

Titus 1:5-16; "The Task at Hand; Part 2" April 28, 2024

I. Welcome

A. Good morning! Ohayogozaimasu! Welcome to Calvary Chapel Iwakuni. As always, it is a blessing to be here with you all to fellowship together and to gather in this place to worship the Lord and to grow in His grace.

1. *Welcome any new faces and those streaming online.*

B. Before we continue any further, let's go ahead and dismiss our elementary aged children to their Sunday School class.

1. *As well as the Bible English class (Second Service)*

C. This morning, we're going to be picking up where we left off last week. Last week I initially thought I could just teach through the entirety of chapter 1, but my time of studies soon developed into a two-part message.

1. So, this morning we're going to finish off chapter 1 by completing part 2 of our study I've entitled "**The Task at Hand**".

2. Our text this morning will be the same as it was last week; Titus chapter 1 vs. 5-16. So, if you have a Bible with you this morning go ahead and start making your way to the book of Titus. (If you don't have a Bible with you this morning feel free to borrow one of ours, or simply download a free Bible app on to your phone or tablet. There are so many great free Bible apps out there.)

3. Anyways, last week we started off this study by taking a look at Paul's instructions to Titus regarding the task at hand.

- a. Paul and Titus had been on the island of Crete together, but for whatever reason, we aren't told why, Paul needed to depart, and because of that, Titus was left behind to do the work that Paul normally would have done.
- b. Titus was tasked with setting things in order; straightening out the new churches with foundational truths that would help guide them in their growth in the Lord.
- c. But he was also tasked with appointing elders in each city, something that Paul normally would do on his missionary journeys, but again, because Paul had to depart, he left that work in the hands of his faithful son in the faith, Titus.

4. Last week, we looked at the qualifications Paul gave to Titus to use in his search for elders to appoint over each city.

5. This week, we will see why it was so important for Titus to appoint these elders in the first place. The need for spiritual leaders to help lead, guide, instruct, and disciple those coming to faith was paramount. And we'll see why in the remainder of our study this morning.

D. So, if you are there in the book of Titus, I'd like to invite you to rise to your feet in honor of God and His word.

1. Again, our text this morning is going to be Titus chapter 1 vs. 5-16.

2. We'll read the entirety of the text for context and continuity, but we will specifically focus in upon the second half of the text from verses 10-16 as part 2 of our study from last week.

3. Follow along in your Bible, as I read from mine. Paul writes the following in chapter 1 verse 5... (R & P)

II. Titus 1:5-9; Review

A. As I already mentioned, last week we covered verses 5-9 of this text in part 1 of our study.

1. If you weren't here last week to take it in, I would encourage you to check out either our website where you can download the audio file, or go to our Facebook page where you can watch the recorded feed from either first or second service.

B. As way of reminder and highlights, in our study we noted how Paul left Titus behind in Crete to do two things.

1. One, Titus was to set in order the things that were lacking as mentioned in the beginning of verse 5.

- a. He needed to give to these new and growing communities foundational truths that they could grow by.
- b. The term set in order was a medical term that was used when setting a crooked limb that needed to grow straight, to grow properly. And that was the sense of how Paul used it here.
- c. Titus needed to set things in order so that the church who was getting a little crooked, could grow properly in their understanding of sound doctrine.

2. And then two, Titus was to appoint elders in every city as described at the end of verse 5.

- a. This task to appoint elders really was the heart of our teaching last week, and the heart of Paul's words in the verses that followed from verse 6-9.
- b. In those verses, Paul basically laid out different characteristics and qualifications that Titus was to look for in potential elders.
- c. First of all, Paul listed out some character traits associated with his private life at home, and we noted the importance of spiritual leadership beginning first and foremost in the home.
- d. Then we turned to more of his public life and noted how Paul used the word blameless in both descriptions of his private life and his public life and we noted the importance of spiritual leaders living consistently for the Lord.
 - i. Spiritual leaders need to be the same in private life as they are in their public life. They can't play the part of the hypocrite acting one way in one setting and another way in a separate setting.
- e. After that, Paul then listed out 5 negative characteristics of things that must not be a description of those who serve as spiritual

leaders. The things Paul listed out were basically characteristics that would disqualify certain people from serving as elders, or spiritual leaders within the church.

- f. After noting the negative characteristics, Paul then listed out 6 positive characteristics that are needed amongst spiritual leaders.
 - i. And we noted how the things that were listed were all character traits, not specific abilities. The most important thing to God when it comes to spiritual leaders is not individual giftings and talents, but character.
 - g. Paul wrapped it all up by declaring the need for spiritual leaders to be men of the word.
 - i. They need to be able to rightly handle sound doctrine; to be able to use it to exhort and encourage the body of Christ and at the same time use it to convict or rebuke those who contradict.
- C. And that brings us to our text this morning. In part 1, Titus' main objective was to appoint elders. And today, in part 2 of our study, we're going to note why this was so important.
- 1. Titus needed to appoint elders because, as verse 9 alludes to, there was opposition spreading throughout the church.
 - 2. Verses 5-9 highlighted what Titus needed to do, while verses 10-16 highlight why Titus needed to do it. There were those on Crete who were coming against the gospel, they were opposing the gospel, and Titus needed to have a plan for confronting such people.
- D. Now, as we go through our text this morning we're going to do so a little differently from what we normally do. Normally I teach verse by verse through the text, but this morning we're going to be jumping back and forth throughout verses 10-16 highlighting different thematic points.
- 1. Don't worry, we're still going to cover all the verses and keep things in context. As I was preparing for the study it just seemed to flow better this way. And I hope it will make sense to you all.
- E. We're going to start off looking at these verses and looking to identify who the opposition was that Paul alluded to in verse 9.
- 1. In verse 9 he speaks of the need for Titus to convict those who contradict.
 - 2. The Greek word "convict" can also be translated "rebuke", or "refute", or "convince", "expose", or "reprove". And the word "contradict" is also translated as those who oppose.
 - 3. So, we see here in part 2 of our study, the task at hand has changed. In part 1 the task was to appoint elders, here in part 2 the task at hand is to rebuke opposition.
- F. In our text, Paul describes the opposition in a number of different ways; 9 different ways in my observations. Let's begin by looking at **the first three in verse 10**. Read it again with me.

III. Titus 1:10, 12, 16; Who the Opposition was (9 Things)

- A. Here in verse 10, Paul begins to describe who the opposition was and what they were like.
- B. He begins by describing the opposition as **insubordinate**.
 - 1. The word insubordinate carries the idea of someone who is unable to sit under the authority of another. They are unruly, or rebellious your translation may read.
 - 2. These people in Crete who were coming against the message of the gospel, touted themselves as the authority and were not willing to yield to any others.
 - 3. People like this are dangerous. They lack accountability and oversight because they won't listen to anyone else. They are the authority and no one else can say or do anything that would contradict them. They basically act as dictators. Telling people how to live their lives, while never yielding their life to any higher authority than themselves.
 - 4. Titus needed to appoint elders so that there could be an established authority within each community in order to come against these rebellious people. An authority other than their own needed to be established so that the rest of the church would know what was right and what was wrong.
- C. He next describes the opposition as **idle talkers**.
 - 1. The idea behind this description is that these people have a lot to say, but what they say is of little to no substance. Their speech is empty. They talk endlessly about a bunch of things that mean absolutely nothing when it comes down to it.
 - 2. They could wax eloquently on and on about ideas and genealogies and hidden secret knowledge, but what they said offered no real spiritual value to their hearers.
- D. The third way Paul described the opposition in verse 10 was as **deceivers**.
 - 1. This is a very serious accusation. The word "deceivers" carries the idea of someone playing with other people's minds. They play mind games with people. Deliberately leading people away from the truth and into a web of their own making.
 - 2. This word is used to describe someone who seduces another person; purposefully leading them astray for their own sinister plots.
 - 3. These kinds of people are acting like the devil himself who has been a deceiver from the very beginning and will continue to be until the very end.
 - a. In the book of Genesis we read of how that serpent of old deceived Eve into taking of the fruit of the one tree in all the garden that God had forbid them from eating from. (**Gen. 3:13**)

- b. In the book of Revelation we read of his continual work of deception and how he deceives all the nations and lures them away from the truth and into a battle against God Himself. (**Rev. 20:8**)
4. These deceivers act in accordance with the spirit of the antichrist according to 2 John 7. (**2 Jn. 7**)
5. These people were deceivers because they had first been deceived by Satan himself. That is how the enemy of our souls works. He deceives people into some sort of false doctrine, making them feel like they have received special enlightenment and revelation.
6. But all it is, is a trap, a snare, meant to make you a pawn in the Devil's own attack against God, His Son, and everything good in this world.
- E. Back to our text, I said Paul used nine descriptions of the opposition; three of them were here in verse 10, but jump to vs. 12 where we will hear of three more descriptions that actually come from one of their own. **Read verse 12 with me.**
- F. Here in verse 12 Paul quotes from an old 6th century BC philosopher and poet from Crete named Epimenides [ehp-ih-men-ih-deez]. He is credited with this old saying about the people of Crete. A testimony that Paul assures us is true in the beginning of verse 13 of our text.
- G. In his quote from one of their own, Paul further describes the opposition as:
1. One, those who always lie. They are **always liars**. As we go through this verse, I want to note, not only the description Paul uses, but also the qualifiers and adjectives he uses along with the descriptions.
 - a. These people just don't lie from time to time. They are always lying. They never speak the truth. If their mouth is moving lies are pouring forth from it.
 - b. Even though the church was seemingly fairly new, Satan was already their sowing his counterfeit; spreading lies through false teachers who continually spoke forth lies.
 - c. And just like in their deception, they are acting just like the devil himself. Jesus is quoted as describing the devil as a murderer from the beginning, and [that he] does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it. (**Jn. 8:44b**)
 - d. At the root of all deception and lies is the devil; the father of all lies.
 2. These people were not only always lying. But Paul's quote and description continues describing these Cretans as **evil beasts**.
 - a. Again, not just beasts, but **evil** beasts. The word here for beast is best understood in regard to that of a wild beast. A wild beast is simply led and controlled by their own animal instincts. They have no conscience, or control over their behavior.
 - b. Their behavior is described by Paul as evil. The word used here is also translated as wicked in the NT.
 3. Third, the quote Paul referenced describes the opposition as **lazy gluttons**.
 - a. The idea here is that they are given over to excessive physical appetites; not just merely eating, but other animal instincts as well.
 - b. These people like to live in excess, while leading others into poverty and slavery. These people have an insatiable appetite for more; more food, more power, more money; but don't want to do anything of value to earn these things.
 - c. They want everything, but don't want to lift a finger themselves to make things happen. They thrive off of the gullible and lead people into giving to them and supporting their so-called ministry.
 - d. We see the likes of these people still today in some of the smooth talkers and hedonists out there perpetrating themselves as prophets and servants of God all the while they are simply serving themselves and their own selfish desires.
- H. Paul did not have many nice things to say about these people, but he wasn't even done. Look at **how he described them in vs. 16** as we wrap up Paul's description of the opposition. (*Read vs. 16*)
- I. Paul pulls out three more descriptions here in verse 16, beginning with how they are **abominable**; your translation may read "detestable".
1. This word is actually very descriptive when you get to the root of this Greek word. The root word for this Greek word used here is the word "bdelusso" [bdel-oos-so] which means to render foul. It comes from the Greek verb to stink. The idea behind this word is that it is something that causes one to turn their head away in disgust from an awful stench.
 - a. Have you ever done a sniff check on something you shouldn't have; whether it be some questionable leftovers in the fridge, or some laundry piled up in the hamper, or a quick check of the pits?
 - b. Have you ever done that and turned away as if to vomit? That is the idea of what this word "abominable" literally portrays.
 2. The actions of these people give off a such a foul odor that is reprehensible to the senses of God and causes Him to want to turn away in disgust as if to vomit.
 3. That is how vile the actions of these people are to God. He sees these people who actively oppose Him and the gospel message of His Son, Jesus Christ as abominable, detestable, completely and utterly foul.
- J. But that's not all. Paul describes them as **disobedient** as well.
1. The word here carries the idea of being unwilling to be persuaded whatsoever. They will not turn from their wicked ways and be obedient to the gospel of Jesus Christ.

- K. Last of all, as the final nail in the coffin, Paul describes the opposition as **disqualified for every good work**.
1. The word disqualified literally means without acceptance. They are unapproved, rejected, worthless, cast away from any opportunity of doing something good.
 2. This comes in stark contrast to the man of God equipped through the word of God we read about in 2 Timothy.
 3. Remember how Paul wrote, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work." (2 Tim. 3:16-17)
 4. Instead of being thoroughly equipped for every good work, these false teachers who opposed Titus and the gospel message he preached were disqualified for every good work.
 5. They were incapable to doing anything good. All they did was tainted through their own sinful desires and passions.
- L. So this is who Titus was up against. No wonder there was a need for Titus to appoint elders in every city. He needed to enlist as many as possible to come against any and all opposition of this sort.
1. As we consider the application for us this morning, I think my exhortation to you all is to be very careful. These types of people are still out there today. People who are insubordinate, idle talkers, deceivers, liars, evil beasts, lazy gluttons, who are abominable, disobedient and disqualified from being able to do any good whatsoever.
 2. **Be on alert**. Do not let yourself be swayed by smooth talkers and flashy productions. Make sure that the people you allow into your life as spiritual leaders are perpetrating the truth of the gospel.
 3. We have a responsibility to ensure what we are being taught is in accordance with the truth of God's Word. Be good Bereans who searched out the scriptures to make sure what they were being taught lined up with the rest of Scripture.
 4. The apostle John admonishes us "Beloved, do not believe every spirit, but test the spirits, whether they are of God; because many false prophets have gone out into the world." (1 Jn. 4:1)
 5. Likewise Paul exhorts us, "Test all things; hold fast what is good. Abstain from every form of evil." (1 Thes. 5:21-22)
 6. The stakes are too high to be lazy when it comes to filtering out the many voices out there clamoring for your support and allegiance. We have to do our part to ensure we don't fall prey to the opposition.
- M. Now that we understand the kind of people Titus was facing, let's take a look at **what the opposition did**. Look back up at verse 10 again with me. (Read vs. 10 again emphasizing "*especially those of the circumcision*")
- IV. Titus 1:10, 11, 14, 16; What the Opposition did (7 Things)
- A. When Paul writes "those of the circumcision" it lets us know that he is talking about a certain group of people that Paul has dealt with before. We're talking about a group of people that are commonly referred to as Judaizers.
1. Judaizers were early converts to Christianity who tried to force believers from non-Jewish backgrounds to adopt Jewish customs such as circumcision and other Mosaic Laws as a condition of their salvation.
 2. As we consider the idea of what the opposition did we could say from this description alone that they taught **a works based salvation**. They believed that salvation could only come through adherence to Mosaic Laws such as circumcision *plus* faith in Jesus Christ.
 3. Paul experienced these guys early on in his ministry when a group of them came down from Judea and started spreading their false doctrine amongst the believers in Antioch. (Acts 15:1)
 4. When Paul and his companion Barnabas heard about it they immediately confronted these guys and had quite the dispute with them according to Acts 15:2. And it was decided that Paul and Barnabas should head to Jerusalem to talk to the apostles and elders about this. (Acts 15:2)
 5. For those of you familiar with your Bible, you'll know what came of this. A big meeting of all the important people in the early church gathered together in what was called the Jerusalem Council.
 6. After Paul testified of how Gentiles were receiving the gospel, some of the Pharisees who had believed upon Jesus stood and declared, "It is necessary to circumcise them and to command them to keep the law of Moses." (Acts 15:5)
 7. Much dispute transpired that day between the church leaders and without getting into all the details it was decided that the new Gentile believers did not need to be burdened with the yoke of following the Law of Moses which none were really able to do in the first place.
 8. They affirmed that salvation comes through the grace of God, not through the works of men. (Acts 15:11)
 9. So there were evidently some Judaizers in Crete teaching a false gospel; a works based gospel based upon adherence to the Mosaic Law and circumcision.
- B. But what else did they do? **Take a look at vs. 11**. (Read it)
- C. Here we read of two other activities the opposition was involved in.
1. One, we see that they were going house to house **subverting whole households**.
 - a. The verb "subvert" can also be translated as "overthrow". Your translation may even read "ruining", or "disrupting", or "upsetting".
 - b. These people preyed upon individual families in the safety of their own homes. They would go door to door, knocking on doors and asking to share their own version of the gospel.

- c. They would use a lot of the same terminology and speak of Christ and what He did for them upon the cross, but then they would add to the gospel message a need for following the Mosaic Law in order to be saved.
 - d. This was having a huge impact upon the faith of these relatively new believers. People were falling for the lies and deception of these people and their false gospel, and it was ruining the faith of some.
 - e. Entire households were being overthrown, turned away from the gospel of grace and faith to a gospel of faith plus works.
 - f. And let me tell you, this sort of stuff is still happening today, and tons of naïve and Biblical illiterate people are inviting these kinds of peoples into their homes thinking that they are talking about the same Jesus and the same gospel they've accepted. And they are being duped, their faith is being ruined.
 - g. Listen to what John writes in 2 John. He writes "If anyone comes to you and does not bring this doctrine [the doctrine of Christ and His gospel message of grace], do not receive him into your house nor greet him;" (2 Jn. 10)
 - h. Don't have anything to do with letting these people into your home. They are deceivers and they come with one mission: to overthrow your faith. They are not open-minded, they don't want to have an open conversation, they want to convert you to their false religion.
2. Number two, Paul states that they **teach things which they ought not** to.
- a. This is a broad statement that doesn't get into specifics. But based upon the rest of the context we understand that they were teaching a works based salvation.
 - b. They were presenting themselves as authorities, when they really should not have been doing so. This happens a lot now of days. People come up with some crazy ideas and interpretations and assume to be authorities on certain subject matters. But they really don't know what they are talking about. They're just idle talkers.
 - c. They assume far too much and deceive many with their antics.
- D. Take a look **at verse 14** where we read of a few more things the opposition was doing. (Read vs. 14)
- E. Three things stand out to me here in regard to what the opposition was doing.
1. Number one, they were **giving heed to Jewish fables**.
 - a. This was something that Timothy encountered a little bit as well in Ephesus and which Paul addressed with him.
 - i. He wrote to Timothy charging him to ensure certain people stopped going around teaching other doctrine, and giving heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith. (1 Tim. 1:4)

- ii. He went on to describe how these people who were into all these fables desired to be teachers of the law, without understanding what they were saying, nor what they were affirming by their doctrine. (1 Tim. 1:7)
- b. It would seem that Titus was dealing with something similar here in Crete. The opposition was giving heed to and perpetrating these Jewish fables, or stories that were filled with all sorts of falsehoods and pretenses that didn't have any sort of support or proof or Scriptural backing.
2. Number two, they were **giving heed to commandments of men**.
- a. This was something that Jesus encountered and stood against during his earthly ministry when he faced off against the scribes and Pharisees.
 - b. In Matthew's gospel we read of how Jesus rebuked the religious leaders because they had made the commandment of God of no effect by their tradition. (Mt. 15:6b)
 - c. He went on to say, "Hypocrites! Well did Isaiah prophesy about you, saying: 'These people draw near to me with their mouth, and honor Me with their lips, but their hearts is far from Me. And in vain they worship Me, teaching as doctrines the commandments of men.'" (Mt. 15:7-9)
 - d. By their own traditions and their own human interpretations of the Law, these people were going around claiming their traditions and commandments were equal to or even above God's commandments.
3. Which leads us to the third thing the opposition was described as doing here in verse 14. They were men who had **turned from the truth**.
- a. This is always going to be the case when it comes to false teachers, and false prophets, and other spiritual charlatans out there. They will always turn from the simple truths of God's Word.
 - b. God's word is truth. Jesus asked the Father to sanctify His disciples by God's truth and declared "Your Word is truth" (Jn. 17:17)
 - c. Now they won't come right out and say that God's Word is wrong. But they'll either insinuate that it isn't complete, or that there's been new revelation, or that it's been corrupted through the years.
 - d. They have no proof or evidence of such, but that doesn't keep them from making such claims.
 - e. If you ever hear someone start to talk about how the Bible isn't complete, or how it can't be trusted, or how it is filled with contradictions, or how there was a conspiracy by the original people who chose which books of the Bible to keep certain truths out of the Scripture; if you hear anything like that, just stop listening.
 - f. They are undermining the word of God that our faith is built upon. If you allow them to undermine the Word of God, we have nothing left to stand upon and we become easy prey for these kinds of people.

- g. We have to stand upon the Word of God and ensure that we never turn from it.
- F. Now, there is one more thing that the opposition was doing that Paul made note of, it's **found in verse 16**. Go ahead and read it again with me. (Read)
- G. The last thing that Paul identified for us as the things the opposition was involved in doing was that they went around **professing to know God, but denied Him through their actions**.
1. If these people really knew God they would do and teach the things God said. But by their actions, they show that they don't know God.
 2. Again, the apostle John writes, "He who says, 'I know Him,' and does not keep His commandments, is a liar, and the truth is not in him." (1 Jn. 2:4)
 3. Jesus Himself said, "Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven. Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?' And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'" (Mt. 7:21-23)
 4. Prior to Him saying this, Jesus had said, "Therefore by their fruits you will know them." (Mt. 7:20)
 5. When people's actions don't align with the word of God, it is a telltale sign that while they may claim to know God, they actually don't, for if they did, they wouldn't be living a life contrary to His word.
- H. In all the things that the opposition was doing, I see an overarching need for us to know the Scriptures. If the people of Crete would have known sound doctrine to begin with, they would have been able to more readily stand against the actions of these false teachers. And the same is true for us. **We need to know God's Word** that we may be able to readily identify actions that do not accord with God's Word.
- I. Well, we've noted who the opposition was and what they were doing. Now let's look at why they were doing what they did. **Take a look at verse 11** for our first indication. (Read)
- V. Titus 1:11, 15; Why the Opposition did it (2 Things)
- A. Here in verse 11 we see one of the overarching reasons why the opposition was doing what they were doing. They were motivated by their greed for money; they did it all for the sake of **dishonest gain**.
1. At the heart of their tactics is their own desire to profit off of the support and offerings they can bring in from unsuspecting people who will fall for their deception.
 2. Their hope was to amass a big enough support group that they could simply live in excess and never have to do any sort of work ever again.
3. Remember these people were lazy gluttons. And their religious acts were nothing more than a way for them to ultimately fleece the people of all that they had.
 4. And unfortunately, this is something that still goes on today. There are a number of people who have been abused and taken advantage of, manipulated and conned into giving over their life's savings to charlatans claiming to be sent by God.
 5. When the message they preach often revolves around the tithes and offerings and the need for more funds to further the kingdom of God; beware, watch out! It could very well be that someone is trying to lure you in for the sake of dishonest gain.
- B. But this wasn't the only reason they did what they did. **Take a look at verse 15** to see one more reason. (Read)
- C. Here we see that they did what they did because **their minds and conscience had already been defiled**.
1. Now the immediate context of verse 15 is more than likely referring to food and dietary laws that these Judaizers were no doubt also perpetrating.
 2. That is the sense of the statement when it is stated by Paul in his letter to the church in Rome. He wrote about the law of liberty and how we are free to eat whatever we want, but he also wrote about the law of love and how they balance each other out.
 3. We may be free to partake of whatever we like, but if our partaking causes another brother or sister in the Lord to stumble, well then, we are no longer walking in love and we stand in violation of the law of love.
 4. Paul wrote, "Do not destroy the work of God for the sake of food. All things indeed are pure, but it is evil for the man who eats with offense. It is good neither to eat meat nor drink wine nor do anything by which your brother stumbles or is offended or is made weak." (Rom. 14:20-21)
 5. Some have taken the first part of verse 15 out of context and tried to make it say that Christians who are pure, can do anything they want; they can engage in sinful activities and since Christ has forgiven them and cleansed them it makes everything ok.
 - a. That's not what this verse is saying. It is not a license to sin for those who have been washed and purified through the blood of Christ. It is about dietary restrictions and keeping the law.
 6. Anyways, we see here that the opposition did what they did because their minds and conscience had already been defiled.
 7. The word defiled means to pollute, sully, or contaminate. Here it speaks of the corruption of their moral character. These people are of a corrupt mind and nature and because of that everything they do will end up being corrupt.

- D. So we see that they did the things they did because they sought after dishonest gains, and they had defiled minds and consciences.
- E. Let's take a look at what Paul wants Titus to do in response to these truths about the opposition. How was Titus to respond? Well I see three things I want to highlight and the first one is going to take us back into last week's text **at the very end of verse 9**. Read it with me.
- VI. Titus 1:9, 11, 13; How Titus was to respond (3 Things)
- A. Here we see in verse 9 the first instructions Paul gave to Timothy regarding what he must do in response to these false teachers and Judaizers. He must **convict those who contradict**.
1. Titus needed to do the work of an elder, or spiritual leader and through sound doctrine convict those who contradict, those who stand in opposition.
 2. Titus needed to make a stand upon God's Word and let those people know they were in error. He needed to rebuke them and refute their false doctrine with sound, balanced Biblical doctrine.
- B. If we skip down a few verses **to verse 11**, we see a second thing Titus needed to do in response to this opposition. (Read it)
- C. Titus needed to **stop their mouths**. He needed to silence them.
1. The word here literally means to put a muzzle on the mouth. These people were acting like evil beasts and Titus was going to have to muzzle them as if that's what they were.
 2. He was not to permit them to speak in the church or have a say in any sort of public church gathering. He was to prevent them from opening their mouths and allowing their lies and false doctrine to pour forth.
 3. He wasn't to give them an audience. He needed to take a hard stance in order to protect all the other people from the poison that was coming from their mouths.
- D. And then lastly, **in verse 13** we read one final exhortation to Titus. Take a look at it with me.
- E. Titus was **to rebuke them sharply**.
1. The word rebuke carries the idea of proving someone to be in the wrong and therefore bring shame upon them. Titus was to do this sharply, the idea is that he was to do so harshly, or sternly. He wasn't to tip toe around the subject, nor was he to pull any punches.
 2. He had a responsibility to the rest of the church body to put an end to the devastating actions and doctrines of these false teachers and Judaizers. He could not let them continue. They must be stopped and they must be rebuked very sharply.
- F. In conclusion, I want to note one final thing from this text. We've noted who the opposition was, what they were doing, why they were doing it, and what Titus was to do in response of the opposition. But the final thing I

want to note this morning has to do with what the final goal of the entire matter was.

- G. And the goal is found at the **end of verse 13**. Look at the rest of verse 13 and then we'll wrap this all up.
- VII. Titus 1:13; What the Goal was (1 Thing)
- A. The goal behind Titus's convicting, and muzzling, and rebuking was not just to get rid of the opposition. It wasn't just for Titus to excommunicate these people and not allow them to be part of the church.
- B. No, the goal was to see these false teachers turn from their ways. It was to see them become **sound in the faith**.
- C. The God we serve is a God of reconciliation. He is in the reconciliation business. He loves to reconcile people to Himself and people to one another.
1. And **the goal of any church discipline ought to be reconciliation**. It ought to be seeing someone turn from their ways, to turn from their sin, and submit themselves to the Lord, His Word, and the authorities that He has established within the church.
 2. We saw this in Paul's letter to Timothy as well when he wrote "And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth, and that they may come to their senses and escape the snare of the devil, having been taken captive by him to do his will." (**2 Tim. 2:24-26**)
 3. These people are lost, they have been deceived, have fallen into the snare of the devil and are being used by him.
 4. The goal is to see them come to their senses, to come to know the truth, to have them repent and escape that snare of the devil and be turned to the Lord.
 5. To do so, a servant must be able to teach the opposition gently, in humility and love, with great patience. And as the servant of the Lord does so, he joins in the ministry of His heavenly father, being an agent of reconciliation, seeing people come to a right relationship with the Lord through sound faith in Him and His Son, Jesus Christ.
 6. That's the goal. That's what Titus should be shooting for and that is what we should be aiming for as well; to see people come to faith and turn from their sin. Amen? Amen. Let's pray.