPISTLE DATE: Sometime between A.D. 63 - 67. Sometime after the death of Christ and before the destruction of Jerusalem. In the same time period of 1 Timothy.

EPISTLE PURPOSE:

Authorization; instruction; information *To give instruction concerning church organization*
It offers guidance in Christian maturity and church work *To give instruction concerning morals, conduct, attitudes of the Christian*

It is a warning against counterfeit Christianity

It deals with moral perversity. Disturbances in the church were caused by Cretans

(1:12,13); Jewish fables and commandments; a Judaizing group that was godless

(1:16), unruly (1:10), divisive (1:11), and selfish (1:11).

The Cretans were unsteady, untruthful, quarrelsome, licentious and intemperate (1:10-16)

Strong emphasis on God's grace and Christian behavior

EPISTLE'S THEME:

Things that are "in accord with sound doctrine"

The government of the church needed to be set in order

The careless behavior of its members needed to be corrected

The church needed to be grounded in sound doctrine and stirred up to diligence in good works

Standards of morality consistent with the Christian faith needed to be stressed

Practical Christianity in the --
Church (1)
Home (2)
World (3)

EPISTLE BRIEF OUTLINE:

The Christian and--

Congregational Order, Chapter 1

Conduct, Chapter 2

Citizenship, Chapter 3

QUESTIONS OVER THE INTRODUCTION

1. What is the approximate date of the writing of "Titus?"
2. Why had Paul left Titus in Crete?
3. What was the condition of the church there?
4. Was Titus a Gentile or Jew?
5. What general theme is found in the letter to Titus?
6. What does the letter state to be the source of sound doctrine?
7. What kind of person do you think Titus was?
8. Was Paul "proud" of Titus?
9. Name at least 5 doctrines which the book of Titus will cover.
10. What are some valuable lessons you learn from the introductory material to Titus?

The length of an epistle does not determine its contents, nor its importance

The Lord's church can be established, and operate, in any type of society if it has the workers to do so

The community is watching the conduct of the members of our congregation

A man who has no "sons" in the gospel has to a large degree failed

Like Titus, may we be dedicated and uncompromising in our work

Like Titus, may we be earnest and affectionate toward our brethren

To be successful workers for God, we must be examples of good works and doctrinal soundness

The church today needs men like Titus

PAULINE EPISTLES

<u>GROUP</u>	<u>LETTER</u>	<u>THEME</u>	<u>TIME</u>	<u>DATE</u>	<u>CHARACTERISTIC</u>
1	I & II THESSALONIANS	<u>ESCHATOLOGY</u>	2ND	51-54	COMING OF CHRIST
2	GALATIANS I & II CORINTHIANS ROMANS	<u>SOTERIOLOGY</u>	3RD	55-58	CROSS OF CHRIST
3	COLOSSIANS PHILEMON EPHESIANS PHILIPPIANS	<u>CHRISTOLOGY</u>	1ST IM- PRISONMENT	62-64	CHARACTER OF CHRIST
4	I TIMOTHY TITUS II TIMOTHY	<u>ECCLESIOLOGY</u>	RELEASE 2ND IMPRISON- MENT	64-66	CHURCH OF CHRIST

OUTLINE OF TITUS

DAVID L. LIPE

Introduction (1:1-4)

- A. Author (1-3)
- B. Receiver (4a)
- C. Salutation (4b)

I. Instructions Concerning Titus' Mission (1:5-16)

- A. To set things in order (5a)
- B. To appoint elders (5b-9)
 - 1. Place of appointment (5b)
 - 2. Qualifications of elders (6-9)
 - a. Character qualifications (6-8)
 - b. Doctrinal qualifications (9)
- C. To stop false teachers (10-16)
 - 1. Character of the false teachers (10, 11b, 12)
 - 2. Termination of the false teachers (11a, 13, 14)
 - 3. Condemnation of the false teachers (15, 16)

II. Instructions Concerning Various Groups (2:1-15)

- A. Instructions as to character and conduct (1-10)
 - 1. Duty of Titus to instruct in sound doctrine (1)
 - 2. Conduct of different groups (2-6)
 - a. Old men (2)
 - b. Old women (3)
 - c. Young women (4, 5)
 - d. Young men (6)
 - 3. Example of Titus (7, 8)
 - 4. Exhortation to the slaves (9, 10)
- B. Motives for such conduct (11-14)
 - 1. Grace of God (11, 12)
 - 2. Return of Christ (13)
 - 3. Death of Christ (14)
- C. Duty of Titus (15)
 - 1. Speak, exhort, rebuke (15a)
 - 2. Let no man despise him (15b)

III. Instructions Concerning Christians Among Men (3:1-11)

- A. Duties to civil authority (1, 2)
- B. Motives for proper conduct (3-7)
 - 1. Remembrance of past life (3)
 - 2. Our salvation (4-7)
 - a. Source of salvation (4)
 - b. Nature of salvation (5, 6)
 - c. Result of salvation (7)
- C. Duty of Titus concerning these things (8-11)
 - 1. Affirm them constantly (8)
 - 2. Avoid all that is unprofitable (9)
 - 3. Maintain discipline (10, 11)

Conclusion (3:12-15)

- A. Personal instructions to Titus (12-14)
 - 1. Titus himself (12)
 - 2. Zenas and Apollos (13)
 - 3. Christians of Crete (14)
- B. Salutations (15a, b)
- C. Benediction (15c)

Titus—The Partner of Paul

John Waddey

Text: Titus 1:4; cf. II Cor. 8:23.

Purpose: This lesson surveys the life of Titus, the co-worker of Paul, and sets forth lessons that will be beneficial for us today.

Introduction: Great men succeed in their careers usually because they have capable assistants by their side. Paul's great success was due in large part to that cadre of talented helpers he gathered around him. One of the most helpful was Titus.

I. About the man.

A. Although he played a prominent role in evangelism of the Mediterranean world, few facts about him can be found.

1. He is not mentioned in the book of Acts.

B. He was Paul's "true child after a common faith."

1. Titus 1:4.

2. This indicates that he was Paul's convert (I Cor. 4:15).

3. He was "true," i.e., loyal and dependable and faithful.

C. He was a Gentile Christian (Gal. 2:3).

1. Today this means nothing at all, but then it was a unique thing.

2. For a Gentile to be a prominent teacher and leader among men of the Jewish race was truly revolutionary.

D. Titus first appears at the Jerusalem conference in Acts 15:1-29; Gal. 2:1-10.

1. He went there with Paul and Barnabas from Antioch.

2. From this some suppose he was a resident of Antioch.

E. It is possible that Luke and Titus were brothers.

1. II Cor. 12:18, "the brother" can very naturally be translated "his brother."

F. Titus walked in the same spirit and in the same steps of Paul (II Cor. 12:18).

1. Could there be a higher recommendation of a man's character or his work?

G. Titus seems to have been gifted for practical administration.

1. Paul delegated him to organize the collection for the Judean saints (II Cor. 8:6, 10-11).

2. He was sent to Crete to set the churches in order (Titus 1:5).

- H. From the assignments he drew, Titus must have had the strength of mind and toughness of character that especially fitted him to deal with and properly handle the difficult problems which arose.
 - 1. He was Paul's trouble shooter.
 - 2. There are two kinds of people:
 - a. Those who make a bad situation worse.
 - b. Those who can take hold of a bad situation and bring order, peace, and harmony out of it.
- I. Paul calls Titus his partner and fellow helper (II Cor. 8:23).
 - 1. What a marvelous privilege to a young man to serve with the peerless apostle.
 - 2. What a compliment to be so described.
- J. He brought joy and comfort to Paul because of his faithful discharge of his duties (II Cor. 7:13).
 - 1. Not all fellow Christians and co-workers bring joy and comfort. Some are a constant source of grief.
- K. He was an affectionate Christian (II Cor. 7:15).
 - 1. Pity the Christian who cannot show his affection for his fellow saints.
 - 2. Worse still is the brother or sister who has no affection to show.

II. Chapters in Titus' career.

- A. He was a man on the road for Christ. We find him at Jerusalem, Corinth, Ephesus, Troas, Nicopolis, Crete, Rome, Dalmatia.
- B. At the Jerusalem Conference (Acts 15:1-29; Gal. 2:1-10).
 - 1. A Pharisaic element in the Palestinian churches was demanding that Gentile converts must take up the Jewish customs and culture.
 - 2. Paul, Barnabas, and Titus went to Jerusalem to challenge their unscriptural efforts.
 - 3. Judaizing brethren demanded that Titus, the Gentile, be circumcised.
 - 4. It took a man of courage and strong convictions to face such a hostile gathering.
 - 5. With Paul and Barnabas, Titus stood unmoveable in his determination to maintain the Christian liberty of Gentile brethren (Gal. 2:5).

6. They came out of that furnace of controversy with an apostolic document proclaiming their liberty (Acts 15:23-29).
- C. Problem solving at Corinth.
1. Paul on his third missionary journey spent between two and three years at Ephesus.
 2. He received word of serious difficulties at Corinth.
 3. Unable to leave his work, Paul wrote our I Corinthian letter and sent it by his trusted helper, Titus.
 4. Shortly after this, a riot against Christians broke out forcing Paul to flee.
 5. He went to Troas and finally to Philippi where Titus reported to him (II Cor. 2:12-13).
 6. During this time, Paul fell sick and despaired for his life (II Cor. 7:5).
 7. He longed for the help and consolation Titus could afford him.
 8. Titus brought great news of the favorable change which had been wrought at Corinth.
 - a. II Cor. 7:6-7.
 - b. II Cor. 7:13-16.
- D. Titus headed up the fund raising for the poor of Judea.
1. A famine had plagued the land of Palestine (Acts 11:28-29).
 2. Paul planned a benevolent fund from the Gentile churches to not only help the Hebrew saints but to melt away their prejudice (Rom. 15:25-27).
 3. He placed Titus in charge of this project.
 - a. II Cor. 8:1-7.
 - b. II Cor. 8:16-17. He eagerly volunteered for the task.
 4. The project was completed.
- E. Titus, the church builder at Crete.
1. Titus 1:5.
 2. Cretans were famed as a drunken, insolent, untrustworthy, lying, gluttonous people.
 - a. Polybius wrote: "The Cretans, on account of their innate avarice, live in a perpetual state of private quarrel and feud and civil strife, and one will hardly find anywhere characters more tricky and deceitful than those of Crete."

- b. Titus 1:10-13.
- c. "Cretons are chronic liars" (Epiminides).
- 3. Paul had pioneered the work there but had to leave matters undone.
- 4. He trusted the task to his faithful helper, Titus,
 - a. To set things in order (Titus 1:5-7).
 - b. To develop leadership in the churches.
 - c. To resist false teachers (Titus 1:10-13).
 - d. To edify the saints (Titus 2:1, 15; 3:1).
- 5. His Dalmation mission.
 - a. II Tim. 4:10.
 - b. "Dalmatia was a wild rugged district with a rough population." (J. S. Howson).
 - c. It took a tough man for a tough job in a tough field. Titus was the man chosen.

III. His relationship to Paul:

- A. Paul's son in the gospel (Titus 1:4).
- B. Paul's partner and fellow helper (II Cor. 8:23).
- C. He walked in the same spirit as Paul (II Cor. 12:1, 8).
- D. He was Paul's trouble shooter and special assistant.
- E. He was the apostle's comforter (II Cor. 7:6).

IV. Rules by which he did his work:

- A. Titus 2:15, he taught with authority.
- B. Titus 2:7, he was a worthy example.
- C. II Cor. 8:16-17, he had earnest care for the saints.
- D. He volunteered for difficult tasks.

V. Lessons to remember:

- A. A man who has no sons in the gospel has to a large degree failed in his work.
- B. A church that does not produce ministers is in reality a dying church . . . a terminal church.
- C. When a church no longer has anyone willing to go forth with its message, it has no reason to continue to exist.
- D. May we be Christians of the calibre of Titus: dedicated and uncompromising in our work.
- E. May we be a comfort to our fellow workers and not a thorn in their flesh.
- F. What a joy it is when our children in the faith grow to maturity and take their place by our sides as equals.
- G. Let us be problem solvers, not problem makers.
- H. God needs tough men to handle the tough jobs of the kingdom.
- I. Let us be earnest and affectionate toward brethren as was Titus.
- J. May we have that same spirit as Paul . . . as did Titus.
- K. To be successful workers for God, we must be examples of good works and doctrinal soundness (Titus 2:7-8).
- L. The church in every age needs men gifted in the practical administrative field to lead the church onward.
- M. Let us cherish our liberty in Christ and never let any man force his opinions, customs, and traditions on us.

Conclusion:

- A. The church today needs men like Titus.
- B. The place to start is in obedience to the gospel (Acts 2:38).

The elements of sound doctrine, as the theme of the Letter to Titus, can well be summed up in the following points:

A. The person of God (2:11; 3:6):

B. The manifestation of God's love and grace towards humanity in the giving of Christ for our sins and in the revelation of the Holy Spirit, — the Gospel of God's grace (2:11; 3:4).

C. The affirmation that our salvation emanates from God (2:10; 3:4).

D. That this salvation has been provided through Jesus Christ our Lord (2:13; 3:6).

E. That it has been revealed that we might be instructed concerning it through the Holy Spirit (3:5).

F. The Godhead consists of three persons, all of whom perform an agency in the salvation of man (3:5-6).

G. Redemption of sins made possible through the sacrifice of our Savior, Jesus Christ (2:13-14).

H. This salvation through Christ is for all mankind (2:11).

I. It is not by the works of man's righteousness, but has been provided by the grace of God (3:5).

J. It is offered unto men by the teaching of the grace of God through the Holy Spirit (3:5).

K. The Gospel provides for the sanctification (cleansing and separation from evil and dedication to the accomplishment of God's purpose) of His own people (2:12-14).

L. The hope of the second coming of Christ and the faithful inheriting eternal life (2:13; 3:7).

"THE SLAVE OF GOD" (DOULOS THEOU)

1. THE UNDISPUTED POSSESSION OF GOD;
2. HAS NO WILL AND NO TIME OF HIS OWN;
3. TOTALLY SUBMITTED TO GOD

WAS THE ONE TITLE GIVEN TO THE PROPHETS AND THE GREAT ONES OF THE PAST

1. MOSES WAS THE SLAVE OF GOD - JOSHUA 1:2
2. JOSHUA - JOSHUA 24:29
3. PROPHETS - AMOS 3:7
4. JEREMIAH 7:25

Josh 1:2

"Moses my servant is dead. Now then, you and all these people, get ready to cross the Jordan River into the land I am about to give to them--to the Israelites.

Josh 24:29

After these things, Joshua son of Nun, the servant of the LORD, died at the age of a hundred and ten.

Amos 3:7

Surely the Sovereign LORD does nothing without revealing his plan to his servants the prophets.

Jer 7:25

From the time your forefathers left Egypt until now, day after day, again and again I sent you my servants the prophets.

Titus

REFLECT: 1. How would you describe your role in God's kingdom in two words? Why did you choose these two? 2. How has greater knowledge led to greater godliness in your life? When has greater knowledge not led to greater godliness? Why? 3. What do you find comforting about the fact that God does not lie? 4. What do you hope to get out of this book?

OPEN: When you were a child, who was one church leader (clergy or layperson) whom you really respected? Why?

DIG: 1. How many qualities for an overseer or elder are mentioned in verses 6-9? How would you define them? What is an example of each? How does this list compare with Paul's list in 1 Timothy 3:2-7? What characteristics does Paul give in one letter that he doesn't give in the other? 2. How do the people mentioned in verses 10-16 contrast with the overseers in verses 6-9? Why are the qualities of these people so dangerous to a new church?

REFLECT: 1. Of the qualities listed in verses 6-9, which are on your shopping list? Why? In light of these qualities, could you be an elder at Crete? If you tried to sum up in one sentence what Paul wants for elders, what would you say? 2. What controversies exist in your church now? Are you more a part of the solution or a part of the problem? How? How will you become a more active part of the solution this week?

OPEN: In two or three words, how would you characterize your adolescent years? Why?

DIG: 1. How do Paul's instructions to Titus concerning older men and women reveal their importance? How will these instructions guide Titus as he tries to take full advantage of the respect given to older people? 2. Why do you think Paul uses "teach" for older people and "train" and

1 Paul, a servant of God and an apostle of Jesus Christ for the faith of God's elect and the knowledge of the truth that leads to godliness—²a faith and knowledge resting on the hope of eternal life, which God, who does not lie, promised before the beginning of time, ³and at his appointed season he brought his word to light through the preaching entrusted to me by the command of God our Savior,

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

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

Titus' Task on Crete

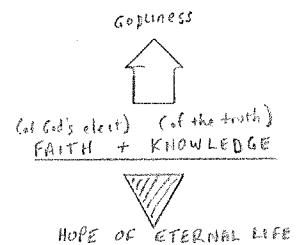
⁵The reason I left you in Crete was that you might straighten out what was left unfinished and appoint⁶ elders in every town, as I directed you. ⁶An elder must be blameless, the husband of but one wife, a man whose children believe and are not open to the charge of being wild and disobedient. ⁷Since an overseer⁷ is entrusted with God's work, he must be blameless—not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain. ⁸Rather he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined. ⁹He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it.

¹⁰For there are many rebellious people, mere talkers and deceivers, especially those of the circumcision group. ¹¹They must be silenced, because they are ruining whole households by teaching things they ought not to teach—and that for the sake of dishonest gain. ¹²Even one of their own prophets has said, "Cretans are always liars, evil brutes, lazy gluttons." ¹³This testimony is true. Therefore, rebuke them sharply, so that they will be sound in the faith ¹⁴and will pay no attention to Jewish myths or to the commands of those who reject the truth. ¹⁵To the pure, all things are pure, but to those who are corrupted and do not believe, nothing is pure. In fact, both their minds and consciences are corrupted. ¹⁶They claim to know God, but by their actions they deny him. They are detestable, disobedient and unfit for doing anything good.

What Must Be Taught to Various Groups

2 You must teach what is in accord with sound doctrine. ²Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance.

³Likewise, teach the older women to be reverent in the way they live, not to be slanderers or addicted to much wine, but to teach what is good. ⁴Then they can train the younger women to love their husbands and children, ⁵to be self-controlled and



Two missions for Titus -

1. Straighten out unfinished
2. Appoint elders in every town

Blameless -

not overbearing
not quick-tempered
not a drunkard
not violent
not in dishonest gain

But --

Hospitable
loves what is good
self-controlled
up-right
holy
disciplined

And --

Hold firmly to the
gospel
encourage others
Refute false teachers

"What would be
some examples of
these false teachings?"

⁶⁵ Or ordain

⁶⁷ Traditionally bishop

pure, to be busy at home, to be kind, and to be subject to their husbands, so that no one will malign the word of God.

⁶Similarly, encourage the young men to be self-controlled. ⁷In everything set them an example by doing what is good. In your teaching show integrity, seriousness ⁸and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us.

⁹Teach slaves to be subject to their masters in everything, to try to please them, not to talk back to them, ¹⁰and not to steal from them, but to show that they can be fully trusted, so that in every way they will make the teaching about God our Savior attractive.

¹¹For the grace of God that brings salvation has appeared to all men. ¹²It teaches us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age, ¹³while we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ, ¹⁴who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.

¹⁵These, then, are the things you should teach. Encourage and rebuke with all authority. Do not let anyone despise you.

Doing What Is Good

3 Remind the people to be subject to rulers and authorities, to be obedient, to be ready to do whatever is good, ²to slander no one, to be peaceable and considerate, and to show true humility toward all men.

³At one time we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures. We lived in malice and envy, being hated and hating one another. ⁴But when the kindness and love of God our Savior appeared, ⁵he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, ⁶whom he poured out on us generously through Jesus Christ our Savior, ⁷so that, having been justified by his grace, we might become heirs having the hope of eternal life. ⁸This is a trustworthy saying. And I want you to stress these things, so that those who have trusted in God may be careful to devote themselves to doing what is good. These things are excellent and profitable for everyone.

⁹But avoid foolish controversies and genealogies and arguments and quarrels about the law, because these are unprofitable and useless. ¹⁰Warn a divisive person once, and then warn him a second time. After that, have nothing to do with him. ¹¹You may be sure that such a man is warped and sinful; he is self-condemned.

Final Remarks

¹²As soon as I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, because I have decided to winter there. ¹³Do everything you can to help Zenas the lawyer and Apollos on their way and see that they have everything they need. ¹⁴Our people must learn to devote themselves to doing what is good, in order that they may provide for daily necessities and not live unproductive lives.

¹⁵Everyone with me sends you greetings. Greet those who love us in the faith.

Grace be with you all.

"encourage" for younger ones? What's the content for the young men? How is this appropriate? 3. Why do you think Paul is so concerned about how Christian slaves act toward their masters? 4. What is the purpose in all of these instructions to Titus concerning the different groups in the church? How is your answer supported by verses 11-14?

REFLECT: 1. In what category are you—older man, older woman, younger woman, or younger man? What do you think is most important for you to learn? Why? Who are your primary teachers? 2. If you teach, who is your audience? What has Paul taught you about teaching this group? 3. How closely does your teaching and learning adhere to the purpose given in this passage? What will you do today to insure that you remain within this purpose?

OPEN: Who is your favorite politician? What makes this person your favorite?

DIG: 1. How would you characterize human nature? Why? How does your answer relate to verse 3? 2. What does Paul want Titus to stress? Why? How would stressing these things help people devote themselves to doing good?

REFLECT: 1. On each one of the characteristics listed in verses 1-2, how would you grade yourself? Which of these areas received the highest grade? The lowest grade? What did you learn about yourself from this grading process? 2. How does understanding what you used to be and what God has done for you encourage you now? 3. What do you think God wants you to do with the divisive people in your life? In whose lives are you a divisive factor? What does God want to do with you?

OPEN: What was your most productive day this week? What made it so good?

REFLECT: 1. If you could ask a Titus to help two other people, for whom would you request help? Why? How would your Christian friends help you fulfill this request? 2. What has been one of the most productive periods in your life? Why was this so productive? How do you feel about your productivity now? How do you think God feels about it? 3. What did you appreciate most about the Book of Titus? Why? How will this book make a difference in your life?

TITUS 1

TITUS--CHAPTER ONE

SUBJECT: Chapters

TITLE: Titus--Chapter One

PROPOSITION: To make an expository study of this chapter

OBJECTIVE: To help all to learn the practical lessons to be learned here.

INTRODUCTION:

1. Read Titus 1.

2. Regarding the text:

(1) These remarks were penned by Paul, and were written to a younger gospel preacher named Titus.

(2) After his release from the first imprisonment Paul had been privileged to visit the churches on the Isle of Crete.

(3) Evidently, these were fairly young churches, and some things were still lacking. In particular, elders needed to be appointed.

(4) Paul had left Titus there to take care of these matters.

3. Now, I want to study with you chapter one of the book which Paul wrote to Titus. First, I want us to make a special effort to get before us the contents of this chapter, and second, I want us to make some practical observations.

DISCUSSION:

PART ONE: The Text. In this chapter Paul--

I. Extends the salutation (verses 1-4).

1. Paul's salutations are made up of three parts: first, he identifies himself as the writer; second, he specifies those addressed; and third, he expresses the salutatory prayer.

I. Continued:

2. Here, he identifies himself as the writer and gives pertinent and valuable information about himself. He writes--

- (1) As a servant of God;
- (2) As an apostle of Jesus Christ;
- (3) As one who has a special mission and assignment in connection with faith of God's people--leading men to obedience of the gospel, and strengthening the saved;
- (4) As one who had a special obligation to bring men to knowledge of the truth;
- (5) As one who had hope of eternal life;
- (6) As one to whom the marvelous message of eternal life was entrusted, and this according to the commandment of God our Savior.

3. Next, Paul specifies the one addressed.

- (1) He was writing to Titus.
- (2) Titus was his true child in the gospel.
- (3) Paul mentions that he and Titus shared the same faith.

4. Finally, in the salutation, Paul expresses the salutatory prayer.

- (1) He recognizes God the Father and Christ Jesus our Savior as being the source of grace and the source of peace.
- (2) He prays for God's grace and its consequent peace to be upon Titus.

II. Explains why he had left Titus in Crete (verse 5)

1. In the churches in Crete many things had been left unfinished, incomplete.
2. Titus was left there to complete these things--"to put in order" the things which still needed doing.
3. One matter of great urgency was: elders needed to be appointed in every church. The appointment of elders would be a basic step in setting the other things in order.

III. Sets forth the qualifications for elders (verses 6-9).

1. Titus was to appoint elders as Paul had given him charge. The "as" means according to the instructions which had been given. Paul re-emphasizes the kind of men to be appointed.

2. Paul says, an elder--

- (1) Must be blameless;
- (2) Must be the husband of one wife;
- (3) Must have children that believe, who are not accused of riot or unruly;
- (4) Must not be self-willed;
- (5) Must not be "soon angry";
- (6) Must not be a brawler;
- (7) Must not be a striker;
- (8) Must not be greedy of filthy lucre;
- (9) Must be given to hospitality;
- (10) Must be a lover of good;
- (11) Must be sober-minded;
- (12) Must be just;
- (13) Must be holy;
- (14) Must be self-controlled;
- (15) Must hold fast the faithful word;
- (16) Must be able to exhort;
- (17) Must be able to convict the gainsayer.

IV. Warns with regard to false teachers (verses 10-16).

- 1. Paul has mentioned that an elder must be able to convict the gainsayer.
- 2. This leads him to emphasize the magnitude of the problem of false teachers, and the urgency of dealing with them decisively.

IV. Continued.

3. Paul discusses these false teachers of Crete with regard to--

- (1) Their character;
- (2) Their teaching;
- (3) Their motive;
- (4) The consequences of their work;
- (5) The obligation to deal with them;
- (6) The desired results.

PART TWO: Some practical observations.

I. Titus was in Crete, facing a tremendous task. He was to "set in order" the things which were lacking; he was to appoint elders; he was to deal with false teachers. He would need to be able to prove that there was proper authority behind his work. One of the basic points in the salutation is--to furnish him with this authority. Paul, as an apostle of Christ and servant of God, with a sacred trust, instructs him with regard to his work. Cf. 2:15.

As teachers of the gospel and workers for the Lord, this is the authority which we have--that which is recorded in the Word of God. We preach and teach not our own opinions, but that which is written.

II. In the salutation we have some wonderful information with regard to Paul's attitude toward himself and his work. Let us strive to have the attitude which he had.

1. Let us recognize ourselves as being servants of God.
2. Let every christian know that he has a special mission--a job to do which no one else can do.
3. Let us labor constantly to bring men to knowledge of the truth and obedience to the gospel; let us labor to strengthen the church.
4. Let us rejoice in the blessed hope of eternal life.

II. (Part Two) continued.

5. Let us recognize that Christians are stewards, and that "here, moreover, it is required in stewards, that a man be found faithful," 1 Cor. 4:1.

III. In verse one Paul referred to "the truth." Paul had a special obligation to bring men to knowledge of the truth. The truth is according to godliness-- it causes men to live righteously. It is the truth--the only thing in the world which can produce righteous living.

IV. In verses 2 and 3 Paul discusses "eternal life."

1. He wrote as one who had hope of eternal life.
2. God, who cannot lie, had promised this eternal life.
3. God had promised it before times eternal.
4. God, in His own time, clearly revealed that promise of eternal life, in the sacred message which he entrusted to Paul.
5. Paul was concerned about helping others to share in the hope of eternal life. This they could do through faith, knowledge, and righteous living.

V. Verse 3 gives us wonderful information about Paul's message.

1. It was a sacred trust. It was entrusted to him by God. It was given him "according to the commandment of God our Savior." It was God's message--Paul was a devoted steward.
2. It is this message (the New Testament gospel) in which God clearly made known the promise made before times eternal --the promise of eternal life. The gospel message emphasizes the promise of eternal life.

VI. In verse 4 Paul refers to "a common faith."

1. Paul and Titus shared the same faith.
2. The gospel of Christ is the common faith--the faith given for all men and for all time.
3. The "common faith" gives the "common salvation" of Jude 3.

VII. Titus was left in Crete to set things in order, verse 5.

1. A congregation must be set in order, and must be kept in order--according to the divine pattern.
2. One principal matter in setting things in order is the appointment of elders.
3. Where elders have not been appointed things are incomplete--they have not been "set in order" fully.

VIII. A Summary on Elders, from Verses 5-9.

1. It is God's plan for there to be a plurality of elders in every church. Cf. Acts 14:23.
2. A congregation can exist without elders and is a "church" before elders are appointed. But, God's plan calls for elders.
3. Where there are no elders things are unfinished, incomplete. All things have not been set in order.
4. The appointment of elders is a basic factor in setting everything else in order.
5. God's elders are obligated to keep all things in order.
6. Elders are to be appointed by an evangelist. Obviously, the congregation must be considered, and the current eldership (if there are already elders) must be considered. In fact, that eldership would be obligated to take the lead in the selection of additional elders.
7. What is an elder?
 - (1) He is a presbyter.
 - (2) He is an overseer (a bishop).
 - (3) He is "God's steward."
8. What about his qualifications?
 - (1) There are numerous specifics set forth in this chapter and in 1 Tim. 3.
 - (2) However, one basic qualification which includes all others is: he must be blameless.

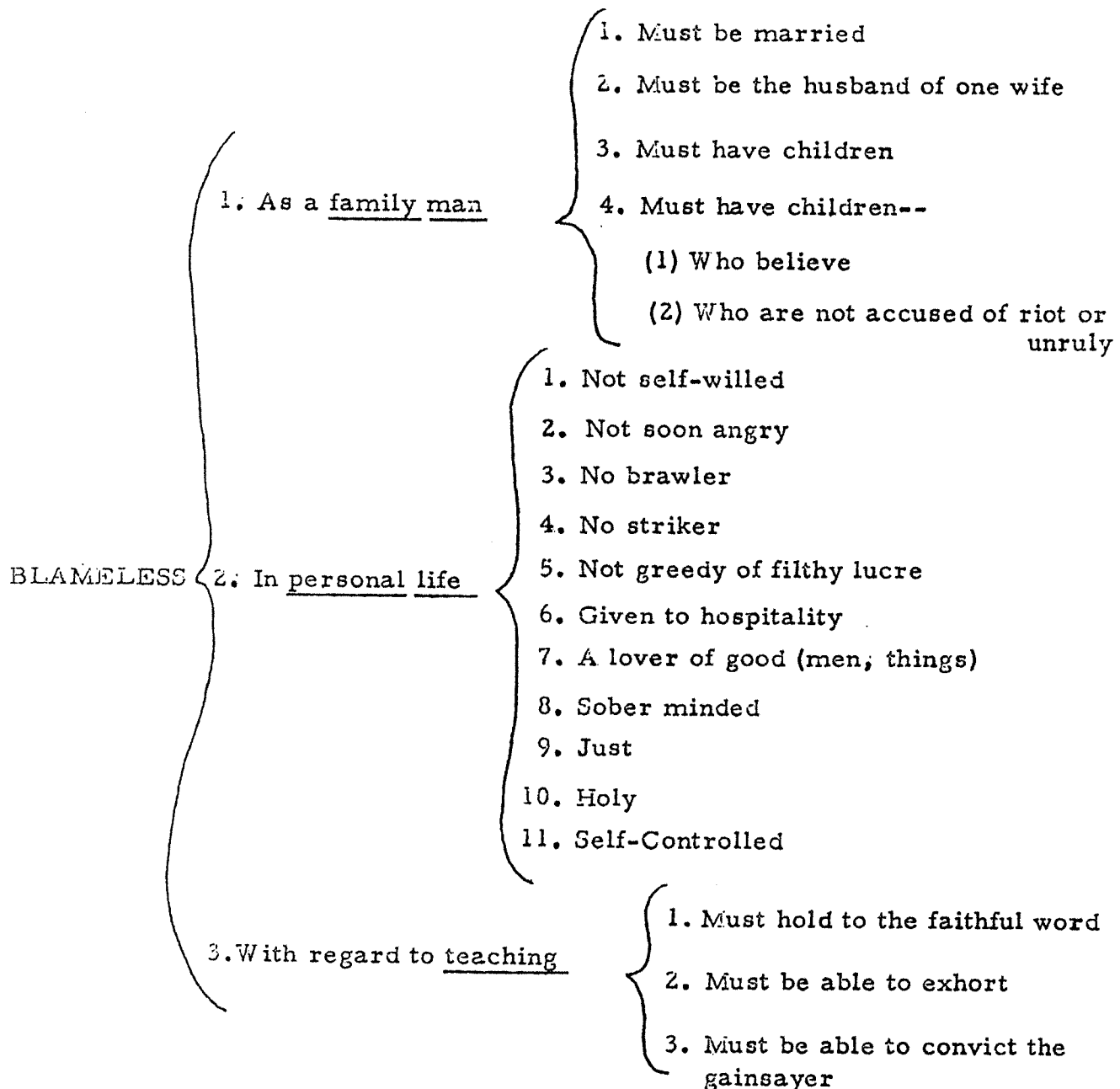
VIII. Continued.

9. How is he to function as God's steward?
 - (1) By holding to the faithful word--the word "which can be trusted and which agrees with the doctrine";
 - (2) By exhorting in the sound doctrine;
 - (3) By convicting the gainsayer--those who are opposed to the doctrine.
10. An elder has definite responsibilities--
 - (1) In holding fast the faithful word;
 - (2) In encouraging the saints;
 - (3) In convicting the gainsayer.
11. A great portion of training for the eldership takes place in the home--in the family situation.
 - (1) In verse 6 Paul says an elder must be the husband of one wife, having children that believe, who are not accused of riot or unruly.
 - (2) In 1 Tim. 3:4, 5 he says: "One that ruleth well his own house, having his children in subjection with all gravity; (but if a man knoweth not how to rule his own house, how shall he take care of the church of God?)."
 - (3) Here one learns: responsibility, the importance of God's rules, the importance of enforcing rules, matters of discipline, how to deal with individuals, self-control, the need for and how to provide leadership, guidance.

IX. An elder must be blameless.

1. Verses 6 and 7 show that this is the basic qualification--the one which actually includes everything else.

2. Let us consider this point further, and diagrammatically.



X. In verses 10-16 we learn a great deal about false teachers.

1. Paul discusses the false teachers of Crete from the viewpoint of their character. He says:

- (1) They are unruly;
- (2) They are vain talkers;
- (3) They are deceivers;

These things were especially true of those of the circumcision--those who had come from Judaism.

- (4) They are liars;
- (5) They are evil beasts;
- (6) They are idle gluttons;

And, these things according to the testimony of a prophet of their own, Epimenides.

- (7) They are defiled and unbelieving;
- (8) They are defiled in mind and conscience;
- (9) They profess to know God, but by their works they deny Him;
- (10) They are abominable;
- (11) They are disobedient;
- (12) They are unto every good work reprobate.

2. Paul discussed these false teachers from the viewpoint of their actual teaching. He says:

- (1) They speak lies;
- (2) They speak things which they ought not;
- (3) They give heed to Jewish fables;
- (4) They give heed to commandments of men who turn away from the truth.

3. Paul refers to their motive. He says: they do their work "for filthy lucre's sake"--"in order to acquire shameful gain" (Barclay).

4. Paul discusses the consequences of their work:

- (1) They deceive;
- (2) They overthrow entire households.

X. Continued.

5. Paul specifies the obligation of Titus (and of the elders) in dealing with such teachers. He says:

- (1) Their mouths must be stopped;
- (2) They must be rebuked sharply.

6. Paul refers to the desired results in dealing with such teachers. He says:

- (1) That they may come to be sound in the faith;
- (2) That they may not give heed to Jewish fables;
- (3) That they may not give heed to commandments of men who turn away from the truth;
- (4) That they may be pure and believing;
- (5) That they may have pure minds and pure consciences;
- (6) That they may do good works and encourage good works;
- (7) That they may be obedient to God.

XI. The gospel of Christ is the certain, solid foundation for the home and family life.

- 1. The false teaching which Paul discusses overthrew "whole houses." that is, it had the effect of disrupting family life.
- 2. Any teaching which fails to respect the family unit and family life is false teaching.
- 3. It is the gospel of Christ which sets forth the sacred principles designed to govern marriage, the home, family life.

XII. The life must be pure.

- 1. The basic problem in the lives and works of the false teachers was--their lives were not pure, their hearts were not right.
- 2. When the heart is right the conduct will be right. When the heart is wrong the conduct will be wrong.
- 3. Cf. Prov. 4:23; Mt. 12:34; Acts 8:21ff.
- 4. Blessed are the pure in heart, Mt. 5:8.

XIII. Verse 12 suggests something about the power of the gospel.

1. Paul refers here to the terrible reputation of the Cretans. He quotes one of their own prophets and says his "testimony is true."
2. Even secular history describes the terrible, sinful, shameful attitudes and conduct of these people. "The Cretans were famed as drunken, insolent, untrustworthy, lying, gluttonous people." They were avaricious, tricky, deceitful, quarrelsome. Money was so highly valued among them that "no stigma was attached to any sort of gain whatever."
3. Yet, churches had been established. Someone had gone here to preach the gospel. Though some things were lacking, much progress had been made. The gospel is power. The church can be established anywhere.

CONCLUSION:

1. Brethren, this is Titus, chapter one--a consideration of--
 - (1) The text itself;
 - (2) Some practical lessons for life.
2. May God help us to learn these lessons well, to treasure them in our hearts, to apply them to life situations.

Titus 1:1 ^{How Paul appeared to himself} ^{only here; elsewhere "slave of Christ" Ro 1st Ga 1st P 1st}
Paul, a servant of God and an apostle of Jesus Christ for the faith of God's elect and the knowledge of the truth that leads to godliness-- ^(Titus would need proper authority to accomplish his mission) ^{The Faith}

"How does Paul identify himself?" Longest greeting of the pastorals
(1-3) Paul identifies himself as the writer;
(4) Specifies to whom addressed
(5) Salutory prayer
"What is different about it?"

Titus 1:2

a faith and knowledge resting on the hope of eternal life, which God, who does not lie, promised before the beginning of time, ^{no double-dealing or 1/2 truths}

God always speaks truth.
For He is Truth!

Titus 1:3

and at his appointed season he brought his word to light through the preaching entrusted to me by the command of God our Savior,

"What does Paul say about 'eternal life'?"
(provided by God before times eternal - clearly revealed by the gospel - Paul was concerned that others would know of it)

Titus 1:4

"genuine son"

cf. Jude 3

To Titus, my true son in our common faith: Grace and peace from God the Father and Christ Jesus our Savior.

As God's children we gain a multitude of brothers, sisters, fathers, mothers

"How is Titus described?"

Titus 1:5

The reason I left you in Crete was that you might straighten out what was left unfinished and (appoint) elders in every town, as I directed you.

"defective"

"Mend" "to set a broken bone" (Med term)

— according to the instructions Paul had given

"install; ordain Put into office"

a basic step to setting things

does not mean to "choose" Plurality Ac 14²³ 2o 17, 2^d P 1st 1 Th 5¹²

Setting apart; induction into their place

(one principle matter in setting things in order is the appointment of elders) (where there are no elders a congregation is incomplete or unfinished)

Titus 1:6

An elder must be blameless, the husband of but one wife, a man whose children believe and are not open to the charge of being wild and disobedient. not in subjection to authority

"A CHARACTER AGAINST WHICH NO CHARGE OF WRONGDOING WHICH HAS NOT BEEN CORRECTED CAN BE BROUGHT"

"children" sometimes means

one child (Ge 21:7 1 Ti 5:4, 8)

cf Timothy 3 1 Peter 5

on the home, one learns--

1. responsibility
2. importance of rules
3. importance of enforcing rules
4. discipline
5. How to deal with individuals
6. self-control
7. need for leadership + guidance

Titus 1:7

Since an overseer is entrusted with God's work, he must be blameless--not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain.

(steward) - reminiscent of 4:1

Peculiar to Titus (not used elsewhere by Paul) cf 2 Pt 2:10

Pleased with one's self; Stubborn

Titus 1:8

Rather he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined. in control of strength; Master of self

"Good things" - not used elsewhere in NT P 1st absent from Timothy's list

An elder must be blameless - as a family man in personal life with regard to teaching

Titus 1:9

He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it.

"healthy teaching"
"contributes to the spiritual health of the church"

"How do elders 'function'?"
(holding to the faithful word;
exhorting in the sound doctrine;
convicting false teachers)
"How does Paul define false teachers?"

Titus 1:10

For there are many rebellious people, mere talkers and deceivers, especially those of the circumcision group. Ac 11² Ro 4¹² Ga 2¹² Ep 2¹ Pi 3² Co 4¹ Ac 6⁹

states the reason for the above
should alarm us!
(v. 10, 11)
the magnitude of the problem
the urgency of dealing with them decisively.

False Teachers --

1. INSUBORDINATE - "not under rule"
(Refuse to recognize authority)
2. Empty Talkers - fill the air with vain words!
3. Deceivers - pervert truth

Titus 1:11

"gagged) to muzzle"

They must be silenced, because they are ruining whole households by teaching things they ought not to teach--and that for the sake of dishonest gain.

→ "DESTROY THE FAITH OF"

"The Devil's Crowbar" with which he pulls down the houses of God (Theophylact)

Titus 1:12

Even one of their own prophets has said, "Cretans are always liars, evil brutes, lazy gluttons." "A money hungry Liar to whom nothing was sacred."

Eumenides (600 B.C.)
Epimenides

"How would you like to preach to people like that!"

Titus 1:13

This testimony is true. Therefore, rebuke them sharply, so that they will be sound in the faith

"TO CUT" - NOT AFRAID TO HURT FEELINGS TO PROTECT GOD'S TRUTH

The goal is always to help - not to hurt

Titus 1:14

and will pay no attention to Jewish myths or to the commands of those who reject the truth.

Titus 1:15

To the pure, all things are pure, but to those who are corrupted and do not believe, nothing is pure. In fact, both their minds and consciences are corrupted.

DOING THE RIGHT THINGS FOR EVIL MOTIVES

Titus 1:16

They claim to know God, but by their actions they deny him. They are detestable, disobedient and unfit for doing anything good.

1. A Perverter of moral distinctions
2. Professions w/o performance
3. incurs condemnation
4. unpersuadable
5. unfitness (counterfeit coin; cowardly soldier; a rejected stone by a careful builder)

False Teachers, their --

character

teaching - his, false

motive - money

consequences of their work - deceive + overthrow

The obligation to deal with them - must be stopped;
the desired result

Refuted sharply

STUDIES IN TITUS
CHAPTER ONE
"THE CHRISTIAN AND CONGREGATIONAL ORDER"

1. What is meant by the term "Pastoral Epistle?"

(They apply to the pastoral aspect of church work. Addressed to evangelist who sometimes are referred to as "pastors.")

2. What does Paul say about himself in the introduction?

(Servant of God; apostle of Jesus Christ; had a special mission and assignment - lead men to obedience of the gospel and strengthening the saved - had special obligation to bring men to a knowledge of the truth; had hope of eternal life; entrusted with message of eternal life; entrusted according to the commandment of God)

3. What two things are unique in this introduction?

(Longest of the salutations in the pastorals; Paul calls himself a slave of God.)

4. Why was Titus left in Crete?

(To strengthen out what was unfinished, and appoint elders in every city).

5. What does the term "set in order" mean?

(Straighten out as a doctor would set a broken bone).

6. What would be a basic step in setting the other things in order?

(The appointment of elders)

7. Why do you think there should always be a plurality of elders?

(Acts 14:23; 20:17,28; Philippians 1:1; 1 Thessalonians 5:12)

8. What kind of men are to be appointed elders?

(Blameless men of good character; family man; personal life; teaching).

✓ 9. Does the word "appoint" mean that the evangelist selects the elders?

(A setting apart, or induction into their place - does not refer to the selection itself).

10. How many qualifications are given?

(Seventeen - 17)

11. What is one basic qualification for a man to be an elder?

(That he be blameless - "A character against which no charge of wrong-doing which has not been corrected can be brought.")

12. What are the elder's three functions as a steward of God?

(Holding to the faithful word; exhorting in the sound doctrine; convicting the gainsayer, i.e., holding fast; encouraging; convicting).

13. Why must an elder be able to convict the gainsayer?

(To have the ability to deal with those who oppose sound doctrine).

14. In reference to the false teachers, what was their character?

(Unruly; vain talkers; deceivers; liars; evil beasts; idle gluttons; defiled and unbelieving; defiled in mind and conscience; their works deny God; abominable; disobedient; reprobate).

15. In reference to the false teachers, what was their teaching?

(They speak lies; speak things which they ought not; give heed to Jewish fables; give heed to commandments of men who turn away from the truth).

16. In reference to the false teachers, what was their motive?

(In order to acquire shameful gain - filthy lucre's sake).

17. In reference to the false teachers, what was their consequences?

(They deceive; overthrow entire households)

18. How can the mouths of false teachers be stopped?

(By refuting their doctrines, and denying the pulpit to them).

19. What was Titus to do with these false teachers?

(Their mouths must be stopped, and be rebuked sharply).

20. What should be the desired results?

(Come to be sound in the faith; not give heed to Jewish fables; may not give heed to commandments of men; may be pure and believing; pure minds and conscience; do good works and encourage good works).

21. What valuable lessons can you learn from this chapter of Titus?

Our service to God is motivated by hope of eternal life
The future of the redeemed rests upon God's integrity
God's purpose has been clearly revealed through the gospel
All Christians share in a common faith
Congregations without shepherds are lacking and vulnerable to false teaching
Elders are competent men socially, spiritually, and domestically
Elders must hold sound doctrine in pattern and practice
Elders must manifest proper balance in exhortation and correction
False teachers must not be ignored, but stopped
Profession without possession spells condemnation
Purity arises from the inside out, not the outside in
We must be careful to distinguish between truth and tradition
The gospel of Christ is the certain, solid foundation for the home and family life
The authority which we have (the word of God) - we preach and teach not ourselves, but that which is written
Let us strive to have the same attitude Paul had - servants, missionaries, labor constantly, rejoice in hope, stewards (1 Corinthians 4:1)
The gospel is the only thing in the world which produces righteous, godly living.
A congregation must be set in order, and must be kept in order according to the divine standard
In the home one learns responsibility, importance of God's rules, the importance of enforcing God's rules, discipline, how to deal with individuals, self-control, leadership, guidance
Any teaching which fails to respect the family unit and family life is false teaching
Our life must be pure
When the heart is right, the conduct will be right (Proverbs 4:23; Matthew 12:34)
The gospel is power
Where sin abounds, the grace of God much more abounds - Romans 5:20
We need to know well the opposition if we would wage an effective battle

STUDIES IN TITUS
CHAPTER ONE
"THE CHRISTIAN AND CONGREGATIONAL ORDER"

1. What is meant by the term "Pastoral Epistle?"
2. What does Paul say about himself in the introduction?
3. What two things are unique in this introduction?
4. Why was Titus left in Crete?
5. What does the term "set in order" mean?
6. What would be a basic step in setting the other things in order?
7. Why do you think there should always be a plurality of elders?
8. What kind of men are to be appointed elders?
9. Does the word "appoint" mean that the evangelist selects the elders?
10. How many qualifications are given?
11. What is one basic qualification for a man to be an elder?
12. What are the elder's three functions as a steward of God?
13. Why must an elder be able to convict the gainsayer?
14. In reference to the false teachers, what was their character?
15. In reference to the false teachers, what was their teaching?
16. In reference to the false teachers, what was their motive?
17. In reference to the false teachers, what was their consequences?
18. How can the mouths of false teachers be stopped?
19. What was Titus to do with these false teachers?
20. What should be the desired results?
21. What valuable lessons can you learn from this chapter of Titus?

LIVING (1-10)

learning (11, 12)

Looking (13-15)

Titus 2:1

You must teach what is in accord with sound doctrine.

sharp
in contrast to false teachers

"that which promotes health" - conducts consistent with gospel
"Balanced"

Titus 2:2

Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance.

habit, speech, behavior

(faith → God; love → others; endurance - trials)

→ old age does not justify any inordinancy

MODERATE; Prudent - governs well his passion and affections

Titus 2:3

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

in the faith
in the love
in the endurance

general impression to the public

1Co 10³¹ 1P 4⁸ - decency, decorum, clothing, gestures, looks, speech

no sower of discord; backbiter

Be under the power of

example and godly life - 1P 3:1, 26

Titus 2:4

Then they can train the younger women to love their husbands and children,

(not given to Titus, for elders!) avenues in which to teach what is good } 7 qualities

"Bring them to their Right Mind"

Ge 3¹⁶ Ep 5^{22, 23} Co 3¹⁸

Titus 2:5

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

not vain, or rash

- not to neglect domestic affairs - 1Ti 5^{13, 14}

Titus 2:6

Similarly, encourage the young men to be self-controlled.

only one sufficient word!

are apt to be eager and hot; thoughtless

exercise control over your self.

be considerate; not rash; advisable and submissive
not head-strong, haughty or proud - balanced in judgment

Titus 2:7

In everything set them an example by doing what is good. In your teaching show integrity, seriousness

1 Timothy 4:12 - impress of a life

→ shows his spiritual maturity

desist from clowning around
+ tom. foolery

permeated by material + manner
→ Be serious about it

Ro 2^{1, 2} 1Ti 4^{12, 16} 2Ti 3¹⁰ 1Th 2^{9, 10}

Titus 2:8

and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us.

content of teaching

when word is spread around the community concerning some inconsistency of word or action, let the life of the evangelist be so exemplary that when the truth is known, those who doubted him will be ashamed.

Titus 2:9

Teach slaves to be subject to their masters in everything, to try to please them, not to talk back to them, *contradicting; disputing*

1 PT 2:18 Ep 6:5-7

Titus 2:10

or waste
and not to steal from them, but to show that they can be fully trusted, so that in every way they will make the teaching about God our Savior attractive.

Titus 2:11

Romans 2:4 - "the goodness of God leads to repentance"
(For) the grace of God that brings salvation has appeared to all men. (PAST)

GRACE Redeems us
Reforms us
Rewards us

Titus 2:12 *"to train; to bring up"*
"TRAINING; DISCIPLINE"

It teaches us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age,

(PRESENT)

5X = 1, 8, 2, 4, 5, 6

"in the present course of things"

Titus 2:13

GREAT INCENTIVE!
while we wait for the blessed hope--the glorious appearing of our great God and Savior, Jesus Christ,

(FUTURE)

*1. His glorious Appearing
motives for holy living!*

Titus 2:14

"not only swiftness - but dirty!"
who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.

"Precious Treasure" PERILOUSIOS - "something that is expensive; treasured possession"

2. Recognizing the purpose of God and Christ in the redemption of the cross

Purchaser - who
Price - gave Himself
People - for us
Proof - redeem/purify

Titus 2:15

These, then, are the things you should teach. Encourage and rebuke with all authority. Do not let anyone despise you.

The Preaching & Teaching of the ministry of the word -
Speak (talk) - ordinary conversation
Exhort (encourage) - apply to life
Rebuke (chasten) - responsibility of indicating short-comings for living by God's will
Authority (God-given)
let no man despise you (to think around)

Four Reasons to behave Righteously --

1. Characteristic of a person who has been restored to his right MIND to be self-controlled (sophronos)

2. It is the right thing to do (dikaios)

3. It is respectful of God (eugebo's)

4. Such actions form the basis out of which comes life, health and vitality in this present age.

THE TWO POLES OF THE CHRISTIAN LIFE

CROSS
(V14)

→

second coming
(V13)

AGED (OLDER) MEN

KJV

NIV

ASV

SOBER OLD AGE DOES NOT JUSTIFY ANY INORDINANCY

TEMPERATE

GRAVE habit - speech - behavior

WORTHY OF RESPECT

TEMPERATE MODERATE ; PRUDENT GOVERNS WELL HIS PASSION & AFFECTIONS

SELF-CONTROLLED

SOBER-MINDED

SOUND IN--

FAITH SINCERE ; STEADFAST

 CHARITY GOSPEL PERFECTION

LOVE

PATIENCE

ENDURANCE

STEDFASTNESS

AGED (OLDER) WOMEN

"LIKEWISE"

IN BEHAVIOR AS BECOMETH HOLINESS 1 Co 10:31 Ph.1 4:8

REVERENT IN THE WAY THEY LIVE DECENCY ; DECORUM - CLOTHING, GESTURES, LOOKS, SPEECH

REVERENT IN DE-MEANOR

NOT FALSE ACCUSERS NO SOWER OF DISCORD BACKBITER

SLANDERERS

NOT GIVEN TO MUCH WINE BE UNDER THE POWER OF

ADDICTED TO

ENSLAVED TO

TEACHERS OF GOOD THINGS

TEACH WHAT IS GOOD

TEACH YOUNGER WOMEN

TRAIN YOUNGER WOMEN

EXAMPLES AND
GODLY LIFE
PV 31:1, 26

YOUNG WOMEN

KJV

NIV

ASV

SOBER *NOT VAIN, OR RASH*

SELF-CONTROLLED

LOVE THEIR HUSBANDS *GE 3¹⁶ EPH 2^{24, 23}
CO 3¹⁸*

LOVE THEIR CHILDREN

DISCREET

PURE

SOBER-MINDED

CHASTE

KEEPERS AT HOME *1 TIM 5:13, 14
NOT TO NEGLECT DOMESTIC
AFFAIRS*

BUSY AT HOME

WORKERS AT HOME

GOOD

KIND

OBEDIENT TO THEIR OWN
HUSBANDS

SUBJECT TO

IN SUBJECTION TO

YOUNG MEN

SOBER-MINDED

SELF-CONTROLLED

*APT TO BE EAGER AND HOT,
THOUGHTLESS*

BE CONSIDERATE

NOT RASH - ADVISABLE AND SUBMISSIVE

NOT HEAD STRONG

NOT HAUGHTY AND PROUD

KJV

PATTERN OF GOOD WORKS
Ro 2^{1,2} 1 Th 4^{16,12} 2 Th 3¹⁰ 1 Th 2^{9,10}

IN DOCTRINE SHOWING:

UNCORRUPTNESS

GRAVITY

SINCERITY

SOUND SPEECH THAT CANNOT BE
CONDEMNED

TITUS

vs 7,8

NIV

AN EXAMPLE BY DOING WHAT IS
GOOD

ASV

EXAMPLE OF GOOD WORKS

INTEGRITY

SERIOUSNESS

UNCORRUPTNESS

GRAVITY

SOUNDNESS OF SPEECH

SERVANTS

BE OBEDIENT 1 Pt 2¹⁸

PLEASE THEM WELL Ep 6⁵⁻⁷

NOT ANSWERING AGAIN *contradicting, disputing*

NOT PURLOINING *steal; waste*

ALL GOOD FIDELITY

BE SUBJECT TO

TRY TO PLEASE

NOT TO STEAL FROM

CAN BE FULLY TRUSTED

BE IN SUBJECTION

WELL-PLEASEING

NOT GAIN-SAYING

NOT PURLOINING

GOOD FIDELITY

SUBJECT: Chapters

TITLE: Titus--Chapter Two

PROPOSITION: To make an expository study of this chapter.

OBJECTIVE: To help all to learn the practical lessons to be learned here.

INTRODUCTION:

1. Read Titus 2.

2. Regarding the text:

(1) These remarks were penned by Paul, and were addressed to Titus-- a gospel preacher.

(2) Titus was in Crete. Paul had left him there to "set in order the things that were wanting, and appoint elders in every city."

(3) In chapter one Paul discusses "congregational order," and in chapter two he discusses "Christian conduct."

3. Right now, I want to invite your attention to a study of chapter two--a most practical chapter. The lesson will be divided into two basic parts: first-- I want to make a special effort to get before us the contents of this chapter itself, and, second--to make some practical observations.

DISCUSSION:

Part One: The text. In this chapter Paul--

I. Instructs Titus as to what to teach, verses 1-10.

1. As a general principle, he tells Titus to teach that which "befits" and "is required by" the sound doctrine.

2. He then deals with specifics. He tells Titus--

(1) What to teach the older men;

(2) What to teach the older women;

(3) What to teach the younger women;

I. 2. Continued.

(4) What to teach the young men;

(5) To be an example;

(6) What to teach slaves.

II. Explains why this teaching must be done (verses 11-14)--because God's plan is for all men and requires righteous living.

1. "For"--this is explanatory reason.

2. Paul discusses God's grace--

(1) He has revealed it;

(2) It brings salvation;

(3) It is for all men in its provisions;

(4) It instructs us with regard to righteous living:

A. Negatively--it tells us to give up--

(A) Ungodly living;

(B) Worldly passions;

B. Positively--it tells us, with regard to this present world (age)--

(A) To live self-controlled lives;

(B) To live upright lives;

(C) To live godly lives.

C. This righteous living involves looking, and waiting, and hoping--
with regard to the appearing of the glory of our great God and
Savior Jesus Christ.

3. Paul discusses the Savior for whom the righteous wait:

(1) He gave himself for us;

(2) Why? That he might redeem us from all iniquity;

(3) Why? That he might purify unto himself a people for his own possession
zealous of good works.

III. Re-emphasizes Titus' responsibility in teaching, verse 15:

1. Paul says, "Teach these things."
2. He says, "Use your full authority as you encourage and rebuke your hearers".
3. He says, "Let no man despise thee"--"Let none of them look down on you!"

Part Two: Some Practical Observations.

✓I. We must be concerned about what to teach and why.

- ✓1. The what is: that which "befits" and "is required by" the sound doctrine.
- ✓2. The why is: because the sound doctrine so requires. This is like saying we must preach the gospel because it is the gospel, and because the gospel requires the gospel to be preached.

✓II. We must recognize the teaching responsibility of the gospel preacher.

- ✓1. This is his primary responsibility. He must study, learn, practice, and teach the word of God.
- ✓2. It is sin, and the church greatly suffers, when the preacher becomes a glorified errand boy. It is a tragic mistake when a congregation makes a social worker out of a gospel preacher.
- ✓3. Other works are important, and other responsibilities are his, ~~but his~~, but nothing is more important than his teaching and preaching.
- ✓4. Many gospel preachers have experienced great disappointment, and many have left full-time local work, when they were forced to realize that what to them was most important was in the eyes of the congregation of least importance. The apostles said, "It is not fit that we should forsake the word of God, and serve tables," Acts 6:2.

✓ III. God's plan for man is variously designated.

- ✓ 1. In each designation there is a wonderful basic idea.
- ✓ 2. From the viewpoint that it produces spiritual health and well-being, it is "the sound doctrine."
- ✓ 3. With regard to life's journey from this land to heavenly glory, it is "the Way," Acts 9:2; 22:4.
- ✓ 4. So far as concerns the joy and gladness it produces in human hearts, it is "the gospel," "the glad tidings."
- ✓ 5. So far as concerns right or error, it is "the truth."

✓ IV. ✓ This chapter shows that God's plan is for all men, and that it definitely relates to human needs.

- ✓ 1. The Lord knows our needs, and is able to meet our needs.
- ✓ 2. The Word of God has the answer to human problems.
- ✓ 3. The Word of God speaks to the old and to the young, to the male and to the female, to the master and to the servant, to the bond and to the free, to the rich and to the poor.
- ✓ 4. It gives to all lessons for life and claims the right to govern the lives of all.

V. Let the older men hear the message of Paul.

1. They must be sober.
2. They must be sensible.
3. They must be self-controlled.
4. They must be sound in faith, sound in love, sound in endurance.

VI. Let the older women hear the message of Paul.

1. They must conduct themselves according to the demands of holy living.
2. They must not be slanderers.
3. They must not be slaves of "much wine."

VI. Continued:

4. They must be "teachers of that which is good."
5. They must train ("steady by exhortation and guidance") the younger women.

VII. Let the younger women hear the message of Paul.

1. Let them look to the older christian women for training--for exhortation and guidance.
2. Let them love their husbands.
3. Let them love their children.
4. They must be self-controlled.
5. They must be pure.
6. They must be "workers at home"--they must be "good housewives."
They must be "kind."
7. They must obey their husbands.
8. They must conduct themselves according to the Word of God so that the message from God will not be spoken against.

VIII. Let the young men hear the message of Paul.

1. They must be sober-minded.
2. They must be self-controlled.
3. They may well look to Titus as a wonderful example.

IX. Let us all hear Paul's message to slaves.

1. It finds application in our relationship to our employers.
2. Slaves are instructed to be obedient to their masters.
3. They must seek to please their masters.
4. They must not "talk back" to their masters.
5. They must not steal from their masters.
6. They must demonstrate that they are always good and faithful.
7. In all they do they must seek to bring credit to the teachings of our Lord.

X. In this chapter Paul gives us a great deal of information about the gospel preacher.

1. He must be an example in all things.
2. He must give encouragement to and be found in performance of good works.
3. He must be sincere and serious in his teaching.
4. He must use "sound words that cannot be criticized."
5. He must so live and so teach that even his enemies and the enemies of the gospel will not be able to prove anything that's bad.
6. The gospel preacher is a teacher. He must teach that which is required of the sound doctrine. He possesses the authority necessary to the accomplishing of his task. He must exercise this authority in encouraging God's people and in rebuking those who must be rebuked. His authority, however, must not tend to set aside, or nullify, or minimize the authority of the elders of the local congregation.
7. He is to let no man despise him or "look down on him."

XI. In this chapter we have wonderful information about God's grace.

1. God's grace refers to God's wonderful provisions for man, because of God's love. "Grace" is God's favor.
2. Paul says that God has "revealed" his grace--it is a matter of divine revelation.
3. God's grace is "for salvation"--it brings salvation. Without God's grace there would be no salvation.
4. God's grace brings salvation to all men in that it provides for the salvation of all men.
5. But, one is not saved by provisions only. He must appropriate those provisions.
6. God's grace brings instructions. These instructions relate to righteous living. God's grace is designed to produce the right kind of living.
7. Righteous living has a negative aspect: We must give up ungodly living. We must give up worldly passions. Righteous living has a positive aspect: with regard to this present world (age) we must live self-controlled lives.

XI. 7. Continued

We must live lives that are upright. We must live lives that are godly. This righteous living, demanded by the grace of God, involves waiting for the Lord's coming. It involves blessed hope relative to that coming. We wait for and we have hope with regard to that "blessed Day" when the glory of our great God and Savior Jesus Christ will appear.

8. Look at the marvelous order: God's grace, the revelation of it, salvation, righteous living, blessed hope with regard to the Lord's coming!

XII. In this chapter Paul speaks in glowing terms about our Lord.

1. He calls him "our great God and Savior Jesus Christ."
2. He speaks of his "glory" in connection with his "appearing."
3. He says the Lord gave himself for us.
4. He says that the Lord gave himself for us "that he might redeem us from all iniquity."
5. He says that the Lord gave himself for us that he might "purify unto himself a people for his own possession, zealous of good works."

XIII. These verses tell us a great deal about God's people.

1. They are a people who are concerned about "the sound doctrine."
2. They are people who appreciate the teaching which the sound doctrine requires.
3. They are people who know that the word of God meets human needs.
4. They are a people who live righteously, wait patiently, and hope joyfully.
5. They know the Lord is coming in all his glory.
6. They are people purchased by the blood of the Christ.
7. They are a redeemed people.
8. They are a pure people.
9. They belong to the Lord--they are his own possession.
10. They are a people "zealous of good works."

CONCLUSION:

1. Brethren, this is a great and wonderful chapter.
2. Let us remember that Paul--
 - (1) Instructed Titus as to what to teach;
 - (2) Explained to him why this teaching had to be done;
 - (3) Re-emphasized the teaching responsibility of Titus.
3. May God help us to write deeply upon our minds these great, simple, profound, practical, basic Bible lessons for life.

The Epitome of Christianity*

David L. Lipe

Text: Titus 2:11-14.

Purpose: To show that the Christian life is a sanctified life.

Introduction:

- A. The way to live the Christian life is taught in the New Testament.
- B. It is taught by the grace of God (Titus 2:12).
 - 1. Grace is "a kind, affectionate, pleasing and endearing disposition, either in person or thing" (Bullinger, p. 341).
 - a. It is that undeserved, unmerited favor of God.
 - b. It has been manifested to man (Rom. 2:4; Eph. 2:8, 9; John 3:16).
 - 2. The grace of God brings salvation (Titus 2:11; II Pet. 3:9).
 - a. Salvation in the present world (Mark 16:16).
 - b. Salvation in the future (I Pet. 1:5, 9, 10).

Discussion:

- I. God's graces teaches us to deny:
 - A. Ungodliness (Rom. 1:18-32; II Tim. 2:16).
 - 1. Ungodliness means irreverence and rebellion toward God and things holy (cf. John 2:13-17).
 - 2. It is the antithesis of godliness which means "piety, which, characterized by a Godward attitude, does that which is well-pleasing to Him" (Vine, p. 167).
 - a. *asebeia* occurs ten times in I and II Timothy and Titus.
 - b. The Christian is bidden to deny "ungodliness" by exercising himself unto "godliness."
 - B. Worly lusts
 - 1. We are to deny the world (I John 2:15-17).
 - a. What world are we to deny?
 - (1) God's creation? (John 1:3-10; Gen. 1:31).
 - (2) Race of men? (John 3:16).
 - b. We are to deny the evil realm of the world.
 - (1) That order which is opposed to God.
 - (2) The evil desires "of" the world (I John 2:19).
 - 2. We are to deny the "lusts" of the world (I John 2:16; cf. Gal. 5:19-21).
 - 3. Why deny worldly lusts?
 - a. They exclude God (I John 2:15; James 4:4).
 - b. The things of the world are evil (I John 5:19).
 - c. The lusts of the world pass away (I John 2:17).

II. God's grace teaches us to live:

A. Soberly.

1. Soberly denotes of sound mind (Luke 8:35), hence, self-control, soberminded (Titus 1:8; 2:2, 4-6).
2. Titus 2:12 suggests the exercise of that self-restraint that governs all passions and desires enabling the Christian to have the mind of Christ (Rom. 12:3; I Pet. 4:7; Phil. 2:5).

B. Righteously.

1. Righteousness means "character or quality of being right or just" (Vine, p. 298).
2. To live righteously is to live in harmony with God's will (Matt. 5:6; 6:33).
3. A righteous life involves both right acts and right motives.
 - a. An act may be right, yet the motive wrong (cf. Judas kissing Jesus).
 - b. An act may be ugly but the motive prompting the act may be pure (cf. Saul consenting to Stephen's death; Acts 23:1; 24:16).

C. Godly.

1. It denotes living piously with a reverent and religious attitude (Heb. 12:28, 29).
2. It is to possess a Godward attitude as stated in the first denial (Phil. 2:5).
3. Life must be lived in a godly manner (II Tim. 3:12; 2:8, 9).
4. Paul said to live this way "in this present world."
 - a. Titus was on the wicked island of Crete living among the evil Cretans (Titus 1:12).
 - b. We can also live the Christian life in our age (Phil. 4:13).

III. God's graces teaches us to look:

- A. For that blessed hope (I Tim. 1:1; Heb. 6:19; I John 3:3).
 - 1. Subjectively, "hope" is "a well-grounded expectation and a gladly and firmly held prospect of a future good" (Bullinger, p. 383).
 - 2. Objectively, "hope" is "the expected good, that for which we hope" (Bullinger, p. 383).
 - 3. It is objective hope in Titus 2:13; we both desire and expect it.
- B. The glorious appearing
 - 1. Of God and Christ (cf. I Thess. 4:16, 17).
 - 2. Of Christ who gave himself for us.
 - a. Jesus' death was vicarious (I Cor. 15:3, 4; I John 2:2; Isa. 53:5, 6).
 - b. He gave himself to:
 - (1) Redeem us from all iniquity (I Pet. 1:18, 19).
 - (2) Purify us (James 1:27; Jude 22, 23; Ps. 51:1, 2; Rom. 6:1-6).

Conclusion:

- A. Before we can look for the blessed hope and glorious appearing, we must live soberly, righteously and godly.
- B. Before we can live soberly, righteously and godly, we must deny ungodliness and worldly lusts.

* This title is suggested for a sermon based on Titus 2:11-14 in Thomas Holland's *Sermon Design and Delivery* (Shreveport, Louisiana: Gussie Lambert Publications, 1976), p. 52.

STUDIES IN TITUS
CHAPTER TWO
"THE CHRISTIAN AND CONDUCT"

1. Titus was written by Paul.
2. It was addressed to Titus.
3. Titus was left in Crete to put things in order.
4. Chapter 1 discusses Congregation Order, and chapter 2 discusses Christian Conduct.

5. What is Titus to do according to chapter 2?

Teach what is in accord with sound doctrine.

6. How would he be able to do this?

Visiting in the homes; talking in the pulpits; discussions in the marketplace; counseling people with problems; living the right example.

7. How many groups are listed in verses 1-10 of which Titus is to instruct? Who are they?

Five (5) - Older men; Older women; Younger women; young men; slaves

8. Summarize what each group was to do and be like.

OLDER MEN: sober, sensible; self-controlled; sound in faith, love, endurance

OLDER WOMEN: conduct themselves according to the demands of holy living; not be slanderers; not be slaves of "much wine;" be teachers of what is good; train the younger women

YOUNG WOMEN: look to older Christian women for training; love their husbands; love their children; self-controlled; pure; workers at home (good and kind housewives); obey their husbands; conduct themselves properly

YOUNG MEN: sober-minded; self-controlled; look to Titus for proper example

SLAVES: obedient; seek to please; not "talk back"; not steal; demonstration of good and faithfulness; seek to bring credit to the teachings of the Lord.

9. Verses 11-14 tell us why this teaching was to be done. Why was it?

Because God's plan is for all men, and it requires righteous living.

10. What 4 things do we learn about God's grace from these verses?

God revealed it; it brings salvation; it is for all men; it instructs us in righteousness

11. Negatively, God's grace tells us to give up what 2 things?

(1) ungodliness; (2) worldly passions

12. What is "ungodliness?" What can be described as "worldly lusts?"

13. Positively, how does God's grace tell us to live?

Self-controlled lives; upright lives; godly lives

14. What does Paul say about the Christ in verses 13, 14?

Gave Himself for us; to redeem us from iniquity; to purify unto Himself a people

15. What was Titus' responsibility in teaching?

"Teach these things;" "Use your full authority as you encourage and rebuke your hearers;"

"Let no man despise you;" "Let none of them talk down on you."

16. What do you learn about God's people from this chapter?

Concerned with sound doctrine; appreciate the teaching which it requires; know that the Word meets human needs; live righteously, wait patiently; hope joyfully; know the Lord is coming in His glory; are purchased by the blood of Christ; redeemed; pure; belong to the Lord; zealous of good works.

17. What valuable lessons can we learn from this chapter?

We must be concerned about what to teach and why

We must recognize the teaching responsibility of the gospel preacher

God's plan is for all men, and that it definitely relates to human needs

We learn of God's grace

We learn more about our Lord

God's word is great, simple, profound, practical and basic

The faithful discharge of responsibilities of the preacher, or teacher:

He is to preach and teach the "sound doctrine." "Sound" means agreeable; pure; uncorrupt; healthful; nourishing.

The true doctrines of the gospel are "sound doctrines."

They are in themselves good and holy; they make the believers so; they make the believer fit for, and vigorous in, the service of God.

The preacher must be careful to teach only such truth - Ephesians 4:29

The doctrine is to be applied to every class of individual. The teaching must be particular as well as practical. He is to teach men their duty. He must teach all their duty.

STUDIES IN TITUS
CHAPTER TWO
"THE CHRISTIAN AND CONDUCT"

1. Titus was written by _____.
2. It was addressed to _____.
3. Titus was left in _____ to put things in order.
4. Chapter 1 discusses _____, and chapter 2 discusses _____.
5. What is Titus to do according to chapter 2?
6. How would he be able to do this?
7. How many groups are listed in verses 1-10 of which Titus is to instruct? Who are they?
8. Summarize what each group was to do and be like.
9. Verses 11-14 tell us why this teaching was to be done. Why was it?
10. What 4 things do we learn about God's grace from these verses?
11. Negatively, God's grace tells us to give up what 2 things?
12. What is "ungodliness?" What can be described as "worldly lusts?"
13. Positively, how does God's grace tell us to live?
14. What does Paul say about the Christ in verses 13, 14?
15. What was Titus' responsibility in teaching?
16. What do you learn about God's people from this chapter?
17. What valuable lessons can we learn from this chapter?

Remind of what should
already be known;
encourage to continue in these

Titus 3:1 things (hard for the Gertans to do!)

Remind the people to be subject to rulers and
authorities, to be obedient, to be ready to do
whatever is good, (Ti 1:16)

middle voice -
voluntary subjection

vs 1, 2

seven qualities of
THE CHRISTIAN CITIZEN

REMINDERS: Remember What --

1. you should do (1, 2)
2. you were (3)
3. God did for you (4-7)
4. God Expects of you (8-11)

Titus 3:2 "blaspheme" *anachos* "not a fighter" (not necessary to prove yourself a man)

to slander no one, to be peaceable and

considerate, and to show true humility toward all men. *epieikes* - "does not stand only upon letter of the Law, but also considers the mind & intention" } *fraus* = "temper always under control; patiently bears wrongs done to himself (Knows when to be and not to be, angry)"

Titus 3:3 "not understanding"

At one time we too were foolish, disobedient,
led astray as a sheep
deceived and enslaved by all kinds of passions
and pleasures. We lived in malice and envy,
being hated and hating one another.

vs 3

seven areas of
Disobedience

Titus 3:4 *contrast!* *chrēstotēs* = "ready + eager to give whatever is necessary; all embracing" (used only by Paul)
But when the kindness and love of God our
Savior appeared, *philanthropia* - "love of man as man" (noun form only here)

THE WORK OF CHRIST AND GOD
FOR MANKIND (4-7)

1. Manifestation (4)
2. Method (5)
3. Means (5b, 6)
4. Message (7)

Titus 3:5

he saved us, not because of righteous things we
had done, but because of his mercy. He saved us
through the washing of rebirth and renewal by
the Holy Spirit, *Renewal for the future*

Cleansing of rebirth (Jo 3:2-8)

fatiggenesia - "a newness about life which can only be likened to a new birth"
Jewish proselyte } *Re-incarnation*

Titus 3:6 *cleansing from the past*
whom he poured out on us generously through
Jesus Christ our Savior, *Rebirth for the present*

LESSONS LEARNED --

1. The nature of the Christian (changed)
2. Salvation is by "washing"
EP 5:26 1Co 6:11 Hb 10:21 Jo 3:5
3. The Power of the gospel -
Ro 1:16 1Co 6:9 EP 2:1-6 Co 2:13
Ti 3:1-3
4. FACTS concerning the work of Christ

Titus 3:7

so that, having been justified by his grace, we
might become heirs having the hope of eternal
life.

Titus 3:8

This is a trustworthy saying. And I want you to

stress these things, so that those who have "assert strongly"

trusted in God may be careful to devote themselves to doing what is good. These things are excellent and profitable for everyone. *Proistasthai* - "to stand in front of"; "a shopkeeper crying his wares"

Titus 3:9

But avoid foolish controversies and genealogies and arguments and quarrels about the law, because these are unprofitable and useless.

a man who has made his own ideas the test and the standard of all truth.

The party to which a man belonged

Titus 3:10 "To choose" (heretic) - one who causes division (hairesis) - a party; sect; school - a man who has decided that he is right, and all others are wrong.
Warn a divisive person once, and then warn him a second time. After that, have nothing to do with him. → "refuse to continue the discussion"

Titus 3:11

DISTORTED; TWISTED; TURNED inside out

You may be sure that such a man is warped and sinful; he is self-condemned.

Titus 3:12

a TRUSTED messenger - letter carrier to Colossae + Ephesus

Col 4⁷ Eph 6²¹ 2 Ti 4¹²

As soon as I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, because I have decided to winter there.

3rd journey

1st imprisonment

Titus 3:13

"law expert"

Do everything you can to help Zenas the lawyer and Apollōs on their way and see that they have everything they need.

- "nomikos" - scribe

(only lawyer mentioned in NT)

Titus 3:14

Our people must learn to devote themselves to doing what is good, in order that they may provide for daily necessities and not live unproductive lives.

Need to practice!

Bear fruit! (one of the maintainings of good works)

Titus 3:15

Everyone with me sends you greetings. Greet those who love us in the faith. Grace be with you all.

"Works" in Titus -

Denied God by their works 1¹⁶

Example of good works 2⁷

zealous for good works 2¹⁴

prepared for every good work 3¹

maintain good works 3¹⁴

Salvation not earned by good works Ep 2⁹

STUDIES IN TITUS
CHAPTER THREE
"THE CHRISTIAN AND CITIZENSHIP"

1. The outline point of this chapter is "The Christian and Citizenship_____."
2. In verses 1 and 2, Paul tells Titus to tell the brethren at least 8 things they are to be, or they are to do. These are--
 - (1) Be in subjection to rulers
 - (2) Be in subjection to principalities
 - (3) Be obedient
 - (4) Be ready unto every good work
 - (5) Speak evil of no man (slander; blaspheme)
 - (6) Be not contentious (quarrelsome)
 - (7) Be gentle (lenient; considerate; kind)
 - (8) Show meekness toward all men
3. Why should the Christian be kind, gentle and considerate?
Verse 3 - when we take time to think about our own former condition outside of Christ, it should cause us to feel kindly toward those in the same condition.
4. Paul says we also were once--
 - (1) foolish
 - (2) disobedient
 - (3) deceived
 - (4) slaves to passions and pleasures of all sorts
 - (5) living in malice and envy
 - (6) detestable
 - (7) hating one another
5. What is the process by which our change has been made?

God saved us
6. What is the import and meaning of the expression, "The washing and the renewing of the Holy Spirit?"

"Washing" - Ephesians 5:26; 1 Corinthians 6:11; Hebrews 10:21; John 3:5; Matthew 19:28

Titus 3:5 explains WHAT washing. It is the washing "which belongs to, or which is related to" the regeneration and renewing of the Holy Spirit

The "washing of REGENERATION and renewing of the Holy Spirit"--

John 3:5 - be born again; Matthew 19:28 - regeneration; Titus 3:5 - regeneration: all the same

The only washing which is involved in the "regeneration" is baptism for the remission of sins. That is the washing which relates to the renewing of the Holy Spirit - Acts 2:38.

God "saved us" by the baptism which is required in the regeneration.

7. What is God's attitude as it relates to our salvation?

God made known His kindness and goodness, and manifested His love toward us - "philanthropy"

8. What is the consequence of our change?

Verse 7 - we are made heirs according to the hope of eternal life (having been justified)

9. Paul further instructs Titus in verses 8 and 9 in his teaching responsibilities. What are they?

"Profitable" "Unprofitable" -

10. What sort of a person is a "heretic?"

A person who has decided that he is right and everyone else is wrong. He has made his own ideas the test and the standard of all truth.

11. How are they to be handled?

Refuse to continue the discussion - ignore

12. Paul says such a person is __perverted__, __sinning__ and __self-condemned__.

13. What, or who, is involved in the "divine side" of our salvation?

Who? God, our Savior (4); Christ, our Savior (6) ; Holy Spirit (6,7)

Why? kindness (4); love (4); mercy (5); grace (7)

14. What are the blessings of salvation?

The inheritance which is eternal life, and the hope related to it.

15. What does it mean to be "zealous of good works?"

Titus 1:16; 2:14; 3:1,8,14; Galatians 6:10; Ephesians 2:10

16. How is the Christian to react toward those who cause trouble?

Romans 16:17,18; 1 Corinthians 5:3-5; 2 Thessalonians 3:6,14; Titus 3:10

17. What valuable lessons do you learn from this chapter?

The dynamic of the Christian life is two-fold:

The Christian goodness does not make a man proud; it makes him supremely grateful. He does not regard others with contempt and with arrogant condemnation
It comes from the realization of what God has done for us in Christ

However highly a church is organized, however splendid its ceremonies may be, however beautiful its buildings, and however elaborate its worship, all is ineffective without the power of the Spirit.

Revival does not come from increased efficiency in organization - it comes from waiting upon God

There is no virtue in sitting discussing deep theological questions when the simple tasks of the Christian life are waiting to be done. The real task of the Christian lies in Christian action. the discussion which does not end in action is very largely wasted time.

The Christian works not only to have enough for himself, but also to have something to give away

Something is wrong if one cannot clearly discern a difference in lifestyle

The Christian is a citizen of two countries. He is the best of citizen. Philippians 3:20,21; Acts 22:25; Romans 13:1,2; Acts 5:29

The gospel is power. Romans 1:16; 1 Corinthians 6:9-11; Ephesians 2:1-6; Colossians 2:13

May God help us to write these lessons deeply upon our heart:

To recognize and appreciate our duties and responsibilities as citizens
To manifest an attitude of kindness and sincere consideration toward those without
To be grateful for the fact that God saved us
To strive to understand more perfectly God's wonderful plan for us
To be characterized by wonderful hope with regard to eternal life
To be zealous of good works
To be anxious to do all we can for the furtherance of the gospel

18. According to Titus 3, how would you describe a person who is a Christian?

Has experienced a wonderful change
Has been saved by the kindness and love of God
Has been washed
Has been justified by God's grace
Is an heir according to the hope of eternal life
Is careful to maintain good works
Will concentrate upon the profitable, and avoid the unprofitable

STUDIES IN TITUS
CHAPTER THREE
"THE CHRISTIAN AND CITIZENSHIP"

1. The outline point of this chapter is "The Christian and _____."
2. In verses 1 and 2, Paul tells Titus to tell the brethren at least 8 things they are to be, or they are to do. These are--
 - (1)
 - (2)
 - (3)
 - (4)
 - (5)
 - (6)
 - (7)
 - (8)
3. Why should the Christian be kind, gentle and considerate?
4. Paul says we also were once--
 - (1)
 - (2)
 - (3)
 - (4)
 - (5)
 - (6)
 - (7)
5. What is the process by which our change has been made?
6. What is the import and meaning of the expression, "The washing and the renewing of the Holy Spirit?"
7. What is God's attitude as it relates to our salvation?
8. What is the consequence of our change?
9. Paul further instructs Titus in verses 8 and 9 in his teaching responsibilities. What are they?
10. What sort of a person is a "heretic?"
11. How are they to be handled?

SUBJECT: Chapters

TITLE: Titus--Chapter Three

PROPOSITION: To make an expository study of this chapter.

OBJECTIVE: To help all to learn the practical lessons to be found here.

INTRODUCTION:

1. Read Titus 3.

2. Regarding the text:

(1) This is the third division (or section) of Paul's letter to Titus.

✓(2) Titus was in Crete. Paul had left him there to "set in order the things that were wanting (lacking), and appoint elders in every city."

*chapter 1 } Brief
chapter 2 } within
chapter 3 }* ✓(3) We have studied chapter one--which might be summarized under the heading: "Congregational Order."

✓(4) We have studied chapter two--which is a most marvelous discussion of "Christian Conduct."

3. And now, I invite your attention to prayerful consideration of chapter three--a wonderful study of "Christian Citizenship." Paul here places particular emphasis upon the Christian as a citizen:

(1) His attitude toward and relationship to the civil powers;

(2) His attitude toward and relationship to "all men."

4. As in our previous studies, I want to try to get before us the contents of the chapter itself, and, then, to make some practical observations.

DISCUSSION:

Part One: The text. In this chapter Paul--

I. Instructs Titus to remind the brethren of matters included in Christian attitude and conduct (verses 1, 2).

1. These verses have a very special relationship to Christian Citizenship. They deal with the christian's relationship--

I. 1. continued.

- (1) To his government;
- (2) To his fellow-citizens.

2. Paul tells Titus to tell the brethren--

- (1) To be in subjection to rulers;
- (2) To be in subjection to authorities;
- (3) To be obedient ("to civil law and the magistrates");
- (4) To be ready unto every good work;
- (5) To speak evil of no man--not to slander; not to blaspheme;
- (6) Not to be contentious (not to be quarrelsome);
- (7) To be gentle (lenient, considerate, kind);
- (8) To show meekness toward all men.

II. Explains why christians should be kind, gentle, and considerate (verse 3).

- 1. He refers to the former condition of the Cretan christians--their condition before they became christians. Paul includes himself in his discussion of their former condition.

2. Paul says, We also were once--

- (1) Foolish (thoughtless, devoid of understanding);
- (2) Disobedient;
- (3) Deceived;
- (4) Slaves to passions and pleasures of all sorts;
- (5) Living in malice and envy;
- (6) Detestable;
- (7) Hating one another.

- 3. The point is: When we take the time to think about OUR OWN former condition OUTSIDE the Christ, it will cause us TO FEEL KINDLY toward those who are now in that same condition. Such reflection will produce gratitude, kindness, gentleness.

III. Explains the process by which the marvelous change had been wrought (verses 4-6).

1. Simply stated, Paul says: "But, God saved us!" That is, We all WERE once in the terrible condition described, but NOW it is different! GOD SAVED US!
2. He proceeds to discuss HOW God saved us--how God produced this marvelous change.
3. Paul refers to the wonderful attitude of God which related to man's salvation. He says:
 - (1) God made known his kindness, his goodness;
 - (2) God manifested his love toward man, his philanthropy.
4. Paul refers to the human factor which elicited divine provisions for man's salvation. He discusses this NEGATIVELY and POSITIVELY. He says:
 - (1) It was not because of meritorious works done in righteousness which we did ourselves;
 - (2) It was "according to his mercy he saved us."
5. Paul then discusses HOW God saved us. He says: He saved us through the WASHING. He explains what washing--the washing of (which belongs to, which is related to) regeneration and renewing of the Holy Spirit.
6. Paul discusses further the Holy Spirit. The "washing" by which God saves is related to the Holy Spirit. It is GOD who pours out the Holy Spirit upon those who receive the "Washing." God pours out this gift "richly." It is poured out "through Jesus Christ our Savior"

IV. Refers to the wonderful consequence of that change (verse 7).

1. The great "change" which has been discussed in verses 4-6 enables the persons involved (the washed) to "be made heirs according to the hope of eternal life."
2. Having the "hope" is based upon "being justified by his grace." But, those who are justified are those who have experienced the washing.

IV. Continued.

3. It should be pointed out here that "being justified" is actually, literally, "having been justified"--Aor. pass. participle.

V. Instructs Titus further with regard to his teaching responsibilities (vs. 8,9).

1. Paul discusses these teaching responsibilities under two headings: things PROFITABLE and things UNPROFITABLE.
2. On the PROFITABLE side he says:
 - (1) This word (this saying, this doctrine) is true.
 - (2) I want you (I charge you) to give special emphasis to these matters (to affirm them confidently, strongly), in order that those who have believed God may be careful to maintain good works--that they may be concerned with giving their time to the doing of good works.

NOTE: These things are good. PRACTICE THEM!

3. On the UNPROFITABLE side he says:
 - (1) There are foolish questions ("stupid arguments");
 - (2) There are genealogies("long lists of names of ancestors");
 - (3) There are strifes (quarrels);
 - (4) There are fightings about the law.

NOTE: These things are vain. SHUN THEM!

VI. Instructs Titus with regard to the factious person (verses 10,11).

1. The factious man is the person who causes divisions.
2. He is to be given a first and a second admonition.
3. If these admonitions are to no avail, then the factious man is to be refused, rejected. "...have nothing more to do with him."
4. Paul says, Such a person is --
 - (1) Perverted,
 - (2) Sinneth,
 - (3) Self-condemned.

VII. Gives the concluding remarks (verses 12-15).

1. He states that he has determined to spend the winter in Nicopolis, and he instructs Titus to meet him there, when he (Paul) sends Artemas or Tychicus to replace Titus in Crete.
2. He makes reference to Zenas the lawyer, and to Apollos. He instructs Titus to help them in their travels, and to see to it that they have everything they need.
3. He re-emphasizes: "And let our people also learn to maintain good works for necessary uses, that they be not unfruitful; let them give themselves in doing good works, to provide for real needs; that they should not live useless lives.
4. He sends greetings to Titus from all those with him. He asks Titus to extend his greetings to "them that love us in faith."
5. He expresses his concluding prayer: "God's grace be with you all."

PART TWO: Some Practical Observations.

I. The Christian is the best citizen.

In becoming a Christian one becomes a citizen of the kingdom of Heaven.

"For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself," Phil. 3:20, 21.

But, the Christian is also a citizen of an earthly government. Paul said, "Is it lawful for you to scourge a man that is a Roman, and uncondemned?" Acts 22:25. And, this citizenship involves two basic factors:

- (1) The right attitude toward the civil powers and authorities; and (2) the right attitude toward one's fellow citizens.

I. Continued

So far as concerns the right attitude toward the civil powers--the Christian is instructed: "Let every soul be in subjection to the higher powers: for there is no power but of God; and the powers that be are ordained of God. Therefore, he that resisteth the power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment." (Rom. 13:1,2). In our present passage Christian's are instructed "to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work...." Unless and until the civil powers make a demand of the Christian contrary to the will of God, the Christian will be in subjection, will be obedient. When such occasions arise the principle which applies is: "We must obey God rather than man," Acts 5:29.

So far as concerns the right attitude toward one's fellow-citizens--we are instructed "to be ready unto every good work, to speak evil of no man, not to be contentious, to be gentle, showing all meekness toward all men." Our basic responsibility with regard to our fellow-citizens is--to so conduct our lives and our affairs as to bring them into the blessings of heavenly citizenship.

II. As Christians--

1. We must:

- (1) Be in subjection to rulers;
- (2) Be in subjection to authorities;
- (3) Be obedient;
- (4) Be ready unto every good work;
- (5) Speak evil of no man;
- (6) Be non-quarrelsome;

II. 1. continued:

- (7) Be gentle;
- (8) Show kindness toward all men;
- (9) In gratitude for salvation, remember our former condition.

Christians
2. We are:

- (1) Persons who have experienced a wonderful change;
- (2) Persons who have been saved by the kindness and love of God;
- (3) Persons who have been washed;
- (4) Persons justified by God's grace;
- (5) Persons who are heirs according to the hope of eternal life;
- (6) Persons who must be careful to maintain good works;
- (7) Persons who must concentrate upon the profitable and avoid the unprofitable.

We are
III. God Saved Us By the Washing.

According to Eph. 5:26 the church is cleansed by the washing of water with the word. To the Corinthians, Paul says: "...but ye were washed...", 1 Cor. 6:11. We are exhorted to "draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience: and having our body washed with pure water...", Heb. 10:21.

Now, in Titus 3:5, Paul declares that God saved us by the washing. He explains what washing: the washing of (which belongs to, which is related to) regeneration and renewing of the Holy Spirit.

In Jno. 3:5 the Lord said to Nicodemus, "Except one be born of water and the Spirit, he cannot enter into the kingdom of God." In Mt. 19:28 the Lord said, "Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall

III. Continued.

sit upon twelve thrones, judging the twelve tribes of Israel." In Titus 3:5, Paul refers to the "washing of regeneration and renewing of the Holy Spirit." The "be born" of John 3:5, the "regeneration" of Mt. 19:28, and the "regeneration" of Titus 3:5 are all the same word in the original. Reference is to the washing which is involved in the regeneration. The only washing which is involved in the "regeneration" is baptism for remission of sins. This is the washing which relates to the renewing of the Holy Spirit. Cf. Acts 2:38. Hence, God "saved us" by the baptism which is required in the regeneration.

IV. Man's salvation.

1. The divine persons involved:

- (1) Verse 4 refers to "God our Savior."
- (2) Verse 6 refers to "Jesus Christ our Savior."
- (3) Verses 6 and 7 refer to the Holy Spirit.

2. The divine attitude which provided this salvation:

- (1) Verse 4 refers to the kindness (goodness) of God;
- (2) Verse 4 refers to His love toward man, His philanthropy;
- (3) Verse 5 refers to His mercy;
- (4) Verse 7 refers to His grace.

3. The human factor which elicited provisions for our salvation:

- (1) It was not meritorious works done in righteous ~~now~~
- (2) It was according to God's mercy.

4. So far as concerns the how God saved us, Paul says: He saved us through (by) the washing. What washing? The washing of (which belongs to, which is related to) regeneration and renewing of the Holy Spirit.

5. A wonderful blessing: Paul says with regard to the Holy Spirit, "... which he (God) poured out upon us richly, through Jesus Christ our Savior."

6. The meaning of it. According to verse 7 this salvation is the same as justification. The salvation by the "washing" is justification by his grace.

V. A wonderful Blessing.

There is the "inheritance" which is "eternal life."

There is the "hope" related to it. Those who can have this hope are those who have been "justified by his grace." But, those who have been "justified by his grace" are those who have experienced the "washing."

Hence: washing, Holy Spirit, justified, heirs, hope, eternal life.

VI. That We Might Show Kindness

Paul instructed the Cretan Christians "...to be gentle, showing all meekness toward all men." To the end that they might have and might manifest the right attitude toward those without, Paul reminds them of their own former lives--their lives when they, too, were outside the Christ. He says, "For we also once were foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another." He then emphasizes: But God saved us!

When we think about our former lives--our lives outside the Christ, and when we contemplate God's mercy and kindness extended to us, resulting in our salvation--then, we are constrained to show kindness toward those now in the condition from which we were delivered. Kindness received by us compels kindness extended to others.

VII. The Gospel is Power.

In Romans 1:16 Paul declares that the gospel of Christ is "...power of God unto salvation." The word "power" is the original word "dunamis" from which comes our English word "dynamite."

VII. Continued:

Numerous, indeed, are the illustrations which emphatically manifest the power of the gospel. At this time, we think especially of the Corinthians, the Ephesians, the Colossians, and the Cretans.

In 1 Cor. 6:9-11 Paul says to the Corinthian brethren: "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God; And such WERE some of you: but ye were washed, but ye were sanctified, but ye were justified in the name of the Lord Jesus Christ, and in the Spirit of our God." That force--that POWER--which could take such a life and transform it into an upright, honorable citizen of the kingdom of God is POWER INDEED.

To the Ephesians Paul says: "And you did he make alive, when ye were dead through your trespasses and sins, wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience; among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest:--but God, being rich in mercy, for his great love wherewith he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), and raised us up with him, and made us to sit with him in the heavenly places, in Christ..." Eph. 2:1-6. In becoming christians the Ephesians had experienced a RESURRECTION, and that which can and does produce such a RESURRECTION is POWER INDEED!

Likewise, to the Colossians Paul says, "And you, being dead through your trespasses and the uncircumcision of your flesh, you, I say, did he make

VII. Continued.

alive together with him, having forgiven us all our trespasses..., " Col. 2:13. They had been DEAD in sin, but now they had been MADE ALIVE. They had been buried with Christ in baptism; they had been raised with him through faith in the working of God, who raised him from the dead. They, too, had experienced a RESURRECTION.

In former days the Cretans had been foolish, disobedient, deceived. They had served divers lusts and pleasures. They had lived in malice and envy. They had been filled with hate, even hating one another. But, a marvelous CHANGE had been wrought. God, because of his kindness and love, had saved them. He had saved them by the washing. He had bestowed upon them the Holy Spirit. They had been justified by God's grace. They had been made heirs according to the hope of eternal life."

Such is the great and marvelous and wonderful and inexplicable power of the gospel of Jesus Christ. It can and it does change the lives of men."

VIII. Zealous of Good Works

Numerous are the passages which declare that God's people must be a people "zealous of good works."

1. With regard to the false teachers Paul said, "They profess that they know God; but by their works they deny him, being abominable, and disobedient, and unto every good work reprobate." Titus 1:16.
2. The Lord loved us and gave himself up for us, "...that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." Titus 2:14.
3. Christians must be "ready unto every good work." They must be careful to maintain good works. They must learn to maintain good works for necessary uses, that they be not unfruitful, Titus 3:1, 8, 14.

VIII. Continued

4. As we have opportunity we are to do good unto all men--especially unto them that are of the household of the faith. Gal. 6:10.
5. "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." Eph. 2:10.

NOTE: We have a bit of difficulty detecting the kind of zeal that is prescribed in New Testament pages.

IX. We Must Not Neglect Matters of Discipline

The New Testament deals with the subject of discipline: The conditions requiring it, the need for it, the purpose of it, the procedure in it. We must not neglect this necessary and important work.

1. "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them. For they that are such serve not our Lord Christ, but their own belly; and by their smooth and fair speech they beguile the hearts of the innocent." Rom. 16:17,18.
2. "For I, verily, being absent in body but present in spirit, have already as though I were present judged him that hath so wrought this thing, in the name of our Lord Jesus, ye being gathered together, and my spirit, with the power of our Lord Jesus, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Cor. 5:3-5.
3. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us." 2 Thess. 3:6.

IX. Continued.

4. "And if any man obeyeth not our word by this epistle, note that man, that ye have no company with him, to the end that he may be ashamed. And yet count him not as an enemy, but admonish him as a brother." 2 Thess. 3:14.
5. "A factious man after a first and second admonition refuse; knowing that such a one is perverted, and sinneth, being self-condemned." Titus 3:10.

X. The Gospel Preacher

1. Chapter one--

- (1) Must set in order the things lacking;
- (2) Must reprove sharply the false teachers.

2. Chapter 2--

- (1) Must speak the things which befit the sound doctrine;
- (2) Must exhort;
- (3) Must reprove, with all authority.

3. Chapter 3--

- (1) Must remind the brethren of their responsibilities with regard to:
 - A. The civil powers;
 - B. Their fellow-citizens.
- (2) Must "confidently affirm" that--
 - A. We are to be in subjection to the powers that be;
 - B. We must practice christian conduct toward our fellow-citizen;
 - C. God saved us--not because of our own meritorious works, but because of His mercy and love;
 - D. God saved us by the "washing";
 - E. The obedient are the recipients of the Holy Spirit;
 - F. We are justified by God's grace;
 - G. Christians are "heirs according to the hope of eternal life."

X.3.Continued

- (3) Must constantly stress that believers are obligated to maintain good works (Cf. v. 14 also);
- (4) Must teach and do the things which are profitable unto men;
- (5) Must shun the things which are unprofitable unto men;
- (6) Must "refuse a factious man" after a first and second admonition.
- (7) Must be dedicated to the furtherance of the gospel. Paul instructed Titus to "come" to him. He would be willing to go. He instructed Titus to help Zenus and Apollos in the Lord's work. Obviously, he would be anxious to do so.

CONCLUSION:

- 1. Brethren, we have sought to emphasize the great and wonderful lessons contained in Titus, chapter 3.
- 2. We have given consideration to--
 - (1) The text itself, and
 - (2) The practical lessons to be learned.
- 3. May God help us to write these lessons deeply upon the tablets of our minds--
 - (1) To recognize and appreciate our duties and responsibilities as citizens;
 - (2) To manifest an attitude of kindness and sincere consideration toward those without;
 - (3) To be grateful for the fact that God saved us;
 - (4) To strive to understand more perfectly God's wonderful plan for us;
 - (5) To be characterized by wonderful hope with regard to eternal life;
 - (6) To be zealous of good works;
 - (7) To be anxious to do all we can for the furtherance of the gospel

Titus' work -

Appoint faithful elders } 1⁵⁻⁹
Rebuke false doctrine
Rebuke with all authority 1³ 2¹⁵
Teach sound doctrine 2¹
Instruct various groups
Remind of their own salvation 2¹¹⁻¹⁴ 3³⁻⁵
Rejoice of Christian action 2¹⁴ 3⁸
Avoid divisive doctrines & the men who
teach them 3⁹⁻¹¹

whole families
all classes
all ages

False
Teachers

number of false teachers - deceitful & money hungry 1¹⁰⁻¹²
deny God by their actions - 1¹⁶
Reject authority
Taught Jewish myths 1¹⁴
& Levitical purity 1¹⁵
& genealogies
& questions about the law } 3^{10, 11}

Titus 1:1

Paul, a servant of God and an apostle of Jesus Christ for the faith of God's elect and the knowledge of the truth that leads to godliness--

Titus 1:2

a faith and knowledge resting on the hope of eternal life, which God, who does not lie, promised before the beginning of time,

Titus 1:3

and at his appointed season he brought his word to light through the preaching entrusted to me by the command of God our Savior,

Titus 1:4

To Titus, my true son in our common faith: Grace and peace from God the Father and Christ Jesus our Savior.

Titus 1:5

The reason I left you in Crete was that you might straighten out what was left unfinished and appoint elders in every town, as I directed you.

Titus 1:6

An elder must be blameless, the husband of but one wife, a man whose children believe and are not open to the charge of being wild and disobedient.

Titus 1:7

Since an overseer is entrusted with God's work, he must be blameless--not overbearing, not quick-tempered, not given to drunkenness, not violent, not pursuing dishonest gain.

Titus 1:8

Rather he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined.

Titus 1:9

He must hold firmly to the trustworthy message as it has been taught, so that he can encourage others by sound doctrine and refute those who oppose it.

Titus 1:10

For there are many rebellious people, mere talkers and deceivers, especially those of the circumcision group.

Titus 1:11

They must be silenced, because they are ruining whole households by teaching things they ought not to teach--and that for the sake of dishonest gain.

Titus 1:12

Even one of their own prophets has said, "Cretans are always liars, evil brutes, lazy gluttons."

Titus 1:13

This testimony is true. Therefore, rebuke them sharply, so that they will be sound in the faith

Titus 1:14

and will pay no attention to Jewish myths or to the commands of those who reject the truth.

Titus 1:15

To the pure, all things are pure, but to those who are corrupted and do not believe, nothing is pure. In fact, both their minds and consciences are corrupted.

Titus 1:16

They claim to know God, but by their actions they deny him. They are detestable, disobedient and unfit for doing anything good.

Titus 2:1

You must teach what is in accord with sound doctrine.

Titus 2:2

Teach the older men to be temperate, worthy of respect, self-controlled, and sound in faith, in love and in endurance.

Titus 2:3

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

Titus 2:4

Then they can train the younger women to love their husbands and children,

Titus 2:5

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

Titus 2:6

Similarly, encourage the young men to be self-controlled.

Titus 2:7

In everything set them an example by doing what is good. In your teaching show integrity, seriousness

Titus 2:8

and soundness of speech that cannot be condemned, so that those who oppose you may be ashamed because they have nothing bad to say about us.

Titus 2:9

Teach slaves to be subject to their masters in everything, to try to please them, not to talk back to them,

Titus 2:10

and not to steal from them, but to show that they can be fully trusted, so that in every way they will make the teaching about God our Savior attractive.

Titus 2:11

For the grace of God that brings salvation has appeared to all men.

Titus 2:12

It teaches us to say "No" to ungodliness and worldly passions, and to live self-controlled, upright and godly lives in this present age,

Titus 2:13

while we wait for the blessed hope--the glorious appearing of our great God and Savior, Jesus Christ,

Titus 2:14

who gave himself for us to redeem us from all wickedness and to purify for himself a people that are his very own, eager to do what is good.

Titus 2:15

These, then, are the things you should teach. Encourage and rebuke with all authority. Do not let anyone despise you.

Titus 3:1

Remind the people to be subject to rulers and authorities, to be obedient, to be ready to do whatever is good,

Titus 3:2

to slander no one, to be peaceable and considerate, and to show true humility toward all men.

Titus 3:3

At one time we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures. We lived in malice and envy, being hated and hating one another.

Titus 3:4

But when the kindness and love of God our Savior appeared,

Titus 3:5

he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit,

Titus 3:6

whom he poured out on us generously through Jesus Christ our Savior,

Titus 3:7

so that, having been justified by his grace, we might become heirs having the hope of eternal life.

Titus 3:8

This is a trustworthy saying. And I want you to stress these things, so that those who have trusted in God may be careful to devote themselves to doing what is good. These things are excellent and profitable for everyone.

Titus 3:9

But avoid foolish controversies and genealogies and arguments and quarrels about the law, because these are unprofitable and useless.

Titus 3:10

Warn a divisive person once, and then warn him a second time. After that, have nothing to do with him.

Titus 3:11

You may be sure that such a man is warped and sinful; he is self-condemned.

Titus 3:12

As soon as I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, because I have decided to winter there.

Titus 3:13

Do everything you can to help Zenas the lawyer and Apollos on their way and see that they have everything they need.

Titus 3:14

Our people must learn to devote themselves to doing what is good, in order that they may provide for daily necessities and not live unproductive lives.

Titus 3:15

Everyone with me sends you greetings. Greet those who love us in the faith. Grace be with you all.