

The Book of Titus

Chapter 1 - Standing for the Truth

Text: Titus 1:1-16

Introduction:

- A. The Epistles of I & II Timothy and Titus are called the “Pastoral Epistles.”
- B. Of the fourteen Epistles that are attributed to the Apostle Paul these three are considered to be the last ones written before his death.

I. Identifying the people of God – Verses 1-5

In verse 1-3 the Apostle Paul introduces himself using the salutation that is common in most of his Epistle.

- A. First he speaks of himself as “a servant of God.”

The word Servant comes from the Greek word “doulos.”

- 1. Doulos is often translated as servant. However the absolute translation is “slave.”
 - 2. It means “one who gives himself up to another's will, those whose service is used by Christ in extending and advancing his cause among men.
 - 3. Or one devoted to another to the disregard of one's own interests.
 - 4. So the Apostle is says that he is the “bondservant of God.”
- B. The origin of a bond slave is found in Deuteronomy 15.

1. God's law allowed a Hebrew to sell himself into slavery to another Hebrew, usually in order to raise money to pay a debt.
2. But God's Law didn't allow His people to mistreat slaves. It also said that the longest time a Hebrew could be kept in slavery was six years. Then he or she would be set free in the seventh year.
3. The slave was also to be sent out with livestock and food so that he would not have to turn around and sell himself again the next day in order to eat.
4. However, there was an interesting provision given in verses 16 & 17.

“And it shall be, if he say unto thee, I will not go away from thee; because he loveth thee and thine house, because he is well with thee; Then thou shalt take an aul, and thrust it through his ear unto the door, and he shall be thy servant for ever. And also unto thy maidservant thou shalt do likewise.”

5. The significance of placing the ear lobe on the door and piercing it with an aul is very clear. It meant you are permanently fixed to this house and this master.
6. The apostles James, John, Jude, Peter, and Paul all called themselves bondservant of Jesus.

It is evident that all of them gave themselves to the will of God, were devoted to another to the disregard of one's own interests, and whose service was used by the Lord Jesus Christ in extending and advancing his cause among men.

7. Paul next says that he is “an apostle of Jesus Christ”

- The order shows us that he sees himself, first, as a slave, total surrendered to the will of the Lord and then he was “an apostle” (*a sent one*) carrying out the commission given him by his LORD.

C. In verse 1b and verse 2 the Apostle Paul gives three qualities that are to characterize the lives of Christians:

“According to the faith of God’s elect, and the acknowledging of the truth which is after godliness; In hope of eternal life, which God, that cannot lie, promised before the world began.”

1. So how do we identify the People of God?

- First, they are to be people of **faith**
- Secondly they are people of **knowledge**
- Third they are to be people of **hope**

D. The “**faith** of God’s elect”

Paul says that he was appointed to be an apostle with respect to the faith of those whom God had chosen, in order that they might be led to believe the gospel.

E. “The acknowledgment of the truth”

1. God gives the elect knowledge.
2. However, “the acknowledgment of the truth” is more than just knowing a set of facts.
3. It implies a personal knowledge of the truth that transforms the way we live.
4. Proper belief must lead to practical **behavior**.

5. Paul goes on to say that this knowledge of the truth lead to godliness and obedience to the Divine will of God.

F. "In hope of eternal life"

1. Not only do God's elect come to knowledge of the Gospel, and an acknowledgement of the truth. They also lay hold on the hope of eternal life and happiness.
2. Salvation by Grace is the grounds and foundation of this hope.
3. This hope is not a vague wishing! The hope spoke of here is based on the Greek word ***eipis*** which means a **confident** expectation of that promised before the world began.
4. It is a confident expectation because it rests firmly on the promise of God who not only does not lie, but because of his character or immutability **cannot** lie.

Numbers 23:19, "God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"

Hebrews 6:18-19, "That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec."

G. Verse 3

"But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour."

1. This verse tells us that God's method of making his message known is through preaching.
2. This is also clearly seen in Romans 10:13-15.

“For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!”

H. Verses 4:

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

1. The recipient of this letter is a young preacher by the name of Titus (which means protected).
2. Titus was a Greek and a traveling companion of the Apostle. He traveled to Jerusalem with Paul and Barnabas. Titus was very dear to the Apostle Paul. He calls him “mine own son, his brother, his partner, and fellow helper. He also said that he walked in the same spirit, and in the same steps.
3. He was a man of great grace, and gifts, especially that of practical administration. He was one of the Apostles most trusted co-laborers and a man that could be trusted to handle difficult circumstances.
4. On different occasions, the Apostle Paul sent him to various places. He sent him to Corinth to finish the collection for the poor saints at Jerusalem. He sent him to Dalmatia to find out the state of the saints there, and to confirm them in the faith.

I. Verse 5

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."

1. Crete is the largest of the Greek islands. It is 160 miles long and 37 miles wide. And is located in the Mediterranean Sea southeast of mainland Greece. It was the home of the ancient Minoan civilization.
2. The Apostle Paul spent time on Crete when he was on his way to Rome (Acts 27:9).
3. It seems that he also spent time in Crete after being released from prison. Titus 1:5 seems to indicate that Titus was with Paul during this time.
4. The Apostle Paul preached the Gospel in many of the cities of Crete. There were many converted, but circumstances did not allow the Apostle to stay and finish all that needed to be done. So he left Titus at Crete to complete the work.
5. The main task was for Titus was to instruct these young converts in the doctrines of the Gospel and establish Gospel order with respect to faith and practice.
6. Next he was to ordain elders (pastors) to oversee and care for the churches.

II. Overseeing God's People – Verses 6-9

- A. In verse 5 Titus was to ordain elders or pastors in each city where there was a church.
- B. Verse 6-9 gives the qualifications for a pastor, elder, or bishop (all the same office).

“If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. For a bishop must be blameless, as the steward of God; not selfwilled, not soon angry, not given to wine, no striker, not given to filthy lucre; But a lover of hospitality, a lover of good men, sober, just, holy, temperate; Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.”

1. The qualifications given in verses 6-9 are almost identical to those in 1Timothy 3:1-7.
2. First - “For a bishop must be blameless, as the steward of God.”
 - The word “blameless” obviously does not mean “*sinless*” or no one would be qualified to be a pastor.
 - The Greek word from which blameless is translated means “one that cannot be called into account, unreproveable, unaccused, blameless.”
 - It speaks of a person, whose life is characterized by integrity.
3. “The husband of one wife”
 - First, this rule does not require a pastor be married.
 - Nor does it forbid him marrying a second wife, after the death of his first wife.
 - The requirement says that he is to have only one wife at a time.
 - That excludes or disqualifies from being a pastor were those who were polygamists, or a man who had more than one wife at a time because he divorced his wife for something

other than adultery, and married another woman.

4. He also had to have “faithful children not accused of riot or unruly.”
 - There are two matters that need to be discussed here.
 - The meaning of “faithful children” and the length of time that a pastor is held accountable for the behavior of his children.
 - Faithful children cannot mean that the pastor’s children must be believers in Christ. The reason being is that it is not in the power of the pastor, or any man, to bring their children to a state of salvation.
 - The phrase means that the pastor should raise his children up in the nurture and admonition of the Lord.
 - Paul tells Titus the pastors children are “not accused of riot or unruly” while I Timothy says “having his children in subjection.”
 - The pastor must have control of his children that they not be wild and out of control.
 - An elder, like any father, should only be held responsible for actions of his children while they are living in his home and are still under his parental authority.
5. Verse 7, “For a bishop must be blameless, as the steward of God:

Just as the pastor must be blameless in his personal life, he must also be of high character and blameless in the affairs of the church.

He is not to be:

- Selfwilled – arrogant or proud
- Not soon angry – or not quick tempered or having a “short fuse”
- Not given to wine
- No striker – not quarrelsome but peaceable
- Not given to filthy lucre

6. Verses 8

“But a lover of hospitality, a lover of good men, sober, just, holy, temperate.”

This verse says the pastor was to be:

- A lover of hospitality (and of good men) – This was especially needed in those days because Christians that were travelling from one place to another were received and cared for and helped on their journey by their brethren.
- Sober - Prudent in all his conduct
- Just - Just in all his dealings with others – and faithful in all his duties to God.
- Holy - Holy in his heart
- Temperate – Being able to control himself.

7. Verse 9

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

- From the beginning of the church there have been those who have attempted to change the truth.
- Thus a pastor must first be willing to stand for the true doctrines of the gospel.
- He must be willing to hold this fast and oppose those that would change it and stand in opposition to all false teachers, and to all systems of false philosophy.
- He must be a man who is firm in his belief of the doctrines of the Christian faith, and a man who can be relied on to maintain and defend those doctrines in all circumstances.

1 Peter 3:15, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

III. Protecting God's People – Verses 10-16

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

- A. The Apostle characterized these false teachers as insubordinate, rebellious, idle or empty talkers, and deceivers.
 1. These false teachers and deceivers have been hard at work from the beginning of the church.
 2. The Apostle says that their mouths must be stopped because of what they do.

3. They subvert (undermine or sabotage) whole families by teaching lies for personal gain.

B. These false teachers

1. Took verses out of context and misapplied them
2. Added to (by adding legalist rules and regulations) or took away from the Bible by denying the truths of the Bible.
3. They did this for one motivate – Money!

Most churches today – numbers, prestige, and position.

C. The Apostle Paul's directions concerning these false teachers is seen in verses 13-16:

“This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; Not giving heed to Jewish fables, and commandments of men, that turn from the truth. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.”

1. Rebuke them that they forsake their error
2. Do not heed their heretical teaching
3. Stand - doctrine is important – they we might know and stand for the truth in a post modernistic society.

“Qualities of a Sound Church”

Text: Titus 2:1-10

Introduction:

- A. In Titus 1:5 we read that the apostle Paul left Titus on the island of Crete to “set in order the things that are wanting” in the churches there.
- B. The Apostle Paul entrusted Titus to work with the churches so that the churches grow in spiritual maturity and to set pastors in place.
- C. Here in chapter 2 the Apostle first gives the general principle of spiritual growth.
- D. Then he follows with specific instructions concerning the behavior that is expected of the various age groups that make up the church.
- E. Paul wanted them to live holy lives in order that they are able to preserve a powerful Christian testimony in their community.
- F. He also wanted a healthy, well-balanced group of believers who could clearly present the gospel to those around them.

I. General Principle – Verse 1

“But speak thou the things which become sound doctrine.”

- A. Having just finished speaking of false teachers in chapter 1 the Apostle reminds Titus that he must stand strong and teach those things that are sound doctrine.
- B. The word “sound” is the Greek word “hugiaino” from which we get our English word “hygiene.”

It literally means “to be healthy” or “uncorrupted.”

- C. Titus is to devote himself to teaching those things that promote spiritually healthy Christians.
- D. How is Titus, to carry out this assignment?
 - 1. First, we need to examine the phrase, “speak thou the things which become sound doctrine.”

The word “*become*” means “you do the things that are becoming.”

- 2. So Titus is to teach the people sound doctrine that they learn how to behave in a way that is **becoming** to that teaching.
- 3. As people are taught sound doctrine is they need to know what suitable behavior is.
- 4. Christians must behave in a way that they make what they believe attractive.

Example: Augustine’s mother came to church to see what made her sons life change in such a positive manner.

- 5. We must realize that our lives are an outward demonstration of what we believe.

II. Specific Instructions – Verses 2-10

- A. In these verses the Apostle Paul turns his attention from the general principle to teach sound doctrine to specific instruction of personal conduct for each class of people in the church.

“What are the circumstances in the church that require this teaching?”

- 1. The issues that Titus was dealing with are similar to those that must be dealt with today.
- 2. According to scholars Titus was dealing with issues like anger, immorality, immaturity in life, ,

slander, idleness, family, crudity, dishonesty, disobedience, and doctrine.”

3. We need to understand what is being expressed is that the teaching of the gospel, by word, and by actions, is not just the responsibility of the pastor or church leadership alone.
4. These verses clearly teach that it is every believer’s privilege and responsibility regardless of their age or station in life.

B. Directive to Older Men – Verse 2

Paul begins by stating that the teaching of sound doctrine was so, “That the aged men be sober, grave, temperate, sound in faith, in charity, in patience.”

1. His first words are directed to the “older men.”
2. First they are to be “Sober”
 - “Sober” here means **vigilant or temperate**.
 - The Cretans had a reputation of having a national pastime of drinking. Therefore, the older Christian men were upon to set the example by abstaining from wine.
3. “Temperate”
 - “Temperate” means “of a sound mind, sane, in one's senses, curbing one's desires and impulses, self-controlled, or “sensible”
 - This means that the mature men are to be vigilant to exemplify discretion and discernment in their lives.
4. “Grave” - serious, dignified, of honest report

This does not mean that a man cannot have a sense of humor. It speaks of being a man worthy of respect because of his character or honest report.

5. “Sound in faith, in charity, in patience”

- The word “*sound*” again means “healthy.”
- As we age physically we are not as healthy as we once were, but this does not have to be true spiritually.
- Mature Christian men are called to be sound in three things in faith, in love, and in patience.

C. Directive to Older Women – Verses 3-4a

“The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women.”

1. “Behaviour that becometh holiness” means that the way they dressed, their gait (or way of walking), and their general behavior, were not in accordance with the Word of God and not like the world.
2. The Older women are also specifically told to avoid two particular sins.
 - They were not to be false accusers
 - They were not to be given to much wine
3. False accusers are those who engage in **slander** or **gossip**.
 - Gossip is idle talk or rumor, especially about the personal or private affairs of others.

- Gossip is slander and slander is a type of defamation.
 - Slander is an untruthful oral statement about a person that harms the person's reputation or standing in the community.
 - “Gossip is sharing something you like about somebody you don’t like!”
 - Sometime people with too much time on their hands and allow themselves to be drawn into inappropriate behavior out of sheer boredom.
 - This could be the case of those given to slander and much wine.
4. The older women are told to be “teachers of good things.”
- They are to admonish or teach the younger women.
 - Our mature Christian ladies have the god given responsibility to teach the younger women how to be good wives, mothers, and homemakers.
 - I trust that our young women will look to Godly women to learn their values instead of people like Dr. Ruth, Brittany Spears, Paris Hilton, Hillary Clinton, and the likes.

D. Directive to Younger Women – Verses 4b-5

“That they may teach the young women to be sober, to love their husbands, to love their children, To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.”

1. There was a good reason why the Apostle Paul admonishes the younger women “to love their husbands.”
2. Most marriages were arranged marriages, so a woman who truly and deeply loved her husband would stand out as a representative for the gospel in the culture in which she lived.
3. “Love their children.”
 - To most people it would seem odd that the Apostle would tell the younger women to “love their children.”
 - However, I have met some women that bring children into this world, but don’t really love them and tend to neglect them.

Proverbs 31 starts with “The words of king Lemuel, the prophecy **that his mother taught him.**”

- The mother who really loves her children will raise them in the fear and admonition of the Lord.
- An Islamic religious reporter said in an article concerning Saudi women working outside the home.
 - ❖ “The most important role women should play in the society, is to look after its next generation.
 - ❖ Thus, the man looks after the present generation by providing the means of living, while the woman ensures the continued strength of the society by looking after her children and bringing them up, inculcating in them the ideals and values which ensure the continued moral strength of the society.”
- There was a time in this country when being a wife and mother was a highly esteemed.

- But today young women are almost ashamed to admit that their primary goal in life is to be a godly wife and mother with a career outside the home being secondary.

4. Verse 5

“To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.”

- **To be discreet** means to be wise and prudent in conduct, both in and outside the home.
- **Chaste** means they were to love their own husband and keep their marriage bed undefiled.
- **Keepers at home:** Taking care of their own home and family and not gadding about busying themselves about other people’s affairs as these women were inclined to do.
- “Obedient to their own husbands”
- There is a lot of controversy about this today.
- In Ephesians chapter 5 the Apostle Paul deals with this subject in greater detail.

Ephesians 5:22-25, “Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it.”

- The Apostle makes it clear that obedience or submission on the part of the wife does not permit the husband to have an **“I’m the Boss, you’re the doormat”** attitude.

The Apostles instruction surprised the women, but his instruction that the men were to love their wives as Christ loved the Church was a new concept.

- Verse 5 also explains why these things were to be done. “That the word of God may not be blasphemed.”
- The young women are to live in such a fashion that the word of God will not be discredited because of their actions and lifestyle.

E. Directive to Younger Men – Verses 6-8

“Young men likewise exhort to be sober minded. In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.”

1. The Apostle now turns his attention to the young men.
2. These verses are directed to Titus.
3. Titus being the pattern and teacher of the young men is seen in verse 7.

“In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity.”

Paul says that it was not enough for Titus (or any other preacher), to just preach sound doctrine, and exhort the people of each group. He was also to be a pattern of every good work before them.

4. Verse 8

“Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.”

- Titus (as all Christians) had to be careful to teach and preach the truth so that those who opposed him would not have anything they can use as ammunition against him.
- So that anything his opponents might say would be seen to be false, fabricated and evil.

F. Qualities of a Good Employee (vv. 9-10)

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

1. Obviously we do not deal with the master-slave issue.
2. However, Paul’s admonishment can be applied to employer-employee relationships today.
3. We note several things they were to do that a good employ should do: First, they were to do what they were told without arguing. Secondly they were to show fidelity or show themselves trustworthy, and lastly they were not to steal from their employer.
4. The reason, “That they may adorn the doctrine of God our Saviour in all things.”

Our lives should be lived in a manner that beautifies our Lord and Saviour in every way.

G. Verses 11-15

“For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for

us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise thee.”

1. The gospel of our Lord Jesus, which contains the glad tidings of salvation, is no longer obscured as it was in the Old Testament times.
2. But the grace of God has appeared to “all men” (Jew and Gentile, Young and Old, male and female, master and slave).
3. Those who have experienced the grace of God are to live in accordance with the commands of His Word, fulfill their duties in whatever station they are in.
4. Why? Because He has redeemed them and they are to be a peculiar people who watch and wait for His coming.

Conclusion

- A. In these verses (1-10) Paul has encouraged Titus to shepherd the church, to see that they are fed sound doctrine for four reasons:
 1. In order that they might live spiritually **healthy** lives.
 2. So that the Word of God might not be **dishonored**.
 3. So that the false prophets be put to **shame**.
 4. That regardless of their station in life they might be a peculiar people zealous of good works that **glorify** the Saviour and testify of His grace.

“The Grace of God”

Text: Titus 2:11-15

Introduction:

- A. In Chapter 2 verses 1-10, the Apostle Paul has been instructing Titus how Christians who profess to have a relationship with Christ are to conduct themselves.
- B. Verses 11-15 explain the ethical instructions that have been given in the preceding verses.
- C. Verses 11-14 which is a single sentence in the Greek.
- D. The sentence focuses on God’s grace and its effect on believers.

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

I. Grace Defined:

- A. “First, grace is unmerited favor.
 - 1. It is undeserved on the part of the recipient.
 - 2. It is not desired, unearned, and un-earnable.
 - 3. God’s grace was bestowed upon his elect before the foundation of the world, thus assuring us of His eternal love before the world began.
- B. Second, grace is not cheap.
 - 1. Grace is very costly! It is free to the recipient but very costly to the donor.

2. The only way one may say that grace is not very costly is if the particular benefit costs the donor very little.

- While we were in Mexico, I presented our ministry in a church in west Texas. The church knew that we were coming and that we worked with a missionary that had an orphanage so they had collected a pickup full of clothes. For several years they would contact me and have me come to the church, speak, and pickup another pickup load of clothes - for the children home in Mexico. But in all reality there were never very many children's cloths, and most of the cloths were old, outdated, or well worn clothing. Once sorted we usually only took a small amount of the cloths to Mexico.
- They practiced grace (that is why I always took the cloths) but their grace cost the donors very little.
- ❖ Dietrich Bonhoeffer was a German theologian. During the rise of the Nazi regime he wrote a book entitled "Discipleship" in which he wrote about the cost of discipleship. While Bonhoeffer was eventually killed for his stand the book survived the Nazi burning of books.
- ❖ One of the most quoted statements in the book is his statement concerning cheap and costly grace. He said:

"Cheap grace means grace sold on the market like cheapjacks' wares. The sacraments, the forgiveness of sin, and the consolations of religion are thrown away at cut prices. Grace is represented as the Church's inexhaustible treasury, from which she showers blessings with generous hands, without asking questions or fixing limits. Grace without price; grace without cost! The essence of grace, we suppose, is that the account has been paid in advance; and, because it has been paid, everything can be had for nothing. Since the cost was infinite, the possibilities of using and spending it are infinite. What would grace be if it were not cheap?..."

Cheap grace is the preaching of forgiveness without requiring repentance, baptism without church discipline, Communion without confession, absolution without personal confession. Cheap grace is grace without discipleship, grace without the cross, grace without Jesus Christ, living and incarnate.

Costly grace is the treasure hidden in the field; for the sake of it a man will go and sell all that he has. It is the pearl of great price to buy which the merchant will sell all his goods. It is the kingly rule of Christ, for whose sake a man will pluck out the eye which causes him to stumble; it is the call of Jesus Christ at which the disciple leaves his nets and follows him.

Costly grace is the gospel which must be sought again and again, the gift which must be asked for, the door at which a man must knock.

Such grace is costly because it calls us to follow, and it is grace because it calls us to follow Jesus Christ. It is costly because it costs a man his life, and it is grace because it gives a man the only true life. It is costly because it condemns sin, and grace because it justifies the sinner. Above all, it is costly because it cost God the life of his Son: "ye were bought at a price," and what has cost God much cannot be cheap for us. Above all, it is grace because God did not reckon his Son too dear a price to pay for our life, but delivered him up for us. Costly grace is the Incarnation of God."

1. So we see that the grace of God in salvation was very costly!
2. It cost our Lord Jesus His life.
3. There are those that insult His grace, reject it, trample on it, or disgrace it, but that does not lower its infinite value.

C. Third, it is not easy to **believe** someone who offers Grace.

1. American works on the merit system
 - In the merit system acceptance is based on performance.
 - "Do good and you will be rewarded. Fail and you will be punished."
2. This thinking permeates most of our society and most religions today.
3. It is almost a foreign concept that someone would do something good for another person that does not deserve it.
4. However, merits and works are the same thing.

An example is water baptism. If a person viewed it as a requisite of salvation then it would be a work **even if** they admit that it is God that gives them the desire to be baptized.

D. Fourth, when grace is received it **changes** one's life and behavior.

1. The Gospel is the good news of God grace. By grace alone the elect are given forgiveness and eternal life.
2. God's grace stands alone.
3. Any attempt on mans part to add anything to God's grace is futile.

4. Any addition only dilutes or pollutes the true grace of God.
- E. For many the concept of **Grace** is difficult to completely understand.
1. Perhaps the following illustration will help.
 - A person works eight-hours and receives a fair day's pay for his time - that is a wage.
 - When a person competes with an opponent and receives a trophy for his performance; that is a prize.
 - When a person receives appropriate recognition for long service or outstanding achievements - that is an award.
 2. But when a person is incapable of earning a wage, cannot win a prize, and deserves no award—yet receives a gift anyway - that is a good picture of God's unmerited favor.
 3. When we talk about God's grace as unmerited favor, this is what we mean.
- F. In verse 11 the Apostle Paul stresses the truth that our redemption is unearned and expands on its implication by stating that this grace "hath appeared to all men."

II. The Appearance of Grace – Verse 11

"For the grace of God that bringeth salvation hath appeared to all men."

- A. It may seem odd to speak of grace as "appearing." However, this is a clear reference to the birth of the Lord Jesus Christ.
- B. This declares that Christ is the grace of God incarnate and the embodiment of God's grace.

The Greek word "epiphaino" is our English word "epiphany." So "hath appeared" means "to appear, become visible, to become clearly know."

- C. There is little doubt that the Apostle is referring to the incarnation of our Lord Jesus Christ.

"And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, This was he of

whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace." John 1:14 -16

III. Grace's Continual Teaching - Verses 11-12

"For the grace of God that bringeth salvation hath appeared to all men."

- A. When Paul says that salvation "hath appeared to all men" it is a proclamation of the universal scope of salvation.
 1. The word "all" is the Greek word "pas."
 2. It is used as an adverb 748 times, all things 170 times, every 117 times, all men 41 times, whosoever 31 times, everyone 28 times, all manner of 11times, and every man 11 times.
 3. "All" is used individually as each, every, any, all, the whole, everyone, all things, everything.
 4. It is also used collectively as some of "all types."

"The whole world has gone after him" --- Did all the world go after Christ? No!

"Then went all Judea, and were baptized of him in Jordan." --- Was all Judea, or all Jerusalem, baptized in Jordan? No!

"Ye are of God, little children," and the whole world lieth in the wicked one". --- Does the whole world there mean everybody? No!

- Thus we quickly see that "all men" does not mean every man in the world.

Charles H. Spurgeon said in a sermon on Particular Redemption, "The words "world" and "all" are used in some seven or eight senses in Scripture, and it is very rarely the "all" means all persons, taken individually. The words "world" and "all" are generally used to signify that Christ has redeemed some of all sorts — some Jews, some Gentiles, some rich, some poor, and has not restricted His redemption to either Jew or Gentile."

- So "all" is to be understood as all sorts of people. People from every nation – Jew or Gentile, Red people, black people, brown people, yellow people, people of every age and sex, rich people, poor people, bond or free, masters and servants.

Romans 8:29, "For whom **(those that)** he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."

- B. Verse 12 teaches us that the believer is to live differently than those of the world.

"Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world."

- C. "Teaching" is present tense.

1. There are many people who profess the Gospel who have a form of godliness, but those who are effectually taught by the Gospel are the "**us**," who are taught not only in word, but in power not only doctrinally, but with efficacy.
2. Both the negative and positive aspects of holiness are seen in this verse:

- Negative

"Denying ungodliness and worldly lusts."

- The word "denying" sets forth the idea of a conscious, purposeful action of the will.
- It means to say "no". It is conscious turn away from that which is sinful and harmful and to move toward that which is good and godly.
- It also includes denying and forsaking the ungodliness and worldly desires that continue try to work their way back into the believer's life."
- Positive

"We should live soberly, righteously, and godly in the present world."

Because we are now dead to sin, Christian's are live as "the children of light." We are to live self controlled, upright, and godly lives for our testimony sake and for the glory of God.

3. There are many other passages of Scripture that stress this positive – negative relationship.

Romans 6:5 -14 (putting to death and bringing to new life)

Ephesians 4:22-32 & Colossians 3: 8-14 (putting off and putting on)

Galatians 5:16-26 (the works of the flesh contrasted to the fruit of the spirit)

4. The goal of God's curriculum in the school of grace is **living**. The life of a follower of Christ is not just "saying no" to the "bad" but saying "yes" to the "best", and this is made possible only by being empowered by the Holy Spirit.

IV. The Completion of Grace - Verse 13

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

- A. One motivation for Godly conduct is the realization and expectation of the second coming of Christ.
 1. This expectation is our "*blessed hope*".
- B. "Looking" means "to expect, to look for, waiting for." While blessed means happy or joyful.

This expectancy includes a readiness to happily and joyfully **welcome** the person looked for and expected.

- One of these days He is going to split the skies and bring to fulfillment all our hopes and dreams concerning eternity.
- C. However, our expectancy of His return should affect the way we live our lives.

1 John 3:3, "And every man that hath this hope in him **purifieth himself**, even as he is pure."

2 Pet 3:10-12, "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, **what manner of persons ought ye to be in all holy conversation and godliness**, Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

- D. From verses 11-14 we easily see that the incentive and power to live a Christian life pleasing to God comes from two directions.
 1. First, it comes from looking back with gratitude to the grace of God that appeared in Jesus Christ at his first coming when he purchased our redemption.

2. Secondly, we find motivation by looking forward with hope to the completion of our redemption and the glory of God at the second coming of the Lord Jesus Christ.

V. The Redemptive Plan of Grace – Verse 14

“Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”

A. This verse has a lot to tell us about God’s redemptive plan.

1. First, we are told that He “gave himself for us” which stresses the **voluntary** nature of his sacrifice.
2. Secondly, we are reminded that He “gave himself **for us**” that is as our **substitute**.
3. Third, we also told He “gave himself for us that He might **redeem us**.”

Grace is being given not what we deserve but what we need!

The story is told of Charles Spurgeon and Joseph Parker. Both men were pastors in London during the 19th century. On one occasion, Parker commented about the poor condition of children admitted to Spurgeon’s orphanage. However, it was reported to Spurgeon that Parker had criticized the orphanage itself. Being a man of strong character Spurgeon blasted Parker from his pulpit. Spurgeon’s response was printed in the newspaper and became the talk of the town. Londoners flocked to Parker’s church the next Sunday to hear his rebuttal. He said, “I understand Dr. Spurgeon is not in his pulpit today, and this is the Sunday they use to take an offering for the orphanage,” I suggest we take a love offering here for the orphanage.” The crowd was delighted. The ushers had to empty the collection plates three times. Later that week, there was a knock at Parker’s study. It was Spurgeon. He said, “You know, Parker, you have practiced grace on me.” You have given me not what I deserved; you have given me what I needed.”

A West African missionary was trying to convey the meaning of “redeem” in the Bambara language. He told the translator to express it in the native tongue. The translator said, “We say that God took our heads out.” The missionary asked, “How does that explain redemption?” The native explained that many years ago some of their ancestors had been captured by slave-traders, chained together, and driven to the seacoast. Each of the captives had a heavy iron collar locked around his neck. As the slaves passed through a village, a chief might see one of his friends among the captives and offer to pay off the slave-traders in gold, ivory, silver, or brass for his release. Because the prisoner was redeemed by the payment his head was taken out of his iron collar.

This is an unusual and very graphic illustration of the word redeem!

Sinners are redeemed by another, the Lord Jesus Christ and their head is taken out of the enslaving collar of sin and they are set free.

The Lord Jesus Christ was lifted up on the cross that we might be lifted out of our sin.”

- A. This teaching on the grace of God culminates in the verse fifteen where Titus is given three duties.

‘These things speak, and exhort, and rebuke with all authority. Let no man despise thee.’

1. Speak, Exhort, and Rebuke these things
2. The three duties are given in the imperative tense.
3. Literally interpreted, Titus is to “keep on teaching.” Keep on proclaim sound doctrine. Keep on exhorting or encouraging people to do right. And he is to “keep on rebuking that those reprov’d are convicted of and compelled to repent and forsake their sin.

Conclusions

- A. Grace has been defined as unmerited favor.
- B. The Grace of God was not cheap. God the Father gave His Son and God the Son gave His life, that (not of works) **but** by His grace we might be saved.
- C. Grace changes our perspective, gives us that blessed hope and convicts us of our sin, compels us to forsake sin and live for the glory of God.

Christians as Citizens

Text: Titus 3:1-8

Introduction:

- A. There are many people that have the privilege of having dual citizenship.

Just in this church we have - Travis – US & German -- Gladys – US & Mexican, Caleb & Nala Green – US & Thai

- B. As Christians we should rejoice that we also have a dual citizenship.

Philippians 3:20, “For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ.”

1. Notice the phrase “our conversation is in heaven.”
2. What does “our conversation is in heaven” mean?

Conversation is the Greek word “politeuma” pol-it'-yoo-mah which means:

“The administration of civil affairs or of a commonwealth.”

“The constitution of a commonwealth, form of government and the laws by which it is administered “A state, commonwealth, or the commonwealth of citizens.”

3. So the Apostle Paul is reminding us of our heavenly citizenship and the laws by which our lives are to be governed.
- C. In Philippians 1:27, The Apostle Paul reminds us that our heavenly citizenship should greatly affect the way we live as citizens on this earth.

Philippians 1:27, “**Only let your conversation be as it becometh the gospel of Christ:** that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel.”

- D. The fact that Christians are to be good citizens and live in a manner worthy of the gospel is very clearly seen in these passages of Scripture.
- E. In fact this is the teaching of the first seven verses of the third chapter of Titus.

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

I. Proper Christian Conduct - Verses 1&2

- A. Titus is told to “put them in mind”
 - 1. Or literally to “cause them to remember.”
 - 2. Since this phrase is in the imperative tense it means cause them to continually be reminded.

Samuel Johnson said, “**People need to be reminded more often than they need to be instructed.**”

- B. Christians need constant reminders that we are to bring our experience in line with the truth we have already been taught.
- C. The Christian’s obligation is twofold:
 - 1. First, we have an obligation toward **civil government.**

“Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.”

- 2. One of the evidences of salvation is a **respectful** attitude toward authority.

Romans 13:1-7, “Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a

revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour."

1 Peter 2:13-15 the Apostle Peter said, "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men."

- D. Next we see three actions that result in Christians being good citizens.
1. First, we are "**To be subject**" to principalities (rulers) and powers (authorities).

Lest be tempted to think that Paul just did not know what we would have to put up with, we should remember that when Paul wrote these words that Roman Empire was ruled by Nero, one of the cruelest Caesars ever. The pagan government was antagonistic toward Christianity yet Christians are instructed to submit.

2. "**To obey magistrates**" or be **Obedient**

- Submission starts with our attitude. **Obedience** is the outward expression of that attitude.
- The practical application of obedience includes things like paying your taxes, honesty in business, and obeying the laws of the land.

3. "**Be ready to every good work.**"

- Being "ready to every good work" is a **reminder** that the only evidence the unsaved have that we belong to God is our actions.
- The "good works" being described are not necessarily religious or church work but any act of good citizenship.

- E. Next, verse 2 reminds us that Christians are to fulfill their obligations toward their **fellow citizens**.

"To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men."

➤ Four specific areas of conduct toward others are mentioned.

1. **“Speak evil of no man”** - We are not to malign anyone.

- Gossip was mentioned in chapter 2.

I attribute the saying to my grandmother, but how many of you have heard the saying, “If you don’t have anything good to say, don’t say anything at all.

- That is excellent advice

Will Rodgers said, “The only time people dislike gossip is when you gossip about them.

“What you keep by you, you may change and mend but words, once spoken, can never be recalled.”

2. **“To be no brawlers”**

Christians are not to be contentious, brawlers, or fighters.

3. Be gentle or considerate

4. **“Shewing all meekness unto all men”**

- One of the most difficult things about practicing humility is that we are to do for **all** people.
- That includes the one who cut us off on the highway
- That person that blocks the aisle in the grocery store and don’t bother to say their sorry.
- We are even supposed to practice humility to the **“know-it-all”** who always thinks they are right but usually aren’t.

Practicing humility does not however mean that we should not faithfully stand up for what is right, but that we are willing to allow others to have opinions different from ours.

II. Reasons for proper conduct – Verses 3-7

“For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our

Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life.”

- A. There is a saying that fits our Christian walk. It says, “You cannot stay where you are, how you are!
- B. If we are maturing spiritually there ought to be a considerable distance between where we were and where we are now.
- C. Verse 3 reminds us of where we were.

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

- 1. Remembering what we were before God saved us should be a strong motive for obedience to God, and being more understanding with the unsaved.
- 2. The downward spiral of sin is clearly seen in Ephesians 4:17-19.

“This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.”

III. Realize What Brought About The Change – Verses 4-7

- A. First, The **Kindness** Of Our Savior

Verse 4, “But after that the kindness and love of God our Saviour toward man appeared.”

The source of the drastic change in the believer is God and God alone.

- 1. Salvation is the sovereign work of God. We are merely the undeserving recipient of it.
- 2. The realization of what God has done for us in Christ is the greatest motivation and source to live productive lives.

- B. Secondly, we see the **Mercy** of Our Savior in verses 5-6.

“Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing

of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour.”

1. A moment ago I said that salvation is the sovereign work of God.
 2. These verses clearly teach that salvation is **not** by mans **works**.
 3. This includes things like the receiving of the sacraments, salvation by water baptism, or the observance or rituals and feast.
- While it is true that the book of Titus teaches good works the Apostle Paul makes it clear that our salvation is entirely dependent on the grace and mercy of God.

Ephesians 2:8-10, “For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”

4. The phrase “He saved us” in verse 5 is in the aorist tense. The significance of that is that it is a past deed with **continuing** results.

Hebrew 9:12, “Neither by the blood of goats and calves, but by his own blood he entered in **once** into the holy place, having obtained eternal redemption for us.”

- The Scripture clearly teaches that we cannot save ourselves.
 - Yet the New Age movement has deceived many people into believing the delusion that salvation does not come from outside (someone else coming to our rescue) but from within (as we discover ourselves and our own inner resources).
5. Now note the second phrase of verse 5, “by the washing of regeneration, and renewing of the Holy Ghost.”
 - Those who teach “***baptismal regeneration***” (that water baptism is **necessary** for salvation) try to use this verse to prove their point.
 - But that interpretation does not agree with the context of this verse. Because this verse stresses that salvation is not by works but by **faith** alone in Christ alone.

So what does “by the washing of regeneration and renewing of the Holy Ghost” mean?

- The phrase is speaking of the regenerating grace of the Holy Spirit.

John 3:5, “Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”

- Therefore, being born of water and of the Spirit is compared to being cleansed and purified by water.

The regenerated are said to be washed and cleansed, having their hearts purified by faith, and their consciences purged from sin by the blood of Christ.

C. Verse 7 - Justification by His Grace.

“That being justified by his grace, we should be made heirs according to the hope of eternal life.”

1. Having been justified we must realize the present possession of our salvation.
2. Don't misunderstand, “we should be made heirs according to the hope of eternal life.”
3. This does not mean that we have to wait and hope that we receive eternal life.

Eternal life is present and permanent possession of those who have put their trust and faith in the person and work of the Lord Jesus Christ who died for their sin and rose as evidence thereof.

4. The point of verse 7 is that the possession of eternal life brings with it the hope, confident expectation, that we are the heirs of God.

D. Verse 8 is the closing verse of this section.

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

1. There are five “faithful or “true” sayings” in the Pastoral Epistles of Paul. They are 1Timothy 1:15, 3:1, 4:9; 2 Timothy 2:11, and Titus 3:8.

2. “Faithful sayings” are the equivalent of “verily, verily” in the Gospels. They catch our attention and say, “pay attention this is very important!”
3. When the Apostle Paul uses the phrase “this is a faithful saying” he is emphasizing a fundamental principle.
4. The Apostle tells Titus to continually teach and preach the truths found in verses 4-7.
5. That those who have believed in God be careful to maintain good works (both civil and religious) not for salvation, but because the love of Christ constrain them to do so.

Conclusions:

Titus chapter three can be summarized with the following six essential elements of salvation:

- The need for Salvation – our sin
- The source of Salvation – God’s Love
- The basis of Salvation – not our merit but His grace
- The means of Salvation – The regenerating and renewing work of the Holy Spirit.
- The results of Salvation - our inheritance of eternal life.
- The evidence of Salvation – our diligent practice of good Works.

Final Warnings Concerning Division

Text: Titus 3:8-15

Paul concludes his letter to Titus with a cluster of seemingly miscellaneous messages, but they have the commonality that they all are requests or instructions for Titus to do something.

I. Affirm Profitable Things

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

A. Paul reminds the believers that as recipients of Grace they should be doers of good.

B. Salvation should lead to service.

1. In many cultures, if a person saves your life you owe them your life.

2. The only release from this bond is:

- Save the one who saved your life
- Or, because of your great gratitude, you serve that person until either they die, or you die.

3. Because of what Christ did for us on Calvary we are to be eternally grateful. Thus we sing:

Oh to grace how great a debtor,
Daily I'm constrained to be!
Let Thy goodness like a fetter,
Bind my wandering soul to Thee:

C. One of the themes of this Epistle would have to be “good works” which is seen 4 times in chapters 2 & 3.

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

Titus 2:14, “Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, **zealous of good works**.”

Titus 3:1, “Put them in mind to be subject to principalities and powers, to obey magistrates, to **be ready to every good work**.”

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

Titus 3:14, “And let ours also learn to **maintain good works** for necessary uses, that they be not unfruitful.”

Titus was not only to affirm profitable things but

II. Titus was to teach the Cretan churches to avoid unprofitable controversies – Verse 9

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

- A. Having told Titus to affirm or insist on certain things in verse 8, Paul now tells him to avoid certain other thing.

The word “avoid” is in the imperative tense which means that it is a command.

He is to avoid these foolish questions because they accomplish nothing.

- B. The Jews delighted in the most frivolous questions; and, as they had little piety themselves, they were

anxious to show that they had descended from godly ancestors.

The following is an example of their frivolous questions, and the answers given to them by the wisest and most reputable of their rabbi's.

It is said that Rabbi Hillel was asked: why have the Babylonians round heads?

To which he answered: This is a difficult question, but I will tell the reason: Their heads are round because they have but little wit.

Q. Why are the eyes of the Tarmudians so soft?

A. Because they inhabit a sandy country.

Q. Why have the Africans broad feet?

A. Because they inhabit a marshy country.

1. Paul is not saying that we are not to defend the truth. He is warning us against getting sucked into "foolish" and pointless arguments.

II Timothy 2:14-17, 23, "Of these things put them in remembrance, charging them before the Lord that they strive not about words to no profit, but to the subverting of the hearers. Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus."

Verse 23, "But foolish and unlearned questions avoid, knowing that they do gender strifes."

The word unlearned, here, means insignificant or that which does not edify.

2. The Cretans as well as the Jewish Religious leaders loved to debate questions pertained to things that could not be settled, or if they were settled were of no importance.
3. The Apostle Paul correctly concluded that the outcome of these disputes is contention and a bad attitude.

When we defend the truth it should be in the right way with the proper attitude.

1 Peter 3:15, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

➤ Differences are inevitable (2 people – 3 opinions)

The Apostles Conclusion - Avoid frivolous disputes because they cause Division.

C. The Apostle Paul deals with division within the church in 1 Corinthians 1:10

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment."

There is nothing more injurious or harmful to a church than strife and contention, especially when the strife is about things that really don't matter.

III. Discipline Divisive People – Verses 10,11

"A man that is an heretick after the first and second admonition reject; Knowing that he that is such is subverted, and sinneth, being condemned of himself."

A. First, this person is identified as a heretic.

- Today when we speak of a “heretic” we are speaking of a person who holds to some fundamental error of doctrine.

Webster defines a heretic as, "a person who holds and teaches opinions repugnant to the established faith, or that which is made the standard of orthodoxy."

- However, in the time of Paul writing to Titus the definition of a heretic was different.

Adam Clark defined a heretic as “one that is obstinately attached to an opinion contrary to the peace and comfort of society, and will neither submit to Scripture nor reason.”

He goes on to say “Here (Titus 3:10) it means a person who maintains Judaism in opposition to Christianity, or who insists on the necessity of circumcision.

Barnes says, “The true notion of the word is that of one who is a promoter of a sect or party. The man who makes divisions in a church, instead of aiming to promote unity, is the one who is intended. Such a man may form sects and parties on some points of doctrine on which he differs from others, or on some custom, religious rite, or peculiar practice; he may make some unimportant matter a ground of distinction from his brethren, and may refuse to have fellowship with them, and endeavour to get up a new organization. Such a man, according to the Scripture usage, is a heretic, and not merely one who holds a different doctrine from that which is regarded as orthodoxy.

Conclusion: So the heretic being spoken of in Titus is a person who has an erroneous opinion, and uses their opinions to create **division** in the church.

B. Next, Titus is told how to treat the heretic.

“A man that is an heretick after the first and second admonition reject.”

- Calvin justly says, “For neither shall we have a right to pronounce a man to be a heretic, nor shall we be at liberty to reject him, till we have first endeavored to bring him back to sound views.”

C. Verse 10 clearly says that there are to be two admonishments.

- There is differing opinion as to whether these admonishments are to be private or public.
 1. Calvin states that it is an "admonition" given by a minister, with the **public** authority of the Church.”
 2. John Gill agrees. He said, “Eject him from church communion, **after** he has been **publicly** admonished twice by the order of the church.”
 3. Barnes says that “The language which he uses would justify either, and the method which is to be adopted is doubtless to be determined by circumstances.”
 4. The message is very clear:
 - First the problem should be dealt with.
 - Secondly, No man should be ejected without having an opportunity to vindicate his conduct, and to repent if he has done wrong.
 - The person is to be given two warnings.
 - These “brotherly admonishments” or warnings are given that the person has the opportunity to turn away from sin.

But what happens when the person does not respond?

D. Then, they are to be to “**reject.**”

1. That means that no one in the church has anything to do with that person.
2. The uncooperative or rebellious person is to be treated as an outsider as the Lord advised in Matthew 18:17.

“And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.”

3. The goal of such treatment is that this treatment will bring the person to their senses and lead them to **repentance** and **restoration**.
4. This is referred to as formal church discipline.

Romans 16:17-18, “Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and **avoid them**. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.”

2 Thessalonians 3:14, “And if any man obey not our word by this epistle, note that man, and have no company with him, **that he may be ashamed**.”

5. Again, the purpose of treating them like this is to bring about **repentance** and **restoration**.
6. Unfortunately, most churches are “numbers driven” and don’t care if a person is under church discipline.
7. So sadly, most of those who do not repent when they are given the warnings simply go to another church and join by statement of faith.
8. Some church leaders are reluctant to deal with erring members because they fear that legal action will be brought against the church.

9. But the fact remains, proper church discipline must be practiced when it is appropriate.

E. The Purpose of Church Discipline.

1. To glorify the Lord.
2. To maintain the testimony of the church.
3. To bring repentance and restoration.
4. To produce healthy faith, one guard sound doctrine.
5. To silence false teachers and their destructive influence in the church.
6. To set an example for the rest of the body and promote godly fear.
7. To protect the church against the destructive consequences that occur when churches fail to carry out church discipline.
8. A church that fails to exercise discipline experiences four losses:
 - The Loss of Purity

Church discipline is vital to the purity of the local body.

Why? Because a little leaven leavens the entire lump.

- The Loss of Power

Sin in the church grieves the person of the Holy Spirit and quenches His power.

If sin remains unchecked by the loving application of church discipline, the unavoidable result will be the loss of the Lord's blessing until the sin is dealt with.

An example of this is seen in Joshua 7, where Achan's sin caused the defeat of Israel.

- The Loss of Progress

A church that refuses to practice church discipline will see a decline in its ministries.

If there is sin in the camp, the blessing from God will not come, regardless of the church efforts.

- The Loss of Purpose

As His ambassadors, God has called his people to be a holy people, a people who, standing out as distinct from the world, proclaim the Gospel of Christ.

As ambassadors, we must be different from the world. Church discipline helps us maintain our purity, power, and purpose.

Various polls reveal that there is little or no difference between most churches and the secular world when it comes to attitudes, values, morals, and lifestyle. Those churches have lost sight of their purpose.

- F. Verse 11 tells us that the heretic (one who causes division) is subverted bring condemnation upon himself.

IV. Final Task - Verses 12-14

“When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them. And let ours also learn to maintain good works for necessary uses, that they be not unfruitful. All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen.”

- A. In these verses we see that Paul ask three final things of Titus.

1. Verse 12 - Paul is not sure whether he will send Artemas or Tychicus to Crete to carry on the work Titus has been doing. But when one of the two arrive he wants Titus to join him in Nicopolis as soon as he possible can.

Artemis is mentioned here but nowhere else. Tychicus is highly recommended by the Apostle Paul in Ephesians 6:21 and again mentioned in Colossians 4:7.

He accompanied Paul on his third missionary journey from Corinth to Asia (Acts 20) and was entrusted to deliver the Ephesian and the Colossian letters. II Timothy 2:4 also tells us that he sent to replace Timothy in Ephesus.

2. Verse 13 – The Apostle Paul ask Titus to help Zenas and Apollos.

This is the only place where Zenas is mentioned. We do not know what kind of lawyer he was, but he is the only **Christian** lawyer ever mentioned in Scripture.

On the other hand Apollos is well known. He was the eloquent preacher from Alexandria introduced in Acts 18. At first he knew only about the baptism of John the Baptist, but he was taken in by Aquila and Priscilla who instructed him in the things of Christ. He later worked at the church at Corinth and the Apostle Paul.

- These two men are apparently on their way to an unidentified place to preach the Gospel.
 - And the Apostle Paul request Titus to do everything in his power to see that their needs are met so they can be on their way.
3. Verse 14 – “And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.”

In this verse the Apostle Paul reminds them that they should be distinguished for good works, including benevolent deeds, acts of charity, honest toil, and glorified God.

4. Verse 15 gives us the Apostle Paul's final words of farewell.

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

At the close of each of his epistles the Apostle Paul usually mentions the names of those who sent salutations. Here he does not, probably because Titus knew who was with the Apostle.

Grace means favor and is the customary salutation in nearly all the apostolic epistles.

It is like saying, "I pray, or I desire that the grace may be conferred upon you."