

- I. Welcome
  - A. Good morning! Ohayogozaimasu! Welcome to Calvary Chapel Iwakuni. It is such a blessing to have you here with us this morning.
    1. *Welcome any new faces and those streaming online.*
  - B. Before we dismiss the kids to their Sunday School class, I know that today is the last Sunday for some of you.
    1. We'd love to pray for you if that is the case. If this is your last Sunday with us, please rise to your feet in order that we may acknowledge you and pray for you and your season to come. (Roxas family: Emmanuel, Courtney, Little "E")
    2. *Pray for those who are PCSing and/or leaving Iwakuni.*
  - C. As we make our way back to our seats let's dismiss our elementary aged children to their Sunday School class.
    1. *As well as the Bible English class (Second Service)*
  - D. This morning, Lord willing, we are going to wrap up our study of the book of Titus. I hope you have enjoyed going through this small but impactful book. I know that I have been blessed to study it and share it with you all.
  - E. Next week, I believe we will continue our way through the Scriptures and come to one of the shortest books of the Bible, but not THE shortest book. The book of Philemon is actually the 3<sup>rd</sup> shortest book in the Bible when you go by original word count; 2 John being shorter and 3 John being the shortest of them all.
    1. But that's for next week time we get together. Before we can move on we need to finish up our study in Titus.
  - F. So, if you have your Bible with you this morning, go ahead and open them up to the book of Titus chapter 3. Last week we read through verse 7, so this morning we will pick up in verse 8 and finish off the chapter reading all the way down to verse 15.
    1. The title of our study this morning is going to be "**Faithful Words and Warnings**".
    2. If you are there in Titus chapter 3, can you go ahead and rise to your feet in honor of God and His Word? I'm going to read through our text and ask God's blessings upon our time and our study.
    3. Follow along in your Bible, as I read from mine. Paul wraps up his letter to Titus with the following in chapter 3 verse 8... (*R & P*)
- II. Intro
  - A. Paul wraps up this letter to Titus with some faithful words and warnings for Titus as he continues to serve as pastor over the church there on the isle of Crete.
    1. Titus was left there in Crete by Paul to do two main things. To appoint elders in every city who would then protect sound doctrine. And then he was to instruct the rest of the church to practice sound doctrine.

2. And when we talk about sound doctrine we aren't necessarily talking about deep theological studies, but more so simple character issues that Titus was to instill within the body.
            - a. The body there in Crete needed to be sober-minded, they needed to be reverent, they needed to be balanced in their love and faith and patience towards one another.
            - b. They were to encourage and admonish one another and be a good example to those around them of what it meant to love the Lord and live for Him.
            - c. The emphasis was that the church would live their lives in such a way that they would make the gospel of Christ attractive and desirable to the world around them.
          3. Last week we looked at the beginning of chapter 3 where Paul spoke of the need for the Christians there in Crete to be submitted to governing authorities; to live peaceable and gentle lives, showing all humility to all men; even men and women they may not have agreed with or liked.
            - a. They were to remember that they too once lived according to the flesh and according to the ways of this world. And that the only difference between them and the rest of the people on Crete was the grace that they had received from the Lord.
            - b. The same is true of us you guys. We are no better than the rest of the world.
            - c. The only thing that separates us from the rest of the world is the fact that God's grace has been poured out upon us and we have received His grace and have therefore been washed and cleansed from the stain of our sin; we have been forgiven and adopted into God's family as one of His own.
            - d. And all that was a work of God's amazing grace; His unearned, unmerited favor upon us. We don't have anything to gloat about or to boast in; we aren't better than anyone else, we're just forgiven by the amazing and wonderful grace of God.
  - B. As Paul wraps up his letter, he shares some faithful words and warnings with Titus regarding the work God was doing there on Crete. As we go through and note these various words and warnings, I trust that the lessons and principles we pull from them will be just as applicable to us today in our church as they were when Paul penned them nearly 2,000 years ago for Titus and the church there in Crete.
  - C. Let's take a look at the first faithful word Paul had for Titus, it's found in verse 8 of our text, follow along as I read it again for us one more time.
- III. Titus 3:8;
  - A. Paul begins verse 8 with yet another one of his "faithful sayings".
    1. This is the fifth "faithful saying" we have come across through the pastoral epistles; there were three in the first letter to Timothy and a fourth in 2 Timothy. Here is the fifth and final of Paul's faithful sayings.

2. Some people wonder if the faithful saying is in connection to what Paul just said in verses 4-7, we looked at last week regarding God's work of salvation, or if it is in connection to what directly follows in the rest of verse 8 when Paul talks about those who have believed in God and how they should be careful to maintain good works.
  3. Whichever it is, Paul attests that this is something that Titus should affirm constantly. Like we highlighted last week, repetition is good. It helps us learn. This is another thing that Titus was to constantly remind the people of, to constantly affirm and uphold within the church.
- B. It's hard to say with 100% confidence what Paul intended. Either way, we do see the connection that Paul is making between the work of salvation and the need for those who have believed, those who have been saved, to maintain good works.
1. There has been an emphasis upon works within this letter.
    - a. Paul mentions good works or works of righteousness in seven of the forty-six total verses. Here in chapter 3 it comes up four times in the 15 verses that make up the chapter.
  2. Paul wants the church in Crete to know where and how good works should fit into their lives.
    - a. It is clear that Paul is teaching that salvation comes through nothing other than the grace of God. Our salvation is not dependent upon our works.
      - i. We do not go door to door in order to earn our salvation. Going to church does not save us, serving in the church does not save us, giving to the church does not save us, publicly proclaiming our faith through baptism does not save us. We are not saved by our works; we are saved by grace through faith and that not of ourselves; it is the gift of God. (Eph 2:8)
    - b. But there is a connection to salvation and good works. Those who are saved, those who have believed as Paul writes it in verse 8, *should be* careful to *maintain* good works.
  3. The word "careful" carries the idea of concentrating upon something, or fixing one's attention upon something. The word "maintain" implies a need for diligence and devotion.
  4. So what Paul is saying is that believers should concentrate upon devoting themselves to good works.
  5. Not because these good works save us, but simply because devoting ourselves to good works is something that is both good and profitable to men.
    - a. The blessing of good works is not that it gains us a better standing before the Lord, but that it is good and profitable to men; to others.
    - b. The emphasis in our good works is not to try and please God, but to minister to our fellow man and to bring others to the Lord.

- c. Mt. 5:16 states, "Let your light so shine before men, that they may see your good works and glorify your Father in heaven." (Mt. 5:16)
  - d. 1 Peter 2:12 says likewise in regard to our conduct before Gentiles that we are to have honorable conduct among Gentiles that when they speak against us as evildoers, they may, by your good works which they observe, glorify God in the day of visitation." (1 Pt. 2:12)
6. Our good works are to be seen by men. They are good and profitable to men.
- a. They benefit others not only through the outcome of the good work, (*whether that be providing aid to those in need, or ministering to those who are hurting, or simply providing a hot meal to a new family in the neighborhood*) they also are used to show that we are living for the Lord and serving someone other than ourselves.
  - b. We point people to the Lord through the good works we do and pointing people to Jesus is obviously something that can be very good and extremely profitable for people both here and now, but also when it comes to eternity in heaven. By our good works we can be used by the Lord to bring others to the point where they too surrender their lives to the Lord by grace through faith.
7. And so the emphasis here is that the church in Crete needs to be **devoted to good works** in order to benefit those around us and to point them to Jesus.
- a. And the same is true for us. We too should be devoted to good works, not to try and impress God, but rather to impress upon others their own need for God. That the good works we do would bring others to the saving grace of God.
8. Such a good word for us and an encouragement for us as we look to serve others and minister to the needs of those around us.
- C. But Paul also had some warnings for Titus. Let's continue in our study by looking at our next verse, verse 9.

#### IV. Titus 3:9;

- A. Here in verse 9 Paul warns Titus about certain issues that can be divisive and the need to avoid them.
1. The word "avoid" is really a play on words with the word maintain from verse 8. The word maintain in the Greek is the word "proistemi", it's a compound word that means to stand before. The word "avoid" shares the same root word but uses a different prefix; it is the word "periistemi".
  2. The word "periistemi" literally means to stand around. But as it is used here it carries the idea of standing apart from something. So, while the Christians in Crete were to stand before good works, there were to stand apart from these other things.
- B. And let's look at these other things Paul warned Titus about and told him to stand apart from, to have nothing to do with is the idea.
1. Number 1, they were to stand apart from and avoid foolish disputes.

- a. The word “disputes” in the Greek can also be translated as questions. It’s actually translated that way in the KJV.
- b. There is nothing wrong with people asking serious questions, or sincere questions. We want to be able to give answers to those who have genuine questions about the faith.
- c. The scriptures encourage us to be ready to give an answer to everyone who asks us the reason for the hope that is within us. (**1 Pt. 3:15**)
- d. But note here that Paul is not warning Titus to avoid sincere or genuine questions; but rather he is to avoid foolish questions.
- e. The idea here is those types of questions that are asked not out of a sincere heart, but only to stir up trouble, or to try and make people sound foolish, or simply to stir up debate and make people question their own faith.
- f. I’m sure you encountered these types of questions before:
  - i. “Can God make a rock so big that He couldn’t move it?”
  - ii. Or “Where did Cain get his wife from?”
  - iii. When people ask these questions they really aren’t looking for honest answers, they are simply trying to stir the pot and make themselves look superior than others.
- g. Jesus encountered these kinds of people in His earthly ministry.
  - i. One day Jesus was approached by a group of Sadducees and they had a question for Jesus. Now their question was not sincere. They really weren’t wanting an honest answer from Jesus, their point was to try and tear down the idea of the resurrection because they themselves didn’t believe in the resurrection.
  - ii. They came to Jesus and hypothesized a certain situation where a man who had six brothers married a woman and did not have any children with her and then he died. And because of the Levirate law, Moses had instructed that any brothers of the deceased husband should take the widow as her own so that they could have children and continue the family name.
  - iii. The Sadducees’ story goes on to say how all seven of the brothers passed away one by one after marrying this woman and then subsequently the wife herself passed away. And their question to Jesus was, “In the resurrection, whose wife of the seven will she be? For they all had her.” (**Mt. 22:28**)
  - iv. Now these Sadducees were not sincere in their questioning. They were just wanting to make the idea of the resurrection seem foolish because they themselves did not believe in it.
  - v. But listen to how Jesus answered them. He said, “You are mistaken, not knowing the Scriptures nor the power of God.” (**Mt. 22:29**)

- And that is the answer to most all of these types of foolish questions; these foolish disputes. The people who ask them or engage in them; one, don’t know the Scriptures, and two, they don’t know the power of God.
  - Because they don’t know the Scriptures nor the power of God, they try to make light of them, or turn them into some sort of topic for philosophical debate.
- h. Paul told Titus that he needed to avoid these things. Avoid foolish disputes.
2. Number two, Titus was to not have anything to do with genealogies.
    - a. Again, we need to understand what is meant by this. Genealogies in and of themselves are not a problem. The books of the Bible have a number of different genealogies written in them.
      - i. The book of Chronicles lists out several different genealogies from different families. The genealogy of Noah is found in Genesis 5. The genealogy of Jesus is found in both Matthew and Luke’s gospel. Genealogies in and of themselves are fine.
      - ii. The issue to avoid is when we try to look into genealogies for certain hidden messages and meanings.
      - iii. There were people in that day that used to study genealogies in search for hidden truths and secret messages.
      - iv. Instead of seeing the genealogies as historical documents they studied them in search for symbolic interpretive schemes. Names, dates, and places supposedly contained hidden meanings which became the basis for their secret, hidden knowledge.
    - b. Paul told Titus not to have anything to do with these sorts of things.
  3. Number three, Titus was to avoid contentions; your translation may read arguments or quarrels
    - a. The idea here is that Titus was to avoid getting into useless arguments with other people.
    - b. The meaning of the Greek word here actually carries the sense of always saying bad things about one another and never having anything good to say.
    - c. Have you ever come across people who are just contentious? They just want to argue, and they never have anything good to say.
    - d. Paul told Titus to avoid those types of situations. Don’t engage in that kind of activity, stand apart from contentions and quarrels, useless and pointless arguments that will lead to nothing.
  4. Lastly, number four, Titus was to avoid strivings about the law.
    - a. Now this could be understood in one of two ways.

- b. We've already noted that the particular form of opposition the church in Crete was facing had to do with a form of Judaizers. They were people who promoted the law of Moses and the need for circumcision.
    - i. They went around saying people needed to first become Jewish before they could become Christian. That is they needed to follow the law of Moses and have faith in Jesus. It was a works based faith.
  - c. It could be that Paul is referring to these types of strivings about the Jewish law. Or it could be referring to the laws and commandments of men. This too was something that was causing some issues in Crete. In chapter 1 Paul wrote telling Titus not to give heed to Jewish fables and commandments of men who turn from the truth (**Tit. 1:14**)
  - d. It could be that this is what Paul had in mind here. Either way, Paul tells Titus, don't have anything to do with that stuff. Don't get involved in strivings about the law; whether it be the Law of Moses or the commandments of men, stay away from it.
5. Now why was it so important that Titus avoid these things? Paul tells us that it is because they are unprofitable and useless.
- a. There is no benefit in them. They don't produce anything good in us. They are simply a waste of time.
  - b. This really is a contrast to the good works of verse 8. The good works are good and *profitable*. Getting involved in foolish disputes, genealogies, contentions, and strivings about the law are useless and *unprofitable*.
  - c. When we engage in these sorts of divisive issues we are wasting our time and time is a limited commodity we have here on earth. God wants us to invest our time wisely. Engaging in these types of arguments and disputes takes time away from us being able to share the truth with people who are genuinely interested in learning about the Lord and the things of the Lord.
  - d. The application for us then is that we need to ensure we are productive with the time God has given to us. God doesn't want us wasting our time on useless and unprofitable things. **He wants us to use our time to advance God's truth**, not engage in pointless rhetoric.
- C. Moving on we see that Paul not only warned Titus about divisive issues, but he also warned Titus about divisive people. Read vs. 10 & 11 with me.
- V. Titus 3:10-11;
- A. Here Paul gives another imperative for Titus to heed. Not only was he commanded to avoid divisive issues, he was also to reject divisive people.
- 1. Now the word here for "divisive" in the Greek is an interesting one. The word is "hairetikos" which is where we get our English word heretic

- from. But we have to understand that the word heretic in the first century didn't carry the same idea as the word heretic does today.
- 2. The word heretic simply means one who practices heresy. And heresy in the first century involved the act of choosing and coming up with your own opinion. The word heresy is often translated as the word "sect" within the NT.
    - a. Even the Christians were first identified as a sect of Judaism. They were Jews, who chose to believe something contrary to the rest of the group. In essence they were involved in heresy, in choosing to be separate from the rest of the group.
    - b. It wasn't until later on in subsequent generations of the church that the word heresy took on the meaning that it has today of someone who is outside of what is commonly referred to as orthodoxy.
    - c. A heretic is someone that believes things that are outside of that which is accepted amongst the church as a whole; they stand in opposition to foundational truths of Christianity.
    - d. That isn't what Paul is specifically talking about here.
  - 3. The idea here isn't of someone that is completely outside of orthodox Christianity, but more so someone who has a constant need to force people to choose sides.
    - a. They go around the church usually trying to divide people and get people to join their side of things.
    - b. They come up with certain opinions about certain people or certain things and they go around trying to get people to believe in their own opinions and divide them against other people in the body who don't share their own opinion.
- B. Paul told Titus to reject such a person after the first and second admonition.
- 1. If someone happened to be engaged in that sort of activity Titus was first to come to them and explain to them how their actions were being divisive and were unwanted within the body of Christ.
  - 2. If the person stopped going around encouraging people to be divisive then no worries, everything is good to go.
  - 3. However, if the person continues to act in such a way, then Titus was to confront them a second time and admonish them once again; explaining to them that their actions were divisive and unhealthy and that they should stop acting in such a manner.
  - 4. If the person stopped acting that way great. However, if he continued to act in a divisive manner going around and trying to get people to come along to his side of things, then Titus was to reject them.
  - 5. The word reject carries the idea of purposefully avoiding any sort of association with someone; to shun someone, or to avoid someone, to not have anything to do with someone.

- a. These people feed off of getting other people to join with them or to associate with them. They are trying to create a crowd for themselves. So the needed response is to not have anything at all to do with them.
  - b. This was something that Titus would do and teach the rest of the church to do as well. When the whole church decides not to entertain this person's divisive ways then he loses his power and hopefully he turns from his sin.
  - c. But as long as there are people willing to listen to him and willing to receive his divisive opinions, he'll continue to act in such a way.
- C. The need to reject this person boils down to the fact this kind of person is warped and sinning, being self-condemned.
- 1. Warped literally means to turn out of place, as if to describe something that is turned inside out. It was used metaphorically meaning to change for the worse.
    - a. The mental picture this creates in my head is that of a person going around with their clothes inside out. And no matter how many times people tell them, "Hey, your clothes are inside out", they will not stop to change their clothes around, but continue to go around wearing their clothes in the opposite way they were intended and the opposite way of what is accepted.
    - b. They are warped in the head.
  - 2. They are sinning. How? Cause by their own actions they are doing that which they were admonished not to do by church leaders.
    - a. Their actions were divisive and sinful. They were told not to do so, warned on multiple occasions, and now they stand self-condemned. There is no excuse for them or for their actions and Titus and the rest of the church must reject such people.
- D. I think the thing we need to understand is that this sort of behavior by individuals in the church really does stand in opposition to the work of God's Spirit in and through the church.
- 1. In Ephesians chapter 4, Paul encouraged the church in Ephesus to endeavor "to keep the unity of the Spirit in the bond of peace." He wrote, "There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all." (**Eph. 4:3-5**)
  - 2. In 1 Corinthians Paul writes, "Now I plead with you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you, but that you be perfectly joined together in the same mind and in the same judgment." (**1 Co. 1:10**)
  - 3. The Psalmist proclaims, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (**Ps. 133:1**)

- 4. God's heart is that we would be united together in our common faith. People going around trying to divide the body and create divisions and cracks in the body are actively fighting against the will of God and the Word of God. They are to be rejected.
  - 5. For us our emphasis needs to be upon **developing and strengthening the unity of the body**, not the division of the body. Bringing the body of Christ together, not tearing it apart.
- E. Paul continues his faithful words to Titus in verses 12-14. Read them with me as we note some of the logistical matters Paul wrote about.
- IV. Titus 3:12-14;
- A. Here at the end of his letter Paul addresses some of the logistical matters that Titus needed to be mindful of.
- B. In verse 12 Paul writes about two men that he plans on sending to Titus; a man by the name of Artemas and another by the name of Tychicus.
- 1. Artemas is someone we don't really know much about. This is the only time he is mentioned in the entirety of the Scriptures.
  - 2. Tychicus, on the other hand, is someone we have come across before in our studies of the NT.
    - a. Tychicus was a companion of Paul's and was used as a messenger and a deliverer of Paul's correspondence with other churches.
    - b. It is believed that Tychicus was used to deliver both the letter of Ephesians and the letter of Colossians to those respective churches.
    - c. He was someone in whom Paul had placed a lot of trust and confidence in for accomplishing that which he was sent out to do.
  - 3. Paul was going to send one of these two men to relieve Titus of his duties and responsibilities there in Crete so that Titus could meet up with Paul in the city of Nicopolis.
    - a. Paul is believed to have been in Corinth when he penned this letter. And many believe that when he mentions the idea of wintering in Nicopolis that he was referring to a city on the western shores of Greece across from Rome.
    - b. Though, knowing the exact location of the city of Nicopolis is difficult to ascertain because there were a number of cities that actually shared the name Nicopolis.
      - i. The word Nicopolis literally means "city of victory". And so, many cities would take on this name after successful military campaigns. There were Nicopolises throughout the Greco-Roman world at this time.
    - c. Whichever city Paul meant, I'm sure that Titus understood.
      - i. And while we don't read it here in the book of Titus we do read in the book of 2 Timothy of how Titus was with Paul before being sent to Dalmatia, so it would seem that Titus was able to meet up

with Paul in Nicopolis and then was subsequently sent out again upon a different missionary endeavor. (2 Tim. 4:10b)

4. I wanted to note something here about Paul's action to send support and help to Titus.
  - a. Paul was in need of Titus' services, but Titus was doing a good work on the island of Crete and the people of Crete still needed someone to help minister to them and their needs.
  - b. And so Paul, being mindful of the need was purposeful not just to call Titus to come to him but told him to wait to come to him until one of these other men arrived and he could then pass the baton to them and Titus could then leave knowing that the church and the body was going to be well taken care of.
  - c. Here in Iwakuni we see a lot of people come and go. And I've been so blessed to see how God takes care of us. We have seasons where I often wonder what we are going to do when certain people leave, but God has always been faithful to provide and send people our way to help meet the needs; to help fill the holes that will be left by others who are being sent elsewhere.
  - d. I know that most of you don't have a choice in the manner and that you have to go wherever Uncle Sam tells you to go. But we feel the effects of people leaving us all the time; it comes with the territory of having a church right outside a military base. People are continually leaving us, but God is faithful to continually send us people as well.
  - e. I bring this up to simply say, we're looking for help. There are always areas that you can step into that people are about to step out of.
  - f. God is always faithful. He provides for His church. And I wonder if God hasn't sent you here to help fill the whole that will soon be left by yet another family PCSing back to the States. Pray about it and come talk to us if you are interested in serving and getting involved.
- C. In verse 13 Paul tells Titus to send Zenas and Apollos on their journey with haste and to ensure that they lack nothing.
  1. Once again we have two men mentioned of which we no little of the one and we know a whole lot more about the other.
    - a. This is the first and only time Zenas is mentioned in the Scriptures. The only thing we know about him is what is written here; that he was a lawyer and that he had been sent upon a mission by Paul.
    - b. Apollos on the other hand is someone that is mentioned in a number of places throughout the Bible. Apollos was a well-known preacher of the gospel. He was described as a Jew and an eloquent man who was mighty in the Scriptures. (Acts 18:24)
    - c. He was used by the Lord in various places, but most notably in the cities of Ephesus and Corinth.
  2. It is believed that these two men were the couriers of the letter to Titus. And that their stop in Crete was merely one of several objectives they

had been given by Paul and that is why Paul directs Titus to send them there in Crete, whom Paul affectionately refers to as our people, to learn to maintain good works, and along with that to meet urgent needs.

- D. Now in verse 14 Paul once again emphasizes the need for the church there in Crete, whom Paul affectionately refers to as our people, to learn to maintain good works, and along with that to meet urgent needs.
  1. One urgent need may just be helping to provide for the needs of Zenas and Apollos upon their continued journey.
  2. This seems to be the indication by Paul wanting to make sure that Zenas and Apollos lack nothing. The sense is that the church needed to be responsible to provide for any needs they may have had, to support them upon their missionary journey.
  3. Paul wanted the church in Crete to learn to maintain good works and meet the needs of others so that they would not be unfruitful, but fruitful.
    - a. This reminds me of a principle that Paul mentioned in the book of Philippians. Paul wrote to the church to thank them for their support of him mentioning how they had sent aid to him on multiple occasions.
    - b. He states in Philippians 4:17 how he didn't seek the gift itself, but more so the fruit that abounds to your account." (Phil 4:17)
    - c. Paul understood the principle of how we all share in the fruit of the ministry when we support one another and take care of one another.
    - d. The church in Philippi was abounding in fruit through their support of Paul, in helping to meet his needs, that he may continue the work of the ministry.
  4. It's as if he is saying the same thing to Titus and the church in Crete. He wants to see them be fruitful, to abound in fruit. And one way they can do so is through providing for the needs of others, especially the needs of those who are ministering the gospel of Christ and serving the body of Christ.
  5. I want to encourage you church family to **learn to maintain good works**, to help meet the needs of others, that you may abound in the fruit of the Lord.
- E. Let's wrap up our study today and finish up the book of Titus by reading Paul's final words written to Titus in verse 15.
- V. Titus 3:15;
  - A. This is a simple farewell here at the end of the letter where greetings are shared and passed along, but I want to note a few things here that struck me.
    1. One is the word "greet". Paul writes "all who are with me greet you." The word greet can also be translated as "salute". Again that is how it is translated in the KJV.

2. The idea of Paul and all who are with him saluting Titus seems to bring more weight to the words Paul shares here.
    - a. Remember that Paul had been with Titus there on the isle of Crete, but needed to depart from him and had to leave Titus there on the island by himself.
    - b. Titus had a big job to do. He needed to go from city to city and appoint elders within each of them that they may know and protect sound doctrine. He needed to faithfully instruct the people of Crete upon matters of sound doctrine, upon matters pertaining to grace and salvation and the need to maintain good works.
    - c. And this was a tall task. The people of Crete were not known for their good works, nor were they a particularly gracious people. As was attested in chapter 1 they were “always liars, evil beasts, and lazy gluttons.” (**Tit. 1:12**)
  3. So the idea of Paul and all who were with him saluting Titus probably meant a whole lot to him. For him to know that they were thinking of him, praying for him, and saluting his efforts there on the isle of Crete probably was very encouraging for Titus.
  4. And Paul adds to the greeting, instructions for Titus to salute all those who love them in the faith, presumably speaking about all of them in the church there in Crete.
    - a. Paul wanted Titus to salute them as well. To encourage them and acknowledge them and their continued growth in the Lord. Paul wanted the church to know that they were mindful of them as well. That they were praying for them and excited about the work God was doing in and through them
    - b. I’m sure this was an encouragement for the body there in Crete as well.
- B. And then Paul closes his letter with how he opened, just like he did in nearly all of his letters, reminding the church of the need for God’s grace.
1. “Grace be with you all. Amen.”
  2. What a great way to wrap up this letter by reminding them of the grace that God had made available to them. By God’s grace they were saved.
  3. And by God’s grace they would continue to grow in their faith. By God’s grace they would be able to continue in sound doctrine and to maintain good works and do all the things that Paul instructed them upon.
  4. They were in need for God’s grace to do it all and **so are we church family**. We need the grace of God to save us for eternal life and we need the grace of God for our temporal life; to help mold us and shape us into the image our Lord and Savior Jesus Christ. Amen? Amen.
  5. Let’s pray!