

Edgemont Bible Church
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Titus 3:9-15

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Intro: The best witness to a lost and dying world is a spiritually strong, vibrant Christian or Church that lives the reality of the transforming gospel. This type of testimony is built on sanctified interdependent relationships. In chapter 1, Paul deals with the relationship of those in the Church with the Lord of the Church. In chapter 2, he deals with relationships between those in the Church. In the first half of chapter 3, he deals with relationships of those in the Church with the pagan society in which they live. In the second half of chapter 3, he deals with the relationship of Church leaders with each other. Here, he deals with four relationships within the church that are of special importance.

X. The Last Word on Relationships

A. False Teachers - vs 9

1. Apparently there were many false teachers that Titus had to deal with - 1:10
2. They were in their character
 - a. spiritually corrupt
 - b. enemies of
 - i. the Lord
 - ii. His Word
 - iii. His Church
3. They had caused so much confusion that Paul admonished Titus to
 - a. set in order the things that are lacking,
 - b. and appoint elders in every city (that they might) - Tit 1:5
 - i. holding fast the faithful word as he has been taught,
 - ii. that he may be able, by sound doctrine, both to
 - exhort
 - and convict those who contradict.
 - c. they are insubordinate, both idle talkers and deceivers, especially those of the circumcision, whose mouths must be stopped, who subvert whole households, teaching things which they ought not, for the sake of dishonest gain. - Tit 1:9-11
4. But avoid
 - a. **periistemi** - to stand all around, (near) to be a bystander, or (aloof) to keep away from:--avoid, shun, stand by (round about).
 - b. middle voice - to turn oneself around, or away from
5. Four Categories of Errors
 - a. foolish disputes,
 - i. **moros** - dull or stupid (as if shut up), heedless, (morally) blockhead, (apparently) absurd:--fool(-ish, -ishness).
 - where we get Moron
 - came to mean discussion or debate which was contentious
 - ii. **Zetesis** - a searching (the act), a dispute or its theme:--question.
 - with Paul, always has a negative connotation
 - to argue with someone who is convinced serves no purpose
 - 1Ti 1:3-6 As I urged you when I went into Macedonia-- remain in Ephesus that you may charge some that they teach no other doctrine, nor give heed to fables and endless genealogies, which cause disputes rather than godly

edification which is in faith. Now the purpose of the commandment is love from a pure heart, from a good conscience, and from sincere faith, from which some, having strayed, have turned aside to idle talk,

- 1Ti 6:3-5 If anyone teaches otherwise and does not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which accords with godliness, he is proud, knowing nothing, but is obsessed with disputes and arguments over words, from which come envy, strife, reviling, evil suspicions, useless wranglings of men of corrupt minds and destitute of the truth, who suppose that godliness is a means of gain. From such withdraw yourself.

- 2Ti 2:15-17 Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth. But shun profane and idle babblings, for they will increase to more ungodliness. And their message will spread like cancer. Hymenaeus and Philetus are of this sort,

- 2Ti 2:23 But avoid foolish and ignorant disputes, knowing that they generate strife.

- once they are seen for who they are, they are to be expelled - 2 Co 6:14-18

- false teachings are foolish, wasting time arguing is also

b. genealogies,

i. found in both OT and NT b/c critical for establishing God-given lineage of priests, kings, and the Messiah

ii. Consider the false doctrines of Apostolic succession and The Trail of Blood

c. contentions,

i. **eris** - a quarrel, wrangling:--contention, debate, strife, variance.

ii. Carries the idea of self-centered rivalry

d. and strivings about the law;

i. **mache** - a battle, controversy:--fighting, strive, striving.

ii. b/c the early church had so many converted Jews

iii. The Jerusalem council was called for the specific purpose of dealing with the Judaizers - Acts 15

iv. Paul addresses the problem in his letter to the Galatian Churches

6. Why? - for they are unprofitable and useless.

a. **anopheles** - useless or inutility:--unprofitable(-ness).

b. **mataios** - empty, profitless, or an idol:--vain, vanity.

c. false teachers are already giving heed to deceiving spirits and doctrines of demons - 1 Tim 4:1

d. Peter says, And many will follow their destructive ways, because of whom the way of truth will be blasphemed. - 2Pe 2:2

e. Paul says, For the time will come when they will not endure sound doctrine, but according to their own desires, because they have itching ears they will heap up for themselves teachers; and they will turn their ears away from the truth, and be turned aside to fables. - 2Ti 4:3-4

B. Fictious People - vs 10-11

1. Reject

a. **paraitomai** - to beg off, deprecate, decline, shun:--avoid, (make) excuse, intreat, refuse, reject.

b. used in 1 Tim 4:7 of profane and old wives' fables,

c. used in 2 Tim 2:23 of foolish and ignorant disputes

2. a divisive man

a. **hairetikos** - a schismatic:--heretic.

b. simply meant to choose, came to signify the placing of self-willed opinions above the truth, refusing to consider contrary views

c. in Noun form it is associated with the deeds of the flesh in Gal 5:19-21

d. though this would be true of false teachers, Paul is dealing with anyone who is divisive and disruptive

i. Ro 16:17-18 note those who cause divisions and offenses, contrary to the doctrine which you learned, and avoid them. For those who are such do not serve our Lord Jesus Christ, but their own belly, and by smooth words and flattering speech deceive the hearts of the simple.

ii. 2Th 3:14 And if anyone does not obey our word in this epistle, note that person and do not keep company with him, that he may be ashamed. Yet do not count him as an enemy, but admonish him as a brother.

3. after the first and second admonition,

a. **nouthesia** - calling attention to, mild rebuke or warning:--admonition.

b. even in church discipline - Mt 18:15-18 - If he hears you, if he refuses to hear

4. knowing that such a person is

a. warped - **ekstrepho** - to pervert, subvert.

b. and sinning being self-condemned - it becomes evident to others b/c he refuses to listen to truth

C. Fellow Servants - vs 12-13

1. When I send - not knowing when it would be possible at the writing of this epistle

2. Artemas to you, or Tychicus,

a. nothing known of Artemas

b. Tychicus is mentioned a number of times in NT

i. traveled with Paul from Corinth to Asia Minor - Acts 20:4

ii. Delivered Paul's letters to Colossae and probably Ephesus - Col 4:7; Eph 6:21

iii. Called a beloved brother, faithful servant, fellow bond-servant in above ref.

iv. Sent to replace Timothy in Ephesus- 2 Ti 4:12

c. be diligent to come to me at Nicopolis,

i. as many as nine cities with that name in NT times

ii. Name means city of victory

iii. Prob. refers to west coast of Achaia, southern province of Greece

iv. for I have decided to spend the winter there.

d. Zenas the lawyer and Apollos

i. Nothing known about Zenas other than he was a lawyer

ii. Apollos mentioned numerous times in NT

- eloquent Jewish preacher from Alexandria, Egypt - Acts 18:24-25

-mighty in the scriptures

- trained in the way of the Lord
- acquainted with the baptism of John
- Priscilla and Aquila explained the way of God more accurately - vs 26-27
- though he had never been to Corinth, people were familiar with him having divided into groups, one of Apollos - 1 Co 1:11-12

e. Send (them) on their journey with haste, that they may lack nothing.

D. Faithful Friends - vs 14-15

1. And let our people - the people to whom Titus and Paul had ministered
 - a. also learn to maintain good works,
 - b. to meet urgent needs,
 - i. no pastor can meet all the pressing needs that come to their attention
 - ii. Eph 4:11-12 And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ,
 - iii. Ga 6:2 Bear one another's burdens, and so fulfill the law of Christ.
 - iv. Jas 2:8 If you really fulfill the royal law according to the Scripture, "You shall love your neighbor as yourself," you do well;
 - c. that they may not be unfruitful.
 - i. good works and loving support for the brethren makes the church a beacon attracting people to Christ
 - ii. Fruitfulness is for what we are here
2. All who are with me greet you.
3. Greet those who love us in the faith.
 - a. love for other
 - b. in the faith
4. Grace be with you all. Amen.

Application:

1. We do not need to argue theological positions with those who will not listen.
2. Divisiveness is a horrible sin, we need to be careful that we do not justify it
3. Though little or much may be known of you, God is keeping track of all you do and your faithfulness
4. We need to learn to maintain good works, to meet urgent needs, that we may not be unfruitful.