

The Epistle To Titus



Sermon Outlines

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To God Be The Glory!

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Introduction To The Epistle

Titus 1:1-4

INTRODUCTION

1. As the apostles of Christ fulfilled their ministry, it led to the creation of churches...
 - a. Initially established by the preaching of the gospel - cf. **Ac 14:1-21**
 - b. Further established by following up - cf. **Ac 14:21-23**
2. From **Ac 14:21-22**, we learn that the process of follow up involved...
 - a. Strengthening the souls of the disciples
 - b. Exhorting them to continue in the faith
 - c. Appointing elders in the church
3. The apostles did not always do the follow up themselves...
 - a. Paul left Timothy in Ephesus - **1 Ti 1:1-3**
 - b. He also left Titus on the island of Crete - **Ti 1:5**

[By studying such epistles as Titus, we learn what was expected for churches to becoming established. With that in mind, we begin this series of lessons based on Titus, starting with a basic introduction...]

I. THE AUTHOR OF THE EPISTLE (1:1-3)

A. PAUL...

1. Known formerly as Saul of Tarsus, persecutor of the church - **Ac 9:1-2**
2. Who became known as the “apostle to the Gentiles” - **Ac 9:15**
3. Author of half of the books of the New Testament

B. HIS SELF-IDENTIFICATION...

1. A bondservant (slave) of God
 - a. So James described himself - **Ja 1:1**
 - b. Also Peter and Jude - **2 Pe 1:1; Ju 1:1**
 - c. Paul normally identified himself as a bondservant of Christ, only here does he describe himself as bondservant of God - cf. **Ro 1:1; Ph 1:1**
2. An apostle of Jesus Christ
 - a. **apostolos** - a delegate, messenger, one sent forth with orders - **Thayer**
 - b. An apostle chosen by Christ Himself - **Ga 1:1**
3. Paul expresses his objective as an apostle - **Ti 1:1-3**
 - a. Proclaim the faith of God’s elect (chosen people)
 - b. Preach the truth that leads to holy living
 - c. Nurture hope for eternal life
 - 1) Which God promised before time began
 - 2) And has now made manifest through preaching, as God commanded Paul

[The epistle itself was written toward fulfilling Paul’s objective as an apostle. Assisting him in fulfilling his objective will be the one to whom the epistle was written...]

II. THE RECIPIENT OF THE EPISTLE (1:4)

A. TITUS, A TRUE SON IN OUR COMMON FAITH...

1. Calling him “a true son” suggests he was a convert of Paul - cf. **1 Co 4:15**
2. There is no mention of Titus by name in the book of Acts
3. But we can glean some things about him from the epistles of Paul

B. HIS BACKGROUND...

1. He was a Gentile by birth - **Ga 2:3**
2. He accompanied Paul to **Jerusalem** during the controversy over circumcision - **Ac 15:1-2; Ga 2:1-5**
3. During Paul’s **third journey** Titus became his personal emissary to the church at **Corinth**
 - a. First seeking to learn how they received his first letter
 - 1) When Titus did not return to Troas as expected, Paul went on to Macedonia - **2 Co 2:12-13**
 - 2) There Paul and Titus finally connected, much to Paul’s relief when Titus reported how well he was received by the Corinthians - **2 Co 7:5-7,13-15**
 - b. Paul then sent Titus and two others back to Corinth - **2 Co 8:16-9:5**
 - 1) Bearing the letter we call Second Corinthians
 - 2) Exhorting the brethren to complete their collection for the needy saints in Jerusalem

C. HIS PRESENT AND FUTURE MINISTRY...

1. At the time of Paul’s epistle to Titus - **Ti 1:5**
 - a. He had been left on the island of **Crete** by Paul
 - b. To “set in order the things that are lacking”
2. If Paul’s plans as expressed in this epistle materialized... - **Ti 3:12**
 - a. Titus left soon after the arrival of Artemas or Tychicus
 - b. He met Paul at **Nicopolis** in northwest Greece
3. We last read of Titus that he had gone to **Dalmatia** (in modern Croatia) during the final days of Paul’s life - **2 Ti 4:10**

[Titus proved to be a true son to Paul, also a “partner and fellow worker” (**2 Co 8:23**). Now let’s consider what we can about...]

III. THE TIME AND PLACE OF WRITING

A. THE TIME AND PLACE IS UNCERTAIN...

1. Not all are in agreement as to when and where it was written
2. It really doesn’t matter in the final analysis

B. ONE POSSIBLE SCENARIO...

1. Following his first imprisonment in Rome the apostle Paul was released and allowed to travel for several years before being arrested again
2. The following itinerary has been proposed by the **Ryrie Study Bible**:
 - a. Paul was released from his house arrest in **Rome** (where we find him at the end of Acts - **Ac 28:30-31**), probably because his accusers did not choose to press their charges against him before Caesar
 - b. Paul visited **Ephesus**, left Timothy there to supervise the churches
 - c. He went on to **Macedonia** (NE Greece), from there he wrote 1 Timothy - **1 Ti 1:3**

- d. He visited Crete, left Titus there to supervise those churches, and went to **Nicopolis** in Achaia (NW Greece) - **Ti 3:12**
 - e. Either from **Macedonia** or **Nicopolis**, he wrote this letter to Titus
 - f. He visited **Troas** (**2 Ti 4:13**), where he was suddenly arrested, taken to **Rome** and imprisoned
 - g. During this second imprisonment, he wrote 2 Timothy before he was finally beheaded
3. It cannot be established with certainty, but it possible that Paul wrote this letter from **Corinth**, sometime around **63-66 A.D.**

[Now let's examine...]

IV. THE PURPOSE AND CONTENT OF THE EPISTLE

A. THE PURPOSE...

1. This letter is written to a young preacher assigned a difficult task
2. The churches on the island of Crete were in need of maturation, and this letter is designed to assist Titus in that work
3. Therefore, Paul wrote to encourage Titus:
 - a. To see that qualified elders were appointed in every city - **Ti 1:5-9**
 - b. To preach things befitting "sound doctrine" - **Ti 2:1**
 - c. To exhort the brethren to be "zealous for good works" - **Ti 2:14; 3:1,8,14**

B. THE CONTENT...

1. The epistle is unique in that every chapter includes the phrase "good work(s)" - **Ti 1:16; 2:7,14; 3:1,8,14**
2. Here is a brief outline of the epistle:
 - a. Introduction - **1:1-4**
 - b. Instructions concerning church organization - **1:5-16**
 - 1) Qualifications of elders - **1:5-9**
 - 2) Dealing with the insubordinate - **1:10-16**
 - c. Instructions concerning Christian conduct - **2:1-3:11**
 - 1) For older men and women - **2:1-3**
 - 2) For younger women and men - **2:4-8**
 - 3) For servants - **2:9-14**
 - 4) For brethren in general - **3:1-11**
 - d. Conclusion - **3:12-15**

CONCLUSION

1. With such an emphasis on good works, an appropriate **theme** for this epistle would be:

"Maintain Good Works!"

2. In keeping with such a theme, I offer the following passage as the **key verse** of the epistle:

"This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men." - Ti 3:8

3. As we proceed through this epistle, it will be my prayer and aim that our study will help...
 - a. To “set in order the things that are lacking”
 - b. To encourage one another to be “careful to maintain good works”

Note finally Paul’s greeting to Titus: “Grace, mercy, and peace from God the Father and the Lord Jesus Christ our Savior” (**Ti 1:4**). Are you lacking in that wonderful grace, mercy, and peace...?

Elders And Their Qualifications

Titus 1:5-9

INTRODUCTION

1. In writing Titus, Paul reminds him why he was left in Crete...
 - a. To set in order the things the things that are lacking - **Ti 1:5**
 - b. To appoint elders in every city - **ibid.**
2. The word 'elder' comes from the Greek word **presbuteros**...
 - a. Lit., an older person
 - b. Often used to describe "persons of ripe age and experience who were called to take part in the management of public affairs." - **The Complete WordStudy Dictionary**
 - c. Applied to certain members of the Jewish Council (the Sanhedrin) - e.g., **Mt 26:57**
 - d. Also applied to men appointed to positions in the church - cf. **Ti 1:5; Ac 14:27**

[What service did the elders render in the church? What qualifications were necessary to be appointed as an elder? Let's first review...]

I. THE OFFICE OF ELDERS

A. IN THE ORGANIZATION OF NEW TESTAMENT CHURCHES...

1. The elders were also known as:
 - a. **Bishops** (Grk., **episkopos**, overseer) - for their duty was to oversee the local congregation - cf. **Ac 20:17; 1 Pe 5:1-2**
 - b. **Pastors** (Grk. **poimen**, shepherd) - for their task was to shepherd and feed the flock of God - cf. **Ac 20:17,28; 1 Pe 5:1-2**
2. **Elder, bishop, and pastor** were not three distinct offices, but different ways to describe the men and their work - cf. **Easton's Bible Dictionary, Moody Handbook of Theology**
3. A congregation that was completely and scripturally organized...
 - a. Contained a **plurality** of qualified men serving as bishops - e.g., **Ph 1:1**
 - b. They were assisted by qualified men serving as deacons - **ibid.**
4. Their authority was limited to their local congregation
 - a. They were to take heed to the flock of God "**among which**" the Holy Spirit made them overseers - **Ac 20:28**
 - b. They were to shepherd the flock "**among them**", serving as overseers - **1 Pe 5:1-2**
 - c. The elders of one congregation did not have oversight of Christians in other churches

B. IN THE SERVICE OF NEW TESTAMENT CHURCHES...

1. Elders were 'shepherds' (pastors) and 'overseers' (bishops) of the congregation
 - a. Taking heed to themselves - **Ac 20:28a**
 - b. Taking heed to the flock of God among them - **Ac 20:28b; 1 Pe 5:2**
 - c. Leading by example - **1 Pe 5:3**
 - d. Watching out for trouble - **Ac 20:29-31**
 - e. Depending upon God and His Word - **Ac 20:32**
2. Elders were to be 'teachers' and 'rulers' of the flock
 - a. Able to teach - **1 Ti 3:2**

- b. Able to rule others well - **1 Ti 3:4-5; 5:17**
- c. Holding fast what they were taught - **Ti 1:9**
- d. Able to use the word to exhort and convict - **Ti 1:9**

[The work of elders (bishops, pastors) was to oversee the flock, leading and guarding the sheep. Paul called it 'a good work' (**1 Ti 3:1**). Such a work required qualified men. The qualifications are found in two places (**Ti 1:5-9; 1 Ti 3:1-7**)...]

II. THE QUALIFICATIONS OF ELDERS

A. GENERAL QUALIFICATIONS...

1. They describe what an elder 'must be' - **Ti 1:7; 1 Ti 3:2**
2. A bishop must be 'a man' - **Ti 1:6; 1 Ti 3:1-2**; cf. **1 Ti 2:11,12; 1 Co 14:34-37**
3. A bishop must be 'blameless' - **Ti 1:6-7; 1 Ti 3:2**
 - a. One against whom no evil charge can be **sustained**
 - b. Free from accusations that can be rightly proven - cf. **1 Ti 5:19-20**
4. As a 'steward of God' - **Ti 1:7**
 - a. A steward was a servant entrusted with that which belongs to another
 - b. A steward must be faithful, that is, trustworthy - cf. **1 Co 4:1-2**

B. FAMILIAL QUALIFICATIONS...

1. The husband of one wife (i.e., married) - **Ti 1:6; 1 Ti 3:1**
2. Having faithful children, not accused of dissipation or insubordination - **Ti 1:6**
3. Ruling his own house well - **1 Ti 3:4-5**

C. SPECIFIC NEGATIVE QUALIFICATIONS...

1. Not self-willed (must not be arrogant) - **Ti 1:7**
2. Not quick-tempered (not soon angry) - **Ti 1:7**
3. Not given to wine (not a brawler) - **Ti 1:7; 1 Ti 3:3**
4. Not violent (no striker, not pugnacious) - **Ti 1:7; 1 Ti 3:3**
5. Not greedy for money (not fond of sordid gain) - **Ti 1:7; 1 Ti 3:3**
6. Not quarrelsome (not contentious) - **1 Ti 3:3**
7. Not covetous (no lover of money) - **1 Ti 3:3**
8. Not a novice (not a new convert) - **1 Ti 3:6**

D. SPECIFIC POSITIVE QUALIFICATIONS...

1. Hospitable (given to hospitality) - **Ti 1:8; 1 Ti 3:2**
2. Lover of what is good (of good men, of goodness) - **Ti 1:8**
3. Sober-minded (prudent, sensible) - **Ti 1:8; 1 Ti 3:2**
4. Just (upright) - **Ti 1:8**
5. Holy (devout) - **Ti 1:8**
6. Self-controlled (temperate) - **Ti 1:8**
7. Holding fast the faithful Word as taught - **Ti 1:9**
8. Able to teach, exhort, convict - **Ti 1:9; 1 Ti 3:2**
9. Temperate (vigilant) - **1 Ti 3:2**
10. Good behavior (orderly, respectable) - **1 Ti 3:2**
11. Gentle (patient) - **1 Ti 3:3**
12. Good testimony from without (well thought of) - **1 Ti 3:7**

CONCLUSION

1. The list of **qualifications** can be revealing about the **work** of elders...
 - a. It involves teaching, patiently guiding and leading the family of God
 - b. It tests one's patience (when there is murmuring, discontent, or apathy among brethren)
 - c. It can place one in volatile situations (e.g., that faced by the apostles, cf. **Ac 6:1-2**)
 - d. It can be tempting for those attracted by money (e.g., Judas, the Pharisees)

2. For the flock of God to be **well-fed** and **well-led**, it requires **men** who meet both...
 - a. The **positive qualifications** (what an elder must be)
 - b. The **negative qualifications** (what an elder must not be)

3. For those **qualified** to serve as elders...
 - a. It is a good work - **1 Ti 3:1**
 - b. It is an awesome work - **He 13:17**
 - c. It is a rewarding work - **1 Pe 5:4**
 - d. It is a much needed work - **Ti 1:5**

May the Lord raise up men to serve His flock in this way; for the need is certainly great...!

Note: For a detailed series of outlines on the work and qualifications of elders (bishops, pastors), please see my series entitled "**Shepherds Of The Flock**".

Those Who Resist Authority

Titus 1:10-16

INTRODUCTION

1. In his epistle to Titus, Paul's first order of business was to...
 - a. Remind Titus why he was left on the island of Crete - **Ti 1:5**
 - b. Provide the qualifications needed for the appointment of elders - **Ti 1:6-9**
2. The need for such elders is described in the rest of the first chapter...
 - a. Because of those described as insubordinate - **Ti 1:10**
 - b. Who were negatively impacting the churches on Crete - **Ti 1:11**
3. What does it mean to be an insubordinate...?
 - a. Insubordinate: one who does not submit to authority, mutinous
 - b. Insubordination is therefore disobedience and resistance to authority
4. In the setting of our text, that would mean the authority of the apostles of Christ...
 - b. In whose teachings the early church continued steadfastly - e.g., **Ac 2:42**
 - c. Whose teachings were to be considered on par with the Lord's - cf. **1 Co 14:37; 1 Th 2:13**

[Insubordination can be a problem in churches today, so we do well to carefully consider text of our study (**Ti 1:10-16**). First, notice what is revealed concerning...]

I. THE CHARACTER OF INSUBORDINATES

A. IN THE CHURCHES OF CRETE...

1. They were **idle talkers** and **deceivers** - **Ti 1:10**
 - a. "More given to talk than practical religion" - **Barnes**
 - b. Not honest, seeking to deceive others
 - c. Such conduct had permeated the character of those living on Crete - **Ti 1:12-13a**
 - d. It was also true of those among the circumcision (Judaizers who sought to bind the Law on Gentiles - cf. **Ac 15:1**)
2. Their **minds** and **consciences were defiled** - **Ti 1:15**
 - a. A natural consequence of deceiving others
 - b. Their minds and consciences have become corrupted
 - c. Notice Paul's description of such people in **1 Ti 6:3-5**
3. They had become **abominable** and **disobedient** - **Ti 1:16**
 - a. Abominable: detestable to God
 - b. Disobedient: unwilling to be persuaded and obey
 - c. Guilty of six things that are an abomination to God - cf. **Pro 6:16-19**
4. They were **disqualified for every good work** - **Ti 1:16**
 - a. Disqualified: literally, reprobate, worthless
 - b. Of no real value to God, who has created us to walk in good works - cf. **Ep 2:10**

B. IN CHURCHES TODAY...

1. Those who resist the authority of the Word are more likely to be given to talk than doing

2. We should beware of those prone to be talkers and not doers
3. They not only deceive others, but themselves as well - cf. **Ja 1:22-26**
4. Following them will make our religion useless - **ibid.**

[Resisting the authority of God's Word is a serious offense. It is also has the potential of great harm...]

II. THE HARM OF INSUBORDINATES

A. IN THE CHURCHES OF CRETE...

1. They were **subverting whole households** - **Ti 1:11**
 - a. Turning them away from the faith
 - b. Not just one member, but entire families!
2. They were **teaching things they ought not, for the sake of dishonest gain** - **Ti 1:11**
 - a. Motivated more by popularity and monetary gain
 - b. Willing therefore to teach things that were not true

B. IN CHURCHES TODAY...

1. Insubordinates are also motivated by such things as popularity and monetary gain
2. Who will teach what others want to hear, rather than the Word of God
3. Whose influence will not stop with just one or two, but impact entire families!

[Where insubordinates exist, how should they be treated...?]

III. THE TREATMENT OF INSUBORDINATES

A. IN THE CHURCHES OF CRETE...

1. Their mouths **were to be stopped** - **Ti 1:11**
 - a. It means, properly, to check, or curb, as with a bridle; to restrain, or bridle in; and then, to put to silence - **Barnes**
 - b. It is, of course, implied here that this was to be done in a proper way, and in accordance with the spirit of the gospel - **ibid.**
2. They were to be **rebuked sharply** - **Ti 1:13**
 - a. The reproof should be such as would be understood, and would show them plainly the wickedness of such traits of character - **Barnes**
 - b. He was not to be mealy-mouthed, but he was to call things by their right names, and not to spare their faults - **ibid.**
3. With the goal of **helping them to be sound** in the faith - **Ti 1:13**
 - a. Confronting error has the objective of saving the one in error
 - b. Not just stopping the spread of error - cf. **2 Ti 2:24-25**
4. This was the duty, not just of Titus, but of the elders - cf. **Ti 1:9**

B. IN CHURCHES TODAY...

1. We must take insubordination seriously
2. We must stop the spread of false teaching by addressing it plainly
3. We must have in view the salvation of those guilty of insubordination and error
4. This is the duty of both evangelists and elders
5. If the insubordinate fails to repent, then **withdrawal** is the final option
 - a. As Paul commanded the church in Rome - **Ro 16:17-18**
 - b. As he commanded the church in Thessalonica - cf. **2 Th 3:6,14-15**

CONCLUSION

1. We have seen that those who resist the authority of God's Word...
 - a. Hurt themselves by corrupting their minds and consciences
 - b. Harm those whom they influence through their teaching

2. Insubordinates must be stopped...
 - a. By rebuking them sharply, hoping they will become sound in the faith
 - b. If they do not repent, then we must withdraw ourselves from them

Elders and evangelists are especially charged with the responsibility of dealing with insubordinates. But every Christian should be on guard against the harmful influence of those who are disobedient and resistant to the authority of God's Word...

Sound Doctrine For Older Men

Titus 2:1-2

INTRODUCTION

1. The task given to Titus was to “set in order the things that are lacking”...
 - a. Which involved appointing elders to shepherd the local churches - **Ti 1:5-16**
 - b. It also including speaking things which are proper for sound doctrine - **Ti 2:1-10**
2. The word “sound” (**hugiaino**) means...
 - a. Literally to be well, to be in good health - **Thayer**
 - b. Sound doctrine is therefore that which is spiritually healthy, wholesome
3. Sound doctrine includes many things...
 - a. Spiritual truths related to the gospel, the church, etc.
 - b. But also exhortations related to godly conduct

[Such is certainly the case in our text, where “things which are proper for sound doctrine” include how Christians are to be and act. In this study, we shall focus our attention on...]

I. CONDUCT BECOMING OLDER MEN

A. SOBER, REVERENT, TEMPERATE...

1. Sober (**nephalios**)
 - a. Sober, temperate, self-controlled, especially in respect to wine
 - b. Used metaphorically, meaning sober-minded, watchful, circumspect
 - c. It is that state of mind which is free from the excessive influence of passion, lust or emotion - **The Complete WordStudy Dictionary**
 2. Reverent (**semnos**)
 - a. Venerable, reverend, reputable, dignified
 - b. It represents not only earthly dignity (**kosmios**), but that which is derived from a higher citizenship, a heavenly one, which is the possession of all believers
 - c. There lies something of majestic and awe-inspiring qualities in **semnos** which does not repel but rather invites and attracts - **ibid.**
 3. Temperate (**sophron**)
 - a. Discreet, sober, temperate, of a sound mind
 - b. Self-disciplined in one’s freedom, self-restrained in all passions and desires - **ibid.**
- **Older men are to set the tone of a congregation by their sobriety, reverence and temperate nature**

B. SOUND IN FAITH, LOVE, PATIENCE...

1. Faith (**pistis**)
 - a. Subjectively meaning firm persuasion, conviction, belief in the truth, veracity, reality or faithfulness (though rare)
 - b. Objectively meaning that which is believed, doctrine, the received articles of faith
- **The Complete WordStudy Dictionary**
2. Love (**agape**)

- a. Love, affectionate regard, goodwill, benevolence
- b. Spoken more especially of good will toward others, the love of our neighbor, brotherly affection, which the Lord Jesus commands and inspires - **ibid.**
- 3. **Patience (hupomone)**
 - a. A bearing up under, patience, endurance as to things or circumstances
 - b. This is in contrast to **makrothumia**, long-suffering or endurance toward people
 - c. Associated with hope (**1 Th 1:3**) and refers to that quality of character which does not allow one to surrender to circumstances or succumb under trial - **ibid.**
- **Aged men may be unhealthy in body due to physical infirmities, but they are to be spiritually sound through an ever-increasing faith, love, and patience**

[Older men often think their age is an excuse to let younger ones take over in regards to the service of Christ and His church. Yet God's Word reveals otherwise. Consider some...]

II. EXAMPLES TO INSPIRE OLDER MEN

A. MOSES AND AARON...

- 1. They were chosen to lead the Israelites out of Egyptian bondage
- 2. At the ages of 80 and 83 - cf. **Exo 7:7**
- 3. When they were already past the normal life span - cf. **Psa 90:10** (written by Moses)
- **Who did God chose to lead His people? Men past their prime!**

B. JOSHUA AND CALEB...

- 1. Joshua was given the charge of leading the conquest of Canaan, during the last thirty years of his life (he lived until he was 110) - cf. **Josh 24:29**
- 2. Caleb was also very much involved, and he was in his eighties - cf. **Josh 14:6-11**
- **Who did God use to fight His battles? Aged men willing to take a stand!**

C. DANIEL...

- 1. Served God from the days of his youth, for over 70 years! - cf. **Dan 1:21**
- 2. Was well over eighty when he...
 - a. Served as one of three governors over the kingdom of Babylon - **Dan 6:1-3**
 - b. Was thrown into the lions' den - **Dan 6:4-27**
 - c. Prospered in the reigns of Darius and Cyrus the Persian - **Dan 6:28**
- **Who did God use to stand as a beacon to the world? A man who could have said, "Haven't I done enough?"**

D. PAUL, THE AGED...

- 1. As he refers to himself in **Ph 1:9**
- 2. Yet we know at this time in his life, he was busy
 - a. Writing letters (**Ep, Co, Ph, Phe**), while under house arrest
 - b. Traveling, visiting, encouraging churches, after he was released
- **Who did God use to reveal half the New Testament? A man who refused to retire!**

E. MODERN DAY EXAMPLES...

- 1. Evangelists, elders, missionaries, ministering into their eighties and beyond
- 2. Other dedicated Christian men I have known, active in local church work
- 3. Men who would rather wear out than rust out
- **Who does God use today? Aged men who refuse to stop working for the Lord!**

CONCLUSION

1. It is not enough to be considered “sound” (healthy) just because...
 - a. We stood for the truth in the past
 - b. We served in the church for many years in the past
2. An aged man who is spiritually sound continues to be...
 - a. Sober, reverent, and temperate
 - b. Healthy in faith, love, and patience
 - c. Willing to serve whenever and wherever His Lord gives him the opportunity!

Yes, sound doctrine calls for aged men to “bear fruit in old age”, as David described in his psalm...

The righteous shall flourish like a palm tree, He shall grow like a cedar in Lebanon. Those who are planted in the house of the Lord Shall flourish in the courts of our God. They shall still bear fruit in old age; They shall be fresh and flourishing, To declare that the Lord is upright; He is my rock, and there is no unrighteousness in Him. - Psa 92:12-15

And as Paul wrote in his epistle...

Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. - 2 Co 4:16

Do not let our age excuse us from continuing to grow and serve...!

Sound Doctrine For Older Women

Titus 2:3-4

INTRODUCTION

1. In our text, Paul describes “things which are proper for sound doctrine” - **Ti 2:1**
 - a. Doctrine that is spiritually healthy, wholesome
 - b. In this case, exhortations related to godly conduct
2. We saw that he wanted Titus to tell the older men to be...
 - a. Sober, reverent, temperate - **2 Ti 2:2**
 - b. Sound in faith, in love, in patience - **2 Ti 2:2**

[Now Paul directs his comments to...]

I. CONDUCT BECOMING OLDER WOMEN

A. REVERENT IN BEHAVIOR...

1. Reverent (**hieroprepes**)
 - a. As becomes holiness - **Strong**
 - b. Meaning to act like a sacred person - **The Complete WordStudy Dictionary (TCWD)**
 2. In behavior (**katastema**)
 - a. Demeanor, deportment, bearing - **Thayer**
 - b. Manner of life - **TCWD**
- **In dress, in speech, in conduct, they are to reflect their holy calling**

B. NOT SLANDERERS, NOT GIVEN TO MUCH WINE...

1. Not slanderers (**diabolos**)
 - a. A false accuser, used for the devil - **TCWD**
 - b. One who falsely accuses and divides people without any reason - **ibid.**
 2. Not given to much wine (**doulou polos oinos**)
 - a. Not enslaved by much wine, not habitual drunkards or tipplers - **Clarke**
 - b. Both among the Greeks and Romans old women were generally reputed to be fond of much wine - **ibid.**
- **They are to guard against what comes out of their mouths, and what goes into it**

C. TEACHERS OF GOOD THINGS...

1. Teachers of good things (**kalodidaskolos**)
 2. Teaching that which is good, a teacher of goodness - **Thayer**
 3. Influencing for good the younger women by precept and example - **JFB**
 4. What they were to teach includes what is described for younger women - **Ti 2:4-5**
- **The Lord intends for older women to be teachers**

D. ADMONISHING YOUNGER WOMEN...

1. Admonishing (**sophronizo**)
2. To hold one to his (her) duty; to exhort earnestly - **Thayer**
3. To correct, teach - **TCWD**

-- **Older women have a duty to teach and correct the younger women**

[Just as older men often think their age is an excuse to slack off in regards to the service of Christ and His church, sometimes the older women do also. Yet God can still use their service. Consider some...]

II. EXAMPLES TO INSPIRE OLDER WOMEN

A. SARAH...

1. Over 65 years old when she left Ur with Abraham - **Gen 12:4-5**
 2. A beautiful woman in her old age - **Gen 12:11,14; 20:2**
 3. A woman of faith - **He 11:11**
 4. Adorned with the incorruptible beauty of a gentle and quiet spirit - **1 Pe 3:3-4**
 5. Who trusted in God, and was submissive to her husband - **1 Pe 3:5-6**
- **A woman whose physical beauty was surpassed by her inner beauty**

B. ANNA...

1. A woman over 100 years old - **Lk 2:36**
 2. Who served God with fastings and prayers night and day - **Lk 2:37**
 3. Who did not hesitate to thank God, and tell others the good news of God! - **Lk 2:38**
- **A woman who used her widowhood to serve God and others**

C. TABITHA (DORCAS)...

1. Whom Peter restored to life - **Ac 9:36-42**
 2. Full of good works and charitable deeds - **Ac 9:36**
 3. Made tunics and garments, likely for the widows who showed them - **Ac 9:39**
- **Another example of a woman who used her life to serve others**

D. PETER'S WIFE...

1. Whose mother was healed by Jesus - **Mt 8:14-15**
 2. Who accompanied her husband on his travels - **1 Co 9:5**
 3. Who herself was martyred, according to Clement of Alexandria
- **A woman who left home and family to follow Christ and ultimately die for Him**

E. MODERN DAY EXAMPLES...

1. Older women who continue to teach children and younger women
 2. Older women who have traveled to foreign lands to teach others
 2. Older women who attend despite their frail health and painful infirmities
 4. Women who would rather wear out than rust out
- **Who will God use today? Aged women who refuse to stop working for the Lord!**

CONCLUSION

1. Again, it is not enough to be considered "sound" (healthy) just because...
 - a. We stood for the truth in the past
 - b. We served in the church for many years in the past
2. It is not enough to just have older men who are...
 - a. Sober, reverent, and temperate
 - b. Healthy in faith, love, and patience

- c. Willing to serve as elders if qualified
3. We need older women who are...
- a. Reverent in behavior
 - b. Not slanderers, not given to much wine
 - c. Teachers of good things
 - c. Willing to exhort and admonish the younger women

Are the older women also willing to bear fruit in their old age...? - cf. **Psa 92:12-15**

Sound Doctrine For Young Women

Titus 2:4-5

INTRODUCTION

1. Our text continues to describe “things which are proper for sound doctrine” - **Ti 2:1**
 - a. Doctrine that is spiritually healthy, wholesome
 - b. In this case, exhortations related to godly conduct
2. We have already considered...
 - a. Conduct becoming older men and older women - **Ti 2:2-4**
 - b. Examples to inspire older men and women to bear fruit in their old age

[We now turn our attention to...]

I. CONDUCT BECOMING YOUNG WOMEN

A. TO LOVE THEIR HUSBANDS AND CHILDREN...

1. To love their husbands (**philandros**), to love their children (**philoteknos**)
2. To have an affectionate love for both husband and children
3. This should be natural, but sin can lead one to become unloving - **Ro 1:31**
4. Note that this is something the older women can **train** them - **Ti 2:4** (ASV, ESV, NIV)
-- **Where such love is lacking in younger women, it can be relearned!**

B. DISCRETE AND CHASTE...

1. Discreet (**sophron**)
 - a. Also required of older men (where it is translated as ‘temperate’) - **Ti 2:2**
 - b. Discreet, sober, temperate, of a sound mind
 - c. Self-disciplined in one’s freedom, self-restrained in all passions and desires - **TCWD**
2. Chaste (**hagnos**)
 - a. Pure from carnality, chaste, modest - **Thayer**
 - b. Pure in heart, and in life - **Barnes**
 - c. In body, in affection, words and actions, having their love pure and single to their own husbands, keeping their marriage bed undefiled - **Gill**
 - d. This conduct would be just as important for single women - cf. **1 Co 7:34**
-- **Young women, married or single, should be discreet and chaste in their behavior**

C. HOMEMAKERS...

1. Homemakers (**oikouros**)
2. A keeper at home, one who looks after domestic affairs with prudence and care - **TCWD**
3. Attentive to their domestic concerns, or to their duties in their families - **Barnes**
4. A virtuous woman might be engaged in economic affairs outside the home, but not to the neglect of her family - cf. **Pro 31:10-31** (note esp. **16,24,31**)
-- **Her duty is first to home and family, though may work outside the home if capable**

D. GOOD...

1. Good (**agathos**)

2. Other translations have “kind” (ASV, ESV, NASB, NIV, NRSV)
3. In respect to operation or influence on others, i.e., useful, beneficial, profitable - **TCWD**
- **As a young woman carries out her duties, she is to do so with goodness and kindness**

E. OBEDIENT TO THEIR HUSBANDS...

1. Obedient (**hupotasso**)
2. To subject oneself, place oneself in submission - **TCWD**
3. Wives are to be in submission to their husbands - **Ep 5:22; Co 3:18; 1 Pe 3:1,5**
4. Although there is an ontological spiritual equality between men and women (**Ga 3:28; 1 Pe 3:7**), there remain physical, positional and functional differences. There are designated functions for a husband and a wife which man cannot change because God has ordained them. Any endeavor to effect change will bring frustration, vanity, and emptiness. - **TCWD**
- **Submission is a virtue enjoined on all Christians (Ep 5:21; 1 Pe 5:5); wives can demonstrate how it should be done**

[Such is the conduct that is becoming of young women. Many today scoff at such notions. But for those willing to obey, they can be used by God to accomplish great things. Consider some...]

II. EXAMPLES TO INSPIRE YOUNG WOMEN

A. HANNAH...

1. Whose name means “gracious, merciful; that he gives” - **Hitchcock**
2. Her trials and prayers were rewarded by God giving her a son, Samuel - **1 Sam 1:1-20**
3. Who was willing to dedicate her son to the Lord - **1 Sam 1:21-28; 2:18,19**
4. Who offered a prayer of thanksgiving, that is similar to the song of Mary - **1 Sa 2:1-10**
5. And was later blessed with three more sons, and two daughters - **1 Sa 2:20-21**
- **A woman of faith who dedicated family in service to the Lord**

B. ESTHER...

1. A beautiful orphan girl, raised by her cousin Mordecai - **Est 2:7**
2. Who became wife of Ahasuerus, king of Persia - **Est 2:8-17**
3. Who risked her life to save the Jews from extinction - **Est 4:13-16**
- **A beautiful and gracious woman, used in God’s providence to save a nation**

C. MARY...

1. The young virgin who became the mother of our Lord - **Lk 1:26-38; Mt 1:18-25**
2. Who came to understand who her son’s true family was - cf. **Lk 2:48-51; Mt 12:46-50**
2. Who followed her son to His crucifixion - **Jn 19:25**
3. Who was later together with His apostles - **Ac 1:13-14**
- **A chaste and discreet woman, who reminds us that all our children belong to God**

D. PRISCILLA...

1. The wife of Aquila - **Ac 18:1-3**
2. Who joined her husband in teaching Apollos - **Ac 18:26**
3. Fellow workers with Paul, and who risked their own lives - **Ro 16:3-4**
4. In whose home churches met - **Ro 16:5; 1 Co 16:19**
- **A wife who used her home to further the cause of the gospel of Christ**

E. MODERN DAY EXAMPLES...

1. Women who love their husbands and their children, providing homes for them
 2. Those who do not let their families become a hindrance, but as a way to serve the Lord
 3. Chaste and discreet girls, even teenagers, who take a stand for decency and morality
 4. Women who demonstrate the beauty and value of submission and service
- **Who will God use today? Any young woman who dares to follow the Lord!**

CONCLUSION

1. Some might think that Paul's words in our text...
 - a. Are chauvinist and outdated
 - b. Would prevent women from attaining their full potential
2. Yet time and experience has shown it to be sound doctrine...
 - a. Doctrine that is spiritually healthy, wholesome for young women
 - b. That which is most beneficial in developing truly healthy families

Are the young women willing to heed such sound doctrine, "that the word of God may not be blasphemed"...?

Sound Doctrine For Young Men

Titus 2:6-8

INTRODUCTION

1. Once more our text deals with “things which are proper for sound doctrine” - **Ti 2:1**
 - a. Doctrine that is spiritually healthy, wholesome
 - b. In this case, exhortations related to godly conduct
2. We have already considered...
 - a. Conduct becoming older men, older women, young women - **Ti 2:2-5**
 - b. Examples to inspire each to be fruitful in their service to the Lord

[Now we turn our attention to...]

I. CONDUCT BECOMING YOUNG MEN

A. SOBER-MINDED...

1. The Greek word is **sophroneo**
 - a. To be sane, in one’s right mind
 - a. By implication to be sober-minded, to think and act soberly, discreetly, to use sound judgment and moderation, to be self-disciplined - **TCWD**
 2. A related trait (**sophron**) enjoined upon:
 - a. Older men (where it is translated as ‘temperate’) - **Ti 2:2**
 - b. Young women (where it is translated as ‘discreet’) - **Ti 2:5**
 3. As translated by other versions:
 - a. Self-controlled - ESV, NASB, NIV, NRSV
 - b. Sensible - HCSB
- **Young men are to have their minds and passions in control, exercising self-discipline**

B. IN ALL THINGS A PATTERN OF GOOD WORKS...

1. Pattern (tupos)
 - a. A prototype; particularly of a pattern or model after which something is to be made (cf. **He 8:5**) - **TCWD**
 - b. Figuratively an example, pattern to be imitated, followed (cf. **1 Ti 4:12**) - **ibid.**
 2. Good works (kalos ergon)
 - a. Good deeds, noble deeds, useful deeds
 - b. In which Christ intends for us to be zealous - cf. **Ti 2:14; 3:1,8,14**
- **Young men with their natural strength and zeal should set the pattern for good works**

C. IN DOCTRINE SHOWING INTEGRITY, REVERENCE, INCORRUPTIBILITY...

1. Doctrine (didaskalia)
 - a. Teaching, instruction - **Thayer**
 - b. The art or manner of teaching, as well as that which is taught, may be under consideration
2. Integrity (adiaphthoria)
 - a. Incorruptibility, integrity, freedom from corruptible mixtures or adulterations - **TCWD**
 - b. Titus was advised not to mix in his teaching anything that would in any way deprive

Christian teaching of its eternal value and cause it to be relegated to second place - **ibid.**

3. Reverence (semnotes)
 - a. Gravity, honesty - **Strong**
 - b. The manner in which a preacher delivers his message, should be such as to command respect. He should evince good sense, undoubted piety, an acquaintance with his subject, simplicity, seriousness, and earnestness, in his manner. - **Barnes**
 4. Incorruptibility (aphtharsia)
 - a. Purity, sincerity, incorrupt - **Thayer**
 - b. This word is omitted in some manuscripts, likewise in more recent translations
- **Young men who teach are to be concerned with purity of doctrine and presentation**

D. WITH SOUND SPEECH THAT CANNOT BE CONDEMNED...

1. Sound speech (hugies logos)
 - a. Sound speech or doctrine, wholesome, right - **TCWD**
 - b. To use language that would be spiritually “healthful” - **Barnes**
 - c. Similar to “sound doctrine” in verse 1 - **Ti 2:1**
 - d. Using speech that imparts grace to the hearers - cf. **Ep 4:29; Co 4:6**
 2. That cannot be condemned (akatagnostos)
 - a. Blameless - **Strong**
 - b. Irreprehensible, not worthy of condemnation, not to be condemned or blamed - **TCWD**
 - c. Especially by those who seek to oppose us and speak evil of us - cf. **Ti 2:5**
- **Young men are to also set the pattern in the kind of speech they use**

[Such is conduct becoming of young men. Youth is no excuse for loose conduct or careless speech. On the contrary, young men are to set the pattern for all Christians (cf. **1 Ti 4:12**). As done previously, let’s now consider some...]

II. EXAMPLES TO INSPIRE YOUNG MEN

A. JOSEPH...

1. A young man betrayed by his brothers, sold as a slave in Egypt - **Gen 37:1-36**
 2. Maintained his integrity despite his circumstances - **Gen 39:1-12**
- **God used such a young man to save the nation of Israel from famine**

B. DAVID...

1. In his youth, his faith in God overcame giants! - **1 Sam 17:37,45-51**
 2. His integrity illustrated by his unwillingness to kill King Saul - **1 Sam 24:1-15**
- **God made such a young man to be king over the nation of Israel**

C. DANIEL...

1. In his teens, Daniel was honored to be trained for service to a king - **Dan 1:3-6**
 2. Yet he determined not to defile himself, even at the risk of his life - **Dan 1:8-9**
- **God used such a young man to influence the most powerful man in the world!**

D. TIMOTHY...

1. He assisted Paul as a young disciple - **Ac 16:1-3**
 2. His youth was to be no excuse - **1 Ti 4:12**
 3. He served Paul as a son, even to the last days of Paul’s life - **2 Ti 1:1-2; 4:6-9**
- **God used such a young man to help Paul spread the gospel and establish churches**

E. MODERN DAY EXAMPLES...

1. Young men who serve the Lord and His church with whatever abilities they have
 2. Young men who teach, preach, lead singing and prayers in the public assemblies
 3. Young men who resist temptation, seek the Lord's will in their life first
- **Who will God use today? Any young man who dares to follow the Lord!**

CONCLUSION

1. Young men can do so much to benefit a local congregation...
 - a. By their example, by their words
 - b. By their zeal, by their strength
2. Let us be careful not to despise their youth...
 - a. Just as Timothy was told not to let others despise his youthfulness - **1 Ti 4:12**
 - b. Especially when they are engaged in the work of the Lord - cf. **1 Co 16:10,11**

While we should long to have elders in every church (cf. **Ti 1:5**), so we should be thrilled to have young men who are just as dedicated in their service to the Lord...!

Adorning The Doctrine Of God

Titus 2:9-10

INTRODUCTION

1. Instructing Titus to “speak the things which are proper for sound doctrine” (**Ti 2:1**)...
 - a. Paul described conduct becoming those of different ages and genders
 - b. Older men and older women, young women and young men, including Titus himself
2. He also prescribed conduct becoming those who were slaves - **Ti 2:9-10**
 - a. Which we can easily apply to ourselves as workers
 - b. Conduct which Paul said enabled them to “adorn the doctrine of God our Savior”
3. What is meant to “adorn the doctrine of God”? As expressed in other translations...
 - a. “they will make the teaching about God our Savior attractive” (NIV)
 - b. “they may be an ornament to the doctrine of God our Savior” (NRSV)

[The idea is “to show the beauty of the teaching of God” (NET). Christian workers have the opportunity to show the beauty and value of following God’s doctrine. That such may true with us, let’s take Paul instructions to those who were servants and apply them to us as workers...]

I. CONDUCT BECOMING WORKERS

A. OBEDIENT TO THOSE OVER THEM...

1. Other translations use the words “submissive” (ESV) and “subject” (NASB)
 2. Such obedience is further qualified in other epistles:
 - a. “with fear and trembling, in sincerity of heart, as to Christ;” - **Ep 6:5**
 - b. “not with eye service, as men-pleasers, but as bondservants of Christ, doing the will of God from the heart,” - **Ep 6:6**
 - c. “with goodwill doing service, as to the Lord, and not to men” - **Ep 6:7**
 - d. “And whatever you do, do it heartily, as to the Lord and not to men,” - **Co 3:23**
 - e. “knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ. - **Co 3:24**
- **Christian workers should offer sincere obedience to their employers out of devotion to Christ**

B. WELL-PLEASING IN ALL THINGS...

1. As expressed in other translations:
 - a. “trying to please them” (NIV)
 - b. “to give satisfaction in every respect” (NRSV)
 - c. “to do what is wanted” (NET)
 2. Assuming that what is asked is legal and morally right
 - a. We may think it stupid or unsound business-wise
 - b. But our task is to do what is asked of us
- **Christian workers should seek to make their bosses’ ideas successful**

C. NOT ANSWERING BACK...

1. As found in other translations:
 - a. “not argumentative” (ESV)
 - b. “not to talk back to them” (NIV)
 2. Unless, of course, the boss or employer looks for constructive feedback
- **Christian workers should avoid arguing with those in authority over them**

D. NOT PILFERING...

1. That is, not stealing that which belongs to the owner or company
 2. Stealing, embezzling their master's substance, taking away, and making use of what is their property, keeping back part of money or goods committed to their trust: the word is used in the case of Ananias and Sapphira (**Ac 5:2**). - **Gill**
- **Christian workers should not take that which does not belong them**

E. SHOWING ALL GOOD FIDELITY...

1. “to show that they can be fully trusted” (NIV)
 2. Approving themselves to be faithful servants in everything they are entrusted with - **Gill**
- **Christian workers should be those that any boss or company can trust completely!**

[Whether errand boy or company president, sound doctrine calls for Christian to be the best workers a company could want. Imagine the impact on productivity and employee relations if all Christians would take such teaching to heart and life. To encourage us to do so, here are some ...]

II. EXAMPLES TO INSPIRE WORKERS

A. JOSEPH...

1. Though a slave, a successful worker because the Lord blessed him - **Gen 39:1-5**
 2. Blessed because of his fidelity to the Lord and his master - **Gen 39:6-9**
 3. Even in prison blessed by Lord with success - **Gen 39:21-23**
 4. Demonstrated humility and was honored by Pharaoh - **Gen 41:28-46**
- **Despite trying circumstances, Joseph adorned the doctrine of God with his example of fidelity and humility as he served those over him**

B. DANIEL...

1. Though a captive, and tempted by the king’s delicacies, he was determined to be true to God - **Dan 1:3-6,8**
 2. The Lord blessed his efforts to be faithful to Him - **Dan 1:9**
 3. Daniel showed respect to those over him - **Dan 1:11-13**
 4. In his old age, he continued to put God first though it was at great risk
 - a. Daniel was distinguished by the quality of his work - **Dan 6:1-3**
 - b. His enemies could find no fault in him - **Dan 6:4-5**
 - c. Despite their attempts to kill him, Daniel continued to serve God - **Dan 6:6-10**
 - d. His service and fidelity resulted in the praise of God and prosperity - **Dan 6:26-28**
- **In youth and old age, Daniel adorned the doctrine of God with his dedication to putting God first, even over those who employed him**

E. MODERN DAY EXAMPLES...

1. Men and women who excel in their professions because they put God first
2. Workers who are highly valued for their service, often retained and even promoted while others are let go

-- **Who will God bless and businesses promote today? Any worker who dares to adorn the doctrine of God our Savior!**

CONCLUSION

1. Again we see that “sound doctrine” is not limited to “church issues”...
 - a. Though certainly we need to be sound on issues related to the Lord’s church
 - b. But it goes far beyond, reaching to how we raise our families and conduct our business
2. Remember that “sound doctrine” is that which is spiritually healthy, wholesome...
 - a. What can be more “sound” than to “adorn the doctrine of God”?
 - b. What can be more “spiritually healthy” than to “make the teaching of God attractive”?

May God’s grace empower us to be the kind of men, women, and workers that will make us “ornaments” illustrating the value of serving God. As Paul wrote to the Romans...

I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. - Ro 12:1-2

Are we living in such a way as to prove that God’s will is good, acceptable, and perfect...?

The Grace Of God That Brings Salvation

Titus 2:11-15

INTRODUCTION

1. The doctrine of grace is a wonderful concept...
 - a. Grace means “goodwill, loving-kindness, favor” (**Thayer**)
 - b. A popular definition is “unmerited favor”
2. The Bible clearly teaches that we are saved by grace...
 - a. We are justified freely by God’s grace through the redemption in Christ - **Ro 3:24**
 - b. God’s gift is salvation by grace through faith, not of works - **Ep 2:8-9**; cf. **Ti 3:4-7**
3. Yet some misunderstand and abuse the concept of grace...
 - a. Believing that grace allows one to sin without consequence
 - b. Which Paul and Jude sought to counter in their writings - cf. **Ro 6:1-2**; **Ju 3-4**

[In **Ti 2:11-15**, we read about “**The Grace Of God That Brings Salvation**”, and how it certainly does not permit license (freedom to sin). As we consider our text more closely, note first that God’s grace...]

I. HAS APPEARED TO ALL MEN

A. ONCE IT WAS A HIDDEN MYSTERY...

1. Kept secret since the world began - **Ro 16:25**
2. Which had been hidden from ages and from generations - **Co 1:26-27**
3. God’s plan for redeeming man had been a mystery, even to angels - cf. **1 Pe 1:10-12**

B. BUT HAS NOW BEEN REVEALED...

1. Starting with the teaching of Christ Himself - **Mt 13:10-11,34-35**
2. Continued with the preaching of the apostles - **Ep 3:3-5**
3. Now made known to all nations - **Ep 3:8-9**; **Ro 16:25-26**

[The grace of God that brings salvation, unlike Gnosticism which shrouds itself in privileged secrecy, is good news that God intends for every one to hear. Not just to **hear**, but also to **heed**...]

II. TEACHES US HOW TO LIVE

A. DENYING UNGODLINESS AND WORLDLY LUSTS...

1. Teaching us to say “No!” to ungodliness (**asebeia**)
 - a. Impiety toward God, ungodliness, lack of reverence - **TCWD**
 - b. Wickedness in general, neglect or violation of duty toward God, our neighbor or ourselves, joined with and springing from impiety toward God - **ibid.**
2. Teaching us to deny worldly lusts (**kosmikos epithumia**)
 - a. Improper desires pertaining to this life - the desire of wealth, pleasure, honor, sensual indulgence - **Barnes**
 - b. Such passions as the people of this world are prone to - **ibid.**
3. For one cannot love the Father if they love such things in the world - **1 Jn 2:15-17**

- a. Grace is certainly not license to sin!
- b. It calls us to love the Father, which should affect the way we live

B. LIVING SOBERLY, RIGHTEOUSLY, AND GODLY...

1. To live soberly (**sophronos**)
 - a. With sound mind, soberly, temperately, discreetly - **Thayer**
 - b. As conduct becoming older men (temperate), young women (sober), young men (sober minded) - **Ti 2:2,4,6**
2. To live righteously (**dikaios**)
 - a. Justly, conformable to justice; honestly, without injuring anyone - **TCWD**
 - b. This refers to the proper performance of our duties to our fellow-men - **Barnes**
 - c. Perhaps best summed up in the “Golden Rule” - **Mt 7:12**
3. To live godly (**eusebos**)
 - a. Piously, godly - **Thayer**
 - b. In a godly manner, according to the Word of God, and agreeably to the will of God; and in all godly exercises, both public and private, and to the glory of God - **Gill**
4. Notice how these three virtues point **inward, outward and upward**:
 - a. “Soberly,” that is, with self-restraint, in relation to one’s **self**
 - b. “Righteously” or justly, in relation to our **neighbor**
 - c. “Godly” or piously, in relation to **God** (not merely amiably and justly, but something higher, godly, with love and reverence toward God) - **Jamieson, Fausset and Brown**

C. IN THIS PRESENT AGE...

1. An evil age, from which Christ died to save us - **Ga 1:4**
2. In which we now live - in the world, but not of the world - cf. **Jn 17:14-16**

D. LOOKING FOR THE BLESSED HOPE AND GLORIOUS APPEARING...

1. Awaiting with anticipation the return of Jesus Christ! - cf. **1 Co 1:7; Ph 3:20-21**
2. Described here as “our great God and Savior” (asserting the deity of Christ) - **Ti 2:13**

[Thus the grace of God teaches us **how to live in this world**, all the while preparing and **looking for the world to come**! Of course, this wonderful grace of God that has appeared to all men...]

III. INVOLVES JESUS’ GIFT OF HIMSELF

A. TO REDEEM US FROM EVERY LAWLESS DEED...

1. Redeem (**lutroo**) - to redeem, liberate by payment of ransom - **Thayer**
2. From every lawless deed (**anomia**) - the condition of without law, because ignorant of it or because of violating it; contempt and violation of law, iniquity, wickedness - **Thayer**
3. Jesus died to liberate us from the guilt of lawlessness, by offering His precious blood as compensation - **1 Pe 1:18-19**

B. TO PURIFY US FOR EVERY GOOD WORK...

1. Purify (**katharizo**) - to make clean, to purify from wickedness - **Thayer**
2. For every good work (**kalos**) - works that are “beautiful, handsome, excellent, eminent, choice, surpassing, precious, useful, suitable, commendable, admirable” - **Thayer**
3. This He accomplishes through the washing of regeneration and renewal of the Holy Spirit (an allusion to baptism) - **Ti 3:4-5; cf. Jn 3:3-5**

C. TO BE HIS SPECIAL PEOPLE, FULL OF ZEAL...

1. Special (**periousios**) - It refers to God's chosen people in whom He has a special interest, one which exceeds His common concern for mankind in general. Thus the phrase should better be translated, 'His treasured people' - TCWD
2. Zealous (**zelotes**) - A zealot, one zealous for or eagerly desirous of something - TCWD
3. In particular, as stressed in this epistle, zealous for good works! - **Ti 2:14**; cf. **3:1,8,14**
4. Though when all is said and done, our works have not saved us by their own merit - cf. **Lk 17:10**

CONCLUSION

1. Concerning such things Titus was to speak to his brethren - **Ti 2:15**
 - a. Exhorting and rebuking with all authority
 - b. Letting no one to despise him
 - c. Certainly such should be equally emphasized in our preaching today
2. What then is the proper response to God's grace...?
 - a. It does not preclude obedience - cf. **He 5:9**
 - b. It does not include works of merit - cf. **Ti 3:5**
3. It begins with faith, repentance, and baptism...
 - a. Faith in Jesus who gave Himself for us - **Ro 3:24-26**
 - b. Repentance for sin, which God commands of all - **Ac 17:30-31**
 - c. Baptism into Christ, in which we experience a renewal - **Ro 6:1-4**; cf. **Ti 3:4-8**
4. But then God's grace teaches us to...
 - a. Deny ungodliness and worldly lusts
 - b. Live soberly, righteously, and godly
 - c. Be zealous for every good work

What has been our response to the grace of God? To excuse continuing in a life of sin, or a serious effort to live a life of holiness to the Lord...?

Graces Of The Heirs Of Grace

Titus 3:1-2

INTRODUCTION

1. In his epistle to Titus, Paul commanded him to do two things...
 - a. Set in order the things that are lacking - **Ti 1:5**
 - b. Speak the things proper for sound doctrine - **Ti 2:1**
2. The first had to do with the appointment of elders...
 - a. Whose qualifications were listed by Paul - **Ti 1:5-9**
 - b. Whose task included dealing with insubordinate talkers and deceivers - **Ti 1:10-16**
3. The second had to do with conduct becoming members of the church...
 - a. As men and women, young and old, slave or free - **Ti 2:1-10**
 - b. As recipients of the wonderful grace of God - **Ti 2:11-14**

[In **Ti 3:1-2**, Paul continues to instruct Titus on what to remind the brethren. We find him describing “**Graces Of The Heirs Of Grace**”, i.e., how recipients of God’s grace should act toward others...]

I. TOWARD THOSE IN AUTHORITY

A. BE SUBJECT AND OBEY...

1. A charge given by Paul elsewhere - **Ro 13:1-7; 1 Ti 2:1-2**
 2. A charge reinforced by Peter as well - **1 Pe 2:13-17**
 3. Both of which reflect the words of Jesus - cf. **Mt 22:17-21**
- **Our duty to government can be summarized by these words: obey, pay, and pray**

B. BE READY FOR EVERY GOOD WORK...

1. As citizens, we should be prepared to serve our country and fellow man in ways consistent with the teaching of Christ; i.e., with good works - **Mt 5:16; cf. Ph 2:14-16**
 2. A recurring theme stressed throughout this epistle to Titus - **Ti 2:14; 3:8,14**
- **Such gracious conduct is proper for the heirs of grace**

[As seen in **Ti 2:11-12**, God’s grace does not mean license to do whatever we want. It teaches us to respect and obey those in authority. As we continue, it also teaches us how to live graciously...]

II. TOWARD ALL MEN

A. SPEAK EVIL OF NO ONE...

1. Speak evil (**blasphemo**) - To blaspheme, revile. To hurt the reputation or smite with reports or words, speak evil of, slander, rail - **TCWD**
2. As translated in other versions
 - a. “to malign no one” (NASB)
 - b. “to slander no one” (NIV)
3. Applied here to all men, elsewhere toward brethren - **Ep 4:31-32; Ja 4:11-12**
4. Note the caution of Michael the archangel in reproaching even the devil! - cf. **Ju 1:9**

-- **We must speak out against error, but gracious in how we speak of those in error**

B. BE PEACEABLE...

1. Peaceable (**amachos**) - not disposed to fight, not contentious or quarrelsome - **TCWD**
2. The quality displayed by Paul toward his brethren - **1 Th 2:7**
3. A virtue to be displayed even toward those in error - **2 Ti 2:24-25**
4. A grace indicative of heavenly wisdom - **Ja 3:17**

-- **We can contend without being contentious, disagree without being disagreeable**

C. BE GENTLE...

1. Gentle (**epieikes**) - equitable, fair, mild, gentle - **Thayer**
2. Towards those who attack us. Yielding, considerate, not urging one's rights to the uttermost, but forbearing and kindly - **JFB**
3. A grace to be extended toward all men - cf. **Ph 4:5**

-- **A willingness to turn the other cheek, not just literally but also figuratively**

D. SHOWING ALL HUMILITY...

1. Humility (**praotes**) - gentleness, mildness, meekness - **Thayer**
2. As translated in other versions:
 - a. "to show perfect courtesy" (ESV)
 - b. "showing all meekness" (KJV)
 - c. "showing every consideration" (NASB)
 - d. "to show true humility" (NIV)
 - e. "to show every courtesy" (NRSV)
3. A quality present in the fruit of the Spirit - cf. **Ga 5:22-23**

-- **An example of gracious conduct by an heir of grace!**

CONCLUSION

1. The reason for such conduct is given as Paul continues in his epistle...
 - a. Though we were once foolish, disobedient, etc. - **Ti 3:3**
 - b. We have been saved by the kindness, love, and mercy of God - **Ti 3:4-6**
 - c. We have been justified by His grace, and thus "heirs of grace" - **Ti 3:7**
2. Are we willing to conduct ourselves in ways appropriate for "heirs of grace"...?
 - a. **Toward those in authority**, even when as wicked and evil as was the emperor Nero?
 - b. **Toward all men, not just brethren**, but even those who may oppose and oppress us?

That is our calling. May we grow in grace to become the kind of people for which Jesus died...

"who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works." - Ti 2:14

The Power Of God's Kindness And Love

Titus 3:3-7

INTRODUCTION

1. In our previous study we examined several "Graces Of The Heirs Of Grace"...
 - a. Graceful conduct toward those in authority - **Ti 3:1**
 - b. Gracious treatment of all men - **Ti 3:2**
2. In our text for this lesson (**Ti 3:3-7**) we are told **why** we should act with such grace...
 - a. Because of our own condition **before** we experienced God's grace
 - b. Because of what has happened **since** we became recipients of God's grace

[To appreciate why we should conduct ourselves in the manner prescribed in **verses 1-2**, let's look in **verse 3** at Paul's description of...]

I. OUR CONDITION BEFORE GOD'S KINDNESS AND LOVE

A. FOOLISH, DISOBEDIENT, DECEIVED...

1. Foolish (**anoetos**) - not understanding, unwise, foolish - **Thayer**
2. Disobedient (**apeithes**) - Unwilling to be persuaded, unbelieving, disobedient - **TCWD**
3. Deceived (**planao**) - those seduced, gone astray - **TCWD**
- **A spiritual condition described elsewhere - cf. Ep 4:17-18**

B. SERVING VARIOUS LUSTS...

1. "slaves to various passions and pleasures" (ESV)
2. "enslaved to various lusts and pleasures" (NASB)
3. Not served or gratified by our lusts and pleasures, but living, as their slaves, a life of misery and wretchedness - **Clarke**
- **Given over to lewdness - cf. Ep 4:19**

C. LIVING IN MALICE AND ENVY...

1. Malice (**kakia**) - ill-will, desire to injure - **Thayer**
2. Envy (**phthonos**) - envy, jealousy, pain felt and malignity conceived at the sight of excellence or happiness (of others) - **TCWD**
- **Jealous of the success of others, seeking to do them harm**

D. HATEFUL AND HATING ONE ANOTHER...

1. Hateful (**stugetos**) - hated, detestable - **Thayer**
2. Our conduct was such as to be worthy of the hatred of others - **Barnes**
3. Hating one another (**miseo allenon**) - implying active ill will in words and conduct, a persecuting spirit - **TCWD**
- **The natural condition of those left to their own moral degradation - cf. Ro 1:28-32**

[Living without God's kindness and love we were truly ungodly, sinners, and enemies. Yet His love was manifested even while we were in such a condition (cf. **Ro 5:6-11**). In our text we are told of...]

II. OUR CONDITION AFTER GOD'S KINDNESS AND LOVE

A. SAVED BY HIS MERCY...

1. "not by works of righteousness which we have done" - **Ti 3:4-5**
2. It wasn't through works of merit, by which we earned salvation
-- **As Paul writes elsewhere, we were saved by grace! - Ep 2:8-9**

B. REGENERATED AND RENEWED BY THE SPIRIT...

1. Saved "through the washing of regeneration and renewing of the Holy Spirit" - **Ti 3:5-6**
2. "...distinctly refers to baptism, in connection with which and through which as a medium regeneration is conceived as taking place. Comp. **Ro 6:3-5**. It is true that nothing is said of faith; but baptism implies faith on the part of its recipient. It has no regenerating effect apart from faith; and the renewing of the Holy Spirit is not bestowed if faith be wanting."
- **Vincent's Word Studies**
3. "All commentators of reputation refer this to baptism, such as Meyer, Olshausen, Lange, Plumptree, Schaff, Canon Cook, Wesley, etc. Regeneration is due to the Holy Spirit, but baptism is an outward act that God requires to complete the fact." - **B. W. Johnson**
-- **By God's grace, in baptism we are born again of water and the Spirit! - cf. Jn 3:3-5**

C. JUSTIFIED BY HIS GRACE...

1. Justified (**dikaioo**) - to render just or innocent - **Strong**
2. Such justification comes through the blood of Christ - cf. **Ro 5:9**
3. For we have forgiveness of sins through His blood - cf. **Ep 1:7**
-- **Such justification comes when we are baptized for the remission of sins, and have our sins washed away by blood of Jesus! - cf. Ac 2:38; 22:16**

D. HEIRS ACCORDING TO THE HOPE OF ETERNAL LIFE...

1. We have the hope of receiving eternal life at the end - cf. **Ro 6:22-23**
2. As promised by God before time began - cf. **Ti 1:2**
3. As such we are heirs of God, and joint-heirs with Christ - cf. **Ro 8:17**
-- **This is contingent on our remaining faithful to the end - cf. Re 2:10; Mt 24:13**

CONCLUSION

1. How powerful is the kindness and love of God...!
 - a. Taking those who are ungodly, sinners, and enemies of God
 - b. Turning them into people who are saved, regenerated, justified, and heirs according to the hope of eternal life!
2. This kindness and love of God is not available for only a select few...
 - a. The grace of God that brings salvation has appeared to **all** men - cf. **Ti 2:11**
 - b. Indeed, God desires that **all** men be saved - cf. **1 Ti 2:3-6**
 - c. He is not willing that **any** should perish, but that **all** should come to repentance - cf. **2 Pe 3:9**
 - d. The invitation of salvation is given to "whoever desires" - cf. **Re 22:17**

Whether we experience the power of the **kindness** and **love** of God depends on us, whether we are willing to obey the gospel of Christ (cf. **He 5:9**). If not, then all we have to look forward to is the **vengeance of fire** and **everlasting destruction** when the Lord returns...! - cf. **2 Th 1:7-9**

Profitable And Unprofitable

Titus 3:8-11

INTRODUCTION

1. Toward the end of his epistle to Titus, Paul gives him several exhortations...
 - a. Things for Titus to affirm - **Ti 3:8**
 - b. Things for Titus to avoid - **Ti 3:9-11**
2. In doing so, Paul describes things that are...
 - a. **Profitable** and good - cf. **Ti 3:8**
 - b. **Unprofitable** and useless - cf. **Ti 3:9**

[In this lesson, we shall examine what Paul describes as profitable and unprofitable, beginning with...]

I. WHAT IS PROFITABLE

A. CAREFUL TO MAINTAIN GOOD WORKS...

1. Something Paul wanted Titus to affirm constantly - **Ti 3:8**
 2. Something which Paul himself did, while writing Titus - **Ti 2:7,14; 3:1,14**
- **Are we careful to maintain good works?**

B. THE ROLE OF GOOD WORKS...

1. We should not misunderstand the purpose of good works
 - a. They are not done to buy or earn our way into heaven
 - b. God saves us by His grace, not by our works - **Ep 2:8-9; Ti 3:4-7**
 - c. Yet we have been created in Christ Jesus to do good works! - **Ep 2:10; Ti 2:14**
 2. Why then are we to do good works?
 - a. They bring glory to God! - **Mt 5:16; 1 Pe 2:11-12**
 - b. They can prepare unbelievers to be more receptive to the gospel - **1 Pe 2:12; 3:1-2**
 - c. They demonstrate the living nature of our faith - **Ja 2:14-17**
 - d. They are necessary if we are to be like Jesus - cf. **Lk 6:46** with **Ac 10:38**
 - e. They are good and profitable to men - **Ti 3:8**
- **Do we understand the role of good works in our lives?**

C. GOOD WORKS WE CAN DO...

1. Good works that are **spiritual** in nature
 - a. Telling others of God's grace - **1 Pe 2:9-10**
 - b. Encouraging other Christians - **He 3:12-13**
 - c. Restoring weak brethren - **Ga 6:1-2; Ja 5:19-20**
 2. Good works that are **physical** in nature
 - a. Jesus did not limit His good works to things spiritual - **Lk 7:22**
 - b. Nor did He expect His disciples to so limit their good works - cf. **Mt 10:7-8; 25:34-40**
 - c. Just as some may be gifted in talent and opportunities to teach, so others are gifted to in areas of physical service - cf. **Ro 12:3-8**
 - d. Women can be especially fruitful in this area - e.g., **Ac 9:36-39**
- **What kind of good works are we doing?**

[Good works are certainly profitable, and should be a major focus in our service to God as disciples of Christ. On the other hand, there are things we should diligently avoid. So let us now consider...]

II. WHAT IS UNPROFITABLE

A. ENGAGING IN FOOLISH DISPUTES...

1. Involving genealogies, contentions, and strivings about the law - **Ti 3:9a**
 2. Such are described as unprofitable and useless - **Ti 3:9b**
- **Could we be guilty of engaging in such foolish disputes?**

B. THE HARM OF FOOLISH DISPUTES...

1. They leads to divisiveness, and those who refuse to repent of such are to be rejected after the first and second admonition - **Ti 3:10**
 2. For such become warped, sinful, and self-condemned - **Ti 3:11**
 3. Paul warned Timothy repeatedly against such “word battles”
 - a. They cause disputes rather than godly edification - **1 Ti 1:3-4**
 - b. They create envy, strife, reviling, evil suspicions - **1 Ti 6:3-5**
 - c. They have caused some to stray from the faith - **1 Ti 6:20-21**
 - d. They lead to the ruin of the hearers - **2 Ti 2:14**
 - e. They increase to more ungodliness - **2 Ti 2:16**
 - f. Their effect spreads like cancer, and overthrow the faith of some - **2 Ti 2:17-18**
 - g. They generate strife - **2 Ti 2:23**
- **Can we not see the grave danger of foolish disputes?**

C. ALTERNATIVES TO FOOLISH DISPUTES...

1. Godly edification that produces love from a pure heart, a good conscience, and a sincere faith - cf. **1 Ti 1:4-6**
 2. Wholesome words, such as the words of our Lord, and doctrine which accords to godliness - cf. **1 Ti 6:3**
 3. Correcting those in opposition with gentleness, patience, and humility - cf. **2 Ti 2:24-26**
 - a. Disagreeing without being disagreeable
 - b. Contending for the faith without being contentious
- **Will we engage in godly edification with godly character instead of foolish disputes?**

CONCLUSION

1. Paul’s words in our text relate especially to Titus’ role as an evangelist...
 - a. Charged with setting in order the things that are lacking - **Ti 1:5**
 - b. Charged with speaking things that are proper for sound doctrine - **Ti 2:1**

-- **Preachers do well to take Paul’s words to heart as they carry out their ministry**
2. But Paul’s words should not be heeded only by evangelists...
 - a. All Christians should see the value of good works, and be diligent in them
 - b. All Christians should see the harm of foolish disputes, and seek to avoid them

-- **Every disciple of Christ does well to take Paul’s words to heart as they follow Jesus**

May we all be careful to maintain good works, and to avoid foolish disputes...!

Finis And Farewell

Titus 3:12-15

INTRODUCTION

1. We began our study of the epistle to Titus by noticing that Paul...
 - a. Left him in Crete (a large island in the Mediterranean Sea - **Ti 1:5**)
 - b. Charged him to “set in order the things that are lacking” - **Ti 1:5**
2. Making our way through the epistle, we saw that this involved...
 - a. Appointing elders in every city, according to qualifications given - **Ti 1:5-16**
 - b. Speaking things proper for sound doctrine, such as the conduct of members - **Ti 2:1-10**
 - c. Reminding brethren of God’s grace, and how heirs of grace should act - **Ti 2:11-3:11**
3. We now come to the conclusion of Paul’s epistle, which includes some...
 - a. Final messages for Titus - **Ti 3:12-14**
 - b. Farewell greetings for Titus and those with him - **Ti 3:15**

[In this “**Finis And Farewell**” by the apostle Paul, we are first introduced to several individuals, and reminded of our duty related to good works...]

I. FINAL MESSAGES

A. REGARDING ARTEMAS AND TYCHICUS...

1. **Artemas** may be coming to Titus - **Ti 3:12**
 - a. Not mentioned elsewhere in the Scriptures
 - b. One of the seventy disciples and bishop of Lystra, according to Dorotheus (Bibl. Maxima (Lugd. 1677), III, 429) - **ISBE**
 2. **Tychicus** may come instead - **Ti 3:12**
 - a. A Christian from Asia (Turkey), mentioned four times elsewhere in the Scriptures
 - b. Traveled with Paul during the end of his third journey - **Ac 20:4**
 - c. Sent to Ephesus and Colosse with information on Paul’s welfare - **Ep 6:21-22; Co 4:7-8**
 - d. Sent to Ephesus near the end of Paul’s life - **2 Ti 4:12**
 - e. Truly “a beloved brother, faithful minister, and fellow servant in the Lord” - **Co 4:7**
 3. Upon either man’s arrival, **Titus** was to be diligent in coming to **Nicopolis** - **Ti 3:12**
 - a. In western Greece, only a few miles north of modern Prevesa
 - b. To meet Paul there, where he had decided to winter
- **It was men like this who helped apostles like Paul to accomplish so much!**

B. REGARDING ZENAS AND APOLLOS...

1. **Zenas**, the lawyer - **Ti 3:13**
 - a. Possibly a Jewish scribe learned in Hebrew law prior to his conversion
 - b. Or perhaps a Roman jurist
2. **Apollos**, the orator - **Ti 3:13**
 - a. An eloquent man and mighty in the Scriptures - **Ac 18:24-26**
 - b. Taught the way of God more accurately by Aquila and Priscilla - **Ac 18:26**
 - c. Who greatly helped the brethren in Achaia (Corinth) - **Ac 18:27-28; 19:1**

- d. Who was improperly idolized by brethren in Corinth - **1 Co 1:10-13; 3:3-9; 4:6; 16:12**
- 3. **Titus** was to send them on their journey - **Ti 3:13**
 - a. With haste, lacking nothing
 - b. With hospitality commended by the apostles - **Ro 15:24; 1 Co 16:11; 3 Jn 6-8**
- **It was hospitality like this that helped spread Christianity so quickly!**

C. REGARDING GOOD WORKS...

- 1. Once again Paul mentions the importance of “good works” - **Ti 3:14**
 - a. To meet urgent needs
 - b. That they may not be unfruitful - cf. **Jn 15:1-2**
- 2. “Our people” (Christians) must “learn to maintain good works”
 - a. The word for “learn” is **manthanetosan**
 - b. It is present active imperative; i.e., keep on learning how - **Robertson’s Word Pictures**
- 3. Working our way back through this epistle, we learn that Christians should:
 - a. Learn to maintain good works - **Ti 3:14**
 - b. Be careful to maintain good works - **Ti 3:8**
 - c. Be ready for every good work - **Ti 3:1**
 - d. Be zealous for good works - **Ti 2:14**
 - e. Be a pattern of good works - **Ti 2:7**
- 4. Otherwise, we might like some become “disqualified for every good work” - **Ti 1:16**
- **Are we willing to learn to maintain good works in our service to Christ?**

[With his final messages to Titus complete, Paul concludes his epistle with...]

II. FAREWELL GREETINGS

A. TO TITUS...

- 1. Sent by all who were with Paul - **Ti 3:15**
- 2. None are mentioned by name, unlike that found elsewhere - e.g., **Ro 16:21-24**
- 3. Perhaps Titus knew who they were, so no mention was necessary
- **Titus enjoyed a fellowship that extended beyond his association with Paul**

B. TO OTHERS...

- 1. “Those who love us in the faith” - **Ti 3:15**
- 2. Christians who loved Paul and those with him
- **Paul enjoyed a fellowship that extended beyond his association with Titus**

C. “GRACE BE WITH YOU ALL”...

- 1. This epistle was not designed for Titus only, but for the saints at Crete - **Gill**
- 2. “Grace” properly means “favor” - **Barnes**
- 3. It closes the Epistles as a sufficient summary of all the blessings that can be wished Christian readers - **ISBE**
- **Certainly appropriate, in an epistle which spoke eloquently of God’s grace - Ti 2:11; 3:7**

CONCLUSION

- 1. Thus ends Paul’s epistle to Titus...
 - a. A short, simple letter, but one filled with counsel related to a minister’s work
 - b. Made poignant when remembering Paul’s circumstances (his own ministry was nearing its end)

2. May all who read this epistle take it to heart...
 - a. Setting in order whatever things may be lacking in our own congregations
 - b. Speaking things proper for sound doctrine, avoiding foolish disputes
 - c. Being careful to maintain good works, remembering that we are heirs of grace

If we do so, then Paul's closing benediction will apply to us as well:

“Grace be with you all. Amen.”