

FROM GRACE TO GODLINESS TO GOOD WORKS (Titus 3:8-15)

- Introduction (1:1-5)
- A. The **SPECIFIC QUALIFICATIONS** for the **APPOINTMENT** of **ELDERS**. (1:6-9)
- B. The **SERIOUS RESPONSIBILITIES** of a **PASTOR / ELDER** to the **Local Church**. (1:9)
- C. The **SPIRITUAL REALITY** of **FALSE TEACHERS & their DAMAGE** to **Believers**. (1:10-13a)
- D. The **SHARP REBUKE** of these **FALSE TEACHERS**. (1:13b-16)
- E. The **SOUND LIVING** that Should Result from **SOUND DOCTRINE**. (Titus 2)
- F. The **SCRIPTURAL RESPONSES** to **CIVIL AUTHORITIES & CITIZENS GENERALLY**. (3:1-2)
- G. The **SUPERNATURAL BASIS & MOTIVATIONS** for **Fulfilling These Instructions**. (3:3-8)
 1. We need to remember our **PAST BEFORE** God saved us when relating to the **unsaved**. (3:3)
 2. We need to reflect on how **GOD** demonstrated His **KINDNESS, LOVE, & MERCY** when He **SAVED** us *in the past* and what He has **PROMISED** us *in the future*. (3:4-7; 1:1-3)
 3. We need to recognize these are _____ instructions {vs.1-7} and realize that God wants the pastor or teacher to keep on _____ that those who have _____ / _____ {for salvation or in walking by faith - Acts 16:34; 27:25; Rom. 4:3; Gal. 3:6} should be thoughtfully & repeatedly _____ in _____ in the present. (3:8a) Why? It is because “these things” {sound teaching & good works stemming from appreciating God’s grace provisions} “are _____” {of a good or praiseworthy character} “and _____” {practically profitable, of value & benefit} “to _____” {anthropos - people}.
- H. The **SPECIFIC IMPERATIVES** When Addressing **DIVISIVE** People. (3:9-11)
 1. The connective “_____” contrast what is deemed profitable {sound doctrine that shows itself in good works} versus four potential problems in a local church.
 2. The first command is to “_____” {imperative mood - to avoid, shun, keep aloof} **creating division among believers by such things as:**
 - a. **FOOLISH** {foolish, stupid} **DISPUTES** {debates, controversies}. Is this true of all controversy in a church?
 - b. **GENEALOGIES** - speculations about the origins & descendants of persons heaping upon them spiritual / mystical significance. What about the genealogies in the Bible?
 - c. **CONTENTIONS** - quarrels; dissensions, strife, personal divisions; Rom. 1:29, 13:13, 1 Cor. 1:11, 3:3, 2 Cor. 12:20, Gal. 5:20 - work of the flesh, Phil. 1:15, 1 Tim. 6:4
 - d. **STRIVINGS** {verbal battles, conflicts} **about the** {Mosaic} **LAW** - 1:10; 1 Tim. 1:3-5. Why should these be avoided? **For they are UNPROFITABLE** {opposite of vs.8} & **USELESS** {worthless, purposeless}.

3. **The second command is to** “_____ {ESV - have nothing more to do with him; might be personally or corporately} **a** _____ **man** {a person who stirs up unscriptural controversy & division among believers} When is this rejection to occur? _____ **the first and second admonition** {when warnings about their divisiveness & attempts to restore have failed}. Why is he/she to be rejected?
- _____ **that such a person is** _____ {twisted in his thinking as he resolutely refuses to repent / change his mind as he is settled in his stubborn condition - perfect tense}
 - and** _____ {in violation of the WOG whether they claim to be spiritual or not}
 - being** _____ {they indict themselves as guilty by their own divisiveness & unwillingness to take correction & repent accordingly.}

Applications:

- **Some closing observations & comments:**

12 **When(ever) I send Artemas to you, or Tychicus** - we observe here the value of _____ believers and _____ ministry; also, though leadership decisions need to be prayerfully planned, logistical planning is not always certain & precise as there are variables; the Corinthians Christians criticized Paul for changing plans in 2 Cor. 1:12-24 - guilty of nit picking

be diligent to come to me at Nicopolis, for I have decided to spend the winter there. We observe Paul's _____ for the Gospel {even in the winter} & the value of strategic planning.

13 _____ {propempe - imperative; used of, supporting mission trips by sending missionaries on their way with needs met - Romans 15:24, 1 Cor. 16:6, 11, 2 Cor. 1:16, 3 John 1:6} **Zenas the lawyer** {we observe that even _____ can be saved & be used of the Lord.}

and Apollos {we observe how God honors positive volition toward His truth in giving someone more truth - Acts 18:24, 19:1, 1 Cor. 1:12, 3:4, 5, 6, 22: 4:6, 16:12} **on their journey with haste, that they may** _____. {This is an example of Titus 3:8,14}

14 **And let** _____ {fellow-believers under the shepherding care of Paul & Titus} **also** _____ {pres.act.imper. of mantano - to learn as a student / disciple - we observe that not only is there a responsibility for the pastor to teach, exhort, rebuke, remind, and emphasize sound doctrine in these local churches but also for these believers to be willing to learn & apply sound doctrine to their lives - Matt. 28:19; Rom. 16:17; 1 Cor. 4:6, 14:31,35; Gal. 3:2; Eph. 4:20; Phil. 4:9, 11, Col. 1:7, 1 Tim. 2:11, 5:4, 5:13, 2 Thess. 3:7, 14} And what are they to learn {among other various truths} from this sound, grace teaching? **to maintain** {engage in} _____, {why?} **to meet** _____ {necessary, pressing needs - not wants}, **that** {hina - denoting purpose or result} **they may not be** _____ {John 15:1-8}. What purposes for “good works” have we found in this epistle? (2:5, 8, 10, 14, 3:5, 8, 14)

What have we learned about sound grace teaching from this epistle?

15 **All who are with me** {Paul's team} **greet you. Greet those who love** {phileo} **us** {Paul & his team} **IN** _____ {which is our basis of commonality and then fellowship - 1:1, 4 - this is in contrast to those who were disloyal to Paul & the Gospel / sound doctrine he taught and the imperatives he commanded.} _____ {2nd tense; Paul starts (1:4) & ends this letter with “grace”} **be with you all** {plural - which shows that this letter was designed for more than Titus as these local churches would need God's grace too.}. **Amen.**