

INTRODUCTION

1. I would like to invite you to take God's Word and turn with me to Titus chapter 3.
2. We are looking at the third chapter of Titus as we consider things to ponder for the new year.
3. Up to this point, Paul has addressed appointing elders, exposing false teachers, helping older men and women, and young women and young men to live godly lives as a testimony of the grace of God.
4. Now we're brought to the final chapter where Paul wants Titus to remind his hearers of what they are to do and not do, what they are to affirm and reject and closes with a few personal concerns.
5. Read Titus 3:1-15.
6. There are times in our Christian experience that we need to be reminded of certain things.
7. That is why God gave us a book--so that we can read and re-read what He has said.
8. This therefore eliminates any excuse for improper behavior.

9. The same is true here.
10. Paul has already reminded the Cretian church of the kind of behavior that is “fitting for sound doctrine.”
11. He has already given them the purpose for such behavior—as a testimony and witness of God’s grace.
12. Now as he concludes with 3 more reminders, he focuses his attention outside the fellowship.
13. Notice how he gives them:
 - a) A reminder for the present (vv.1-2)
 - b) A reminder of the past (vv.4-8)
 - c) A reminder for the future (vv.9-15)
14. Notice first...

LESSON

I. A Reminder for the Present (vv.1-2)

It begins with two words: “Remind them” Gr.hupomimnesko (pres.act.imp.),

This is a command that Paul is giving to Titus and therefore is something he is to constantly do.

The two words are one in Greek and means, “to put in mind, bring to remembrance” (Strong), “to cause one to remember” (BAGD).

The word “implies that what follows is not new information but is already known by those who are being addressed” (Daniel C. Arichea and Howard Hatton, *A Handbook on Paul's Letters to Timothy and to Titus*, UBS handbook series; *Helps for translators* (New York: United Bible Societies, 1995). 296).

Paul used this same approach when he wrote to Timothy in 2 Timothy 2:14 when he said, “Remind them of these things, and solemnly charge them in the presence of God not to wrangle about words, which is useless and leads to the ruin of the hearers.”

Peter implored this same approach in 2 Peter 1:12 when he said, “Therefore, I will always be ready to remind you of these things, even though you already know them, and have been established in the truth which is present with you.”

Even Jude called his readers to remember in Jude 1:5 when he said, “Now I desire to remind you, though you know all things once for all, that the Lord, after saving a people out of the land of

Egypt, subsequently destroyed those who did not believe.”

What does Paul want Titus to remind them of?

First he says...

A. Remember Your Relationship to Governmental Rulers (v.1)

1. Be “subject”

“Subject” Gr.hupotasso, (pres.mid.inf.), “to be in subjection” (Rienecker), “to put one’s self in subjection to or under the authority of some person” (Wuest).

“This duty pertains to our attitude and conduct in regard to secular government” (MacArthur, Titus).

- a) Romans 13:1 says, “Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God.”
- b) 1 Peter 2:13-15 says, “Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority, 14 or to governors as sent by him for the punishment of evildoers and the praise of those who do right. 15 For such is the will of God that by doing right you may silence the ignorance of foolish men.”

2. Be “obedient”

“Obedient” Gr.peitharcho, “to submit to authority” (Strong), “to obey a ruler or superior” (Wuest)

“‘To be obedient’ has the thought of obedience to a superior and seems to denote obedience to particular commands of government, such as payment of taxes, dues, etc.” (Hiebert, Titus, p.66).

- a) Mat.17:24-27 says, “When they came to Capernaum, those who collected the two-drachma tax came to Peter and said, "Does your teacher not pay the two-drachma tax?" 25 He said*, "Yes." And when he came into the house, Jesus spoke to him first, saying, "What do you think, Simon? From whom do the kings of the earth collect customs or poll-tax, from their sons or from strangers?" 26 When Peter said, "From strangers," Jesus said to him, "Then the sons are exempt. 27 "However, so that we do not offend them, go to the sea and throw in a hook, and take the first fish that comes up; and when you open its mouth, you will find a shekel. Take that and give it to them for you and Me.”
- b) Proverbs 24:21 says, “My son, fear the Lord and the king.”

3. Be “ready for every good deed”

- a) “ready” Gr.hetoimos, “prepared” (Vine)
- b) “good” Gr.agathos, “fit, capable, useful”
- c) “deed” Gr.ergon, “refers to work, but the emphasis in the NT is that it involves a job or a task, and in some cases it is translated ‘employment.’ It is not referring to the quality of work; it is referring to an assigned task” (MacArthur, *The Fulfilled Family*, p.20)

“Paul is not speaking of reluctantly doing what we know we should do in society but of willingly and sincerely being ready and prepared to perform every good deed toward the people around us that we have opportunity to do. He is referring to a sincere, loving eagerness to serve others. No matter how hostile the society around us may be, we are to be good to the people in it whose lives intersect with ours” (MacArthur, *Titus*).

Galatians 6:10 says, “So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith.”

1 Thess.5:15 says, “See that no one repays another with evil for evil, but always seek after that which is good for one another and for all people.”

Next he says...

B. Remember Your Relationship to All Men (v.2)

“The naming of a new object ‘no man’ shows that from this point on he is no longer speaking of specific duties to government, but of duties to citizens generally” (Hiebert, Titus, p.66).

1. “To malign no one”

“Malign” Gr.blasphemo, (pres.act.inf.), “defame, rail on, revile” (Strong), “to slander, to treat with contempt” (Rienecker), “curse” (MacArthur)

“We are to malign no one, not even those who contribute most to the assault on biblical standards. Even while contending against the worst of sins committed by the worst of sinners, we must never stoop to maligning those whose sin we detest” (MacArthur, Titus).

That’s why he next says...

2. “To be peaceable”

“peaceable” Gr.amachos, It is translated “to be no brawlers” in the KJV. It means, “without fighting” (Rienecker), “abstaining from fighting, not contentious” (Wuest)

Believers “are ‘not to be contentious.’ They must not pick

up an occasion for a fight, must abstain from being quarrelsome” (Hiebert, Titus, p.66)

- a) Rom.12:18 says, “If possible, so far as it depends on you, be at peace with all men.”
- b) Ps.34:14 says, “Depart from evil and do good; Seek peace and pursue it.”
- c) 2 Tim.2:24-26 says, “The Lord's bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, 25 with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, 26 and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will.”

“People who are ever fighting are wretched citizens and neighbors” (Lenzki, quoted by Hiebert, p.66).

3. Be “gentle”

“gentle” Gr.epieikes, ““what is right,’ what is serviceable,’ then ‘equable,’ ‘moderate,’ gentle”” (Kittel).

“It has been referred to as ‘sweet reasonableness,’ an attitude that does not hold any grudges but always gives

others the benefit of any doubt” (MacArthur, Titus).

It is “the very opposite of ‘contentious.’ Instead of being aggressive and pugnacious, they are to be actively considerate and forbearing, not insisting on their rights” (Hiebert, Titus, p.66).

a) Phil.4:5 says, “Let your gentle spirit be known to all men. The Lord is near.”

b) James 3:17 says, “But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and good fruits, unwavering, without hypocrisy.”

4. “Showing every consideration for all men”

“Consideration” Gr.praiotos, “meekness” (Strong), “mildness, patient trust in the midst of difficult circumstances” (Rienecker). It is translated “humility” in the NKJV.

a) Jesus is the supreme example

(1) Mat.11:29 says, “Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and You will find rest for your souls.”

(2) Phil.2:5-8

b) We are to follow in His example

(1) Eph.4:1-2

(2) Col.3:12 says, “So, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience.”

(3) 1 Tim.6:11 says, “But flee from these things, you man of God, and pursue righteousness, godliness, faith, love, perseverance and gentleness.”

Having reminded them of the present, now Paul gives...

II. A Reminder of the Past (vv.3-7)

This is a picture of the unsaved today, and a picture of you and me before we knew Christ. We were foolish, disobedient, deceived, enslaved to lusts and pleasures, living selfishly, and hating others. That is a picture of the lost world (McGee, *Thru the Bible*, NT, Bible Explorer).

A. What We Were (v.3)

1. Paul’s list in 1 Cor.6:9-11

2. Paul’s list in Galatians 5:19-21

3. Paul's list in Ephesians 2:1-3

4. Paul's list in Titus 3:3

- a) "foolish" Gr.anoetos, "Of the intellectual and spiritual condition of men before becoming Christians" (BAGD).

It "denotes a complete lack of understanding, total ignorance in regard to a particular area of knowledge" (MacArthur, Titus, Logos), "without true spiritual understanding and knowledge, ignorant of heavenly things" (Matthew Henry's Comm., Bible Explorer).

- b) "disobedient" Gr.apeithes, "unwilling to be persuaded, spurning unbelief" (Vine)

(1) In Luke 1:17 it says that John the Baptist would come to "turn the hearts" of the "disobedient"

(2) Titus 1:16 refers to the false teachers as "disobedient"

- c) "deceived" Gr.planao, "being purposely led astray" (MacArthur), this can mean "to lead astray" or "to deceive," whether through conduct, speech, or writing" (Kittel)

"Man in this his degenerate state is of a straying

nature” (Matthew Henry).

(1) Heb.3:10 says, “Therefore I was angry with this generation, And said, 'They always go astray in their heart, And they did not know My ways.’”

(2) 1 Peter 2:25 says, “For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.”

(3) 2 Peter 2:15 says, “Forsaking the right way, they have gone astray, having followed the way of Balaam, the son of Beor, who loved the wages of unrighteousness.”

d) “Enslaved to various lusts and pleasures”

“Although the unsaved, natural man willfully chooses to sin, he does so because his very constitution is sinful, and he has neither the desire nor the ability to be anything but sinful. He is therefore both willingly and inevitably enslaved to sin in its many and various forms” (MacArthur, Titus).

(1) “Enslaved” Gr.douleuo (verb) (pres.act.part.) from Gr.doulos, “to be a slave to, be in bondage” (Strong)

(a) John 8:34 says, “Jesus answered them, “Truly, truly, I say to you, everyone who commits sin is the slave of sin.”

(b) Rom.6:17-18 says, “But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, 18 and having been freed from sin, you became slaves of righteousness.”

(2) “various” Gr.poikilos, “many-colored, variegated, various” (Rienecker)

James uses this word to describe the different kinds of trials that a believer faces (see James 1:2)

(3) “lusts” Gr.epithumia, “a strong desire, craving, longing” (Strong)

(a) used in 1 Tim.3:1 (good desire)

(b) used in James 1:13 (bad desire)

(4) “pleasures” Gr.handano, “evil pleasures, lust” (BAGD)

e) “Spending our life in malice and envy”

(1) “malice” Gr.kakia, “evil” (Rienecker),
“wickedness” (Strong)

(2) “envy” Gr.phthonos, “jealousy” (Strong), It is the
“the feeling of displeasure produced by witnessing
or hearing of the advantage or prosperity of others;
this evil sense always attaches to this word” (Vine).

f) “hateful” Gr.stugnetos, “detestable” (Rienecker)

g) “hating one another”

“hating” Gr.miseo, “to hate, pursue with hatred”
(Strong)

“Hate is a natural fruit of envy, but it is also produced
by many other things. It often has no rational base and
simply is expressed for its own sake. It does not need a
reason. Hateful persons despise anyone or anything that
stands in their way or displeases them. They find
themselves hating one another and eventually hating
everyone, including those who are most like them.
Hatred is not an appealing sin, even to the hateful”
(MacArthur, Titus).

This is what we were but now notice in verses 4-7...

B. What We Have Become (vv.4-7)

“The transitional conjunction But turns the emphasis from remembering our former condition of lostness to the equally important need to remember our present condition of salvation” (MacArthur, Titus)

1. Saved (vv.4-6)

a) Through God’s love and kindness (v.4a)

“But when the kindness and the love of God our Savior toward man appeared”

(1) Similar to the phrase in 2:11

(2) “kindness” Gr.chrestotes, “connotes genuine goodness and generosity of heart” (MacArthur)

“While generosity was some times attributed to God, inscriptions show that in the Hellenistic age it was the most prized of the stock virtues acclaimed in rulers” (Rienecker, 656).

(3) “love” Gr.philanthropia, “refers to compassion, especially the eagerness to deliver someone from pain, trouble or danger. It involves more than mere emotion and always finds a way to express itself in some form of helpfulness” (MacArthur, Titus).

What is that helpfulness?

b) Through God's mercy (v.4b)

“mercy” Gr.eleos, “compassion” (Strong)

“Mercy is similiar to grace...mercy relates to the condition of the sinner in his sin. Whereas grace judicially forgives the offender for his wrongdoing, mercy compassionately helps him recover” (MacArthur, Titus).

(1) Eph.2:4-5

(2) Rom.11:30 says, “For just as you once were disobedient to God, but now have been shown mercy because of their disobedience.”

c) Through the Holy Spirit (v.5)

“By the washing of regeneration and renewing by the Holy Spirit”

“The Essenes and some other Jewish people associated the Spirit with purification” (Keener)

(1) John 8:63 - It is the Spirit who gives life.

(2) 1 Cor.12:13 says, “For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to

drink of one Spirit.”

d) Through Jesus Christ (v.6)

(1) Titus 2:11-14

(2) John 1:17 says, “For the Law was given through Moses; grace and truth were realized through Jesus Christ.”

2. Justified (v.7a)

“Justified by His grace”

“Justified” Gr.dikaioo, “to declare righteous” (Rienecker), “to render innocent” (Strong), “Justified” meant “judged righteous” or “acquitted” before God’s court; according to the Old Testament and Jewish teaching” (Keener)

a) Rom.3:23 says, “For all have sinned and fall short of the glory of God.”

b) Rom.5:9 says, “Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him.”

3. Heirs (v.7b)

“We would be made heirs according to the hope of eternal

life.”

- a) Since we belong to Jesus Christ we have become heirs with Him
- b) Rom.8:16-17 says, “The Spirit Himself testifies with our spirit that we are children of God, 17 and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.”
- c) Gal.3:29 says, “And if you belong to Christ, then you are Abraham's descendants, heirs according to promise.”

Paul sums up the new life of the believer in verse 8 and concludes the remainder of chapter 3 with...

III. A Reminder for the Future (vv.8-15)

He says in this summary statement that...

A. Believers Are to Engage in Good Deeds (v.8)

The word “engage” or your translation may say “maintain” (proistemi) means, “to preside or practice” (Strong).

When the word is used in 1 Timothy 5:17 of elders it means “to stand first, to preside.” Paul uses it again in Titus 3 in

verse 14.

Here “the word has a technical meaning ‘to practice a profession’” (Rienecker).

“This shows that Paul supposed that the doctrines of the gospel were fitted to lead men to holy living.

The ‘good works,’ here refer not merely to acts of benevolence and charity, but to all that is upright and good—to an honest and holy life” (Albert Barnes, Notes on the New Testament Explanatory and Practical, ed. Robert Frew WORDsearch CROSS e-book, Under: "Titus 3").

It is older men being “temperate, dignified, sensible, sound in faith, in love, in perseverance” (2:2).

It is older women being “reverent in their behavior; not malicious gossips nor enslaved to much wine, teaching what is good” (2:3)

It is young women loving “their husbands [and] their children” being “sensible, pure, workers at home, kind, being subject to their own husbands, so that the word of God will not be dishonored” (2:4-5).

It is young men” being “sensible” (2:6) and leaders being an “example of good deeds, with purity in doctrine, dignified, [and] sound speech which is beyond reproach” (2:7-8).

It is slaves being “subject to their own masters in everything, to be well-pleasing, not argumentative, not pilfering, but showing all good faith so that they will adorn the doctrine of God our Savior in every respect” (2:9-10).

It is being “subject to rulers, to authorities, to be obedient, to be ready for every good deed” (3:1).

It is maligning “no one, to be peaceable, gentle, showing every consideration for all men” (3:2).

That what it means to “engage in good deeds.” It means that holiness is a top priority in your life. It occupies “first place” (proistemi).

Why? Because “these things are good and profitable for men” (3:8).

Let me give you a few other reasons why believers are to engage in good works?

1. Good Deeds Are the Fruit of Salvation

Jesus said to His disciples that when you have love for one another all men will know that you are My disciples (see John 13:35).

The evidence of salvation is fruitfulness—righteous living as we have already noted.

Jesus said it this way to His disciples in John 15:16:

“You did not choose Me but I chose you, and appointed you that you would go and bear fruit, and that your fruit would remain, so that whatever you ask of the Father in My name He may give to you.”

He “appointed” them to “bear fruit.”

He already told them in verses 4-5 that “a branch cannot bear fruit unless it abides in the vine, so neither can you unless you abide in me. I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing.”

Bearing fruit is the visible result of salvation. It is the result of abiding in Christ.

Believers are also to engage in good works because...

2. Good Deeds Are Vital for Evangelism

Jesus said in Matthew 5:16, “Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.”

Again our lives are on display before the world and instead of living like the world we are to live an obedient life to Jesus Christ.

A third reason why believers engage in good works is...

3. Good Deeds is our Ministry Toward One Another

Hebrews 10:24 says, “And let us consider how to stimulate one another to love and good deeds.”

This is why we are not to forsake the assembly as he mentions in the next verse because when we come together we are to “stimulate one another to love and good deeds.”

The church is not a place where we sit around and complain about our trials but a place where we “stimulate one another to love and good deeds.”

Is our church having that kind of impact in your life?

Before you answer, ask yourself, “Am I having that kind of impact toward others?”

“Am I encouraging others to love and to live holy lives?”

Now in verses 9-11, Paul tells Titus what the Cretans are to “avoid.”

B. Believers Are to Avoid Sinful Behavior (vv.9-11)

He says, “But avoid foolish controversies and genealogies and strife and disputes about the Law, for they are unprofitable and worthless. 10 Reject a factious man after a first and second warning, 11 knowing that such a man is perverted and is sinning, being self-condemned.”

Now he talks about what is “unprofitable.”

Engaging in “controversies and genealogies and strife and disputes about the Law” is always “unprofitable and worthless” but that is not true about righteous living. That is “good and profitable for men.”

Paul tells Titus that he wants the Cretans to “avoid” (periistemi), these things.

Here he has the idea of turning one’s self about “for the purpose of avoiding something” (Wuest).

“Titus, the other elders, and the congregations on Crete were to turn the other way from morally and spiritually destructive false teachers, who not only corrupted the churches but, by their sinful and sordid lifestyles, were a great hindrance to the credibility of the gospel” (John MacArthur, Titus).

In this single verse Paul mentions four specific categories of errors these false teachers were espousing:

1. “Foolish controversies” (v.9)

“foolish” (moros), “dull or stupid, absurd” (Strong)

“controversies” (zetesis), it means “questions” (Strong) or “speculations” (Rienecker) and “has the basic sense of searching or investigating but came to be used for discussion or debate, especially that which was controversial and contentious” (MacArthur).

“In Paul’s day there were stupid **disputes** over clean and unclean foods, Sabbath regulations, and observance of holy days. Arguments arose over **genealogies**, both angelic and human. There was bickering over intricate regulations that had been superimposed on the law” (William MacDonald, Believer’s Bible Commentary).

The “foolish controversies” probably refers back to what he has already told Titus in 1:10-14.

Paul told Timothy in 1 Timothy 1:3-4, “As I urged you upon my departure for Macedonia, remain on at Ephesus so that you may instruct certain men not to teach strange doctrines, 4 nor to pay attention to myths and endless genealogies, which give rise to mere speculation rather than furthering the administration of God which is by faith.”

Not only are the believers at Crete to avoid “foolish controversies” but also...

2. “Genealogies”

This is the Greek word *genealogia*, which refers to “tracing by generations” (Strong).

“Equally worthless for believers is becoming involved in interpretations of genealogies.

Paul was not, of course, belittling the many genealogies that are found in both the New and Old Testaments. Those genealogies were critical for determining the God-given lineage of the priesthood, the kings of Judah and Israel, and even the Messiah.

Paul’s warning to Titus concerned rather the many fanciful and allegorical interpretations of such genealogies that had fascinated many Jews for centuries.

“Foolish controversies, genealogies. The third is...

3. “Strife”

(*eris*), “a quarrel, wrangling, debate, strife” (Strong), “discord” (BAGD), this is “a general term that carries the ideas of all kinds of self-centered rivalry and contentiousness about the truth” (MacArthur).

Paul told the believers at Rome in Romans 13:13-14, “Let us behave properly as in the day, not in carousing and drunkenness, not in sexual promiscuity and sensuality, not in strife and jealousy. 14 But put on the Lord Jesus Christ, and make no provision for the flesh in regard to its lusts.”

The final vice in the list in verse 9 is...

4. “Disputes about the Law”

This referred to “controversies about the observation of ceremonies, about the distinction of the kinds of food and things of that nature” (John Calvin, Calvin’s Commentaries: Titus).

Paul refers to this problem in his letter to the Galatian churches. “Those who desire to make a good showing in the flesh try to compel you to be circumcised,” he warned, “simply that they may not be persecuted for the cross of Christ. For those who are circumcised do not even keep the Law themselves, but they desire to have you circumcised, that they may boast in your flesh” (Gal. 6:12–13; cf. 1 Tim. 1:6–7).

Now Paul turns his attention to...

C. Believers Are to Avoid Sinful Men (vv.10-11)

He says, “Reject a factious man after a first and second

warning, 11 knowing that such a man is perverted and is sinning, being self-condemned.”

“Factious” is the Greek word *hairetikos*, “from which heretic is derived.

“The original word simply meant “to choose,” but eventually the term came to signify the placing of self-willed opinions above the truth, refusing even to consider views contrary to one’s own.

In its noun form, it is associated with such serious “deeds of the flesh” as “immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing” (Gal. 5:19–21, emphasis added).

The factious person will not submit to the Word or to godly leaders in the church. He is a law to himself and has no concern for spiritual truth or unity” (MacArthur, Titus).

Warren Wiersbe says, “This is a self-willed person who thinks he is right, and who goes from person to person in the church, forcing people to make a choice. “Are you for *me* or for the pastor?” This is a work of the flesh (see

Gal. 5:20). Such a person should be admonished at least twice, and then rejected.

1. Confront

- a) Rom.16:17-18 says, “Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them. 18 For such men are slaves, not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting.”
- b) 2 John 10-11 says, “If anyone comes to you and does not bring this teaching, do not receive him into your house, and do not give him a greeting; 11 for the one who gives him a greeting participates in his evil deeds.”

2. Reject

“Reject” (paraiteomai), “is from paraiteomi, which is also translated, “have nothing to do with” (1 Tim. 4:7) and “refuse” (2 Tim. 2:23).

In the first case Paul is referring to “worldly fables fit

only for old women” and in the second to “foolish and ignorant speculations that produce quarrels” (MacArthur).

a) “after the first and second warning” (see Mat.18:15-18)

“Jewish law required several private rebukes before bringing a person before the religious assembly for discipline; this procedure gave the offender ample opportunity to repent.

One severe form of punishment against an unrepentant offender was exclusion from the religious community for a set time or until repentance ensued.

Because Paul uses this penalty only in the most extreme circumstances, the divisiveness in view here must be serious; the person has already excluded himself from the life of the community” (Keener).

b) “knowing that such a man is perverted and is sinning, being self-condemned”

“To a believer who is well grounded in the Word, the errors and sinfulness of factious and divisive people in the church should be obvious, knowing that a

person who persists in quarreling over foolish ideas is perverted and is sinning, being self condemned.

Perverted (*ekstrephom*), has the idea of “turning inside out, or twisting.”

The factious person, who is twisted by his constant sinning, will manifest his wicked condition by his own words and actions, there by becoming self condemned” (MacArthur, Titus).

Paul concludes this letter to Titus with some final instructions concerning his assistance to his fellow-workers in the gospel and he gives a final principle that...

IV. Believers Are to Assist Others (vv.12-13)

A. Artemas - “Nothing is known of this man beyond Paul’s obvious confidence in him” (MacArthur Study Bible).

B. Tychicus

1. Paul refers to him as “a beloved brother [and] faithful minister” in Col.4:7.

2. He accompanied Paul from Corinth to Asia Minor (Acts 20:4).

3. He carried the Apostle's letter to the Colossian church (Col.4:7) and possibly his letter to Ephesus (Eph.6:21).
- C. Zenas - "Nothing is known of this believer whose expertise was either in biblical law or Roman law" (MSB)
- D. Apollos
1. Originally from Alexandria (Acts 18:24-28)
 2. He was a teacher of the Scripture after being acquainted only with the teaching of John the Baptist.
 3. Some of his followers apparently formed a faction in the church at Corinth.

Before closing he gives these two...

V. Final Comments (vv.14-15)

He says, "Our people must also learn to engage in good deeds to meet pressing needs, so that they will not be unfruitful. 15 All who are with me greet you. Greet those who love us in the faith. Grace be with you all."

A. Summary Exhortation (v.14)

1. Maintain good works
2. Meet urgent needs

B. Farewell Greeting (v.15)

1. From his fellow workers in the Gospel
2. Pass our greeting to those who love us in the faith
3. Grace be with you all.

CONCLUSION

1. A reminder for the present, a reminder of the past, and a reminder for the future.
2. As we begin a new year, can I sum all this up in one word: Love.
3. Our duty is to love God and each other.
4. We could say it this way: It's God first, others second, me third.
5. So as you turn the page on this year, recommit yourself love God wholeheartedly in loving obedience.
6. We fulfill the law of God when we love God with all our heart, soul, mind and strength and our neighbor as ourself.

7. If you're here today without Christ, don't delay any longer.
8. Give your life to Jesus right now and He will save you, transform you, and give you eternal life.
9. Do that right now as we pray.
10. Let's pray.