**Titus**

**“Cures for the Church in Crises”**

**I.) 1:1-4 Introduction:**

**II.) 1:5 Statement of Purpose: “Maintenance Manual”**

**III.) Vs. 1:6 - 3:11 Main teaching**

1. **1:6-16 Worker and the work**
	* + 1. **1:6-9 Sanctified engineers**
			2. **1:10-16 Structural defects**
2. **2:1 – 3:11 Apprenticeship program**
	* + 1. **2:1-10 Journeyman and apprentice**
			2. **2:11-15 The solution for a soiled life**
			3. **3:1-11 Daily maintenance**

**IV.) 3:12-15 Closing**

**Titus 1:1-4**

**“Maintenance Manual”**

**I. Introduction**

**II. Vs. 1-3 A Word that works**

**III. Vs. 4 A true son**

**I. Introduction**

The theme of this letter is similar to many of Paul’s letters as he writes to another young protégé Titus, who was a Greek and came to Christ in the city of Antioch. Later Titus accompanied Paul in many of his missionary journeys. As most of you know the bible wasn’t complied chronologically, and this letter doesn’t fit into the time after 2nd Timothy but rather it would fit in between 1st Timothy and 2nd Timothy around 65 A.D. Titus who had been left on Crete the largest of the Greek Islands some 160 miles long by 60 miles across that lay 100 miles off the coast of Greece. The church likely was started after Paul’s first imprisonment in Rome. After being released as recorded in the book of Acts, Paul desired to go to Spain and apparently did so. Most scholars believe that he took Titus and they stopped in Crete where churches were planted. Based upon the fifth verse Titus was left there to “*set in order the things that were lacking*” as Paul continued on to Spain. These pastoral letters provided great insight into the beginnings of the early church as it seems that it was easier to get Christ into a life than it was to rid the same person of the world.

 Part of the understanding of what causes the crises within the church has to do with knowing the culture in which the church of Christ has been placed. Paul gives us further understanding of the people of Crete in chapter 1 verse 12 where he quotes ancient writers of his day saying that the lot of them are, “*always liars, evil beasts, lazy gluttons*” and Paul affirms the truth of this in his words of verse 13 saying, “*This testimony is true*”. Throughout this letter Paul tells of these Cretan characteristics and put them in stark contrast to the expected transformation and now new Christian characteristics. They may have been a wicked and corrupt society, made up of “*liars, evil beasts and lazy gluttons*” but in Christ they weren’t to remain in their former condition. Though Paul’s words described the society that made up the island of Crete the context of the passage is not aimed at correction of society but correction of the church. As I read this little three chapter book the theme reads much like a Maintenance Manual where step by step instruction is given to the building superintendent how to fix what is broken, clean up what is a mess and generally provide a daily maintenance schedule. ***When the church is overwhelmed with problems the usual cause is the world is invading the church because the church has ceased in infiltrating the world***. The Word of God was given to be a disrupting and transforming element in whatever society it was placed in. Whenever the church is authentic to the Word of God it will always stand against the norms of society. Society never changes for the better on its own, it must be invaded in order to progress to the betterment of all. Paul mentions this need for change but writing ***ten times*** the word “**GOOD**”. Paul says that people need to be in chapter 1 verse 8 “*lovers of what is* ***GOOD***”. Then he states in chapter 1 verse 16 that the problem is that though, “*they profess to know God,... in works they deny Him…*and have become *disqualified for every* ***GOOD*** *work*.” The 2nd chapter is the “***GOOD***” chapter as the word appears five times in 15 verses. When folks try to change the way people are by means of the way they behave, through education, legislation, entitlements but none these means produce lasting change. ***If you bring a pig into the parlor, it won’t change the pig, but it won’t take long before you won’t recognize the parlor. It is never enough to change people’s behavior you must change their very nature***.

**II. Vs. 1-3 A Word that works**

Vs. 1 The letter writing custom of the day was first the writer, then the greeting, finally the reader. Based upon chapter 3 verse 3 two other workers were on their way; Zenas the lawyer and Apollos, which means that Paul was sending this letter to Titus through them. Though this letter was written to Titus by the use of his credentials Paul expected that it would be read by the church. Paul wants the readers of this letter to realize that first and foremost he was a servant. To describe his service he uses the Greek word that “***bondservant***” which was the lowest servant’s position and would be what we would call a slave but it also meant to be the lowest position by choice. **Paul was the lowest position by choice to the highest person, God!** It is never a low thing to be a servant of a Great God! He served God and was sent out by Jesus as a messenger for God the letter writing custom of the day was first the writer, then the greeting finally the reader. This is a rather long introduction but Paul emphasizes the importance of the word of God and ministry which viewed in four phrases by the use of a Greek word:

1. Vs. 1a “***ACCORDING to the faith of God’s elect***..”: The phrase “*according to the faith of god’s elect*” is better translated “***for the furtherance of the faith***” as it carries the master passion of Paul which was to see God’s people go farther and do better. And for God’s people to “*go farther and do better*” they would need to adhere to “*truth that produces godliness*”. Paul saw himself a slave by choice that was governed and directed by the Word of God, the purpose of which was to share the word of God to all.
2. Vs. 1b “***the acknowledgment of the truth which ACCORDS with godliness***”: The truth of the Word of God is designed to transform lives. Our faith is not mere profession and is transformation! We aren’t just saved we are transformed visibly seen in a godly life.
3. Vs. 3 “***ACCORDING to the commandment of God…***”: God reveals this truth through the content of the spoken word which Paul was pleased to be called to share.
4. Vs. 4 “***In OUR common faith***.”: This “common faith” means that the Word of God in universal in nature and as such doesn’t have truth for some and not others.

Vs. 2 Going further and doing better is motivated by the hope of eternal life which is only possible because of our trust in Jesus. Eternal life doesn’t just exist in heaven far away it’s here now in our hearts. The closer we get to Jesus the more heaven we enjoy now and the further we are from Him the more our life becomes a living hell.

Vs. 3 There are folks who view people who come to church once or more a week to hear the bible taught as a waste of time, but God has chosen to “*manifest His word through preaching*..” We all will spend hours being entertained by a football game that in the end won’t produce anything lasting as most folks won’t be able to tell you who won the game in three years. Ah but the word of God will change me during the time I spend hearing it and applying it.

**III. Vs. 4 A true son**

Vs. 4 Like Timothy, Paul had been greatly influential in Titus’ life. Galatians chapter 2 tells us that as a Greek he had traveled with Paul to the council at Jerusalem. He was a center piece of the argument that salvation came by way of grace through faith alone and not of works through circumcision. In 2 Corinthians chapter 8 he was used to help raise funds for the church in Jerusalem for famine relief. He was sent to Crete and later to present day Bosnia. When you trace Titus travel itinerary you see that he is always sent into be around or help fix controversy and difficulties. Titus is a guy that had the gift of repairing that which is broken and in need of a repairman and Paul had the utmost confidence that he could be of use where ever he was sent. In fact like Timothy he calls Titus his “*true son in our common faith*”. Paul’s salutation is practical and powerful as he wishes Titus the trifecta of “*Grace, mercy and peace*” which can only be found in “*God the Father and the Lord Jesus Christ our Savior*”.

The major differences between the Pastoral letters to Timothy and this one to Titus is slight: **The two letters to Timothy emphasize the importance of sound teaching**, whereas in **Titus Paul emphasizes sound behavior, “*The truth that is which is in accordance to godliness*”**. Lose teaching makes for lose living, but it is possible to contend for the faith while at the same time not being consistent with that profession. A simple outline of these three chapters sees:

1. Chapter 1: The need for godliness in the church
2. Chapter 2: The need for godliness in the home
3. Chapter 3: the need for godliness in the world

**Titus 1:5-9**

**“Looking for a few good men”**

**I. Introduction**

**II. Vs. 5-6 What the Church needs**

**III. Vs. 7-8 Character matters**

**IV. Vs. 9 What leaders do**

**I. Introduction**

The primary reason Paul left Titus on Crete was that he could “*set in order*” the local fellowships with the things that were lacking. The phrase “*set in order*” in the Greek comes from the medical world and means to set a broken bone. We cannot be sure how long Paul and Titus remained upon the Island but we can say that it was long enough for quite a few people to Christ, establish fellowships and for Paul and Titus to detriment that they were broken and in need of being set in order. Based upon this letter there were several ways to set in order what was broken:

* Vs. 6-9 Establishment of leadership
* 2:1-10 Set order in home, church and work place
* 2:11 – 3:14 Maintain healthy living

**II. Vs. 5-6 What the Church needs**

Vs. 5 Verse five reveals four facts about Paul command for Titus to train up qualified believers from the new converts who Paul had already acknowledged were “*liars, evil beasts and lazy gluttons*”.

1. The fact that Titus was to do this in “***every city***” reveals not only how effective the outreach had been but also how challenging the task was for Titus was.
2. The plan of Jesus ***wasn’t salvation alone it was sanctification, not conversion only but discipleship.***
3. Paul says that Titus was to “***Appoint***” these elder not elect them by popular vote, or select them on their own self-promotion.
4. Titus was to look for men who had the characteristics of transformation while in the very recent past they had been “*liars, evil beasts and lazy gluttons*”. God has specific qualifications for leaders in the Church. A person may think they are called but are they qualified? They were not to chosen at random, selected because they volunteered, character mattered!

Vs. 6 Before we get into the list of 12 characteristics we need to understand that these qualifications had nothing to do with:

* Going to seminary
* Being a good communicator
* Having certain spiritual gifts

What qualified a person for leadership was a ***godly character***. It is fair that everyone asks of their spiritual leadership that they measure up to these 12 characteristics but it’s also fair for the spiritual leadership to encourage every person in church to aspire to these same 12 characteristics. This is not a rigid list that demands perfection in all areas, instead it provides goals to reach and general criteria for selection. We should ask: “***Does the person we are looking at for leadership desire all these characteristics with all their heart? And does that desire show itself in their life?***” Generally we see that these:

1. ***Standards didn’t change***: This list appears in Paul first letter to Timothy in chapter 3 and suggests that these characteristics were THE STANDARDS no matter where the physical location of the church was at.
2. ***Expectations didn’t change***: This list was not to be diminished even if the place you had the church was located in a community noted for the community behavior as always being, “*liars, evil beasts and lazy gluttons*”. There may have been more people in Ephesus that could measure up to these standards then in the small communities on the Island of Crete but that didn’t lesson the standards, though the search was more difficult.

Paul offers to Titus **three pre-qualifications** a person must have before consideration as he writes “***if a man***”:

1. **Blameless**: The word means “*nothing to take a hold of*” and has to do with the person’s character and means that they are to be “*above reproach*”. That doesn’t mean that they never do anything wrong as we wouldn’t ever find a person that would qualify. The word means that ***when*** they have done something wrong they handled it right, by being open, and accepting responsibility, seeking reconciliation and desiring to live righteously.
2. **Husband of one wife**: Literally this says a, “*one woman man*” and does not mean that the man has to be married as both Jesus and Paul would have been disqualified. When this was written the culture that was dominated by Greek thought which thought that a man ought to have three women in his life:
* *Mistress*: For conversation
* *Concubine*: For pleasure
* *Wife*: For children

Paul says, no you need to be a one woman man!

1. **Having faithful children**: The word “*faithful*” in the Greek means “*believing*”; person who was qualified to serve the church had to demonstrate this by being qualified at home. This would mean that the home of the church leader should see children who were for the most part examples of obedience and were not living a rebellious and disobedient life style while under the same roof.

**III. Vs. 7-8 Character matters**

Vs. 7-8 This second list of 12 suggests that while holding the office they need to maintain these standards. And Paul again use that an overseer must be a person who is “beyond reproach” and when they do something that is against the word of God they are able to handle it rightly.

1. **As a steward of God**: A steward does own, he manages all that the Master puts in his hands. The most important aspect of stewardship is faithfulness as we are called to use what God has entrusted to us for the good and glory of the Mater, not for us personally.
2. **Not self-willed**: The word only appears twice in the N.T. here and 2 Peter 2:10 and means not “***self-pleasing***”. A person who is “*self-willed*” shows this nature in arrogance, stubbornness and a proud self-focus. The servant of Christ must remember that he is just that and serve in ways that bless others and glorify God.
3. **Not quick tempered**: This word only appears here in the N.T. and is different that the word as Paul wrote in 1 Timothy 3:3 where he said that the elder wasn’t to be a brawler. Here the word means that they ought to be able to control their temper. There was a rule in the early church that said, “*A pastor who strikes an erring believer should be let go.*” Leadership should never beat the sheep! “*Temper is a wonderful thing and it’s a shame to lose it*!”
4. **Not given to wine**: The word means that the elder is not to be getting drunk or becoming intoxicated. It doesn’t mean that they are not to drink wine it means that they are never to get drunk.
5. **Not violent**: This word is often translated into the English as “***pugnacious***” which isn’t a word we hear much ay more but means combative, aggressive or antagonistic. The elder must not be combative, aggressive or antagonistic person, they must not be looking for an argument or looking to attack someone else who has a different view.
6. **Not greedy for money:** In 1st Timothy Paul used this phrase in reference to both deacons and elders**.** The leader must not be into leadership for what he can get out of it but instead what he can put into it! Too often the church has made the mistake at looking only for those people of wealth and influence who put their interest above the cause of Christ.
7. **Hospitable:** They need to be people who are willing to open their home and their lives to strangers as well as friends. People who are desiring to open their lives to others. What a great quality as often it is our hospitality towards others that open hearts to the word.
8. **A lover of what is good**: They need to be promoters of virtue in all things, literature, music, good causes and people. ***A person who has a good heart surrounds themselves with good things.*** A servant of God won’t surround themselves with things that will do them and others harm.
9. **Sober minded**: This describes a person who is able to think clearly, not a person who lacks the ability to deal with matters seriously. This doesn’t mean that they have no sense of humor but rather they know when to joke around and when not to, as they don’t want to cheapen the ministry by making it a joke.
10. **Just**: This word is also rendered “upright” and speaks of being a person of integrity who sticks to their word and practices what they preach.
11. **Holy**: The idea behind the Greek word is “***unstained***” which in the biblical use meant different from the unsaved world. Leaders in the church are charged with being different from the people around us because we are new creations in Christ Jesus.
12. **Self-controlled**: This word is also rendered “***temperate***” and it applies to a person’s appetites and actions. A synonym of this word is disciplined and that is a good word for the servant of Christ, they must live a disciplined life able to get their work done on time, able to discipline their desires. A person cannot govern themselves are unfit to govern the church.

**IV. Vs. 9 What leaders do**

Vs. 9 Finally Paul writes as to what church leaders are supposed to do.

1. **Holding fast the faithful word:** Paul loved the word “***faithful***” in the Greek in means “***trust worthy***” the elder is to “***cling to the trust worth Word of God***”. The leader will need to cling to facts and not chase fads, he will need to stick ***TO*** the Word of God and then stick ***WITH*** the Word of God. Paul says that their clinging to the Word is based upon as “*they have been taught*” thus they need to be students before and after they are teachers. They will need to know how to appropriate the word rightly to others as Paul mentions two ways:
* **Exhort**: Be able to use the word of God to encourage those who are on the right tract to stay on it.
* **Convict**: Those who are on the wrong tract will need to be held accountable to the word.

Martin Luther said, “*A preacher must be both soldier and shepherd. He must nourish, defend, and teach; he must have teeth in his mouth and be able to bite and fight*.”

**Titus 1:10-16**

**“Structural defects”**

**I. Introduction**

**II. Vs. 10, 12 and 16b What they are**

**III. Vs. 11a, 14 and 16a What they do**

**IV. Vs. 11b and 15 Why they do it**

**I. Introduction**

Paul left Titus on the Island of Crete to set the broken church that had sprung up in a broken society. The gospel had left an impact on the people who had willing left the emptiness of life apart from Christ but it also left a need to disciple and to put into place leadership that would impact all of society with this transformation especially the church. To compound the difficulty we find out in this section that this Island was not devoid of religion as clearly the legalistic Jews were there. **One thing we can count on**: ***Wherever God sows truth, Satan will soon show up to sow his lies***.

Though we are new creations in Christ such positional truth isn’t practical truth instantly and takes continue recognition that we are dead to self and alive in Christ. Before the leadership that Titus will set up can be effective they will need to know what they are dealing with and ***Paul gives a threefold overview of this false seed***. For the sake of better examination of this passage I will separate the verses so we can see these three aspects of the false seed:

* **Vs. 10, 12 and 16b *What they are***
* **Vs. 11a, 14 and 16a *What they do***
* **Vs. 11b and 15 *Why they do it***

**II. Vs. 10, 12 and 16b What they are**

Vs. 10, 12 and 16b First Paul offers a fivefold description of “***What they are***” in verses 10, 12 and 16, saying they are these things:

1. **Vs. 10a Insubordinate**: The word for “*insubordinate*” in the Greek is in the negative form of the word submit and means a person who refuses to submit to the word of God. It is God who has established order in His church and it the responsibility for His people to submit to that authority and not become contentious or problem people. They would not submit to God’s word or the authority of God’s servant.
2. **Vs. 10b Idle talkers and deceivers**: Problem people will often identify themselves verbally, stirring the pot and using deception. What they said impressed people but it had no real content or substance like “*cotton candy*”: Sweet but melts quickly, made by hot air and is pricey. These “*idle talkers*” excelled at talking not in doing as they were well practiced in telling people what to do what they didn’t do themselves. Paul goes on to say that this was especially true of the “*circumcision*” who failed to understand that this was an outward sign of the cutting away of the flesh and instead used it as assign for self-righteousness.
3. **Vs. 12 Carnal and worldly**: The Greek poet Paul refers to her was Epimenides, and Paul wasn’t afraid to not be politically correct in his agreement. When those who are in your court call you “*always liars, evil beasts and lazy gluttons*” you have a character problem. Paul’s pint is, “*If these Cretan believers behave according to their stereo-type, rebuke them*”. They were **NOT ONLY** liars but **ALWAYS liars**, not only as beasts but **EVIL beasts** and not just gluttons but **LAZY gluttons**. But Paul didn’t just address the Greeks, he also dealt with the legalistic and superstitious Jews. They matched the culture they were called to reach and lived for their own fleshly appetites. These folks were celebrities not God’s servants as they lived it up at others expense and their followers loved them for it.
4. **Vs. 16 Detestable, disgusting**: In verse 16 Paul says that they were “*abominable*” which in the Greek means ***detestable and disgusting***. Unlike the list for biblical leadership these false teachers were void of any character. Popularity is not the sign you look for in biblical leadership, character is!
5. **Vs.16 Disobedient and disqualified**: He also says in verse 16 that Disobedient and disqualified. The word “*disobedient*” in the Greek means “*that they cannot and will not be persuaded*”. Their disobedience had nothing to do with a lack of information it had everything to do with willful disobedience. The word “*disqualified*” is often rendered “*reprobate*” and in the Greek means “*not able to pass the test*”. They were not God’s servants because they were unable to pass the test, thus they were unfit for service.

**III. Vs. 11a, 14 and 16a What they do**

Vs. 11a, 14 and 16a here in these verses Paul write to Titus what they false teachers did:

**Subvert whole households**: Paul not only outlines what they did by “***where they did***” and “***how they did it***”.

1. **Vs. 11a *Where they did it***: Paul tells us that they targeted the home going house to house as whole families were being chased away from the true faith. We have been blessed with wonderful technologies that enable the gospel to go places that legs cannot travel and to penetrate walls and lives it may not have had the opportunity to do so as quickly. But God is not the only person who has utilized these technologies and often believers have watched and listened to lies and because of the presentation been drawn away to fads and fables.
2. **Vs. 14, 16 *How they did it***: Paul said their mouths needed to stop… teaching things they ought not. Based on verse 14 this included “*Jewish fables*” as well as what he said in verse 10 as Jewish legalism. It was a lethal dose of fantasy and fanaticism that caught the faithful in their web of lies. As one author put it, “*When the plain sense of Scripture makes good sense, seek no other sense.*” There is no need to find “*deeper meanings*” to the plain teachings of the Word of God. If you approach the Word of God in a wrong way unfortunately you will find what you are looking for.

**IV. Vs. 11b and 15 Why they do it**

Vs. 11b, 15 Finally Paul writes to Timothy the motive behind “***Why they do it***”.

1. **Vs. 11b *For the sake of dishonest gain***: They were using religion to fill their pockets, no wonder Paul wrote to Titus in verse 7 that the leader must not be “*greedy for money*”. Too many so called prophets are nothing more than profiteers and instead of being about the business of causing people to grow in Christ they are all about growing their portfolios.
2. **Vs. 15** ***Their mind and conscience are defiled***: The reason why they continued to do what they did was they had seared their conscious as they were living a double life. This reference is made to the false teaching of some of the legalists who were trying to attach spirituality to Old Testament dietary laws. Paul’s use of the word circumcision describes people who are self-righteous maintaining and outward form instead of an inward brokenness and humility.

Vs. 11a, 13 Paul having revealed: ***What they are, What they do and Why they do it***, now moves on to; ***What Titus was to do about it***.

1. Vs. 11a ***Whose mouths must be stopped***: Paul let Titus know that he was not to be a pacifist with their regard, he needed to be engaged in stopping their mouths. Some folks will say, “*It doesn’t matter what you believe, as long as you believe in something*.” That is got too be the most idiotic statement anyone can make and I doubt they would make that statement in any other arena then religion. I can’t imagine a person making that statement to their physician. You can choose what you want to believe but you cannot change the consequences to fit what you want to happen. There are **three things that must not be taught among Christians**:
* **False doctrine**
* **Insubordinate things**: Teaching that seeks to usurp submission to Biblical authority
* **Unprofitable things**: Paul tells us what these things are fables, endless genealogies etc. things that do not cause spiritual maturity and build up the body of Christ.
1. Vs. 13 ***Rebuke them sharply***: Secondly you need to not only stop what they are saying but rebuke them confrontationally. ***False doctrine is like yeast: it enters secretly, it grows quickly, and permeates completely***. The best time to attack false doctrine is at the beginning, before it has a chance to spread. A lot of the times people will say to Christians, “*Don’t judge me, Jesus said Judge not least be judged?*” The problem is the Greek word for “*judge*” in Matthew chapter 7 verse 1 is a word that means to “*judge to condemnation*” and in the same chapter in verse 16 Jesus went on to say that “*You will know false teachers and false prophets by their fruits*.” In other words we are **NOT** to judge others for the purpose of ***condemnation***, but we are to judge them for purposes of ***identification***.

**Titus 2:1-10**

**“Journeyman and apprentice”**

**I. Introduction**

**II. Vs. 1-3 A recipe for a healthy church**

**III. Vs. 4-8 Nurture not left to nature**

**IV. Vs. 9-10 Employee of the year**

**I. Introduction**

Reading Paul’s letter to Titus causes us to realize that our Lord is not interested in us becoming people who have spiritual and religious, theories or philosophies. He wants His people to live outward transformed lives, this is what He calls sound doctrine. We are called to live for eternity today not sit on the sidelines and wait for Him to come! Bookshelves full of theological books don’t stand a chance next to a loving well-ordered home. The things listed by Paul are a recipe on how to have a healthy Church.

**II. Vs. 1-3 A recipe for a healthy church**

Vs. 1 Paul commands Titus to teach “*sound doctrine*”; the idea behind this phrase isn’t right thinking its right living. In fact the N.L.T. interprets this verse as “*Promote the kind of living that reflects right teaching*.” Many people, even those within the Church, cannot escape the fact that the Bible is a book that tells us HOW TO LIVE! ***People would prefer to have teaching that would inspire and encourage, not teaching that would convict and correct***! In Matthew 28 inverses 19-21 Jesus said that we were to teach “*them* ***ALL THINGS*** *that I have commanded you.*”

Vs. 2 In general older men need to conduct their lives in the wisdom and grace that age and experience has given them. They also should have both a disposition and stability that is often lacking when we are younger. These four standards are for all older men in the church and for the younger men to be trained by the older with a goal to these standards:

1. **Sober**: Paul doesn’t say “*sober minded*”, the exhortation is to be temperate in the use of intoxicating drink. It is not an all-out ban but moderation and discretion. It is interesting that this is the first quality mentioned as it may not ensure that the others would be complied but it would no doubt increase the odds.
2. **Reverent**: The word means dignified or perhaps we would say “*classy*” and speaks of a person who when they speak people pay attention not only for the wisdom and experience in which they speak but also the humility.
3. **Temperate**: This Greek word describes an attitude of the mind that leads to a self-controlled life and is the opposite of a careless life. We are to be people who lives with a purpose who can’t afford to waste time for we realize time is short.
4. **Sound in faith, in love, in patience**: Older men should know what they believe but also be able to not only communicate what they believe be words but also by action. The word “*patience*” is a word that means “*active endurance*” and not “*passive waiting*”.

Vs. 3 The use of the word “likewise” suggests that the older women were to have the same four qualities as the older men plus ***four additional ones***.

1. **Reverent in behavior**: They must deplore a behavior that reflects a transformed life, one lived in holiness and grace.
2. **Not slanders**: the Greek word for “*slanders*” is **devil** and the meaning is that they must not be “*false accusers*” picking up gossip and spreading it around. This was an apparent past time on the Island of Crete. Slander and gossip are quite literally satan’s work. It is a horrible reality that most people would rather hear a story that defames a person than one that speaks of their goodness.
3. **Not given to much wine**: Like the men the above admonitions are made a lot easier if a person isn’t intoxicated. A woman who is long in drink will soon wear short on every persons patience.
4. **Teachers of good things**: Experienced godly women are a great asset to the body of Christ and specifically younger women whom they ought to be mentoring. They can mentor them with regards to so many aspects of life.

Just like in the family the spiritual health and wellbeing lies in the hands of older, experienced and mature believers who have both the experience and time to serve others. They are a great benefit to the church and are a great blessing to the body of Christ.

**III. Vs. 4-8 Nurture not left to nature**

Vs. 4-8 Titus was not to teach the young women directly, instead he was to equip and encourage the older women to teach the younger. Their instructions were to begin with home as young mothers are given a strategic and influential position in God’s work. **There are 6 things that older women were to teach younger women**:

1. **Love their husbands, to love their children**: The greatest priority for a godly home is LOVE and the order of this is husband first children 2nd. If the young woman set this at the top of her accomplishments her home would be a success. Our western society is very different than the ancient Eastern society when it comes to love and marriage. In our society love and romance come before marriage but in ancient eastern society marriage was often before love and romance and the young couple would need to learn to love each other. ***What is interesting is that although such love for their husbands and children would be instinctual Paul believed that the Biblical perspective must be TAUGHT, that NUTURE must not be just left up to NATURE***.
2. **To be discreet**: This is the same word rendered “*sober-minded*” and “*temperate*” already and points to right thinking controlling right actions. As parents we need to discipline ourselves before we can our children.
3. **Chaste**: The word means “*pure of mind and heart*” as wives are to be true to their husband in mind, heart and actions.
4. **Homemakers**: This doesn’t suggest that the home is to be the prison that keeps a wife and mother but rather that the wife and mother is managing the household as part of her ministry.
5. **Good**: This word in the Greek can be translated “*kind*” which means that she does not run the household like a dictator but rather as a kind servant.
6. **Obedient to their own husbands**: What this is referring to is that she understands the biblical order of the home which love rules. Where the love of God and the love for each other rules the home there is never a problem with obedience and biblical order as both husband and wife desire the same things: to glorify God and serve their spouse. Notice that Paul adds to not have love rule the home is to give a clear shot that those who observe the family will speak against the God we claim to serve.

Vs. 6-8 The word “*likewise*” is a linking word that shows that young men needed to learn things similar to younger women. The message of godly living was to permeate every fabric of the Christian family. They were to be urged to “*take life seriously*” as often ***young men squander time and forget that it is not a replenishable commodity***. A teachers best sermons are caught not taught, that is they are visible in their actions not just their speech.

1. **Sober minded**: Titus must be a good example in all things, whatever he wanted the church to be he must be first. In Matthew chapter 23 verse 3 Jesus said that the Pharisees were hypocrites because “*they say, and do not*!”
2. **In all things showing yourself to be a pattern of good works**: The Greek word for pattern is where we get our English word “***type***” as it meant an impression made by a die. The word rendered “*incorruptibility*” is also rendered “*sincerity*” and in the Greek means “*without wax*”. In the Greek culture they were very into marble sculptures but the artists often made mistakes that couldn’t be repaired and would make up a mixture of bees wax and stone powdered to fill the gaps. The only way to see if the sculpture was incorruptible was to place it in the sun and wait to see if it was truly “*without wax*”. Saints we are to be placed in the SON to make sure we are without flaw.

Titus was to be more than an instructor or communicator, he was to be an example or pattern for others to follow. To shepherd the flock of God is not to punch the clock as we are always on duty 24/7. We do not practice our calling only on the job or behind the pulpit but everywhere. When our conduct matches our conversation those who disagree with both will be ashamed and embarrassed to say anything against us, as Jesus said to the angry mob in John 8:46 “*Which of you convicts Me of sin*?”

**IV. Vs. 9-10 Employee of the year**

Vs. 9-10 Titus was to teach bondservants about their specific duties as Christians. Believers were to be obedient to their masters for the Masters sake. They needed to be the best workers in their Masters household. Paul wanted these Christian slaves to be the best examples of believers they could be and he warns them of three common sins they must avoid:

1. **Disobedience**: The employee is to obey their boss and seek to please them which means going beyond what is expected or demanded. They must do so from the heart not begrudgingly. This ought to be especially true if you are blessed to work for a believing boss but even if not you ought to be the best employee they hire.
2. **Talking back**: This includes not only talking back but griping and complaining as well especially to other employees. This can be challenging for an employee who may very well know the job better than the boss or the supervisor. It is a bad testimony to all when a Christian employee complains and gripes about who they work for or their bosses.
3. **Stealing**: It was common place in that day for a slave to pilfer small items from their master to sell and then report that they had been broken or lost. Christian workers must not steal objects or time from their employers. The number one loss for companies is in house theft and the loss of productivity. Millions every year are taken and often from Christians who claim that their employer owes it to them.

**Titus 2:11-15**

**“Amazing Grace”**

**I. Introduction**

**II. Vs. 11, 14a Redeeming Grace**

**III. Vs. 12, 14b Reforming Grace**

**IV. Vs. 13, 15 Rewarding Grace**

**I. Introduction**

In the 2nd chapter Paul wrote to Titus about God’s plan to transform society, in short it resembles apprenticeships where it is the responsibility of the more experienced and mature to train up the younger. Christian advancement ***wasn’t*** to rely upon the philosophical or academic sciences as the Greeks had, the push from Jesus and the early church was not to establish educational institutions. The training in **the Christian life was *practical*, *relational* and *trans-formal* in nature**. Followers of Christ had ***NOT*** gotten a degree or passed a prescribed course of study, they were followers of Christ because they had each experienced a personal relational encounter with the Living God! The training of fellow believers how to live in the Christian life would continue to require personal and relational interaction with their fellow believers. Nothing I know of can better explain the failure of the modern evangelical church in our society than our moving away from what was common place in the early church and continues on in many places in churches our side of the Western and European traditions. If for no other reason than this every Christian, pastor and church ought to spend regular time in the pastoral letters of the New Testament that we may right the ship so we can stay the course. To better examine this passage I have broken it apart not upon numeric sequence of verses but rather of themes which Paul writes about.

**II. Vs. 11, 14a Redeeming Grace**

Vs. 11 Too further illustrate the methodology of Christian training Paul points out to Titus the nature of God’s revelation to man. Notice that he says that, “*the grace of God that brings salvation* **HAS APPEARED TO ALL MEN**.” We don’t go out and *GET* salvation GRACE the grace of God brings it. The significance of this statement is understood in the context ***not*** of those who physically witnessed the appearance of God’s grace during Jesus’ earthly life time, but rather His appearing to ALL MEN which is still continuing to happen. Paul’s point is that our salvation and sanctification is relational as he didn’t say, “*turn to page 30 in the Gospel*”. His appearing is not “***discovered or learned***” it is experienced through the Spirit via His life, death and resurrection when we trust Him. His appearing is for all who receive Him according to 1 Timothy 2:4-6. **As we examine these five verses we see that the “grace of God” does three things for those who believe**:

1. Vs. 11a, 14a **REDEEMS US**: The Greek word for redeem means to “*set free by paying a price*”, Jesus paid the price for our slavery to sin. The Greeks knew something about slavery and because of this they understood the word redeem. By Jesus’ death whereby He gave Himself as the only ransom for our sins, meting the just demands of God’s law we have been set free from bondage. There are several points Paul makes about our redemption:
2. **Universal**: Salvation is universal in need because “ALL MEN” are in bondage thus the remedy requires a universal REMEDY, in Jesus. The cure for what ails us is Jesus, not works, not education, not a good environment, JESUS.
3. **Complete**: The fact that Paul writes to Titus that “Jesus GAVE Himself for us”, reveals that what he did was completely **VOLUNTARY**. This redemption is further explained in verse 14 by Paul as he says that our redemption is “from **every** **LAWLESS DEED**”. Our redemption is not just to save us so that we will be one day in heaven with Him but to save us from bondage to sin ***NOW*** as Paul writes in verse 14 “***that He might redeem us from EVERY LAWLESS DEED***”. Sin is not to be our master any longer.

**III. Vs. 12, 14b Reforming Grace**

1. Vs. 12,14b **REFORMS US**: The Greek word for “*teaching*” is a word that speaks of what a parent does for their child, training which involves **three aspects**: **ENCOUAGEMENT, CORRECTION** and, **DISCIPLINE**. The same grace that redeems us also reforms our lives and makes us godly as grace not only changes our “*position*” it **“*teaches us*” and reforms four things**:
2. **Attitude**: Vs. 12 “*deny ungodliness and worldly lusts*”. Paul puts this in the negative and the word “*ungodliness*” means whatever is “*unlike God*”. Grace puts ungodliness and worldly lusts in our past as we renounce these things not just avoid them. We no longer desire the things that are not like God. In Paul’s letter to the Romans he said in 2:4 that it is the “*goodness of God that leads us to repentance*”. The more we appreciate the grace of God that has been lavished upon us the more our attitude about the things that are against God changes. If our attitude hasn’t changed towards “*worldly lusts*” it reveals that we have either not experienced God’s grace or forsaken it!
3. **Appetite**: Vs. 12 “*we should live soberly, righteously, and godly in this present age*”. Next Paul speaks of the fact that grace reforms our spiritual appetite as all of these qualities are positive in nature. Grace teaches us to live self-controlled lives as well as living rightly towards our fellow man. Notice as well that these “*positive appetites*” emphasize our relationship with ourselves first which then changes how we will have relationships with our fellow man. Paul says that these appetites are neither “FOR” or “LIKE” this present age as Christ has redeemed us from this present age according to Galatians 1:4 and Paul wrote to the Romans in 12:1-2 that we should not be conformed to this present age. In Ephesians 2:2 he wrote that we must not walk according to its standards.
4. **Ambition**: Vs. 14 “*and purify for Himself His own special people*”. Paul continues to write to Titus that grace reforms not only our “***attitude and appetite***” it reforms our ***ambition*** as we now are ambitious towards that which purifies and demonstrates that we are His own special people. This change in “*ambition*” is better known as “*sanctification*” which is not merely a separation from sin but a separation from sin because of a devotion to God! ***What makes us special is not just what we are separate from but Who we are devoted too***!
5. **Action**: Vs. 14 “*zealous for good works*”. Finally Paul writes that grace reforms our actions as we become “*zealous for good works*”. Our redemption produced a ZEAL to live rightly before the world. Because grace has reformed our ***attitudes***, ***appetites*** and ***ambitions*** it naturally changes our actions as to be a zealot virtuous ***actions***.

**IV. Vs. 13, 15 Rewarding Grace**

1. Vs. 13, **REWARDS US**: Paul says that the final ting that grace does for us is it causes us to long for His return for us. ***Grace teaches us to live expectantly and prepare to see Jesus face to face.*** The “*blessed hope*” is not heaven or even glory but Jesus Himself face to face forever. Grace is such that it:
* **REDEEMS us from our PAST**
* **REFORMS us in the PRESENT**
* **REWARDS us in the FUTURE**

When we see what grace has done in the past and in the present we are naturally hope full about the future and His soon return for us. Grace impacts every part of our life and every area of our life. Look at that phrase “*our great God and Savior Jesus Chris*t” as this is all in one article in the Greek and as such this phrase affirms that Jesus Christ is God. Saints everyone believer who has experienced God’s grace should be living an expecting life, anticipating His return living like those who will soon see Him face to face.

Vs. 15 Like Titus we are directed to speak, exhort and rebuke all with regards to the THREE LESSONS that grace teaches us. These truths about the work of grace in the believer were the words that Titus would use to exhort and if need be rebuke. They are a test we can use to see if our life is truly impacted by His grace. In Paul’s final words in this section Titus is to make sure that his words about grace match the way he lived so that no one would despise his message.

**Titus 3:1-8**

**“Civic Minded”**

**I. Introduction**

**II. Vs. 1-2 Remind them**

**III. Vs. 3 The way we were**

**IV. Vs. 4-8 What a transformation**

**I. Introduction**

Having just written Titus about the personal impact that a relationship with Jesus has with the individual believer through: **Redeeming Grace, Reforming Grace *and* Rewarding Grace.** Paul now speaks on how that personal transformation would impact society. When you consider Christianity in the first century it doesn’t resemble what we see today. It was viewed within the Roman Empire with great suspicion as believers conduct was so vastly different from the accepted norms of society.

* The practice of their faith didn’t involve trying to keep immorality out of society. It was society that saw their lack of immorality as wrong. It was the believer’s personal lack of practicing immorality that made society suspicious of Christians and led to their persecution.
* Their participation in church life was not public, there were no facilities at every street corner, no advertising or promotion of the Church. The church met house to house underground in what was largely private meetings for believers only. There was virtually not thought of trying to get unsaved people to go to church in order to “save” them. The emphasis was on transformed believers going into society and living their faith. This too added to the suspicions of the society with regards to the church.

In spite of these suspicions and prejudices, Christians and the Church were expected to be good citizens without compromising their faith. Their fellow neighbors may be practicing immorality condoned and accepted by the Government but where the Empire didn’t cause them to compromise their faith the believer was expected to be a model citizen.

**II. Vs. 1-2 Remind them**

Vs. 1-2 In the Greek the phrase “*remind them*” is in the present tense and means “*keep on reminding them*”. Thus Titus was to continue to remind Christians to show proper humility to all people especially those in a position of authority. The phrase “*ready for every good work*” follows Paul’s exhortation for believers to be “*subject to rulers and authorities, to obey*.” As such the context is that believers were to be cooperating in those matters that involved the whole of society as long as they did not conflict with the higher authority of obedience to God and His word. Our heavenly citizenship does not absolve us from earthly responsibilities and those responsibilities are expandable and flexible enough to fit into any form of government at any time. We are NOT just to be “*subject to rulers*” which would make us not merely passive but active as we are “*ready for every good work*.”

Had Paul left it there this exhortation would have been left up to each and every believer to interpret ***WHAT*** and ***HOW*** such an exhortation was to be applied but the following verses make it apparent that Paul wanted to give the Christian and the Church the specific obligations that would enhance the Church in its mission to transform society. ***It is clearly evident that in the Roman Empire in which the first century church was birthed that this transforming mission was to be “covert” and impactful as each individual believer didn’t any longer conform to the image of society***. It was this visible transformation of the individual believer no longer practicing the immorality of society that would impact the society.

1. “…***to speak evil of no one***”: The context of this is the phrase of verse 1 “*be subject to rulers*”. The idea behind these words is that the believer was not to have a bad attitude towards the government that was demonstrated by slanderous accusations argumentative actions. *Is it just me or do you also find this extremely difficult to practice?* These words need to be placed into the context of the Roman Government which was far more inept and depraved then even our own present Government. To me these words speak to the balance as Paul is not suggesting that we agree with the evils of society that are legislated and encouraged by a wicked government. What Paul is saying is that we need to love the sinner while we hate the sin! We are to speak evil of “***NO ONE***” not that we should not speak with regards to ***EVIL***! Clearly this is a difficult thing to do as we speak against the EVIL of sexual immorality or abortion without speaking evil of those who are victims even though they practice these evils.
2. “…***to be peaceable, gentle, showing all humility to all men.***”: The above admonition was in the negative, “*what we are not to be towards rulers*” here Paul tells Titus what the Christian citizen is to positively behave like and he uses Greek words that describe a “*peaceful, sweet reasonableness*”. The words describe an attitude that causes actions that do not insist on the letter of the law, but are willing to compromise where no moral or ethical issue is at stake. We are to demonstrate all humility to ALL MEN especially those that we disagree with on issues. Again the balance as this isn’t suggesting that we compromise our opinions or views only that we compromise our self-pride and insistence that every knee bow to us. We must never allow being right on an issue to overtake behaving right. I’d far rather a person disagree with my position than they reject my position because of my behavior.

**III. Vs. 3 The way we were**

Vs. 3 Paul linked the ***DUTY*** of Christian citizens with the ***DOCTRINE*** of their experience and as such we cannot divorce the two. Our expectation to godly behavior matches our experience and as such we are left without an excuse. Indirectly Paul’s words are saying, “***Don’t be verbally condescending and combative to your unsaved community; remember what kind of person you were before Jesus transformed your life***.”

 **Reading through the six examples of the expression of our former enslaved life ought to grant us kindness towards those who are currently afflicted with these same ailments**. Saints each of us ought to write down these “***six deadly examples of our former life***” and follow them up with a personal examples from our past. I believe that none of us would have a hard time coming up with a few 100 examples from our past. This list of six should be laminated and keep with us at all times and before we say or act towards an unsaved person we should take the list out with our personal examples and read them to refresh our memory:

1. Foolish
2. Disobedient
3. Deceived
4. Serving various lusts and pleasures
5. Living in malice and envy
6. Hateful and hating one another

At the start of the list of six characteristics of my former life Paul included himself saying “WE” as he graciously described our transformation saying, “***FOR WE OURSELVES WERE ALSO ONCE***”. **The assumption and expectation is these six examples are indeed part of “*my former life*” not “*illustrations of my current life*”**! I am left with “***NO ROOM TO TALK***” no high and mighty arrogance of superiority, only a humble gratitude of God’s Redeeming, Reforming and Rewarding grace! Remembering that we were once foolish, disobedient, and deceived builds four things in us:

* **Gratitude**: *For how God transformed us*
* **Humility**: *When we realize that it was His work the changed us*
* **Kindness**: *Towards others who are in the same place we were*
* **Faith**: *In God to believe that since God has changed us He can change anyone*

**IV. Vs. 4-8 What a transformation**

Vs. 4 Oh what a difference “*the kindness and the love of God our Savior*” made to these six examples of my character. The list of six is one verse but the expression of God’s “*kindness and love*” is four verses in length. We will never appreciate what God has done until we examine the **NEED** for it to be done once we have come to personally admittance of our NEED we must spend far more time in appreciation for God who has transformed a wretch like ME.

Vs. 5 Here Paul explains that God’s salvation, kindness and love came “*not by works of righteousness which we have done..* ” “***but according to His mercy***”. The object of the work is further described as “*the washing of regeneration and the renewing of the Holy Spirit*.” The point Paul is instilling in the reader is that our “WERE ALSO ONCE” cannot be accredited to our work but to Jesus’ work so we have nothing to enable us to thinking and acting superior to those still enslaved by those 6 characteristics. It is the indwelling of the Holy Spirit that “baptized” or washed us a new.

Vs. 6 Paul continues to tell us that the Holy Spirit was not “poured upon” us sparingly but rather “ABUNDANTLY”. If those 6 characteristics above are “***illustrations of my current life***” instead of “**examples of “*my former life***” the fault does not lie with the lack of God’s supply but rather my lack of obedient appropriation.

Vs. 7 There are words used in the Bible that we know but we know not what they mean in relationship to our lives and “***having been JUSTIFIED by His grace***” is just such a word. The doctrine of “*justification*” is more fully explained in Paul letter to the Romans in chapter 3:21 and 8:39 but the word describes the gracious act whereby God declares a believing sinner “*right*” because of the finished work of Jesus upon the cross. The term is both a ***legal term*** as well as an ***accounting term*** as God declares us both RIGHT and ACCOUTS the rightness of Jesus to our account so that we can no longer be condemned. Because of this ***God not only forgets our sins, He forgets we were even sinners***! The outcome of God’s kindness, love, mercy and grace is HEIRS of God and because of this we have the certain HOPE of eternal life! What that means dear ones is that ***we can begin to withdraw on God’s riches today, we don’t have to wait tell He comes as we are on the account with Him. And when He comes we will share His wealth and His kingdom forever***.

Vs. 8 This inheritance doesn’t come without accountability as we will demonstrate that we have been transformed and heirs of God by “good works” which Paul says are good and profitable to men. The only evidence the unsaved world has that we have indeed changed kingdoms and are heirs is the sacrificial service of believers. ***Faith alone saves, but the faith that saves is not alone***!

**Titus 3:9-15**

**“Dealing with problem people”**

**I. Introduction**

**II. Vs. 9-11 Detractors and Dissenters**

**III. Vs. 12-15 Closing**

**I. Introduction**

Having given the church specific guidelines on how to be a Christian Citizen it appears that Paul anticipates the natural question, “*Paul you said that we need to speak evil of* ***NO ONE****, to be peaceable, gentle, showing all humility to* ***ALL MEN***.” “*Did you really mean to say* ***NO ONE*** *and* ***ALL MEN***? *What about* ***PROBLEM PEOPLE***?”

**II. Vs. 9-11 Detractors and Dissenters**

Vs. 9-11 Paul concludes this letter with “*How to deal with* ***PROBLEM PEOPLE.***” Within and without the walls of the Church “***problem people***” exist and they usually come in two varieties:

1. **Vs. 9 Detractors**: Are folks who like to debate, they have a lot of questions and hypothetical situations they want answers for. But the truth is they really don’t want answers they want reasons to remain unchanged by truth and are hoping that you will provide them with just such an excuse. The favorite game for “*detractors*” is truth “***Dodgeball***” as you can spend a tremendous amount of time answering their questions but ***in the end unfortunately “detractors” are not looking for reasons to obey the truth they are looking for excuses not too!*** Paul gives four ways they played “***Truth Dodgeball***” by engaging in:
* ***Foolish disputes***: The word “*foolish*” comes from a Greek word that means stupid or absurd and “*dispute*” which comes from the Greek word questioning. Putting it together it would mean ***continual stupid questions***. In chapter 1 verse 11 Paul told Titus that there are some things people will try to get you into debating worthless things and ***the best way to stop their mouths is not open yours***.
* ***Genealogies***: This was a very common tactic of the Judaizers who like to engage in debates over ancestry as an establishment of authority and correctness. I suppose to day folks would talk about their experience or education that would be the reason that they are right. Today we see Mormons spending millions of dollars and man hours researching genealogies so that they may baptize for the dead as they believe you can save a person through proxy. The problem is twofold: They fail to understand the purpose of baptism, as a person isn’t baptized to be saved, they are saved and baptism is an outward sign that they have identified with the work of Christ and have surrendered to Him as Lord. Second they fail to understand that such an act does a dead person no good as the author of Hebrews wrote in chapter 9 verse 27 saying, “*It is appointed for men to die once, but after this the judgement.*” So it’s best to just avoid arguments about genealogies.
* ***Contentions***: This word just refers to a quarrel but one that leads to contention and strife the point of which is to distract from getting at the heart of the matter.
* ***Strivings about the law***: This too was a favorite tactic of the legalists who would as Jesus said of them in Matthew 23:24 “*strain at a gnat but swallow a camel*”.

There will always be people who want to strain at a Gnat while swallowing camels and Paul’s word is avoid them. The tact that you utilize with this kind of person is ***avoidance*** because engaging in this will be unprofitable and useless. The word “*avoid*” in the Greek means to “*step around or stand aside*”. So those who want you to play “***Truth Dodgeball***” you step around the game. These distraction are so that we will get off on tangents instead of keeping the main thing, the main thing.

1. **Dissenters**: The 2nd group of “***problem people***” are what Paul calls a “*divisive*” person which in the Greek is the word heretic the idea being that ***the person has chosen the opposite of the truth***. They have made a choice to cause divisions as was the case with Korah who rose up against Moses and Aaron dividing the Israelites under the false premise that Moses and Aaron had too much power and that they were exalting themselves when in reality it was Korah that was exalting himself, drawing people away after himself. It is unfortunate that these “*church splits*” happen but Paul gives sound council on how to deal with “*dissenters*” as he says that the shepherd needs to lovingly confront a person who is causing dissention, warning them to stop to repeating the confrontation if they won’t heed the council. If they still refuse to stop then they are to be refused fellowship. Over the almost 30 years I’ve witnessed this many times where a person goes about trying to gain a following and a position and after they have enough folks following after them they get upset at the pastor or church leadership and leave the church with their followers in tow. Sometimes they start another church, other times they all start attending a new fellowship where in time this process will be repeated. I’m always a little concerned when someone new comes into the fellowship with a following of people and after a few short weeks begin to tell me how great I am and how bad the former pastor was. I may not know their former pastor but their new shepherd is most definitely not great! Paul says that a person that continues on in this pattern is “*warped*” in character as they continue to sin and are condemned in their behavior. Not that long ago while out of town I noticed a church that had an unfortunate location as well as a name as it was called “***West Division Street Church***”. I don’t think I want to attend a church that is stuck on “*Division Street*”, albeit we are attending church in the Bitterroot Valley Calvary Chapel. There are many Christians that seem to think that this kind of “*church growth*” is attractive and will follow after this as number and popularity must mean God is in it and it is healthy.

**III. Vs. 12-15 Closing**

Vs. 12-13 These final verses Paul conveys his personal wishes and greetings as well as reminding Titus of the purpose of the letter verse 14, “*let our people also learn to maintain good works, to meet urgent needs, that may not be unfruitful.*” If you were to go to all the closing words of Paul throughout his 13 letters they all have a common end as they both greet people who were at the destination Paul was writing to as well as sending greetings for those who were with him. Paul was not some stuffed shirt, he was a man who had many friends that cared for him, and he for them. Apparently Paul was at Nicopolis, there were three cites that bore this name in the ancient world: Cilicia, Thrace and Epirus. Most agree it was Epirus (*on the west coastland of Greece*) that Paul speaks of as they had work that would have suited him.

Of the names mentioned:

* **Artemas**: Is a name that we have only mentioned here and we know nothing of him other than that he must have been a useful believer as Paul was considering to send him or Tychicus to Titus.
* **Tychicus**: Is mentioned in Colossian’s 4:7 where he is called a beloved brother, faithful minister and fellow servant in the Lord. The same comments are made about him in Ephesians 6:21 and in Paul final 2 Timothy 4:12 Paul sends him back to Ephesus with the letter as well as to replace Timothy so he could come before Paul was executed.
* **Zenas**: The word for lawyer is a word that is connected to the Mosaic Law, so he is most likely a converted Jewish lawyer and as much time as Paul spent in jail he was in needed a good lawyer. So for all the lawyer jokes here is an example that even lawyers can find the truth in Christ. He is mentioned as a believer and he and Apollos are to be sent on their journey at once.
* **Apollos**: Apollos was a powerful orator, skilled in rhetoric, his name first comes up in Acts chapter 18:24 where we are told that he was a Jew from Alexandria, eloquent in speech and mighty in the scriptures. We are further told that He was “*instructed in the way of the Lord, fervent in spirit and he spoke and taught accurately the things of the Lord*” and based upon the context seems to indicate that his enthusiasm matched his education. Yet with that said we are told that he “*only knew the baptism of John*”. He knew of the necessity of a changed heart, he spoke of the fact that such a changed heart would be visible in a changed life. And he spoke of the need for Jesus to live this new life. But he lacked the teaching with regards to the baptism of the Holy Spirit. So Priscilla and Aquila act as personal trainers and fill in the missing Piece of his teaching the Person and work of the Holy Spirit. Apparently this worked as the carnal Corinthian believers were selecting him as a favorite teacher in 1 Corinthians 1:12.

Vs. 14-15 “*Let our people also learn to maintain good works*” in the Greek this phrase means “*possess honest trades*” and suggests that believers were to be able to support themselves by the work of their own hands so that they wouldn’t be a financial burden upon the church. Paul defines this self-sufficient as the ability to meet their own urgent needs and then says that not doing so would be unfruitful. James would write that Christians need to be “*Doers of the word, and not hearers only, deceiving yourself*.” He went on to say that a Christian saw a brother or sister naked and destitute of daily food and only said “*Depart in peace, be warmed and filled*” but do not give them the things which are needed for the body, what does it profit? James went on to say, “*You have faith, and I have works. Show me your faith without your works, and I’ll show you my faith by my works*.” Paul ends this letter with a benediction combining “love in the faith” and Grace to be with all!