

OVERVIEW OF BOOK OF TITUS –

Qualified Leaders Promote Sound Doctrine Which Builds Genuine Faith Which Issues in Good Works of Service to Others

INTRODUCTION:

This Title slide for the book of Titus gives a graphical representation of the main message – **Sound Doctrine** is the root that must manifest itself in **Good Works** in the life of a believer.

Big Idea: Qualified Leaders Promote Sound Doctrine Which Builds Genuine Faith Which Issues in Good Works of Service to Others

So this morning we are closing out our short series on the **Pastoral Epistles** – 1 & 2 Timothy and today Titus. Many of the themes are repetitive so we will be covering a lot of common ground that we touched on in the past few weeks. 1 Timothy leans more to sound doctrine to refute the false teachers; while Titus leans more to the importance of sound practice. Again, as we emphasized with Timothy, it would be an error to view Paul's **apostolic delegates** – Timothy and Titus – as support for a church model today of a hierarchical Senior Pastor figure. Instead, they are dispatched to various churches in a transition setting in this early first century church to set things in order. Paul wants them to establish the normal church governing structure of both a plurality of qualified elders and deacons – the only two church offices validated in the NT.

So what do we know about the person and ministry of Titus?

Although he is never mentioned by name in Acts, the Pauline letters show that he was a **trusted coworker, apostolic delegate, troubleshooter, and church organizer** whom Paul repeatedly entrusted with difficult assignments. 13 mentions

1. Who Was Titus?

Titus was a **Gentile believer and Paul's coworker in ministry. Galatians 2:3:**

“But not even Titus, who was with me, though he was a Greek, was compelled to be circumcised.”

This makes Titus particularly significant because his ministry embodied Paul's teaching that **Gentiles did not have to become Jews in order to become Christians**. Paul calls him:

- “my true child in a common faith” — **Titus 1:4**
- “my partner and fellow worker” — **2 Corinthians 8:23**
- “my brother” — **2 Corinthians 2:13**
- “my fellow worker” — **2 Corinthians 8:23**

Thus, Titus was not merely Paul's assistant.

Titus was a trusted Gentile coworker whom Paul trained and empowered to carry apostolic authority into difficult ministry situations—strengthening churches, establishing qualified leaders, confronting false doctrine, promoting sound doctrine, and demonstrating that God's grace produces godly living.

In many respects, Titus represents the ideal apostolic delegate:

He was doctrinally sound, personally trustworthy, relationally mature, administratively capable, courageous enough to confront problems, and humble enough to serve Paul's larger mission rather than build his own.

2. Titus and the Jerusalem Controversy

One of Titus's earliest appearances is in **Galatians 2:1–5**, when Paul traveled to Jerusalem with Barnabas and Titus. The issue at stake was the subject of the **Jerusalem Council**

“And some men came down from Judea and began teaching the brethren, “Unless you are circumcised according to the custom of Moses, you cannot be saved.”—Acts 15:1

This episode was strategically important.

The issue was whether Gentile converts needed to be circumcised and placed under the Mosaic Law. Titus, an uncircumcised Gentile believer, became something of a **living test case**.

Paul refused to compromise because the gospel itself was at stake.

Ministry significance -- Titus demonstrated that:

Salvation is by grace through faith in Christ, not by adding Jewish law to the gospel.

Titus's very presence illustrated the truth Paul defended and the heart of the gospel message that was being attacked by Judaizer false teachers.

3. Titus as Paul's Troubleshooter at Corinth

Titus's most extensive ministry role appears in **2 Corinthians**.

Corinth was experiencing serious problems:

- division
- immorality
- challenges to Paul's authority
- false teachers
- criticism of Paul's ministry
- unwillingness to complete the collection for Jerusalem

Paul apparently sent Titus to Corinth to help address these problems.

Titus was a trusted representative of Paul

Paul expected Titus to deal with a difficult church situation in his absence.

This reveals something important about Paul's ministry philosophy:

Paul did not attempt to do every ministry task personally.

He developed trustworthy men who could represent him and carry out difficult assignments.

4. Titus and the Restoration of the Corinthians

Titus brought Paul encouraging news concerning the Corinthians.

“But God, who comforts the depressed, comforted us by the coming of Titus.” --2 Cor 7:6

Titus had apparently delivered Paul's severe letter and then reported how the Corinthians had responded positively. (See **2 Corinthians 7:7–16**.)

Paul therefore became extremely confident in Titus.

“I have confidence in you in everything.”— 2 Corinthians 7:16

He helped Paul accomplish something extremely difficult:

confronting sin while preserving the relationship between the shepherd and the sheep.

5. Titus and the Collection for Jerusalem

Titus also played an important role in Paul's collection for impoverished believers in Jerusalem.

“Therefore we urged Titus that as he had previously made a beginning, so he would also complete in you this gracious work as well.”— 2 Corinthians 8:6

Titus had already demonstrated his willingness to serve.

“Thanks be to God who puts the same earnestness on your behalf in the heart of Titus.”

— **2 Corinthians 8:16**

And Paul emphasizes Titus's initiative:

“For he not only accepted our appeal, but being himself very earnest, he has gone to you of his own accord.”— **2 Corinthians 8:17**

This is an important characteristic of Titus:

Titus didn't merely do what he was ordered to do.

He took personal ownership of the ministry and initiated key activities himself.

6. Titus as a Man of Integrity

Paul was extremely concerned that the financial collection be handled transparently.

He therefore sent Titus and other trusted brothers with it.

“For we take thought for what is honorable, not only in the sight of the Lord, but also in the sight of men.”— **2 Corinthians 8:21**

This gives us another dimension of Titus's ministry.

He was trusted with **money and sensitive responsibilities**.

That means Titus had demonstrated something essential for Christian leadership:
character that could withstand scrutiny.

7. Titus on Crete – Carrying out Key Leadership Responsibilities

The book of Titus provides the clearest picture of Titus as an **apostolic delegate**.

Paul writes:

“For this reason I left you in Crete, that you might set in order what remains and appoint elders in every city as I directed you.”— **Titus 1:5**

This verse summarizes Titus's assignment.

Titus had two primary responsibilities:

- 1. Set things in order.**
- 2. Establish qualified elders.**

The phrase “set in order” suggests that the churches had been established but were **unfinished organizationally and doctrinally**. Titus was therefore not merely evangelizing.

He was **strengthening churches and establishing their leadership structure**.

Titus as a Church Organizer -- Titus 1:5–9 gives the qualifications for elders.

This tells us something about Paul's apostolic strategy. Paul's pattern was:

Evangelize → establish believers → appoint qualified leadership → strengthen the church → move on.

Titus had to evaluate men spiritually and doctrinally and appoint those qualified to lead.

This demonstrates that **local church leadership was not optional or secondary** in Paul's missionary strategy.

A church needed qualified elders capable of:

- managing their households
- demonstrating godly character
- holding firmly to sound doctrine
- encouraging believers
- refuting false teachers

Titus as a Defender of Sound Doctrine and Implementor of Church Discipline

Titus's ministry on Crete was not merely administrative.

Crete had significant **doctrinal problems**.

Paul describes false teachers who were:

“rebellious men, empty talkers and deceivers”— **Titus 1:10**

Some were *upsetting entire households* and teaching things they should not teach.

Titus therefore had to confront false doctrine.

“For there are many rebellious men, empty talkers and deceivers... who must be silenced.”— **Titus 1:10–11**

Key Shepherding Functions:

- **BUILDING UP THE CHURCH ... and**
- **PROTECTING THE CHURCH**

8. Titus and the Relationship Between Doctrine and Conduct

One of the great themes of Titus is that **sound doctrine must produce sound living**.

Paul repeatedly connects theology with behavior.

The pattern is:

Right doctrine → genuine faith → right conduct → right relationships & credible witness.

Grace → Godliness → Good Works

“The grace of God has appeared, bringing salvation to all men, instructing us...” **Titus 2:11–12**

Grace does not merely save us. **Grace trains us.**

Titus therefore had to teach believers how the gospel should affect:

- older men
- older women
- younger women
- younger men
- slaves
- church leaders
- all believers

The purpose was that:

“the word of God will not be dishonored.”— **Titus 2:5**

and that believers would:

“adorn the doctrine of God our Savior in every respect.”— **Titus 2:10**

That is a tremendous description of Christian discipleship.

The church adorns the gospel when its life matches its doctrine.

9. Titus's Final Brief Mention

Titus appears again near the end of Paul's ministry.

“Titus to Dalmatia.”— **2 Timothy 4:10**

The statement is brief, but it is significant.

Even near the end of Paul's life, Titus remained active in ministry.

His service wasn't merely a temporary assignment associated with Corinth or Crete.

Titus was a lifelong ministry partner – constantly dispatched to deal with difficult situations.

OVERVIEW OF EVENTS AFTER PAUL'S FIRST ROMAN IMPRISONMENT

- At the end of Acts we find Paul in house arrest in Rome; apparently the case was eventually dropped (probably his accusers did not step forward to press their charges against him before Caesar); Paul was freed (AD 60-62)
- Paul visited Ephesus; left Timothy there to further develop the young churches while he went on to Macedonia (northern Greece) – 4th missionary journey
- From there he wrote 1 Timothy perhaps from Philippi -- 1 Tim. 1:3 (AD 63)
- Paul visited Crete, left Titus there to put the churches in order, establish qualified leaders and confront false teaching (AD 63-64)
- Paul went to Nicopolis in southern Greece (Tit. 3:12) (AD 64-65)
- Paul wrote this epistle to Titus from either Corinth or Nicopolis (some key brothers – Artimus and Tychicus -- were traveling back to Crete and could carry his letter) to encourage him [books of bible not presented in the canon in the order in which they were written] – (AD 64-65)
- Paul visited Troas (2 Tim. 4:13) where he was arrested (and left his valuable books and parchments) and taken to prison in Rome = second Roman imprisonment (AD 65-66)
- From Rome he wrote 2 Timothy; never released from prison; beheaded (AD 66-67)

Hampton Keathley III: The apostle Paul consistently shows us how good works or the conduct of the Christian is vitally connected with the person and work of Christ, past, present, and future. Even in this very short, concise epistle both the deity (2:13) and redemptive work of the Savior (2:12) are vital elements and stand to the theme of good works like root to fruit. Christ is first personified as the grace of God that brings salvation, but whose very appearing instructs us to a life of godliness (vs. 11). Then, He is emphatically described as “*our great God and Savior, Christ Jesus, who gave Himself for us to redeem us from every lawless deed, and to purify for Himself a people for His own possession, zealous for good deeds*” (2:13-14)

Summary Outline:

(1:1-4) OPENING GREETINGS --

THE PROCLAMATION OF THE WORD OF GOD IS A SACRED TRUST

I. (1:5-9) APPOINT QUALIFIED ELDERS WHO CAN TEACH AND DEFEND SOUND DOCTRINE

II. (1:10-16) REPROVE REBELLIOUS TROUBLEMAKERS WHO SUBVERT SOUND DOCTRINE AND DENY GOD BY THEIR DEEDS

III. (2:1-3:11) PROCLAIM THE NECESSITY OF GOOD WORKS TO ADORN SOUND DOCTRINE

(3:12-15) CLOSING GREETINGS --

THE FRUIT OF THE GOSPEL IS MANIFESTED IN GOOD DEEDS OF SERVICE TO OTHERS IN NEED

(1:1-4) OPENING GREETINGS -- THE PROCLAMATION OF THE WORD OF GOD IS A SACRED TRUST

This salutation is one long, sixty-five-word sentence. It introduces some of the major themes of the epistle – especially the relationship between **sound doctrine** and being zealous for **good works**. It touches on God's **sovereignty** in human salvation as well as the role of the Apostle Paul in faithfully proclaiming the gospel message entrusted to him. It places focus on "*the hope of eternal life*" which will help encourage Titus to perseverance in his challenging ministry there on the island of Crete.

A. THE PROCLAMATION OF THE WORD ISSUES FROM A SENSE OF DIVINE CALLING

- 1) Relationship characterized by Humility and Submission and Dependence
 "Paul, a bond-servant of God"
- 2) Relationship characterized by Privilege and Mission
 "and an apostle of Jesus Christ"

John MacArthur: All effective, fruitful, and genuinely spiritual leaders in Christ's church have a deep awareness that they are under **divine authority**. That awareness becomes the controlling reality of their lives. They do not seek to fulfill personal agendas, create personal fame, or build personal empires. They are content and feel honored for the privilege of being wholly subject to the Master who has chosen and sent them.

B. THE PROCLAMATION OF THE WORD AIMS AT VERY LOFTY GOALS

- 1) The Progress of Faith on the part of God's Elect
 "for the faith of those chosen of God"

Few concepts are more foundational to the **identity of believers** than the fact that they have been personally and sovereignly chosen by God to be included in His family. The proclamation of God's Word promotes faith – **Rom. 10:17** -- *So faith comes from hearing, and hearing by the word of Christ.*

- 2) The Increase in the Knowledge of the Truth

- 3) The Corresponding Increase in Practical Godliness
 understanding that real spiritual truth is always "*according to godliness*"

Truth must impact how we live our lives day to day – here is where the visible distinction between genuine and false believers becomes evident

Godliness is visible Christianity.

Illustration: Suppose someone gives you a detailed map of the Grand Canyon.

You study the map.

You memorize every trail.

You know the elevation of every point.
You can explain the geography.
But you never actually go anywhere.
The map was intended to guide your life, not merely increase your knowledge.
Likewise: Biblical doctrine isn't merely information to master; **it is truth to live.**

4) The Certain Realization of Eternal Life

"in the hope of eternal life"

How can believers have such a certain hope? This is not wishful thinking. This is based on the Promise of God and His faithfulness to His Word. This is a sure and reliable hope.

David Platt: **Hope** is a confident certainty and expectation of something that is not yet ours but will be. **Eternal life** is the very life of God. It is both a quantity of life (forever) and a quality of life ("*Christ in you, the hope of glory*," **Col 1:27**). This "*hope of eternal life*" is founded upon the character and integrity of the God "*who cannot lie*" (cf. **1 Sam 15:29; Heb 6:18**). In stark contrast is Satan, who "*is a liar and the father of lies*" (**John 8:44**), as well as the Cretans, who are described as being "*always liars*" (**v. 12**). Paul points out that this hope of eternal life was "*promised before time began*." The plan of salvation, the promise of eternal life, looks both ways down "God's highway of grace"; it runs into eternity past and it lasts into eternity future.

C. THE PROCLAMATION OF THE WORD CENTERS AROUND THE MANIFESTATION OF THE GOSPEL MESSAGE IN HISTORY

"at the proper time manifested"

Gal 4:4 *But when the fulness of the time came, God sent forth His Son, born of a woman, born under the Law*

D. THE PROCLAMATION OF THE WORD IS A SACRED TRUST

"in the proclamation with which I was entrusted according to the commandment of God our Savior"

David Platt: The question of who is Savior must have been an issue on the island of Crete. Three times it is applied to God (**1:3; 2:10; 3:4**), and three times it is applied to Jesus (**1:4; 2:13; 3:6**). The equality of essence as God and yet their distinction in person is plainly and clearly revealed.

E. THE PROCLAMATION OF THE WORD MUST BE REPRODUCED IN EACH SUCCEEDING GENERATION

"to Titus, my true child in a common faith"

[We have already made some observations about the person and ministry of Titus, Paul's close companion and apostolic delegate to handle some challenges in strengthening these young churches.]

I. (1:5-9) APPOINT QUALIFIED ELDERS WHO CAN TEACH AND DEFEND SOUND DOCTRINE

"holding fast the faithful word which is in accordance with the teaching"

A. (:5) THE NEED FOR ELDERS

“For this reason I left you in Crete,

- *that you might set in order what remains,*
- *and appoint elders in every city as I directed you”*

If sound doctrine is critical to faith and godliness, then **biblical leadership is foundational to sound doctrine**. So when Paul reinforces the mission of Titus he begins with this number one priority of establishing proper leadership in every local church.

This is parallel to what Paul stressed in 1 Timothy. So I don’t want to spend a lot of time here but I do want to emphasize some major points.

The office of elder is described in the NT under a number of descriptive terms which each highlight a specific aspect of this leadership role:

- **elder** – signifying age and wisdom and experience
- **pastor** – signifying the shepherding role of feeding and protecting the flock
- **Overseer or bishop** – signifying the administrative aspect of ruling and making sure things are done decently and in order

All talking about the same individuals.

There must be a **plurality** of qualified godly pastors in each church – and this is presented without any hierarchy of authority. It is not like you see a Lead pastor with a group of assistant pastors. The model is **servant leadership** – not lording it over one another as you see in worldly forms of leadership. This will require humility and love and respect among the elders as they each promote the specific ministries of each other – all contributing to the health of the body.

How many elders do you need? You cannot set an arbitrary number and then just keep voting that many into office. The church does not make someone an elder. They recognize whom the Holy Spirit has raised up as elders based on meeting the qualifications.

How are elders “**appointed**”? This is more complicated and debated. As apostolic delegates, Titus and Timothy were granted the authority to handle these original ordinations. But once a church has been established, where does the authority lie going forward. We don’t have anyone with apostolic authority anymore. If you believe that the authority in the local church has been delegated by the Head of the Church, Jesus Christ, to the group of existing plural elders, then they would make such decisions going forward – but taking into account the counsel of the entire church who would be observing which men meet these high qualifications. But others would argue for some type of voting process by the church.

Is the type of church organization **optional** and can evolve over time due to cultural considerations and other historical changes? I would say emphatically NO. Paul orders this to be done **as he directed**. He is not just giving suggestions or advocating for one possible alternative for church structure. Otherwise how could we argue against some type of bishop who has authority over an entire geographic region . . . or even a Pope who rules the entire Christian community?

Moving on to:

B. (:6-9A) THE QUALIFICATIONS FOR ELDERS

This is what is key. You cannot compromise on these standards. The world has its standards for business leadership, for who might excel in the fields of law or medicine or academia. Often these are highly weighted in terms of academic credentials. But here we find an emphasis on character traits that are associated with the fruit of the Holy Spirit.

Just a few observations here:

- “*blameless*” or “*above reproach*” – obviously not talking about sinless perfection – but you want someone who cannot bring shame upon the church or the gospel testimony – there is no observable disqualifying defect that someone on the outside could criticize; Importance of a good reputation
- With respect to **marriage and family** – this is the proving ground for leadership. You must be faithful to your wife and able to rule your own family well or you cannot be entrusted with the oversight of the church – this doesn’t mean that you must be married and that you must have children – but that would normally be the case and would provide grounds for character observation
- “*self-controlled*” – this is a key attribute that is repeated in the Pastoral Epistles --
- one primary doctrinal requirement –
“*holding fast the faithful word which is in accordance with the teaching*”

You must have conviction regarding the authority and inerrancy and sufficiency of the Word of God. You must be a faithful expositor of the truth which God has revealed in His Word; the truth which is consistent with what the original apostles taught.

The question is: **Can this man’s life and doctrine be trusted?**

John Stott: Expository preaching is a most exacting discipline. Perhaps that is why it is so rare. Only those will undertake it who are prepared to follow the example of the apostles and say, “*It is not right that we should give up preaching the Word of God to serve tables. ... We will devote ourselves to prayer and to the ministry of the Word*” (**Acts 6:2, 4**). The systematic preaching of the Word is impossible without the systematic study of it. It will not be enough to skim through a few verses in daily Bible reading, nor to study a passage only when we have to preach from it. No. We must daily soak ourselves in the Scriptures. We must not just study, as through a microscope, the linguistic minutiae of a few verses, but take our telescope and scan the wide expanses of God’s Word, assimilating its grand theme of divine sovereignty in the redemption of mankind. “It is blessed,” wrote **C. H. Spurgeon**, “to eat into the very soul of the Bible until, at last, you come to talk in Scriptural language, and your spirit is flavoured with the words of the Lord, so that your blood is Bibline and the very essence of the Bible flows from you.” (*The Preacher’s Portrait* [Grand Rapids: Eerdmans, 1961], pp. 30-31)

C. (:9B) THE FUNCTION OF ELDERS (WITH RESPECT TO SOUND DOCTRINE)

(Not a comprehensive list of their functions; just an emphasis on those functions that relate to remaining faithful to sound doctrine)

1. Teach Sound Doctrine

"that he may be able both to exhort in sound doctrine"

2. Defend Sound Doctrine

"and to refute those who contradict"

Yet the pastor must be able to do this without being argumentative or combative. He must remain gracious. Yet be strong to stand up to error.

John Calvin: "A pastor needs two voices, one for gathering [and feeding] the sheep and the other for driving away wolves and thieves."

II. (1:10-16) **REPROVE REBELLIOUS TROUBLEMAKERS WHO SUBVERT SOUND DOCTRINE AND DENY GOD BY THEIR DEEDS**

"men who turn away from the truth"

A. (:10-11) SILENCE THE FALSE TEACHERS

For there are many rebellious men, empty talkers and deceivers, especially those of the circumcision, ¹¹ who must be silenced because they are upsetting whole families, teaching things they should not teach, for the sake of sordid gain.

Who are we talking about here?

- Characterized by rebellion, by unprofitable disputations and by deception
- Many of these false teachers place an undue emphasis on Jewish rites and practices – adding to the requirements for salvation – a subject already addressed in the Jerusalem Council of Acts 15 – more Pharisaical in their approach – legalistic hair-splitting
- Disruptive in the church because of the heretical content of their teaching – no such thing as **freedom of disruptive speech** in the church
- Motivated by greed and materialism

B. (:12-14) RESCUE THE GULLIBLE

One of themselves, a prophet of their own, said, "Cretans are always liars, evil beasts, lazy gluttons." ¹³ This testimony is true. For this cause reprove them severely that they may be sound in the faith, ¹⁴ not paying attention to Jewish myths and commandments of men who turn away from the truth.

2 or 3 different groups in view here:

- false teachers inside the church who were possibly true believers and needed correction;
- false teachers either inside or outside the church who were false professors of faith with a strong Jewish background;
- gullible church members who were being unduly influenced away from the faith

C. (:15-16) DISCERN THE FALSE FROM THE TRUE – LOOK AT THEIR DEEDS

*To the pure, all things are pure; but to those who are defiled and unbelieving, nothing is pure, but both their mind and their conscience are defiled. ¹⁶ They profess to know God, but **by their deeds they deny Him**, being detestable and disobedient, and worthless for any good deed.*

1. Claim: False Profession of Faith -- "They profess to know God"
2. Evaluation: Practical Denial -- "but by their deeds they deny Him"
3. Verdict: Wicked and Worthless --

III. (2:1 - 3:11) **PROCLAIM THE NECESSITY OF GOOD WORKS TO ADORN SOUND DOCTRINE**

"adorn the doctrine of God our Savior"

A. (:2:1-10) WHAT DOES SOUND DOCTRINE LOOK LIKE WHEN IT IS ALL DRESSED UP AND ON DISPLAY? THE CONDUCT OF EVERY SEGMENT OF THE CHURCH MUST REFLECT AND ENHANCE (ADORN) THE MESSAGE OF SOUND DOCTRINE RATHER THAN DETRACT

(:1) INTRODUCTION

"speak the things which are fitting for sound doctrine"

Thomas Lea: The repeated use of the Greek conjunction "in order that" (*hina*) four times (vv. 4, 5, 8, 10) is especially noteworthy. Each *hina* clause expresses the goal or purpose of the behavior that is encouraged. Furthermore, these *hina* clauses indicate that proper Christian behavior has a significant impact on pagan attitudes toward Christianity (v. 5), silencing opponents by correct Christian teaching (v. 8), and attracting a lost world to Christianity (v. 10), thus affecting the entire missionary enterprise of the church. . .

The effect of individual Christian behavior on unbelievers cannot be underestimated. Inevitably, unbelievers judge the gospel message by the lives of those who embrace it. As we live and identify ourselves as Christians, we can make the gospel message attractive and credible by our godly attitudes and behavior. However, if we are perceived as unloving and hypocritical, we provide unbelievers with good reason to be skeptical about the power of the gospel. Paul's exhortations, both to these Cretan groups and to Christians of every age, should alert us to the tremendous importance of being in reality what we profess in word.

1. (:2) CONDUCT OF OLDER MEN

No gender confusion on the part of the Apostle Paul; He calls a man a man and a woman a woman. Only question is whether you would put yourself in the older or younger categories. –

- With men, maybe that is relative to Titus' age (maybe 40-50)

- With women, maybe it is based on whether your children have grown up enough to have left the home.

The spiritual health of older men should be top notch even while your physical body is beginning to deteriorate – our culture idolizes youth and puts down the wisdom of experience

2. (:3-4A) CONDUCT OF OLDER WOMEN

Responsibility is laid on them to train up the younger women; would not have been appropriate for Titus to take that on directly

You can teach by example:

- how to pray,
- how to handle conflict,
- how to love your spouse,
- how to raise children,
- how to respond to suffering,
- how to serve,
- how to study Scripture,
- how to remain faithful.

3. (:4-5) CONDUCT OF YOUNG WOMEN

David Platt: This lady is to be a good **homemaker**, “*busy at home*” (NIV). Her home is her primary base of operation and the main focus of her attention. **Proverbs 31:10-31** teaches us that a diligent homemaker may be involved in a wide range of activities and interests. She is not lazy or a busybody, nor is she distracted by outside pursuits and responsibilities that eat up her precious time and attention. This woman is not seduced by the sirens of modernity who tell her she is wasting her time and talent as a homemaker and that it is the career woman who has purpose and is truly satisfied.

4. (:6-8) CONDUCT OF YOUNG MEN

2:7 “*In all things show yourself to be an example of good deeds...*”

Notice the pattern. Paul doesn't merely say: Teach people. He says: **Show them.**

5. (:9-10) CONDUCT OF SLAVES

Summary: 2:10 “*that they may adorn the doctrine of God our Savior in every respect*”

Robert Yarbrough: Doctrine by itself can be lifeless and dull, but lived out nobly, it may work magnetically and give rise to admiration. Then it may communicate the saving grace of the Christian message across even the kinds of social barriers that separated slaves and masters. God the Savior cares for both and uses every means possible to make his presence known. One of these means is how believers live out their convictions wherever God places them. This is at least as true today for employees in the workplace as it was then in the economy of the Roman Empire.

B. (2:11-15) THERE IS NO TIME LIKE THE PRESENT FOR GOOD DEEDS -- THE PEOPLE OF GOD IN THIS PRESENT AGE (BETWEEN CHRIST'S FIRST COMING TO USHER US INTO SALVATION AND HIS SECOND COMING TO USHER US INTO GLORY) NEED TO DEVOTE THEMSELVES TO PERSONAL HOLINESS AND UNSELFISH GOOD DEEDS

The **grace of God** is the foundation for all godly living. This is a majestic theological summary of the moral implications of the incarnation of Jesus Christ and His work of redeeming sinners.

*Wonderful grace of Jesus, Greater than all my sin;
How shall my tongue describe it, Where shall my praise begin?
Taking away my burden, Setting my spirit free,
For the wonderful grace of Jesus reaches me.*

1. (:11) CHRIST'S FIRST COMING = OUR ENTRANCE INTO SALVATION
2. (:12) CALL FOR PERSONAL HOLINESS

There are many things that Grace teaches us to say NO to – similar to the imagery of putting off the old man. What does grace train us to say YES to?

3. (:13) CHRIST'S SECOND COMING = OUR ENTRANCE INTO GLORY
4. (:14) CALL FOR GOOD DEEDS
who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people for His own possession, zealous for good deeds.

(:15) CLOSING EXHORTATION: COMMUNICATE THESE THINGS WITH AUTHORITY

C. (3:1-7) WHAT'S THE CONNECTION BETWEEN GOOD WORKS AND SALVATION?

GOOD DEEDS ARE THE NATURAL EXPRESSION OF A CONVERTED LIFE, NOT THE BASIS FOR SALVATION

1. (:1-2) REMINDER TO PURSUE GOOD DEEDS CONSISTENTLY -- DON'T FALL BACK INTO THE OLD WAYS
To be ready for every good deed
2. (:3) DESCRIPTION OF PRE-CONVERSION DEPRAVITY
Remember who we used to be – we should never come across as self righteous or have an attitude of superiority – we are only sinners saved by grace
3. (:4-5A) SALVATION ON THE BASIS OF GRACE, NOT GOOD WORKS

3:4-7 is another majestic creedal confession – it is one sentence in the Greek NT.

But when the kindness of God our Savior and His love for mankind appeared, ⁵ He saved us, not on the basis of deeds which we have done in righteousness, but according to His

mercy, by the washing of regeneration and renewing by the Holy Spirit, ⁶ whom He poured out upon us richly through Jesus Christ our Savior, ⁷ that being justified by His grace we might be made heirs according to the hope of eternal life.

4. (:5B-6) REGENERATION ACCOMPLISHED BY THE GODHEAD, NOT BY GOOD WORKS

All 3 persons of the Trinity involved

5. (:7) ETERNAL DESTINY SECURED BY JUSTIFICATION

D. (3:8-11) SOUND DOCTRINE IS PROFITABLE BECAUSE IT ALWAYS LINKS GENUINE FAITH TO GOOD DEEDS

1. (:8) PROMOTE SOUND DOCTRINE WHICH IS PROFITABLE

- a. Promote Sound Doctrine with Confidence
- b. Promote Sound Doctrine so that Faith Remains Linked to Good Deeds
"so that those who have believed God may be careful to engage in good deeds"

We are not saved by good works ... but make no mistake – **Ephes. 2:10** – we have been “*created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.*”

Wilbur Wallis: succinct, powerful restatement of the message of the whole epistle ...

The grace of God, producing faith, comes first; good works should follow: the root and then the fruit.

- c. Promote Sound Doctrine Because it is Priceless – *good and profitable*

Remember the old **Mastercard commercials:**

Priceless is an [advertising campaign](#) by [Mastercard](#) that started in **1997** and makes use of the slogan "**There are some things money can't buy; for everything else, there's Mastercard**". It has provided Mastercard with a constant and recognizable message. The advertisements, which generally revolve around a given theme, list the cost of some related products or services (usually three of them) before listing a fourth, intangible concept, which is valued as "priceless", before the announcer reads the slogan.

2. (:9-11) REJECT CONTENTIOUS SUBJECTS AND TEACHERS WHICH ARE NOT PROFITABLE

- a. Reject Speculative Subjects that Stir up Strife
- b. Reject Contentious Teachers Who Divide the Church

(3:12-15) CLOSING GREETINGS -- THE FRUIT OF THE GOSPEL IS MANIFESTED IN GOOD DEEDS OF SERVICE TO OTHERS IN NEED

Vs. 14 -- "*And let our people also learn to engage in good deeds to meet pressing needs, that they may not be unfruitful.*"

Robert Yarbrough: Paul wants the community under Titus's leadership to prioritize the ethical expression of their confessed faith. "Sound doctrine involves living out the truth in everyday life." **Living faith** is more than nodding assent to some biblical assertions.

Ask yourself:

- Who needs my help?
- Who needs encouragement?
- Who needs a meal?
- Who needs prayer?
- Who needs biblical counsel?
- Who needs to hear the gospel?

Don't merely be a consumer of Christianity. Be a contributor.

Is your godly conduct adorning the gospel of Christ?

Are your good works evident to all?

WHY STUDY THIS BOOK?

- To learn the qualifications for God ordained leaders in the local assembly
- To grasp the essential connection between sound doctrine and good works
- To gain the fortitude to strongly reprove false teachers who profess to know God but are exposed by their deeds
- To understand the distinctive role of gender/age specific groups in the church
- To live with the sense of hope and expectation that the grace of God is intended to nurture
- To learn to engage in good deeds to meet the pressing needs of others