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C1214 – April 25, 2012 – Titus 3:12-15
Concluding Remarks

Last week we talked about Titus 3:9-11 and the things Paul told Titus to avoid – foolish quarrels, genealogies, strife and disputes about the Law, and what must be done with a factious man – a man who defies teaching, reproof and correction, and is a divisive element in the church. Paul tells us to give such a man two warnings – remember this means warning with counsel or instruction - and if he refused to repent, it would confirm something about him – that he had been perverted – he had made a settled choice to turn away from the truth - that he would continue to sin and that by defying the warnings, he had judged himself guilty and deserved the consequences. We are to reject this kind of person – kick him out of the church. This is a form of discipline designed to increase the pressure on a sinner to be convicted of his sin, repent and be reconciled. It is also intended to remove him from the church to prevent him from infecting the whole church.

This week, we are going to move on to Titus 3:12-15, which will finish the book.

Let's read Titus 3:12 - ¹² When I send Artemas or Tychicus to you, make every effort to come to me at Nicopolis, for I have decided to spend the winter there.

This verse tells us several things. First, Paul is going to send someone to Titus. When that person arrives, Titus is to “make every effort” to come to Paul. Paul has decided to winter in Nicopolis, so Titus is to “make every effort to come to Paul there.

When we see verses like this we tend to read past them and not pay much attention because we don't think they have much, if anything, to do with us

now. But the Holy Spirit included these things in the Scriptures for a reason and we can get something out of them. What we should do is not read over it – stop a minute, sit back, and take some time to consider what may be going on and what some of the ramifications may be – how what is going on impacts – or is impacted by – the other things we know about the situation. These things can be somewhat speculative, but they help us understand more about the situation - which helps us understand the letter better. In this verse, there are several things that we can observe:

First, Titus wasn't going to be there very much longer. When Artemas or Tychicus arrives, Titus was to leave. Presumably, one of these men was going to replace him and continue Titus' work in the Cretan churches. Why did Paul summon Titus? Paul doesn't say, but for some reason, Paul wanted Titus to join him. Later on, maybe several years later, 2 Timothy 4:10 tells us that Titus is in Dalmatia. Maybe Paul intended to go up that direction and wanted Titus to go with him. Remember, Titus and Paul have been working together quite a while – Titus is one of Paul's traveling companions, emissary to the churches, and partner in ministry. Titus and Paul were together earlier at Crete and Paul left him there to put things in order and appoint elders. It was probably Paul's intention from the beginning that he and Titus re-connect later.

Why did someone need to replace Titus? The Cretan churches still needed attention and care. Apparently, the churches were not mature enough to handle the false teachers and other things they were dealing with by themselves. They were very vulnerable and needed care and protection. They needed the instruction – and examples - of spiritually mature men so that they could mature and grow to a point where they would be able to handle these things themselves.

Who was going to replace Titus? According to this verse, Paul had not decided, yet. There were several people who were with Paul when he wrote the letter, and he was considering one of two men - Artemas or Tichichus. We don't know who Paul chose. 2 Timothy 4:12 indicates that Paul later sent Tychicus to replace Timothy in Ephesus – which has led some people I have read to consider that maybe Paul chose Artemas to replace Titus in Crete. Paul may have sent Artemas to Crete to replace Titus, and Tychicus may have remained with Paul until Paul sent him to Ephesus. But remember,

Titus was written between Paul's first and second imprisonments in Rome and 2 Timothy was written during Paul's second imprisonment. And as much as these men seemed to move around, we can't really conclude from 2 Timothy 4 that Artemas replaced Titus. So – the bottom line is that we really don't know who replaced Titus in Crete.

As far as who Artemas and Tychicus were – we don't have a lot of information about Artemas. Titus 3:12 is the only place he is mentioned. His name was probably shortened from Artemidoros, meaning "gift of Artemis." If this is the case, then the parents were probably worshippers of the Greek goddess Artemis.

We have a little more information about Tychicus. He may have been a native of Ephesus. He is first mentioned in Acts 20. If you remember, Paul spent about 3 months in Greece during his 3rd Missionary Journey - probably spending some of this time in Corinth. Tychicus was probably part of the delegation that was to accompany Paul in delivering to the Jerusalem church the relief money collected from the Gentile Christians of Asia Minor, Macedonia, and Greece. This was during Paul's 3rd Missionary Journey. As Paul was about to set sail for Syria from Greece, he found out about a plot against him by the Jews, so instead of leaving Greece by ship for Syria, he left Greece by land and went back through Philippi in Macedonia. Tychicus left Greece with Paul. He may have traveled with Paul all the way back to Jerusalem, when Paul was arrested for the first time. He then rejoined Paul in Rome when Paul was imprisoned there. While Paul was imprisoned in Rome, Paul wrote the Prison Epistles – Colossians, Ephesians and Philemon - and Tychicus was one of the men Paul sent to deliver these letters. Tychicus continued to work with Paul after Paul's release, and when Paul wrote 2 Timothy from Rome during his second imprisonment, Paul sent Tychicus to Ephesus to allow Timothy to join Paul in Rome. In Ephesians 6:21 Paul calls him "the beloved brother and faithful minister in the Lord." Tradition holds that he died a martyr.¹

Although Tychicus seems to have more of history with Paul, Paul must have considered both of these men up for the job in Crete. Knowing the situation in

¹ Chad Brand, Charles Draper, Archie England et al., *Holman Illustrated Bible Dictionary* (Nashville, TN: Holman Bible Publishers, 2003), 1632.

Crete, this speaks very highly of the ability of both of these men. Anyway, one of them was coming soon to replace Titus, and carry on his work. Paul needed Titus for other things.

As far as how much time Titus has to remain in Crete, it is hard to tell, but we can make some observations about that. Apparently, this will occur within the year, because Paul says that he has decided to spend the winter in Nicopolis – meaning the winter of that year. We don't know where Paul was when he wrote Titus, but we know where he wasn't – he wasn't in Nicopolis. He says he has decided to spend the winter "there". If had been in Nicopolis, he would have said "here" instead of "there". So – wherever Paul was, he wasn't in Nicopolis. This tells us that Paul had to travel there. And it obviously was not winter yet.

Also, there had to be enough time for Paul's letter to get to Titus. Remember, when Paul wrote Titus he had not decided who to send to replace Titus – Artemas or Tychicus – so there also had to be enough time for Artemas or Tychicus to leave Paul and find Titus in Crete to relieve him. Since we don't know where Paul was, we don't know how long this would take. It could take days, it could take weeks. Finally, Titus had to have enough time to travel and arrive in Nicopolis before travel became too difficult. Remember, Paul stopped at Fair Havens on the island of Crete when he was being taken to Rome during his first imprisonment. It was sometime in the fall of the year and Paul did not want to leave Fair Havens. Acts 27:12 tells us that "¹² Because the harbor was not suitable for wintering, the majority reached a decision to put out to sea from there [Fair Havens], if somehow they could reach Phoenix, a harbor of Crete, facing southwest and northwest, and spend the winter *there*." According to Tom Constable "*People considered it dangerous to travel by sea between mid-September and mid-November, and the harbors closed for the winter from mid-November to mid-February. Paul had already experienced shipwreck three times (2 Cor. 11:25). A strong northerly or northwesterly wind that frequently came up unexpectedly at that season of the year could blow a ship far from its destination*".².... This is what happened to Paul on his way to Rome. Also, since Paul had already experienced at least 3 shipwrecks, and since he had apparently in the past

² Tom Constable, *Tom Constable's Expository Notes on the Bible* (Galaxie Software, 2003; 2003), Ac 27:9.

considered it too dangerous to travel from mid-September through mid-February, and he probably would not ask Titus to travel during that period, either. Titus would have to leave Crete before mid-September.

So, since it wasn't winter, the earliest Paul would have been writing would be March. And assuming that Titus would need to leave Crete by mid-September in order to travel safely, the most time Titus would have left in Crete would be approximately seven months. And that assumes very little time between the writing of the letter and its delivery to Titus. So, Titus would certainly be gone in less than 7 months, and maybe a lot less than 7 months, depending on when Paul wrote the letter and where he was when he wrote it. One commentary speculated that the letter was written in late summer or autumn, which would not have given Titus very much time at all – a matter of weeks.

We don't know how long Titus has been in Crete. It may be that he has been working on appointing elders and dealing with the false teachers ever since Paul left. Titus 1:5 indicates that Paul left Titus in Crete to put things in order and appoint elders in every city, and I'm sure he gave Titus these instructions before he left. So, Titus may have been quite far along in his task. This leads me to believe that a big reason why Paul wrote this letter to Titus was to help him in his efforts by confirming Titus' authority. My personal opinion is that Titus has been working on this since Paul left and he encountered opposition to his efforts – the false teachers and others were hindering his efforts by questioning his authority to do what he was doing. This opposition became known to Paul and Paul wrote his letter to Titus to confirm that Titus is not acting on his own, but is carrying out Paul's instructions, and has all authority to do it. Like I said, this is my personal opinion; however, it fits with many of the things that appear to be prominent in the letter.

So, at most Titus had less than 7 months to continue his work in Crete, and he probably had a lot less than that. He may or may not be able to complete the appointment of elders. He has probably been confronting the false teachers the entire time; however, since the problem is so pervasive, and because false teaching is always around, when he leaves, the elders of the churches, with the help of Titus' replacement will be responsible for continuing the task.

Finally, I would like to just bring a couple of things up that are interesting to me, but I haven't had time to really follow up on. Notice how people seem to be coming and going in verses 12 and 13. In verse 12, either Artemas and Tychicus may be coming to replace Titus for a while. Whoever it is will be there for at least the entire winter. In verse 13, Zenas and Apollos are on their way somewhere else and are passing through Crete. Paul always seems to have people around him who are assisting him in his ministry, delivering his letters and ministering to the churches. He has people like Titus, Artemas, Tychicus, Zenas, Apollos, Timothy and others, who he leaves places, sends out, meets up with them again, and they are willing to do and go as he instructs. And he sometimes sends them into some very difficult and potentially hostile situations. It would be fun to survey all Paul's letters, get out a map, identify all these men, and try to trace where they have been, and what they have done. These are very special men - faithful, gifted, courageous, and humble – and we need recognize them for their commitment and dedication to the spread of the gospel and the care of the churches. So, when you run across one of these guys in Scripture, don't just read past him. Think about him.

This also gives us a model for missions. Paul was an evangelist – a church planter. But he didn't just blow into a place, get converts, get out and leave them to themselves. He went there, made converts, taught them as long as he needed to (unless he was run out of town), made sure elders were appointed to lead them, and then kept up with them, nurtured them, cared for them, scorned them, re-visited them and taught them when he could, and developed gifted and faithful men who he could send out to these churches to help instruct, protect and care for them. And who would, in each of these churches, do as Paul instructed Timothy in 2 Timothy 2:2 - ² The things which you have heard from me in the presence of many witnesses, entrust these to faithful men who will be able to teach others also.

Let's move on to Titus 3:13-14 - ¹³ Diligently help Zenas the lawyer and Apollos on their way so that nothing is lacking for them. ¹⁴ Our people must also learn to engage in good deeds to meet pressing needs, so that they will not be unfruitful.

First, let's talk about who these people are. Zenas the lawyer - The name "Zenas" is a Greek name - a contraction for Ζηνοδορός, "gift of Zeus"³. This is the only place in the NT where he is mentioned. This verse tells us he is a lawyer. Which raises the question – what is meant by lawyer? Does it mean an expert in the Jewish law or an expert in Roman law? Probably Roman law. Since he has a pagan Greek name, it is unlikely he would have been Jewish, so he was probably an expert in Roman law.

Apollos is better known. This is probably the same Apollos who first shows up in Ephesus knowing only about the baptism of John, and is instructed in the gospel by Aquila and Priscilla. Acts 18:24 tells us he was an Alexandrian by birth, was "mighty in the Scriptures", "fervent in spirit", and was an eloquent man. Acts 19:1 tells us that Apollos went from Ephesus to Corinth after Paul left Corinth during his 2nd Missionary Journey. One of the factions of the Corinthian church considered themselves followers of Apollos. This was not because of anything he did. In fact, Apollos was probably upset about it. 1 Corinthians 16:12 tells us that Paul strongly encouraged Apollos to return to Corinth when Paul wrote 1st Corinthians – but Apollos did not want to go.

Zenas and Apollos were apparently traveling together and went to Crete to deliver Paul's letter to Titus. They were going somewhere else and Crete must have been somewhat on their way. Paul must have sent them on some other ministry or mission – he obviously had other plans for them – or they had other plans – because Paul was sending someone else – either Artemas or Tychicus – to replace Titus. We don't know where Zenas and Apollos were going, but Titus is supposed to diligently help them on their way.

"Diligently" can mean quickly or it can mean being conscientious or earnest. In context, either meanings could apply; however, Paul is probably telling Titus to help them in earnest. To "help them on their way" means to assist them in making their journey by supplying food, money, arranging for companions, means of travel and other things they might need. This is made clear by the last clause of the verse that says – "in order that nothing is lacking for them". The word translated "help on their way" is predominantly

³ I. Howard Marshall and Philip H. Towner, *A Critical and Exegetical Commentary on the Pastoral Epistles* (London; New York: T&T Clark International, 2004), 343.

used to describe this kind of help for Paul and his Christian co-workers. It is used with regard to Paul in Romans 15:24, 1 Corinthians 16:6, and 2 Corinthians 1:16. It is used of Timothy in 1 Corinthians 16:11. John commended Gaius for faithfully helping Christian brothers in this manner in 3 John 5. It is a form of Christian hospitality shown to traveling brothers and, verse 14 tells us it is fruit – good works. So, Titus is supposed be conscientious about making sure Zenas and Apollos have whatever they need for their journey – they should not lack anything they might need.

So, if you don't get anything else out of this lesson I want you to get this. This is the main thing I want you to know. This passage makes it very clear that you are supposed to help lawyers. This is a command. If you want to know of some lawyers you can help, talk to me or Gordon. Just kidding.

Let's move on to verse 14. It says - ¹⁴ Our people must also learn to engage in good deeds to meet pressing needs, so that they will not be unfruitful. "Our people" are the believers in Crete. "Learn" is an imperative – meaning a command – it can be said like this – "let our people also learn." What are they supposed to learn? "to engage in good deeds to meet pressing needs." The phrase "to engage in good deeds" is the same phrase used in Titus 3:8 – which we said meant that they are supposed to be intent on and concerned about doing good deeds – they are to be proactive about doing good deeds. It means the same thing here – the Cretan believers were to learn to be intent on doing good deeds to meet "pressing needs". What are "pressing needs"? In the Greek, it says "necessary needs" and means pressing, urgent and real needs. And what will be the result of learning to engage in these good deeds? Fruit – good works. They will not be unfruitful. Once again, the believer's responsibility to be fruitful – to do good works – is emphasized.

Notice something else about verse 14. The word "learn" can meaning learning by instruction, but it can also mean learning through experience or practice. This tells me that Paul has more than one purpose for instructing Titus to help Zenas and Apollos. Primarily, he wants Titus to help because they need the help. However, there also appears to be a pedagogical reason he wants Titus to help – it's an opportunity to teach the Cretans something – Paul wants the Cretan believers to learn to do good deeds by practicing doing good deeds. Titus is not solely responsible for helping Zenas and Apollos. Titus is responsible for getting this help from the Cretan believers. They are the ones

who will be providing the food, money, and other things Zenas and Apollos need for their journey. By doing this, they will learn to do good deeds by doing them. Titus will be an example, and he will also be a teacher. They will be presented with the opportunity to help and they will learn about their responsibilities.

Finally, we get to verse 15. Paul closes his letter to Titus with this - Titus 3:15 - ¹⁵ All who are with me greet you. Greet those who love us in *the* faith. Grace be with you all. As I said earlier, Paul was not alone when he wrote Titus. He is with other believers somewhere. He may be traveling with fellow workers – like Artemas and Tychicus – or he may be staying with a church somewhere. But he is not alone and he sends their greetings to Titus. He then asks Titus to greet “those who love us in faith”. It is hard to tell who Paul is referring to when he says “those who love us in the faith”. He could be using the phrase to describe all the believers in Crete; however, it seems more limited than that. He may be referring to believers who are remaining faithful and not being led astray by the false teaching, quarrels and factions; the believers who aren’t hindering Titus in doing his job.

The ending “Grace be with you all” is a closing benediction. It is the same as the benedictions at the end of 1 Timothy and 2 Timothy – except for one thing – Paul adds “you all” at the end of this letter. This “you all” is plural and, as I have said before, I think is an indication that this letter was intended to be presented to the Cretan churches. The expression “Grace be with you all” is Paul’s prayer that God’s grace – His unmerited favor and blessings - His provisions for living Godly lives – be with all the churches in Crete. And this is the end of the letter to Titus.

Now, let’s do a brief overview of the book, and close with some of the key things that we can take away. So - let’s go back and review the major sections of the book:

Salutation (1:1-4)

Selection of Elders (1:5-9)

Silencing False Teachers (1:10-16)

Instruction To Specific Groups (2:1-15)

Instruction To All Concerning Government and Non-Believers (3:1-8)

What To Avoid/Factious Men (3:9-11)

Final Instructions (3:12-15)

In the Salutation, I pointed out a few basic points. The thing to keep in mind about the Salutation is that Paul is setting the stage for the rest of the letter. The Salutation is about Authority – the authority of Paul, the authority of the gospel, and the authority of Titus. Paul’s authority was based on his position as a slave of God, an apostle of Jesus Christ, and a steward or guardian of the gospel. He was entrusted with the gospel and compelled to proclaim it. The Authority of the Gospel is based on the fact that it is God’s word, declared by God before times eternal, revealed by God at the proper time, and entrusted to Paul by God. Titus’ Authority was based on his position as delegate of Paul and his true child in a common faith. Titus was an “apostle legate”, Paul’s authorized representative. Paul delegated certain responsibilities to Titus, which gave Titus the authority of Paul in carrying out Paul’s instructions in the letter. The Salutation also gives us God’s purpose for Paul’s ministry – three things - the faith of “those chosen of God” - believers, - the believer’s knowledge of the truth, and the godliness of the believer that results from the knowledge of the truth. As we have seen, our godliness is a major theme in the book, and is intended to be the result of our faith and knowledge of the truth. Paul wants to make sure everybody is straight about all these things before he gets into the instructions in the letter.

In the next section – Titus 1:5-9 - we talked about the Selection of Elders. In Titus 1:5, we learned that Paul left Titus behind in Crete to put things in order and appoint elders in the Cretan churches. The Cretan churches needed leadership, particularly in light of the false teachers who were damaging the church; and Paul identified several qualities that a man must have in order to qualify to be an elder. He must have a blameless reputation, be faithful to his wife, and have children who are faithful and obedient to him and who are not wild or rebellious. He must not be self-willed, quick tempered, an alcoholic, addict or substance abuser, a bully, or greedy. He must be hospitable, love well, be sensible, just, devout, and self-disciplined. He must also be completely devoted to the Word of God so that he can exhort in sound doctrine and reprove those who contradict. These are the men who would be the overseers of the church and responsible for leading, teaching, caring for and protecting the church.

The need for leadership was particularly important because of the many false teachers in Crete. In our lesson on Titus 1:10-16, we discussed these false teachers – that they were upsetting whole families teaching things they should not teach for sordid gain, and needed to be silenced. Titus was instructed to rebuke them severely so that they would be sound in the faith. Paul described them as men who profess to know God, but deny it by their works, being detestable, disobedient and worthless for any good deed. This was the state of these false teachers and those who follow them. Notice how Paul says that they are worthless for any good deed. This really sticks out when you consider how much Paul emphasizes good deeds in this letter.

The next section is Titus 2:1-15 – and we divided into two parts – in the first part, Paul describes certain behavior that is expected of believers and in the second part he describes the doctrinal basis for that behavior. In Titus 2:1-10, Paul instructed Titus to teach the things that fit with sound doctrine, and he gives specific qualities that certain groups within the church should exhibit. Older men are to be sober (in regard to both intake of alcohol and other substances, as well as demeanor), dignified (or worthy of respect), sensible (or prudent, thoughtful), and sound in faith, in love, and endurance. Older women are to be reverent in their behavior, not gossips, not abusive of wine or other substances, and are to teach what is good - encouraging the younger women to behave in a godly way. Younger women are to love their husbands and children, be sensible, morally pure, workers at home, kind, willingly submitting to the authority of their husbands. Younger men are to be sensible. Titus is supposed to show himself to the younger men and others as an example of good deeds, sound in his doctrine, dignified, healthy and above reproach in his speech. Slaves are to submit to the authority of their masters, endeavor to be pleasing, not be argumentative or contradictory, not steal from their masters, and be loyal and faithful to their masters.

In Titus 2:11-15, Paul gives the doctrinal foundation for this behavior. We learn several things – that God's grace appeared in Christ when He came. That this grace appeared for the purpose of instructing us so that we would reject ungodliness and worldly desires and live godly lives. That we are to live looking forward to the time Christ returns for us, with the implication that we will be accountable to Him for our behavior. That Christ sacrificed Himself for us so that we would be set free from the power of sin and He could purify for Himself a people (the Church), His costly possession, who are

zealots for good deeds. The emphasis is on what God, through Christ, has done for us – through Christ’s life, He showed us how to live. Through Christ’s sacrifice, He freed us from the power of sin and gave us the ability to live godly lives and serve Him. Christ did all this for us - with the goal of cleansing us for Himself and that we be zealots for good deeds. Knowing what He has done for us – we should do what He expects of us – reject ungodliness and worldly desires and live godly lives and be zealots for good deeds.

Then we moved on to Titus 3:1-8. This passage was like Chapter 2. Paul describes certain behavior that is expected of believers, then he follows up with the doctrinal basis for that behavior. The expected behavior is described in Titus 3:1-2. This behavior is directed to everyone in the church – all the believers – not particular groups in the church, like Chapter 2 did. Everyone should behave this way. Verse 1 deals with our interaction as believers with government – our local, state and federal authorities. We are to be subject to and obedient to these governing authorities and be ready, willing and able to take advantage of every opportunity to be of service to them – to do good deeds. Verse 2 broads the scope to include instructions regarding our interaction with everyone – with the focus on our interaction with the unbelieving world. Paul tells us that we should not malign anyone – we should not speak maliciously - in a way that is meant to hurt or harm someone. We should be peaceable - not contentious or quarrelsome – gentle towards others, not severe – and we should demonstrate every consideration for all men – meaning, in all respects, in all dealings with all people – believers and unbelievers – we are to be considerate.

In verses 3-7, Paul gives us the doctrinal basis for this behavior. We summed it up like this - when we were unbelievers we were spiritually dead, enslaved to sin. Because of nothing we did God delivered us out of that condition and changed us. He justified us, washed us of our sin, gave us new spiritual life, and made us beneficiaries of eternal life. God did it all for us, through Jesus Christ and the pouring out of the Holy Spirit. He did it as an expression of His kindness, love, mercy and grace. This is God’s attitude toward mankind and He expressed it in what He has done in history through Jesus Christ and the pouring out of the Holy Spirit. So - we have no reason to be arrogant towards unbelievers – we were just like them, however, because of nothing we did, no merit on our part, but because of His mercy, God delivered us from this state and made us heirs with the confident expectation that we will,

ultimately, fully experience eternal life – the highest, fullest, kind of life. God demonstrated His kindness, love, mercy and grace, and we should imitate Him and demonstrate kindness, love, mercy and grace to everyone, including unbelievers. Knowing these things should motivate us to submit to governmental authorities, to be obedient to them and ready, willing and able to serve them. It should also motivate us to show every consideration to everyone.

The next section, Titus 3:9-11 describes what Titus is to avoid and what to do about men who defy sound instruction and are divisive. Verse 9 tells us what Titus was to avoid – we are also to avoid these things, or things like them. Titus was to avoid “foolish controversies” – we defined these as absurd, ridiculous and pointless discussions or debates. He shouldn’t waste his time engaging in discussions or debates about things that are themselves absurd and ridiculous. He was to avoid “genealogies” – myths and fantasy build on speculative genealogies taught as fact and given some sort of spiritual significance. He was to avoid strife – rivalries, divisions, jealousies and quarrels. He was to avoid “disputes about the Law” – in context, probably the Mosaic Law or the legalisms of Judaism – but in our case, the principle would apply to anything considered “commandments of men” – do’s and don’ts sourced in man and not God. Verse 9 also told us what the fruit of these things are – there isn’t any fruit – they are unprofitable and worthless.

Verses 10-11 contains instructions about how to handle a factious man - a person who defies doctrinal teaching, reproof and correction, and divides the church. We are instructed to give him two “instructional warnings” – counsel him about where he is going wrong and warn him to stop. If he doesn’t heed these two warnings, we are to reject him – kick him out of the church.

Finally, as we talked about earlier, Titus 3:12-15 contains some concluding remarks about Paul’s desire for Titus to join him in Nicopolis and who Paul might send to replace him; and instructions about helping Zenas and Apollos on their mission, and how this will teach the church to do good works.

Now, let’s conclude with some of the big things that we can take away from this book.

The first point – Doctrine Matters. We must be faithfully devoted to it, it must be taught, it must be protected and it must be applied. According to Titus 1:9 - elders must “⁹ [hold fast] the faithful word which is in accordance with the teaching, so that he will be able both to exhort in sound doctrine and to refute those who contradict. This is a qualification of an elder, but it isn’t just for an elder – everyone should be like this. Titus 2:1 says – ¹ But as for you, speak the things which are fitting for sound doctrine. We are to teach sound doctrine and the behavior that conforms to sound doctrine. Titus 2:15 says that we are to teach these same things and use them to exhort and reprove with all authority. Titus 3:8 “...concerning these things I want you to speak confidently.... We must be diligent to learn and teach sound doctrine – confidently and unapologetically.

Also consider that most of Chapter 2 concerns the protection of sound doctrine. According to Titus 1:9 - Why is it good to hold fast the faithful word? So that we will be able to exhort in sound doctrine and refute those who contradict. What is supposed to happen to false teachers? Titus 1:11 tells us that they must be silenced, and Titus 1:13 tells us that we are supposed to reprove them severely. What are we supposed to do with a factious man? Warn him twice and then reject him – kick him out. All these things – silencing, refuting and rebuking false teachers – those who oppose sound doctrine – protects sound doctrine.

Why is doctrine important? Because sound doctrine is the word of God, it is truth, and it has power – the Holy Spirit uses it to make us spiritually mature and to enable us to behave. Doctrine is God’s revelation of Himself and reality to us – it tells us things about God and reality that should motivate our behavior. Sound doctrine should motivate us to godly behavior. Bad doctrine will motivate us to bad behavior. Notice that Paul introduces the letter with doctrine. Why? To get our heads straight before we get into the rest of the book. And notice that in verse 1 he says that God’s purpose in using him is for the faith of believers and knowledge of the truth with the goal being godliness. Knowledge of the truth is required for godliness. Which means if you don’t know the truth – sound doctrine – you can’t be godly. You will be ungodly. Notice how in Chapters 2 and 3, immediately after he tells us how to behave, he gives us doctrine to back it up. He gives us doctrine to show us why we need to behave a certain way. So – doctrine has power. It sets the foundation for our obedience and, by doing so, gives us the correct

orientation – the correct attitude – about it. That is why we must get our doctrine right and that is why bad doctrine is so devastating.

This leads to the next major point of the book – Behavior Matters. Much of the letter is lists of qualities we should exhibit in our behavior. Qualities that are consistent with sound doctrine. Qualities of godliness. We've already mentioned Titus 1:1 at least twice where Paul tells us God's goal for us is our godliness. Look at Titus 2:12 where he tells us, basically, that one of the purposes of Christ's incarnation and life was to instruct us to deny ungodliness and worldly desires and live sensibly, righteously and godly in the present age, and that He sacrificed Himself to enable us to do so. He demonstrated godliness by His incarnation, righteous life, and sacrificial death, and He made it possible for us to live godly lives by delivering us from slavery to sin and giving us new life through the pouring out of the Holy Spirit. He did all this for us. So – our behavior certainly matters to Him - and our obedience to Him should be the thing that matters most to us.

Titus also tells us that behavior matters because it affects our witness, the gospel and ultimately the name of Christ. Consider the behavior that Paul taught in Chapter 2. Why are the older women supposed to have the qualities listed for them? Titus 2:4 tells us – so that they can encourage the younger women to have the qualities listed for the younger women. If the older women aren't reverent in their behavior, or are gossips, or alcoholics – by their example, they undermine themselves so that they can't teach what is good and they can't encourage the young women. Their behavior affects their ability to minister.

And what happens if they can't encourage the younger women. It will be harder for the young women to learn to love their husbands and children, be sensible, morally pure, workers at home, kind, willingly submitting to the authority of their husbands. If they don't learn this, what does Titus 2:5 say will happen – the word of God will be dishonored. It will give the opposition – the unbelieving world - reason to slander the gospel. Bad behavior gives the world the opportunity to slander the gospel.

What happens if we don't show ourselves as examples of good deeds, sound in doctrine, dignified, healthy and above reproach in our speech? Titus 2:8 says that those opposed to the church – the world – will have legitimate reason to

attack the church. Once again, bad behavior gives the world the opportunity to slander the gospel.

What happens if believing slaves rebel against the authority of their masters, or are not interested in pleasing them, or are argumentative or contradictory, or steal from their masters, or are unfaithful? Titus 2:10 tells us – they will harm the gospel.

So, this letter is very clear. Doctrine matters. But doctrine is only the beginning. It is only half the equation. It is not an end in itself. Doctrine must be applied. We must be faithful and obedient. He wants us to be godly. So - Behavior matters.

Another thing that is made very clear – and this is kind of a sub-category under godliness and behavior – We are supposed to be intent on doing good deeds. We are supposed to be fruitful. We are supposed to be proactively looking for opportunities to do good deeds. I have pointed this out several times in these lessons. Good deeds are mentioned at least 6 times in this short letter. In Titus 2:7, Paul tells Titus he is to be an example of good deeds. Why should he be an example? So that the others will observe him and follow his example. Titus 2:14 tells us that Christ gave Himself with the desire that His people would be zealots for good deeds. He wants us to be this way. Titus 3:1 tells us that we are to be ready, willing and able for every good deed in our interaction with government. Titus 3:8 tells us that we are to be careful to engage in good deeds – to be intent on doing good deeds. Titus 3:14 says we must learn to be intent on doing good deeds to meet pressing needs.

Good deeds are the fruit of godliness. They are the product or result of godliness. That is why Titus 3:14 says we must learn to be intent on doing good deeds – if we do, we won't be unfruitful. Which implies that, if we don't, we will be unfruitful. That is why Paul's evaluation of the false teachers and their followers is so damning – their condition makes them worthless for any good deed. They are useless.

So – Doctrine matters because you must know sound doctrine in order to know how to be godly. Behavior matters because we are supposed to apply doctrine and live godly lives. Good deeds matter because we are supposed to bear fruit and good deeds are our fruit.

Finally, let's think about what Titus tells us about our responsibilities. We will look at it two ways – responsibilities of church leadership - the elders - and the responsibilities of everyone in the church. The way I look at this, whatever Paul instructed Titus to do regarding the church, the elders are supposed to do. As Paul said in Titus Chapter 1 – the elders are overseers and God's stewards of their local church, and Paul's instructions to Titus should be used by the elders to carry out these duties. What kinds of things does Titus tell us that the elders should be doing? Here's a brief list: The elders are to make sure that new elders who are appointed in the church are qualified. The elders are supposed to be devoted to knowing Scripture and be able to use it to exhort the church and correct those who go wrong. They are supposed to silence and rebuke false teachers – not let false teaching in the church. They are supposed to make sure that the church is taught sound doctrine and the behavior that goes along with it. They are supposed to show themselves in all things as examples of good deeds. They are supposed to make sure sound doctrine is taught with authority and they should not let anyone show disregard for the teacher or the message. They are supposed to avoid ridiculous controversies, strife and disputes about the commands of men. They are supposed to discipline factious men.

Now, let's look at what Titus tells us about what everyone is responsible for. We are not supposed to follow false teaching. We are supposed to grow in our knowledge of sound doctrine and apply it. We are supposed to behave in a manner that is consistent with sound doctrine. We are to deny ungodliness and worldly desires. We are supposed to live sensibly, righteously and godly. We are supposed to live looking forward to Christ's return. We are supposed to be subject to governmental authorities, be obedient to them and ready for every good deed. In our relationship with unbelievers we are to malign no one, be un-contentious, gentle, and show every consideration for all men. We are to avoid myths, commandments of men, foolish controversies, and strife. We are not to be factious, but accept exhortation, correction and rebuke of sound doctrine and turn away from error. We are to learn to be intent on and proactive about doing good deeds and being fruitful.

That's the end of Titus. I have enjoyed learning about this letter and doing what I can to try to communicate what I have learned. I know that I have just scratched the surface of this letter and there is much more could be done.

[Back To The Top](#)

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