

SOUND DOCTRINE IS PRICELESS ...

BECAUSE IT MAINTAINS THE CONNECTION BETWEEN FAITH AND WORKS IN THE LIFE OF A BELIEVER

A Devotional Commentary on the Book of Titus

by Paul G. Apple, February 2001

QUALIFIED LEADERS PROMOTE SOUND DOCTRINE WHICH BUILDS GENUINE FAITH WHICH ISSUES IN GOOD WORKS OF SERVICE TO OTHERS

For each section:

- Thesis statement ... to focus on the big idea
- Analytical outline ... to guide the understanding
- Devotional questions ... to encourage life application
- Representative quotations ... to stimulate deeper insight

Titus 1:1 *"for the faith of those chosen of God and the knowledge of the truth which is according to godliness"*

Titus 3:8 *"so that those who have believed God may be careful to engage in good deeds."*

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BACKGROUND

Ryrie: "The probably order of significant events is

(1) Paul was released from his house arrest in Rome (where we find him at the end of Acts), probably because his accusers did not choose to press their charges against him before Caesar (Acts 24:1; 28:30). Their case, therefore, was lost by default, and Paul was freed.

(2) Paul visited Ephesus, left Timothy there to supervise the churches, and went on to Macedonia (northern Greece).

(3) From there he wrote 1 Timothy (1 Tim. 1:3).

(4) He visited Crete, left Titus there to supervise those churches, and went to Nicopolis in Achaia (southern Greece, tit. 3:12).

(5) Either from Macedonia or Nicopolis, he wrote this letter to encourage Titus.

(6) He visited Troas (2 Tim. 4:13), where he was suddenly arrested, taken to Rome, imprisoned, and finally beheaded.

(7) From Rome, during this second imprisonment, he wrote 2 Timothy."

Wiersbe: "Titus had his share of problems! The churches needed qualified leaders, and the various groups in the churches needed shepherding. One group of false teachers was trying to mix Jewish law with the Gospel of grace (Titus 1:10, 14), while some of the Gentile believers were abusing the message of grace and turning it into license (2:11-15). By nature, the people of Crete were not easy to work with (1:12-13), and Titus needed extraordinary patience and love."

Kent: "The Epistle to Titus is likewise a pastoral letter and not a mere personal letter, because it was intended to convey through Titus a message to the church."

Barnes: "The principal difficulties which it was apprehended Titus would meet with in the performance of his duties there, and which in fact made his labours there desirable, arose from two sources: (1) the character of the Cretans themselves; and (2) the influence of Judaizing teachers.

(1) The character of the Cretans themselves was such as to demand the vigilance and care of Titus. They were a people characterized for insincerity, falsehood, and gross living, chap. 1. 12. There was great danger, therefore, that their religion would be hollow and insincere, and great need of caution lest they should be corrupted from the simplicity and purity required in the gospel, chap. i. 13.

(2) The influence of Judaizing teachers was to be guarded against. It is evident from Acts ii. 11, that there were Jews residing there; and it is probable that it was by those who had gone from that island to Jerusalem to attend the feast of the Pentecost, and who had been converted on that occasion, that the gospel was first introduced there. From this epistle, also, it is clear that one of the great dangers to peity in the churches of Crete, arose from the efforts of such teachers, and from the plausible arguments which they would use in favour of the Mosaic law; see chap. i. 10, 14-16; iii. 9. To counteract the effect of their teaching, it was necessary to have ministers of the gospel appointed in every important place, who should be qualified for their work. To make these arrangements, was the great design for which Titus was left there; and to give him full information as to the kind of ministers which was needed this epistle was written."

OUTLINE OF TITUS

**SOUND DOCTRINE IS PRICELESS ...
BECAUSE IT MAINTAINS THE CONNECTION BETWEEN
FAITH AND WORKS IN THE LIFE OF A BELIEVER**

**QUALIFIED LEADERS PROMOTE SOUND DOCTRINE
WHICH BUILDS GENUINE FAITH WHICH ISSUES IN GOOD
WORKS OF SERVICE TO OTHERS**

1:1-4 OPENING GREETINGS

THE PROCLAMATION OF THE WORD OF GOD IS A SACRED TRUST

- A. THE PROCLAMATION OF THE WORD ISSUES FROM A SENSE OF DIVINE CALLING
- B. THE PROCLAMATION OF THE WORD AIMS AT VERY LOFTY GOALS
- C. THE PROCLAMATION OF THE WORD CENTERS AROUND THE MANIFESTATION OF THE GOSPEL MESSAGE IN HISTORY
- D. THE PROCLAMATION OF THE WORD IS A SACRED TRUST
- E. THE PROCLAMATION OF THE WORD MUST BE REPRODUCED IN EACH SUCCEEDING GENERATION

I. (1:5-9) APPOINT QUALIFIED ELDERS WHO CAN TEACH AND DEFEND SOUND DOCTRINE

"holding fast the faithful word which is in accordance with the teaching"

- A. (:5) THE NEED FOR ELDERS
- B. (:6-9A) THE QUALIFICATIONS FOR ELDERS
- C. (:9B) THE FUNCTION OF ELDERS (WITH RESPECT TO SOUND DOCTRINE)

II. (1:10-16) REPROVE REBELLIOUS TROUBLEMAKERS WHO SUBVERT SOUND DOCTRINE AND DENY GOD BY THEIR DEEDS

"men who turn away from the truth"

- A. (:10-11) SILENCE THE FALSE TEACHERS
- B. (:12-14) RESCUE THE GULLIBLE
- C. (:15-16) DISCERN THE FALSE FROM THE TRUE -- LOOK AT THEIR DEEDS

III. (2:1-3:11) PROCLAIM THE NECESSITY OF GOOD WORKS TO ADORN SOUND DOCTRINE

"adorn the doctrine of God our Savior"

A. (:2:1-10) WHAT DOES SOUND DOCTRINE LOOK LIKE WHEN IT IS ALL DRESSED UP AND ON DISPLAY?
THE CONDUCT OF EVERY SEGMENT OF THE CHURCH MUST REFLECT AND ENHANCE (ADORN) THE MESSAGE OF SOUND DOCTRINE RATHER THAN DETRACT

(:1) INTRODUCTION

- 1. (:2) CONDUCT OF OLDER MEN
- 2. (:3-4A) CONDUCT OF OLDER WOMEN
- 3. (:4-5) CONDUCT OF YOUNG WOMEN
- 4. (:6-8) CONDUCT OF YOUNG MEN
- 5. (:9-10) CONDUCT OF SLAVES

B. (2:11-15) THERE IS NO TIME LIKE THE PRESENT FOR GOOD DEEDS -- THE PEOPLE OF GOD IN THIS PRESENT AGE (BETWEEN CHRIST'S FIRST COMING TO USHER US INTO SALVATION AND HIS SECOND COMING TO USHER US INTO GLORY) NEED TO DEVOTE THEMSELVES TO PERSONAL HOLINESS AND UNSELFISH GOOD DEEDS

- 1. (:11) CHRIST'S FIRST COMING = OUR ENTRANCE INTO SALVATION
- 2. (:12) CALL FOR PERSONAL HOLINESS
- 3. (:13) CHRIST'S SECOND COMING = OUR ENTRANCE INTO GLORY
- 4. (:14) CALL FOR GOOD DEEDS

(:15) CLOSING EXHORTATION: COMMUNICATE THESE THINGS WITH AUTHORITY

C. (3:1-7) WHAT'S THE CONNECTION BETWEEN GOOD WORKS AND SALVATION?

GOOD DEEDS ARE THE NATURAL EXPRESSION OF A CONVERTED LIFE, NOT THE BASIS FOR SALVATION

1. (:1-2) REMINDER TO PURSUE GOOD DEEDS CONSISTENTLY -- DON'T FALL BACK INTO THE OLD WAYS
2. (:3) DESCRIPTION OF PRE-CONVERSION DEPRAVITY
3. (:4-5A) SALVATION ON THE BASIS OF GRACE, NOT GOOD WORKS
4. (:5B-6) REGENERATION ACCOMPLISHED BY THE GODHEAD, NOT BY GOOD WORKS
5. (:7) ETERNAL DESTINY SECURED BY JUSTIFICATION

D. (3:8-11) SOUND DOCTRINE IS PROFITABLE BECAUSE IT ALWAYS LINKS GENUINE FAITH TO GOOD DEEDS

1. (:8) PROMOTE SOUND DOCTRINE WHICH IS PROFITABLE
 - a. Promote Sound Doctrine with Confidence
 - b. Promote Sound Doctrine so that Faith Remains Linked to Good Deeds
 - c. Promote Sound Doctrine Because it is Priceless
2. (:9-11) REJECT CONTENTIOUS SUBJECTS AND TEACHERS WHICH ARE NOT PROFITABLE
 - a. Reject Speculative Subjects that Stir up Strife
 - b. Reject Contentious Teachers Who Divide the Church

(3:12-15) CLOSING GREETINGS

THE FRUIT OF THE GOSPEL IS MANIFESTED IN GOOD DEEDS OF SERVICE TO OTHERS IN NEED

TEXT: TITUS 1:1-4

TITLE: OPENING GREETINGS

BIG IDEA:

THE PROCLAMATION OF THE WORD OF GOD (WITH ITS MESSAGE OF ETERNAL LIFE) IS A SACRED TRUST

I. THE PROCLAMATION OF THE WORD ISSUES FROM A SENSE OF DIVINE CALLING

Which results in an absolute commitment to the will of God; commissioned to fulfill a calling

A. *Paul as a Bond-servant of God* -- Relationship characterized by Humility and Submission and Dependence

Kent: "A *slave (doulos)* is one who gives himself up wholly to another's will."

B. *Paul as an Apostle of Jesus Christ* -- Relationship characterized by Privilege and Mission

Apostle used in the narrow sense of the 12

II. THE PROCLAMATION OF THE WORD AIMS AT VERY LOFTY GOALS

A. The Progress of Faith on the Part of the Elect

"for the faith of those chosen of God"

Understand that Faith is not for everyone

kata -- in the interest of; pertaining to

Hendriksen: "The service and apostleship are exercised *'in the interest of'* (that seems to be the meaning of *kata* here; cf. John 2:6; II Cor. 11:21) the faith of God's elect and (their) acknowledgment of the truth which accords with godliness; that is, they are carried out in order to further or promote the reliance of God's chosen ones upon him, and their glad recognition or confession of the redemptive truth which centers in him; a truth which, in sharp contrast with the vagaries of false teachers, *accords with* (or here also *'is in the interest of,' 'promotes'*) godliness, the life of Christian virtue, the spirit of consecration."

B. The Increase in the *Knowledge of the Truth*

Read through the pastoral epistles and you will see that Paul never disparages truth or sound doctrine. These are always pursued with the utmost intensity. For him there is always the practical connection to a life of holiness.

C. The Corresponding Increase in Practical Godliness

understanding that real spiritual truth is always "*according to godliness*"

This connection between sound doctrine and good deeds and practical godliness is going to be a major emphasis of this epistle

D. The Certain Realization of Eternal Life

"in the hope of eternal life"

Kent: "Eternal life is here spoken as a '*hope*' because it has many aspects as yet unrealized, even though it is a present possession of the believer."

III. THE PROCLAMATION OF THE WORD CENTERS AROUND THE MANIFESTATION OF THE GOSPEL MESSAGE IN HISTORY

A. Promised by a Faithful God

"which God, who cannot lie, promised long ages ago"

B. Manifested at the Proper Time in History

"but at the proper time manifested"

History is essentially "His story"

Gal. 4:4

Guthrie: "The *due times* of the manifestation are in contrast to the eternal times of the promise, and point to the appropriate events appointed by God for His self-revelation in Christ."

C. Summed up as the *LOGOS*

"even His word"

The written Word reveals the Living Word; there seems to be some connection here to the message of John 1:1-18 where the *Logos* is in view; the message of eternal life is revealed in the Word.

Hiebert: "*His Word*" is not the personal Christ, the Logos, but rather the saving message of the gospel. This message was made known '*at his appointed season*,' the opportune seasons established by God in his eternal wisdom. All history was the preparation for that revelation."

IV. THE PROCLAMATION OF THE WORD IS A SACRED TRUST

"in the proclamation with which I was entrusted according to the commandment of God our Savior"

Guthrie: "The *word* made known through preaching must be the message of the gospel, which forms the content of Christian preaching. The idea of having such ministry committed to him ... was a constant source of wonderment to Paul (e.g. Gal. i. 1, ii. 7), and is reiterated in all the Pastorals (cf. 1 Tim. i. 11; 2 Tim. I, 11)."

Barnes: "Paul always claimed to be divinely commissioned, and affirmed that he was engaged in the work of preaching by the authority of God; see Gal. i. 1, 11, 12; 1 Cor. i. 1; Rom. i. 1-5."

Kent: "The designation '*our Saviour God*' occurs three times in 1 Timothy and three times in Titus, and is one of the distinctive marks of these Pastoral Epistles."

V. THE PROCLAMATION OF THE WORD MUST BE REPRODUCED IN EACH SUCCEEDING GENERATION

"to Titus, my true child in a common faith"

Lenski: "'*Child*' expresses dearness, and 'genuine' an acknowledgment that Titus (like Timothy) runs true to his spiritual parentage and will so transmit these instructions."

(:4B) SALUTATION

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

Hiebert: "'*Grace*' here is the unmerited favor of God at work in the life of the believer, while '*peace*' is the resultant experience of harmony and well-being in the life of the reconciled."

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DEVOTIONAL QUESTIONS:

- 1) Do we look at our life as having an impact on the faith of others or on the development of their knowledge on their increase in godliness? What goals are we shooting for?
- 2) Read the entire epistle several times to get an overview. How many times is the connection made between sound doctrine and good works (or godliness)?
- 3) How can we better draw comfort and strength from the promises of God, knowing that God "*cannot lie*"?
- 4) What was so "*proper*" or "*appropriate*" for the timing God chose for the

manifestation of the person of Christ and the gospel message?

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QUOTES FOR REFLECTION:

Expositor's: "Paul's office as apostle was not dependent in any way on the faith or knowledge of human beings, as it was on the will or command of God or Christ. The final cause of it was the faith and knowledge of men."

Wiersbe: "Throughout all three of the Pastoral Epistles there is an emphasis on teaching the Word of God. Local churches ought to be 'Bible institutes' where the Word of God is taught systematically and in a practical way."

Hendriksen: "Here as elsewhere (especially in lengthy salutations) the salutation is in line with the character and purpose of the epistle. Thus, it comes as no surprise that in Titus, which stresses the idea that sound doctrine goes hand in hand with the life of sanctification and the doing of good works, the very salutation already mentions godliness ... and over against the mendacious character of the Cretans (Titus 1:12) makes mention of the never-lying God."

Hiebert: "The Epistle of Titus covers the same general ground as 1 Timothy, but is more compact and less personal. Its greater part deals with ministerial duties and social relations, yet it contains no fewer than three summary passages that are theological gems (1:1-3; 2:11-14; 3:3-7). In 1 Timothy Paul stresses sound doctrine; in Titus he stresses worthy Christian truth. Nowhere else does Paul more forcefully urge the essential connection between evangelical truth and the purest morality than in this brief letter. Here the basic truths of the gospel are displayed in the abiding glory of their saving and sanctifying appeal. The regenerating work of the Holy Spirit is the experiential basis for Christian conduct (3:3-7)."

TEXT: TITUS 1:5-9

TITLE: SOUND DOCTRINE REQUIRES SOUND ELDERS

BIG IDEA:

APPOINT QUALIFIED ELDERS WHO CAN TEACH AND DEFEND SOUND DOCTRINE

I. (:5) NEED FOR ELDERS

- A. Sometimes The Way to Get Ahead is to be Left Behind
"For this reason I left you in Crete"
- B. Orderliness is Next to Godliness
"that you might set in order what remains"
- C. Plurality of Elders is the Norm for the Local Church
"and appoint elders in every city"
- D. The Form of Church Government is Not Optional
"as I directed you"

II. (:6-9A) QUALIFICATIONS FOR ELDERS

- A. Gender Requirement -- *"if any man"*
- B. General Requirement -- *"be above reproach"* (:6)
"for the overseer must be above reproach as God's steward" (:7)
- C. Family Requirements
 - 1. With respect to His Wife
"the husband of one wife"
 - 2. With respect to His children
 - a. Positive -- *"having children who believe"*
 - b. Negative -- *"not accused of dissipation or rebellion"*
- D. Character Requirements
 - 1. *"not self-willed"*

Kent: "This adjective is derived from *hedomai*, enjoy oneself, take pleasure, and *autos*, self. Thus comes the meaning of self-pleasing, self-willed, arrogant.

Here is the head-strong, stubborn man who demands his own way without regard for others."

2. *"not quick-tempered"*
3. *"not addicted to wine"*
4. *"not pugnacious"*
5. *"not fond of sordid gain"*
6. *"hospitable"*
7. *"loving what is good"*
8. *"sensible"*
9. *"just"*

Kent: "This term and the one following are similar, but have a different emphasis. '*Righteous*' or '*just*' refers to conduct which meets the approval of God. The term is a legal one, and here refers to the verdict as pronounced by the divine Judge."

10. *"devout"*
11. *"self-controlled"*

E. Doctrinal Requirement

"holding fast the faithful word which is in accordance with the teaching"

III. (:9B) FUNCTION OF ELDERS (WITH RESPECT TO SOUND DOCTRINE)

(Not a comprehensive list of their functions; just an emphasis on those functions that relate to remaining faithful to sound doctrine)

A. Teach Sound Doctrine

"that he may be able both to exhort in sound doctrine"

B. Defend Sound Doctrine

"and to refute those who contradict"

DEVOTIONAL QUESTIONS:

1) Should every *local church* be governed by a plurality of elders, or just every *city* see a functioning of multiple elders? What type of government would you have if only one elder ruled in the local church? (Study other corresponding NT passages to help shed light on this issue.)

2) How is it even possible to be "*above reproach*"? What does Paul mean by this general requirement? What type of investigation or examination is required to reach such a verdict?

3) What is our standard for faithfulness on the part of those we employ? What are some of our expectations? What is God's standard for faithfulness on the part of those who would be stewards of His message of eternal life?

4) How can one perform the functions of *exhorting* and *refuting* without manifesting an argumentative spirit?

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QUOTES FOR REFLECTION:

Guthrie: "The minister must have clear convictions and an understanding of the '*teaching*' (presumably that which was passed on by oral tradition, although it may possibly refer to some written records; cf. Simpson), and he must be prepared to cling to the truth even in face of opposition. Only so will he be able to perform the double task of exhorting others and correcting those who contradict the truth."

Ritchie: "The first thing Paul says is, '*If any man*.'" Note that elders are to be men, that they are to function as men called by God, to continue their role of headship as designed by God in creation. All the elders throughout the history of Israel were men. Even though he was surrounded by godly women, Jesus appointed 12 men as apostles. Though the apostles in turn were surrounded by godly women, they appointed only men. The issue is function, not equality of personhood. This is the way God wants his church to function--by choosing men to be elders."

Hiebert: "Doctrinal fitness is also necessary. The overseer must be known to '*hold firmly to the trustworthy message*,' clinging to it despite the winds of false teaching and open opposition. '*Trustworthy*' underlines that the Christian gospel is perfectly reliable and completely worthy of his confidence. He must adhere to the Word '*as it has been taught*' and be in accord with the teaching given by the apostles. Unfaithfulness to the biblical revelation disqualifies a man for leadership in God's church. Doctrinal fidelity will give him a standing ability to perform a twofold task: First, he is to '*encourage others by sound doctrine*,' appealing to them to adhere to and advance in their Christian faith. This can be done by proclaiming '*sound doctrine*,' teaching that is not only correct but healthful, promoting spiritual health, in contrast to the unhealthy false teaching. Secondly, his work also demands that he '*refute those who oppose*' the true gospel and speak against it as the advocates of error. He must '*refute*' them by exposing

their error and trying to convince them that they are wrong. Christian truth needs not only defense against attacks, but also clear exposition. Effective presentation of the truth is a powerful antidote to error."

Wallis: "Paul gives three general qualifications (v.6), a list of negatives (v. 7), and a list of positive qualifications (vv. 8,9). The whole section is closely parallel to 1 Tim 3:2-4."

TEXT: TITUS 1:10-16

TITLE: SILENCE THE WOLVES

BIG IDEA:

REPROVE REBELLIOUS TROUBLEMAKERS WHO SUBVERT SOUND DOCTRINE AND DENY GOD BY THEIR DEEDS

I. (:10-11) SILENCE THE FALSE TEACHERS

Key: *"who must be silenced"*

Hendriksen: "Paul uses a rare verb which has as its primary meaning 'to stop the mouth by means of a bridle, muzzle, or gag.' The deceivers, then must not be tolerated but be silenced, and this should be done *by Titus and by the elders...*"

A. Their Number -- *"For there are many"*

B. Their Character -- *"rebellious men"*
refusing to submit to any authority

C. Their Methodology and Results

1. *"empty talkers"*

2. *"deceivers"*

Hendriksen: "achieving no useful purpose, with their fictitious tales about Adam, Moses, Elijah, etc., and with their legalistic hair-splitting (cf. 1 Tim. 1:6); yet *deceiving the minds* of the weak."

D. Their Primary Background -- *"especially those of the circumcision"*

E. Their Disruptive Impact -- *"because they are upsetting whole families"*

Bassler: "The picture that emerges is one of a somewhat less than cohesive church structure in which a lot of the teaching activity takes place in various households."

Hendriksen: "In the church of God there is no such thing as 'freedom of *misleading* speech.' Reason: it would be too dangerous."

F. Their Message -- *"teaching things they should not teach"*

G. Their Motivation -- *"for the sake of sordid gain"*

II. (:12-14) RESCUE THE GULLIBLE

A. (:12-13A) This Problem of False Teaching in Crete Should be no Surprise
(once you understand both:

- the character of the false teachers
- the susceptibility of the people to error)

2 or 3 different groups in view here -- false teachers inside the church who were possibly true believers and needed correction; false teachers either inside or outside the church who were false professors of faith with a strong Jewish background; and those gullible church members who were being unduly influenced away from the faith

1. Confirmed by their Own Testimony

"One of themselves, a prophet of their own, said"

Paul not speaking in some type of harsh, judgmental spirit

2. Character of the False Teachers (and to a lesser extent of the Gullible People)

a. *"Cretans are always liars"*

explains how they can embrace a false message

b. *"evil beasts"*

explains how they can exert such an evil, disruptive influence

c. *"lazy gluttons"*

explains their motivation of seeking to profit by attracting a following

3. Validity of this Testimony -- *"This testimony is true"*

B. (:13B-14) Necessity for Correction in order to Rescue the Gullible

1. Confrontation -- *"Reprove them severely"*

2. Goal -- *"that they may be sound in the faith"*

Kent: "Some broaden the scope of 'they' (subject of the verb 'be healthy') to include not just the false teachers, but the victims of their teaching as well."

"the faith" = the body of truth that is in accordance with sound doctrine

3. Warning Against Distractions and Disruptive Influences

a. *"not paying attention to Jewish myths"*

b. *"and commandments of men who turn away from the truth"*

III. (:15-16) DISCERN THE FALSE FROM THE TRUE -- LOOK AT THEIR

DEEDS

Two Contrasts presented:

A. (:15) Contrast Between Pure and Defiled

1. *"To the pure, all things are pure"*
2. *"but to those who are defiled and unbelieving, nothing is pure"*
3. Total Depravity -- Pervasive Defilement
 - a. *"but both their mind"*
 - b. *"and their conscience are defiled"*

Bassler: "... instead of becoming or keeping themselves pure by eating only pure things, the very fact that they consider anything impure and therefore need regulations for their own purity is the demonstration that the false teachers *are* themselves *defiled*. They are so precisely because they are also *unbelieving*, that is, not putting their trust in Christ. Thus in the new Age, everything is new. The one who seeks purity by obedience to regulations, that is, human commandments, turns out not to be one of God's people at all, but among the unbelieving."

Hiebert: "A moral perversion has taken place in their whole being. Their '*minds*,' their rational nature enabling them to think and reflect on things moral and spiritual, have become polluted, and their conscience has lost its ability to make correct moral judgments, leaving them unable to make true distinctions between good and evil."

B. (:16) Contrast Between False Profession of Faith and Lack of Good Deeds

1. False Profession of Faith -- *"They profess to know God"*
2. Practical Denial -- *"but by their deeds they deny Him"*
3. Total Depravity -- Void of Good Deeds
 - a. *"being detestable"*
 - b. *"and disobedient"*
 - c. *"and worthless for any good deed"*

Hiebert: "The false teachers also stand condemned by the test of conduct. They publicly confess that they '*know God*,' are fully informed about him, and stand in intimate relations with him. (*'God'* is emphatic by position.) The claim may be pride in assumed Jewish religious privilege or an expression of the Gnostic claim to an esoteric knowledge of God."

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DEVOTIONAL QUESTIONS:

- 1) Are we close enough to those who are teaching us doctrine to be able to examine their deeds for confirmation of their character and relationship to God or do we just assume the best? Have we recognized elders on the basis of character qualifications or just on the basis of their performance in public teaching and worship contexts?
- 2) How gullible are the people in our church to be susceptible to false doctrine and to be impressed by "*empty talkers and deceivers*"? What can we do to prepare the saints to be more discerning?
- 3) As we meditate on the denunciation of the Cretans by virtue of their own prophet (vs. 12), what are we doing to excel in these 3 critical areas:
 - telling the truth and being a man of both The Word and our word
 - exemplifying righteous spirit-filled character
 - being diligent to work hard (not just to provide for our own needs but in order to be generous towards others)?
- 4) Do we have Christ's view of purity as reflected in the New Covenant or are we bound to some form of legalism or reliance on ascetic practices to enhance our spirituality? (cf. the message of Colossians regarding being complete in Christ)

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QUOTES FOR REFLECTION:

Bassler: "The basic problem that emerges in this opening chapter is that some people within the church were teaching 'what is not right to teach' (v. 11), an act of flagrant insubordination. The content of this teaching is not clearly indicated, but it certainly included some theological speculations to ground their ascetic way of life. By challenging basic authority patterns and by forbidding marriage, these people were upsetting the family structure that served as the basic unit of, and model for, the church."

Guthrie: "The apostle endorses the veracity of the proverbial saying. It may have been the result of personal experience, or else by common report, that he knew the Cretans were a difficult people with whom to deal. The sharp rebuke is, of course, to be directed against the false teachers, not the Cretans generally."

Kent: "Verse 16 shows the close relationship in Paul's theology between faith and works. Paul and James are not in conflict. A life of deeds which contradicts the profession of the lips is clearly sketched for what it is. Such persons are abominable (*bdeluktoi*, disgusting, detestable) and unpersuaded (*apeitheis*) to the teaching based on God's Word. As far as usefulness to anything good is concerned, they have been tested and found to be false, unfit, useless (*adokimoi*, disapproved by test)."

Hendriksen: "The stedfast believers in the island of Crete mingled daily with other church-members who were not so stedfast but were willing to lend an ear to loud-mouthed Judaistic deceivers, tinged with gnosticism. These false teachers, in turn, were under the influence of men who stood entirely outside the church, namely, Jews, Pharisaic propagandists, who completely rejected Christ, turning their backs upon God's redemptive truth as revealed in His Son."

Ritchie: "These groups taught strange doctrines *"for the sake of sordid gain."* (vs. 11) They wanted to make money, filthy, deceptive money, not legitimate money. The Cretans had a lust for wealth. Polybius, a second century father has written, 'Money is so highly valued among them that its possession is not only thought to be necessary, but highly creditable. In fact, greed and insatiable desire for wealth are so native to the soil of Crete that they are the only people among whom no stigma attaches itself to any sort of gain whatsoever.' Business is business. These false prophets wanted to make a fast buck, and they did it off the Christians ... I am reminded of those in the electronic church, many of whom are ripping off the Christian community."

Lenski: Re vs. 15 -- "Their pollution is not merely on the outside, it has entered the very center of their being. The *vous* is not merely the intellect but the whole mind as directing the will; as such it is here combined with the conscience, the inner moral judge of what is right and wrong, who ever holds us responsible. When these two have themselves become fouled, nothing touched by them, however clean and holy it may be, is any longer so to them, nor do they treat it so."

TEXT: TITUS 2:1-10

TITLE: WHAT DOES SOUND DOCTRINE LOOK LIKE WHEN IT IS ALL DRESSED UP AND ON DISPLAY?

BIG IDEA:

THE CONDUCT OF EVERY SEGMENT OF THE CHURCH MUST REFLECT AND ENHANCE (ADORN) THE MESSAGE OF SOUND DOCTRINE RATHER THAN DETRACT

(:1) INTRODUCTION

- A. Responsibility of the Spiritual Leaders to Instruct in Appropriate Conduct
"But as for you, speak the things"
- B. Key: Only Certain Conduct is Appropriate for Sound Doctrine
"the things which are fitting for sound doctrine"

I. (:2) CONDUCT OF OLDER MEN

- A. *"temperate"*
- B. *"dignified"*
- C. *"sensible"*
- D. *"sound in faith"* -- Faith
- E. *"in love"* -- Love
- F. *"in perseverance"* -- Hope

II. (:3-4A) CONDUCT OF OLDER WOMEN

- A. *"reverent in their behavior"*
- B. *"not malicious gossips"*
- C. *"nor enslaved to much wine"*
- D. *"teaching what is good"*
- E. *"that they may encourage the young women"*

III. (:4-5) CONDUCT OF YOUNG WOMEN

- A. *"love their husbands"*
- B. *"to love their children"*
- C. *"to be sensible"*
- D. *"pure"*
- E. *"workers at home"*
- F. *"kind"*
- G. *"being subject to their own husbands"*
- H. Goal: *"that the word of God may not be dishonored"*

IV. (:6-8) CONDUCT OF YOUNG MEN

- A. *"sensible"*
- B. *"in all things show yourself to be an example of good deeds"*
- C. *"with purity in doctrine"*
- D. *"dignified"*
- E. *"sound in speech which is above reproach"*
- F. Goal: *"in order that the opponent may be put to shame, having nothing bad to say about us"*

V. (:9-10) CONDUCT OF SLAVES

- A. *"Urge bondslaves to be subject to their own masters in everything"*
- B. *"to be well-pleasing, not argumentative"*
- C. *"not pilfering, but showing all good faith"*
- D. Summary: *"that they may adorn the doctrine of God our Savior in every respect"*

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DEVOTIONAL QUESTIONS:

- 1) Some people try to minimize the importance of doctrine and preaching and teaching by their emphasis on practical living. How does this section show the intrinsic connection between sound doctrine and practical living?
- 2) Why is it so important for Christian mothers to place such a high priority on the needs of their husband and children and attend to their household rather than orienting their life around their career goals?
- 3) Are we careful to try to be sensitive to the needs of different groups within the church and approach them in an appropriate fashion with topics and tones appropriate to each? Or do we treat everyone alike?
- 4) How can our good example be the best defense against the unjustified attacks of the enemy who seeks to bring into shame the name of Christ?

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QUOTES FOR REFLECTION:

Ritchie: "I have recently been reading *The Reformed Pastor*, by Richard Baxter, a 16th century English minister. Here is a quote from his book that is relevant for this morning. Speaking to young pastors of that day, Baxter says,

See also that when you are [ministering to individuals] your own manners reflect the character of what you are communicating. So speak appropriately, and therefore differently, to each one. To the dull and the obstinate, be blunt and earnest. To the tenderhearted and the fearful, be gentle, and insist on the need of their spiritual direction. To the young, lay more stress on the enticements of sensual pleasures and of the great need to have control over their passions. To the old, prepare them for death and for the need to withdraw from the foolish ways of this present world. To the young, be free; and to the old, be respectful. To the rich, preach self-denial and the deceitfulness of prosperity. To the poor, show the glory of the Gospel. Note, too, the temptation of each group, each sex, each profession, and each one's employment. Be as simple and humble before them as you can. Give them scriptural evidence for all that you may say. Then they will see that it is not just you, but God who is speaking to them. Be serious in all things, but especially in the way that you apply the truth to their specific needs."

Hendriksen: Re older men -- "The greybeards should have the same moral characteristics as the elders and the deacons... Their *faith*, in order to be sound, must be neither luke-warm nor mixed with error (cf. Titus 1:14). Their *love* must not deteriorate into sentimentality nor must it be permitted to wax cold (Matt. 24:12; Rev.

2:4). And their *endurance* must not be replaced by either faint-heartedness on the one hand or obstinacy on the other."

Guthrie: "The concluding statement in verse 10 gives the dominating principle which raise these injunctions to slaves to a much higher level than contemporary Greek ethics. Slaves must act in such a way as to *adorn the doctrine of God*. The verb *kosmeo* translated *adorn* is used of the arrangement of jewels in a manner to set off their full beauty ... and that idea is emphasized here. By exemplary Christian behaviour a slave has the power to enhance the doctrine and to make it appear beautiful in the eyes of all onlookers. Such a principle as this is by no means confined to slaves."

Kent: Re conduct of slaves -- "They should avoid the common faults of slaves. Two of the most common are mentioned. Contradicting ... involves arguing or disputing the master's commands, and may include conduct which thwarts the master's desires. Embezzling denotes keeping a portion apart for oneself... This was the usual word for petty theft. Such pilfering was a common vice of slaves, since there was abundant opportunity."

Hendriksen: "A sanctified life, which brings into clear perspective all the fruits of transforming grace -- obedience, cheerfulness, integrity, etc. -- scintillating like so many precious jewels, is an ornament to '*the doctrine of God our Savior*' ... It should cause masters to exclaim, 'If the Christian religion does this even for slaves, it must be wonderful!'"

TEXT: TITUS 2:11-15

TITLE: THERE IS NO TIME LIKE THE PRESENT FOR GOOD DEEDS

BIG IDEA:

THE PEOPLE OF GOD IN THIS PRESENT AGE (BETWEEN CHRIST'S FIRST COMING TO USHER US INTO SALVATION AND HIS SECOND COMING TO USHER US INTO GLORY) NEED TO DEVOTE THEMSELVES TO PERSONAL HOLINESS AND UNSELFISH GOOD DEEDS

I. (:11) CHRIST'S FIRST COMING = OUR ENTRANCE INTO SALVATION

A. The Nature of the Incarnation

"For the grace of God has appeared"

Hiebert: "'For' marks Paul's masterly epitome of Christian doctrine as the proper foundation for the ethical demands just made on the various groups. Christian conduct must be grounded in and motivated by Christian truth. The vitality of doctrinal profession must be demonstrated by transformed Christian conduct."

B. The Purpose of the Incarnation

"bringing salvation to all men"

Hendriksen: "Male or female, old or young, rich or poor: *all* are guilty before God, and from them *all* God gathers his people. Aged men, aged women, young women, younger men, and even slaves (see verses 1-10) should live consecrated lives, *for* the grace of God has appeared bringing salvation to men of *all* these various groups or classes. '*All men*' here in verse 11 = '*us*' in verse 12. Grace did not bypass the aged because they are aged, nor women because they are women, nor slaves because they are merely slaves, etc."

II. (:12) CALL FOR PERSONAL HOLINESS

A. Separation from Sin

1. *"instructing us to deny ungodliness"*

2. *"and worldly desires"*

B. Separation unto God

1. *"and to live sensibly"*

2. *"righteously"*

3. *"and godly"*

C. Difficulty of the Challenge
"in the present age"

Wallis: "Used once in each of the Pastorals (see I Tim 6:17; II Tim 4:10). These words show the basic orientation of Paul's thought -- life consists of this world, as well as the world to come."

III. (:13) CHRIST'S SECOND COMING = OUR ENTRANCE INTO GLORY

A. Our Anticipation of the Second Coming

"looking for the blessed hope"

B. The Nature of the Second Coming

"and the appearing of the glory"

C. Our Relationship to the Person of the Second Coming

1. *"our great God"*

2. *"and Savior"*

3. *"Christ Jesus"*

IV. (:14) CALL FOR GOOD DEEDS

A. Unselfish Example of Christ in His Atonement

"who gave Himself for us"

B. Purpose of the Atonement

1. Redemption -- *"that He might redeem us from every lawless deed"*

2. Purification -- *"and purify for Himself a people for his own possession"*

3. Righteousness -- *"zealous for good deeds"*

(:15) CLOSING EXHORTATION: COMMUNICATE THESE THINGS WITH AUTHORITY

A. Exhortation to Communicate These Things

1. *"These things speak"*

2. *"and exhort"*

3. *"and reprove"*

B. With Authority

1. Positively: *"with all authority"*

2. Negatively: "Let no one disregard you."

* * * * *

DEVOTIONAL QUESTIONS:

- 1) How did the grace of God manifest itself in a unique and consummate fashion in the historical person of Jesus Christ? As we look back at the life and death and resurrection of Christ as portrayed in the gospel accounts, how is the grace of God made more concrete and real for us?
- 2) How is grace a different kind of teacher (instructor) for us than the Law? What do we learn from grace as it tutors us?
- 3) How can we increase the level of expectation of our looking for the blessed hope? What value do we place on eternity? Are we living pilgrim existence or are we tied to the things of this world?
- 4) How can spiritual leaders use their authority in an appropriate fashion to make sure that people don't ignore or disregard their scriptural exhortations? When does strong leadership cross over the line to lording it over the flock?

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QUOTES FOR REFLECTION:

Hendriksen: "In summary, verses 11-14 teach us that the reason why every member of the family should live a life of self-mastery, fairness, and devotion is that the grace of God in Christ has penetrated our moral and spiritual darkness and has brought salvation to all men; that this grace is also our Great Pedagogue who leads us away from ungodliness and worldly passions and guides us along the path of holiness; that it is the Effective Preparer who causes us to look forward with eagerness to the Appearing in glory of our great God and Savior Christ Jesus; and, finally, that it is the thorough-going Purifier, so that, redeemed from all disobedience to God's law, we become Christ's peculiar treasure, filled with a zest for excellent deeds."

Hiebert: "The entire program of redemption is rooted in '*the grace of God*,' his free favor and spontaneous action toward needy sinners to deliver and transform them. In the Greek, '*has appeared*' stands emphatically at the beginning, stressing the manifestation of grace as a historical reality. The reference is to Christ's entire earthly life -- his birth, life, death, and resurrection. The verb *epephane*, from which we derive our word '*epiphany*,' means 'to become visible, make an appearance,' and conveys the image of grace suddenly breaking in on our moral darkness, like the rising sun. (It is used of the sun in Acts 27:20.) Men could never have formed an adequate conception

of that grace apart from its personal manifestation in Christ, in his incarnation and atonement."

Lenski: Summary -- "We Christians live the lives we do because our Savior-God's boundless grace has saved us and keeps educating us to live such lives, and because we ourselves *'in this present eon'* look forward to another eon when our great hope, the appearing or epiphany of the glory of Jesus Christ, shall at last arrive. Then he who in his own person is *'our God and Savior'* ... will come in all his glory, in his second epiphany, which shall transcend all that we are able to imagine."

Kent: "These directives for Christian conduct need to be continually urged upon believers. Inconsistent behavior must be pointed out and false principles refuted. Every form of authority should be employed in order to command the assent of believers to their responsibility. No one must be permitted to disregard the minister in these practical matters."

TEXT: TITUS 3:1-7

TITLE: WHAT'S THE CONNECTION BETWEEN GOOD WORKS AND SALVATION?

BIG IDEA:

GOOD DEEDS (INCLUDING KINDNESS TOWARDS OTHERS) ARE THE NATURAL EXPRESSION OF A CONVERTED LIFE, NOT THE BASIS FOR SALVATION

I. (:1-2) REMINDER TO PURSUE GOOD DEEDS CONSISTENTLY -- DON'T FALL BACK INTO THE OLD WAYS

A. Submission to Authority

1. *"Remind them to be subject to rulers, to authorities"*
2. *"to be obedient"*

Lenski -- Christians should be the best citizens -- "We have the very highest motive for this, namely our Lord's will. This makes the very best citizens, such as obey for Christ's and for conscience's sake."

B. General Summary

"to be ready for every good deed"

Hendriksen: "forms a natural bridge between the duties which believers owe to their government and those which they owe to their neighbors."

C. Gracious Speech

1. *"to malign no one"*
2. *"to be uncontentious"*
3. *"gentle"*
4. *"showing every consideration for all men"*

Hendriksen: "to show all mildness to all people, even to all those Cretan *'liars, evil brutes, and lazy bellies,'* was an assignment impossible apart from God's special grace!"

II. (:3) DESCRIPTION OF PRE-CONVERSION DEPRAVITY -- MOTIVATES US TO CONTINUE IN GOOD WORKS AND SHOW KINDNESS TO OTHERS

- A. Our Character
 - 1. Foolish -- *"For we also once were foolish ourselves"*
 - 2. Rebellious -- *"disobedient"*
 - 3. Ignorant of the Truth -- *"deceived"*
- B. Our Bondage to the Lusts of the Flesh
 - "enslaved to various lusts and pleasures"*
- C. Our Mean Spirit Directed Towards Hurting Others
 - 1. Jealousy
 - "spending our life in malice and envy"*
 - 2. Hatred
 - a. *"hateful"*
 - b. *"hating one another"*

Hiebert: "The remembrance of our own past should be a powerful motive for gentleness and consideration toward the unsaved."

III. (:4-5A) SALVATION ON THE BASIS OF GRACE, NOT GOOD WORKS -- MOTIVATES US TO CONTINUE IN GOOD WORKS AND SHOW KINDNESS TO OTHERS

- A. (:4) Kindness of God Contrasted with Meanness of Our Depravity
 - 1. *"But when the kindness of God our Savior"*
 - 2. *"and His love for mankind appeared"*
- B. (:5A) Basis for Salvation
 - 1. Not our Works
 - "He saved us, not on the basis of deeds which we have done in righteousness"*
 - 2. His Grace
 - a. *"but according to His mercy"*

IV. (:5B-6) REGENERATION ACCOMPLISHED BY THE GODHEAD, NOT BY GOOD WORKS

- 1. Work of the Holy Spirit in Accomplishing Salvation
 - a. Cleansing -- *"by the washing of regeneration"*

b. Renewing -- "*and renewing by the Holy Spirit*"

Kent: "refers to something which is entirely new in kind (root *kainos*), not merely new in time (*neos*, young, recent). The impartation of the Holy Spirit makes us new creatures, in contrast to the old condition of life."

2. United Work of the Entire Trinity

a. God the Father -- "*He poured out*"

b. God the Holy Spirit -- "*whom He poured out upon us richly*"

c. God the Son -- "*through Jesus Christ our Savior*"

V. (:7) ETERNAL DESTINY SECURED BY JUSTIFICATION

A. Basis for Justification = God's Grace

"that being justified by His grace"

B. Standing in God's Family Secured

"we might be made heirs"

C. Expectation of Eternal Destiny

"according to the hope of eternal life"

DEVOTIONAL QUESTIONS:

1) What types of good deeds have we taken the opportunity to perform this past week? Are we aggressive in looking for opportunities? How do disobedience and rebellion undermine our ability to serve others?

2) We live in a media-dominated culture that takes delight in maligning others and exposing dirt wherever it can be found. How quick are we to share negative evaluations of others and to malign them?

3) Do we give others the benefit of the doubt and show "*every consideration for all men*"? Or are we characterized by showing partiality to those who are most like us?

4) How has the Holy Spirit made Himself very real in our experience through His ministries of "*the washing of regeneration and renewing*"? What is the unique focus of these two ministries?

QUOTES FOR REFLECTION:

Kent: "When we remember what we once were, we will be less likely to revile unbelievers. Seven characteristics are indicated. Before salvation we were without understanding (*anoetoi*). The unsaved person is unable to perceive God's truth because his intelligence in spiritual matters is darkened (Eph.. 4:18). Consequently, sinners are disobedient (*apeitheis*) to the revealed will of God, and are deceived (*planomenoi*), being caused to wander from the true course of God's will because they have followed their own unaided intellect.

Such a course of action inevitably involves sinners in a continual slaving (*douleuontes*) for various desires and pleasures... Those whose efforts are a continual search for pleasure and satisfaction invariably lead lives of malice (*kakiai*) and envy (*phthonoi*). Full satisfaction is never reached; one pleasure is never enough.... As such a course progresses, the sinner becomes detestable (*stugetoi*) to those who know him, and certainly is to God, and the outcome is a society of mutual distrust, persons hating one another (*misountes allelous*)."

Hendriksen: "The process of reasoning which we find in these verses (verses 3-7) is familiar to the student of Paul's epistles. Note the three stages:

We *were* by nature children of wrath -- we *have been* made alive -- we *now* look forward by faith to the ages to come when we shall receive even greater glory (Eph. 2:1-10);

We *were* idol-worshippers -- we *now* serve the true and living God --we *await* the coming of the Son of God from heaven (1 Thess. 1:9,10), and our everlasting fellowship with him (I Thess. 4:13-18).

We *were* ungodly and ruled by worldly passions -- we *have* renounced all this and are *now* living lives of self-mastery and fairness and devotion -- we are *waiting* for the realization of the blessed hope (Titus 2:11-13)."

Lenski: Re vs. 3 -- "Let the Cretans look back at their former condition; let them also look at what they see in the unregenerate about them at the present time. Then, as *gar* indicates, they will understand Paul's injunction the better."

Roy: Re definition of "*eternal life*" -- "When we use the adjective 'eternal' to describe someone or something, we mean that that person or thing is free from all the limitations of time. When we say, for example, that God is eternal, we mean that he has no beginning and that he has no end. God always was and he always will be. Now in that sense only God is eternal, because only God has no beginning. Everything else created by God has a beginning, everything else has a starting point in time--including the eternal life promised by God to his children in Christ. But we call our new life in Christ eternal life, because it is not bound by time with regard to the future. There are no limits to its duration. That is to say, our eternal life in Christ will last forever and ever and ever. It will never be cut short, never come to an end."

Hiebert: Re pouring out of the Holy Spirit generously or richly -- "stresses that God has made ample provision for the development of this renewed life. '*Poured out*' (aorist tense) had its primary fulfillment at Pentecost, but '*on us*' marks the pouring out as

individually experienced at conversion (Rom 5:5). The Spirit's work in each believer as a member of the Body is a continuation of the Pentecostal outpouring. Every faulty or inadequate experience of renewal is always due to some human impediment, never to God's inadequate provision."

TEXT: TITUS 3:8-15

TITLE: CLOSING GREETINGS

BIG IDEA:

SOUND DOCTRINE IS PROFITABLE BECAUSE IT ALWAYS LINKS GENUINE FAITH TO GOOD DEEDS

I. (:8) PROMOTE SOUND DOCTRINE WHICH IS PROFITABLE

A. Attitude: Promote Sound Doctrine with Confidence

"This is a trustworthy statement and concerning these things I want you to speak confidently"

Kent: "These sublime truths are to be stoutly maintained and urged (*diabebaiousthai*) upon believers. Orthodox preachers of the Gospel must be no less forceful in their presentation of truth than are the errorists in their falsehoods (same word is used of false teachers in I Tim. 1:7)."

B. Goal: Promote Sound Doctrine so that Faith Remains Linked to Good Deeds

"so that those who have believed God may be careful to engage in good deeds"

Wallis: "...succinct, powerful restatement of the message of the whole epistle ... The grace of God, producing faith, comes first; good works should follow: the root and then the fruit."

C. Motivation: Promote Sound Doctrine Because it is Priceless

1. "good"

2. "profitable"

II. (:9-10) REJECT CONTENTIOUS SUBJECTS AND TEACHERS WHICH ARE NOT PROFITABLE

A. Reject Speculative Subjects that Stir up Strife

1. What to Shun

a. "foolish controversies"

b. "genealogies"

c. "strife and disputes about the Law"

2. Why to Shun it

a. "for they are unprofitable"

b. *"and worthless"*

B. Reject Contentious Teachers Who Divide the Church

1. Whom to Reject

"a factious man"

2. When to Reject Him

"after a first and second warning"

Guthrie: "The lenience advocated is striking, for it is only on the third occasion of admonition that the more serious action of avoidance is to be taken."

3. Why to Reject Him

a. *"knowing that such a man is perverted"*

b. *"and is sinning"*

c. *"being self-condemned"*

Hiebert: "His stubborn refusal of admonition would assure Titus that the man is *'warped,'* the perfect tense marking him as being in a state of perversion, twisted and turned out, wholly out of touch with truth. The passive voice seems to point to the satanic agency behind his condition.

'Sinful' represents a present-tense verb: 'he is sinning,' deliberately missing the divine standard by his persistent refusal to receive correction. It reveals an inner moral condition of being *'self-condemned.'* He knows that in his deliberate refusal to abandon his self-chosen views he is wrong and stands condemned by his own better judgment."

(:12-15) CLOSING GREETINGS -- THE FRUIT OF THE GOSPEL IS MANIFESTED IN GOOD DEEDS OF SERVICE TO OTHERS IN NEED

A. (:12) Mutual Ministry

1. My Ministry to You

"When I send Artemas or Tychicus to you"

2. Your Ministry to Me

"make every effort to come to me at Nicopolis, for I have decided to spend the winter there."

B. (:13) Fellowship in the Gospel

"Diligently help Zenas the lawyer and Apollos on their way so that nothing is lacking for them."

Lenski: "Like a general, Paul moves his lieutenants into strategic positions."

C. (:14) Meeting Critical Needs

"And let our people also learn to engage in good deeds to meet pressing needs, that they may not be unfruitful."

(:15) Closing Greetings and Benediction

"All who are with me greet you."

"Greet those who love us in the faith."

Guthrie: This description "brings a most intimate touch into the otherwise rather vague greetings."

"Grace be with you all."

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DEVOTIONAL QUESTIONS:

1) If God assures us that it is *"profitable"* (to our benefit and the benefit of others -- vs. 8) and *"fruitful"* (vs. 14) to *"engage in good deeds,"* why don't we look for more opportunities to help others?

2) What are some *"foolish controversies"* or *"disputes about the Law"* that are prevalent today? What type of people do we find promoting these issues and making them a big deal?

3) In what way does a *factious* man condemn himself (vs. 10-11)? Is he aware of his own error or is he self-deceived? How can we identify such a person? Have we ever seen a church exercise discipline in the sense of issuing the two warnings specified here?

4) Do we take the attitude with the missionaries we support that our goal is that nothing may be lacking for them (vs. 13)?

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QUOTES FOR REFLECTION:

Hiebert: "The adjective '*divisive*' (*hairesikon*), found only here in the NT, essentially characterizes what is a self-chosen opinion or viewpoint; because of their insistence on their opinions, devoid of a true scriptural basis, the dissidents stir up divisions. Simpson characterizes such a man as an 'opinionative propagandist who promotes dissension by his pertinacity' (p. 117). When persisted in, this results in the formation of heretical parties."

Kent: "Zenas and Apollos. These two men are to be received by Titus and outfitted for

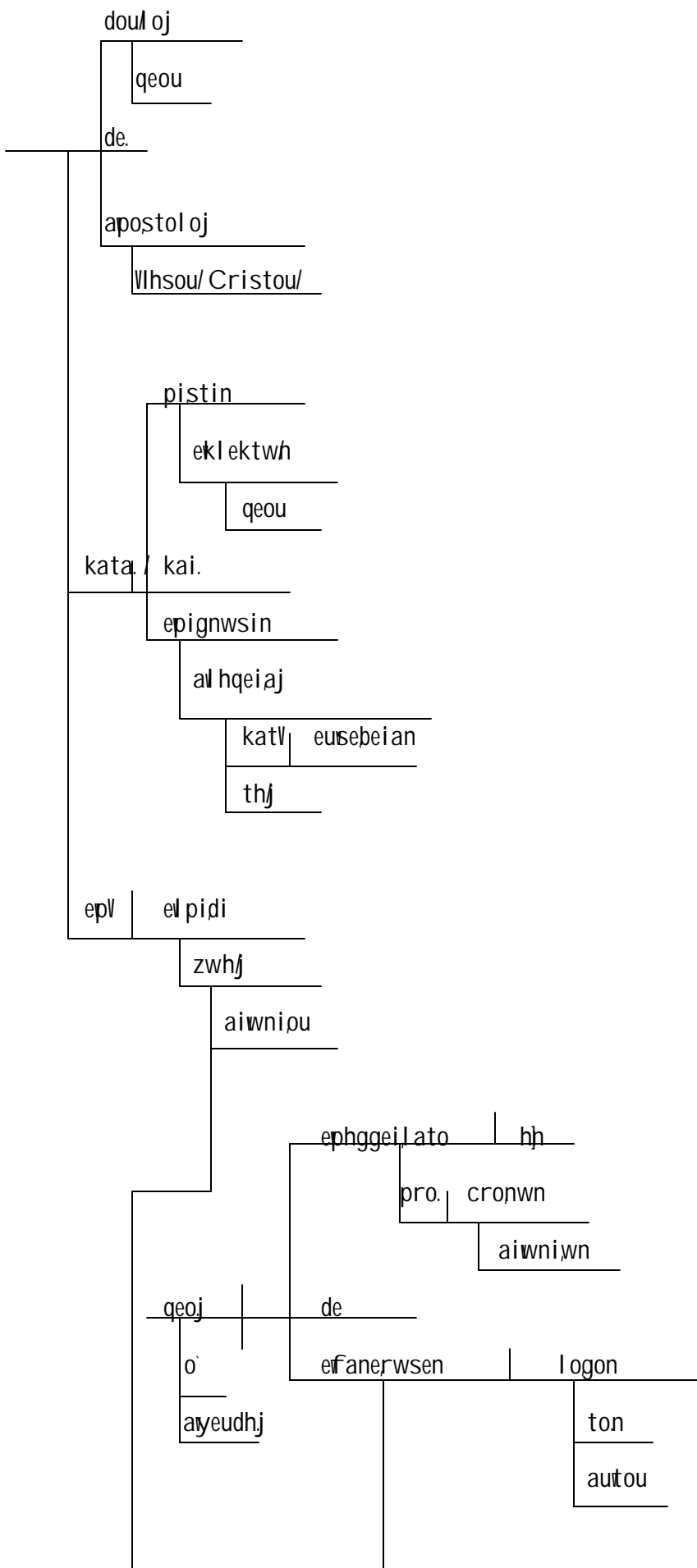
the continuation of their journey. It is very likely that they would be bearers of this letter. *Propempson* means 'send forward on a journey' with supplies, funds, or whatever else is needed. It also implied escorting the traveler part of the way. Titus is to care for this matter diligently."

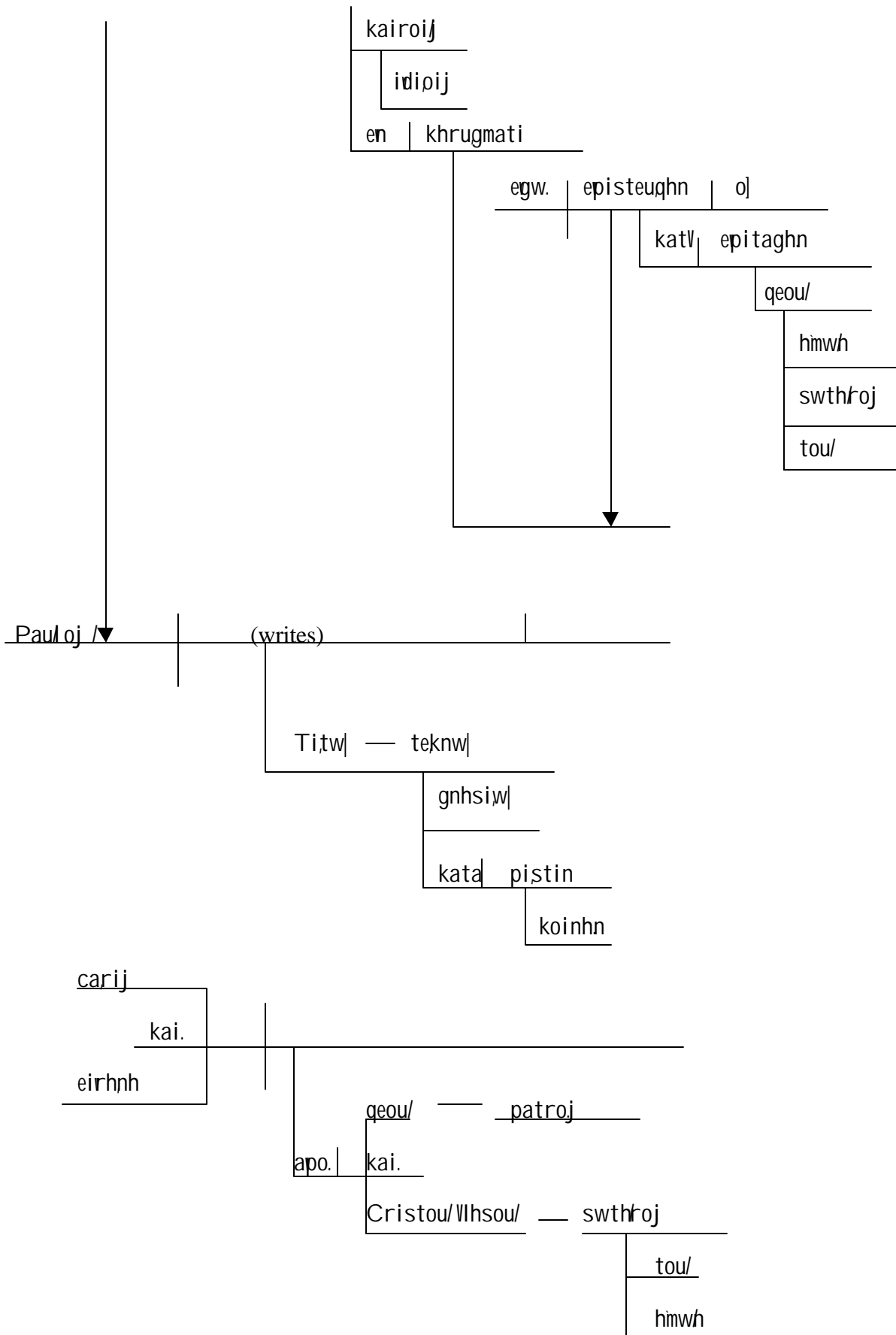
Hendriksen: Re vs. 8 -- "It is about *these* matters -- namely, a. the kindness of the Father and his love toward man; b. the work of the Holy Spirit in regenerating and renewing man; c. the grace of Jesus Christ considered as the effective cause of our justification; and d. the purpose of all this: that we might become what we are today, heirs-in-hope of life everlasting -- that Paul wants Titus to *speak with confidence*."

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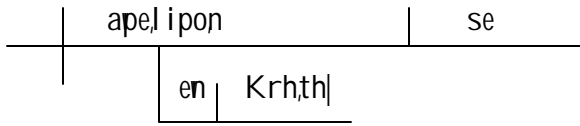
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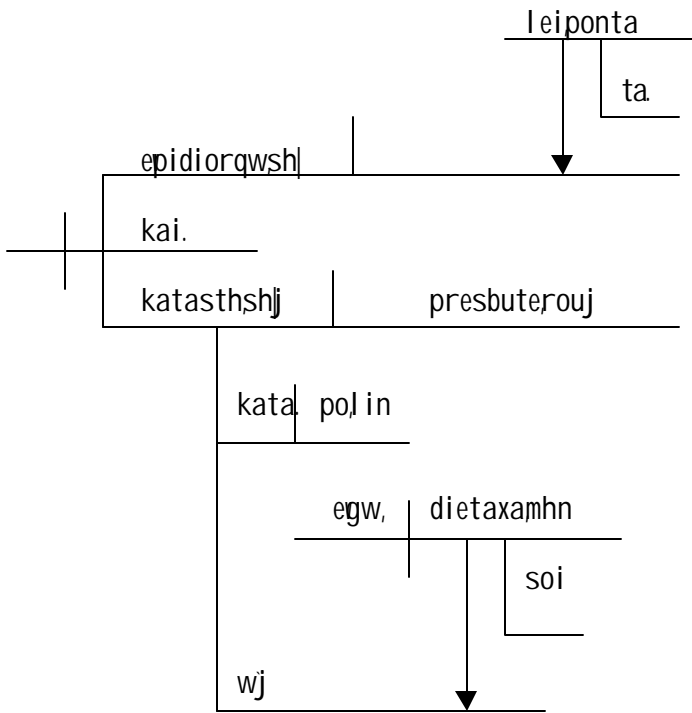




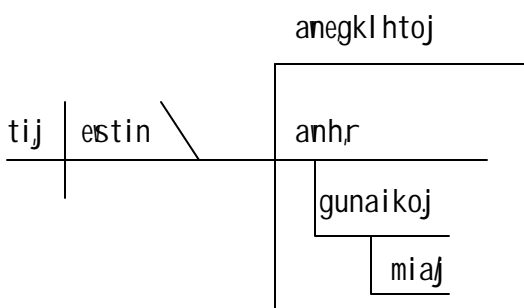
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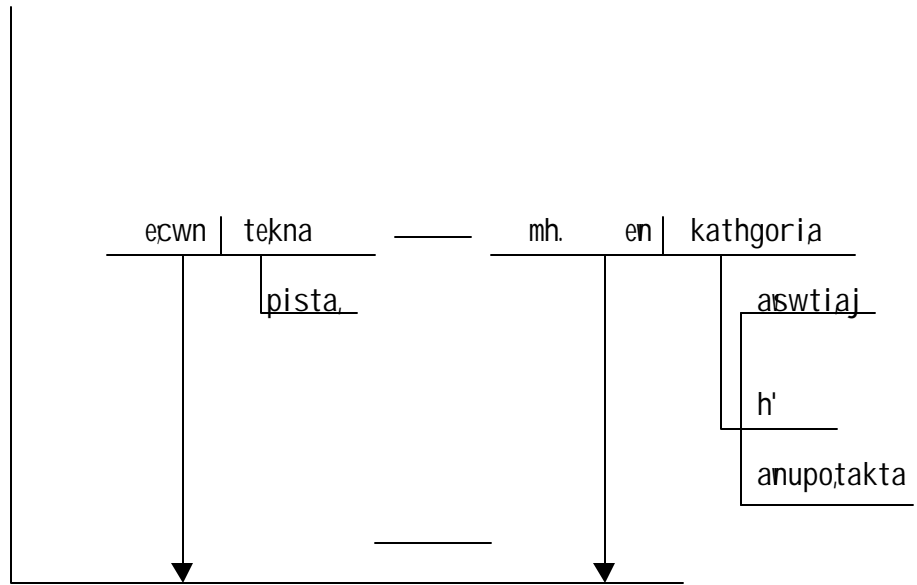


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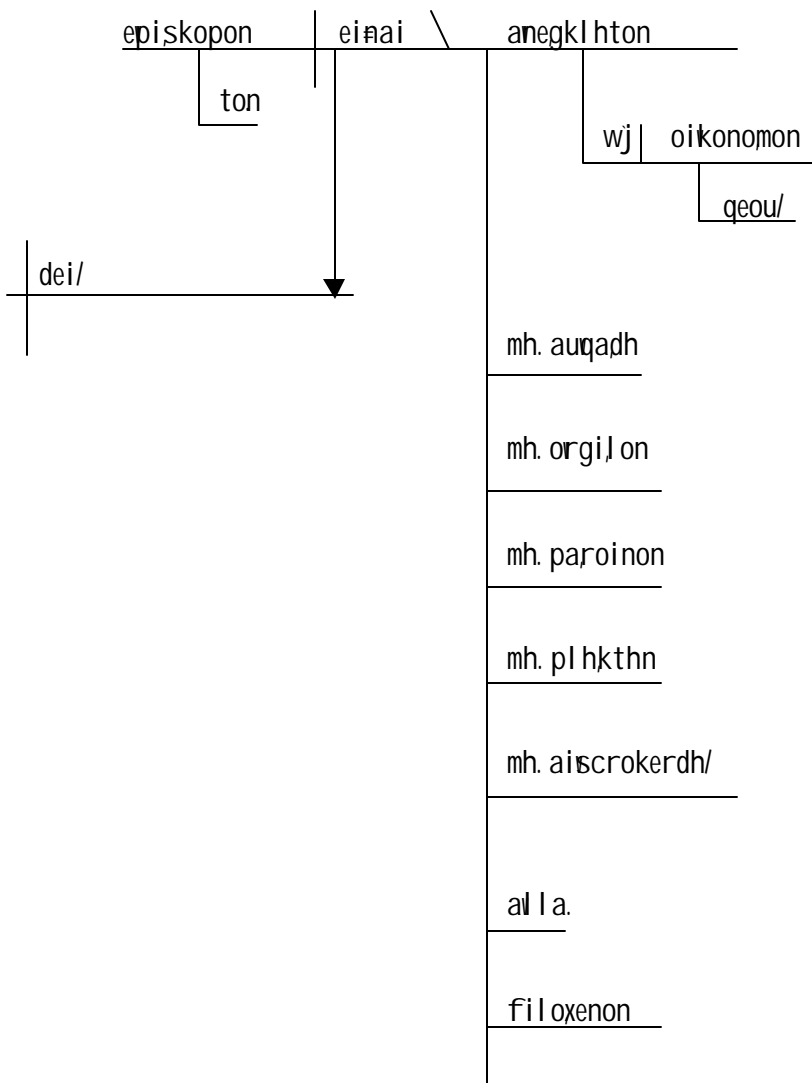


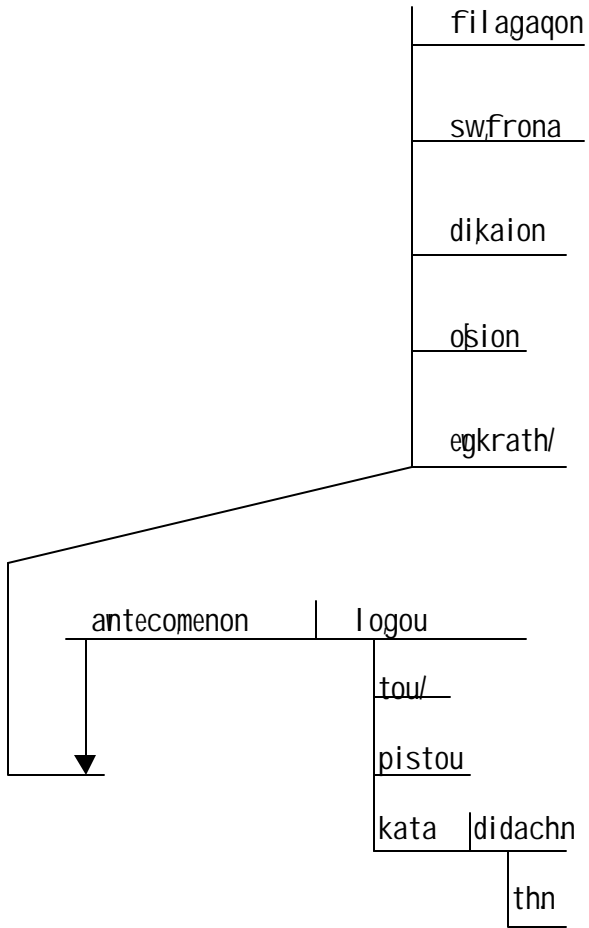
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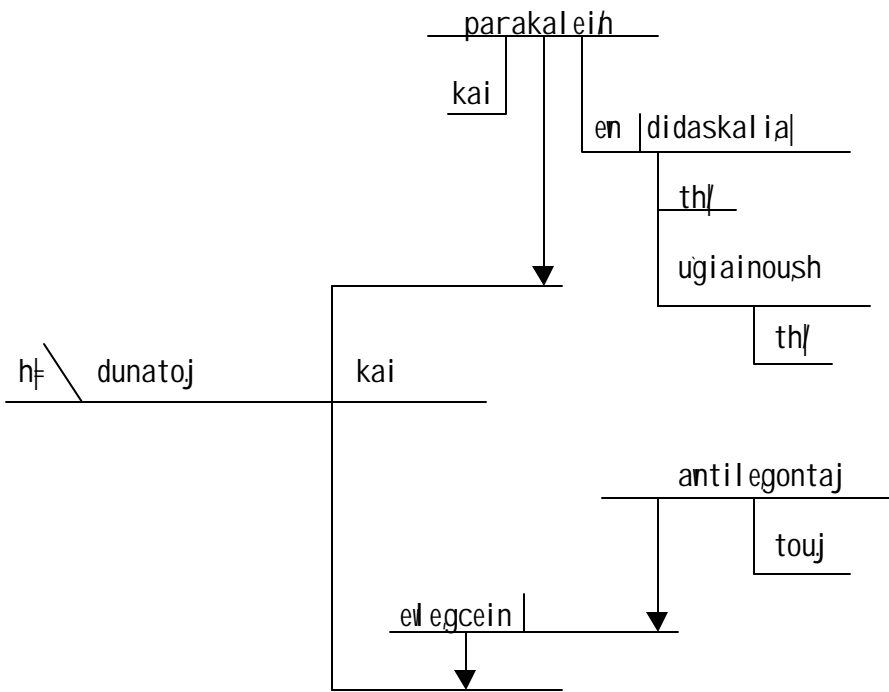


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SERMON ARCHIVES:

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