

# **TITUS Part 13. Humility; Works; Disputes. Chapter 3:1-15.**

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The following text is based on a message from Corner Fringe Ministries that was presented by Daniel Joseph.

**\*Portions of this sermon message have been edited to better transcribe the message. All the Scripture verses are from the New King James Version unless otherwise noted and are in red. Therefore, it is recommended that this document be printed in color.**

The original presentation can be viewed at: <https://www.youtube.com/watch?v=0OnstDyykyY&feature=youtu.be>

We are going to conclude our study on Titus today. This has been an incredible study. There is no doubt about it, when you look at the powerful spiritual truths that are conveyed in this epistle and see what Paul is conveying to Titus, the things that he confesses and instructs in this epistle, these things are timeless. This is what I love about Scripture. That's what I love about this epistle in regard to the context of the things he commanded Titus to do with the church. These are the exact same things we should be doing today. This epistle might as well have been written last week; it would have been just fine in our own time-period. The other thing that I really loved about this epistle is that it deals with our identity. Our identity lies in the Messiah Yeshua.

Well, we're going to go through chapter three today. Last week we had covered verse two, so we're going to circle back to that verse because there's something else that we need to cover there before we get going on the rest of the chapter. Let's go back to Titus 3:1-2, this what we read—**Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, <sup>2</sup> to speak evil of no one.** That's what we looked at last week, but then he goes on to say this—**to be peaceable, gentle, showing all humility to all men.** For a believer there are some characteristics Yeshua says that should be inherent in our behavior, in our D.N.A., and the way we are. One of those is humility, which is the very attribute we noticed last week in Moshe [Moses]. Remember what we looked at last week in Numbers 12? Accusation came against him; they start speaking evil against Moses. There was one characteristic that was brought to the table in defense of Moses, and that characteristic was humility.

You need to think about Moses' life for a second. That one characteristic qualified him as a man. Think about this: he was the one who was chosen to lead Israel out of Egypt, he was the one that was chosen to be an intercessor for Israel, and he was the one chosen to speak to the rock so that water would gush out. All these miracles and things happen through Moses. When you think about all of this, is there anyone here who doesn't want to be part of the Kingdom on a Moses like level? Every one of us wants to have a Moses experience and say, "We want to be important for the Kingdom of God; we want to do things like that; we want God and the Holy Spirit to move through us to where the sea is parted." That is what we want.

If those are the things we want, then we are going to have to put on humility. Look at what Proverbs 15:33 says—**The fear of the Lord is the instruction of wisdom, and before honor is humility (emphasis added).** Now the antithesis to that is that pride comes before the fall. In other words, I can look at a man that has pride and is dealing with arrogance, and I don't need to be a prophet to know his future. He is going down. He can deceive himself, but when you embrace pride you are deceived; your future is

that you are going to have a great fall. The antithesis to that is this—**Before honor is humility**. That's amazing to me!

I can also look at someone that is embracing a humble spirit; he is contrite before the Living God, and I know his future. I don't need to be a prophet; I know the Lord is going to lift him up. Yeshua says the same thing in Matthew 23:12—**Whoever exalts himself will be humbled**. In other words, you're going to fall. The second part of that verse is the converse—**and he who humbles himself will be exalted**. This is a scriptural fact.

When I look at this scriptural promise, I know that if we just embrace humility as a community or individually, I know honor waits. I know that He himself will exalt us; He will lift us up. That to me is a powerful truth.

I want to take this a step further. In Isaiah 55:15 we read this—**For thus says the High and Lofty One Who inhabits eternity, whose name is Holy: "I dwell in the high and holy place, with him who has a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones (emphasis added)**. This is miraculous to me! He is in a high and holy place; we cannot see Him in heaven, and yet it specifically says that He dwells also—**with him who has a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones**.

Do you see the effects of humility? It is not just simply about honor; it is about communion with Yeshua. It is about this instrumental relationship. That is what I love about this because if you possess humility that humility is going to have an effect on the Creator. He is attracted to that humility. That characteristic trait to the Most High is irresistible. If we put on this humility, it will draw Him in, and He will dwell with us. He will be with us in this context.

This is the fruit of humility. If you clothe yourself with it, your faith will become more than simply reading words on pages. How many times have you fallen into a paper faith? How many times are you just reading these nice stories in the Bible, but they don't seem real to you? It is not in you; there is something missing and you know it. This is what happens to your faith: You come to a place in your faith where you feel totally disconnected from God. You have an Ephesus syndrome (referring to Revelation 2:1-7). Like the Ephesians, you have lost that passion; you've lost that first love. Your faith at one time was real; it was more tangible than anything you can touch or see here right now. That's the faith we want.

If you want that kind of faith, there is a way to get it, and that is to put on humility. Put on humility, and you'll have a faith that you can't even describe. But I warn you: you do this and guess what's going to happen? The enemy is going to come in like a flood, and he's going to start whispering into your flesh, and he is going to do everything he can in his power to get you to grab on to pride because pride will turn the Lord away from you. Pride will eviscerate humility. They can't cohabitate with one another. So you're either embracing one, or your embracing the other. With pride, the Lord does not dwell with you; He will not be with you. There is no honor; there is only a fall. But with humility, there's exultation. With humility there's a relationship. I want intimacy; I want my faith not to just be on paper. I don't want to be able to quote verses to people but not have an intimacy with the Lord. I want what I know to be real: humility.

Psalms 34:18 says this—**The LORD is near to those who have a broken heart, and saves such as have a contrite spirit.** Listen to that— **and saves such as have a contrite spirit.** That is salvation. Does that not blow your mind! Do you want to know how important humility is? Now we're talking about salvation. He saves such who are humble; they are broken before the Lord. This is interesting because James picks up on this very thing, and he says—**But He gives more grace. Therefore He says: "God resists the proud, but gives grace to the humble" (James 4:6).** Think about that. You know this verse by heart, but have you ever thought about what it really means to your faith? I am talking about salvation. We say we want to be children of grace; we want forgiveness because without it we're dead. If you really want to be a child of grace, you will grab onto humility. That is when you receive that free gift. If you embrace pride and reject humility, you will reject the free gift of grace.

So when you start to look at all these different dimensions, facets, and benefits of humility, and you start to add it all up, what conclusion do you come up with? The number one priority is humility. When I see these benefits, when I know it's about intimacy in relationship with God, when I know grace is on the line, when I know forgiveness of sin is on the line, when I know salvation is on the line, and when I know honor is at stake, it kind of makes you want to humble yourself in the sight of the Lord. Amen?

Understanding this concept will change your life. It will affect every facet of your life if you truly embrace it. It will affect your prayers. How many of you want power in prayer? How many of you want to bow yourself before Elohim, Yeshua, because you want your prayers answered? You want to be heard. There's no question about that. Just look at Facebook and Twitter. Apparently we as a people want to be heard. We are constantly posting; we can't help ourselves. For me there's one person I need to know that is hearing me. It's the Lord. Amen?

I want to give you a taste of this by taking you to the book of Daniel. Daniel 10:12—**Then he said to me, "Do not fear, Daniel, for from the first day that you set your heart to understand, and to humble yourself before your God, your words were heard; and I have come because of your words.** It doesn't say two weeks, three weeks, or four weeks. It says—**from the first day that you set your heart to understand, and to humble yourself before your God, your words were heard; and I have come because of your words.** Daniel got the Lord to respond the second he put his knees down and prayed with a humble and contrite heart. The Lord heard him, and a command went out from heaven the second he did it. That's the power of prayer! How do we get it? Humility.

Our flesh fights every aspect of humility: it detests it, it can't stand God, and it doesn't want relationship with God. It doesn't want angels of heaven coming down and meeting with you. The devil despises it, and he's going to do everything he can in his arsenal to prevent this example from Daniel 10:12 from happening.

This is what we're called to. Yeshua died on the cross and paid the price that you cannot put a number on. Before He was crucified and resurrected, He told the disciples that it was good that He went away—**Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you (John 16:7).** He wants to commune with us. When He communes with us, there is power. When God is in the house with you, things happen. That's the reality.

Let's look at Romans 12:16. We are going to get another principle here in regard to humility—**Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion.** I threw this in here because if we want humility there are specific things we are going to have to do in our lives, and this is one of them. It is the “birds of the feather” mentality. Right? This is what Proverbs 13:30 says—**He who walks with wise men will be wise, but the companion of fools will be destroyed.** If you want to be humble, you're going to walk with people that are humble. If you want to be arrogant, prideful, fall into intellectualism, and be challenged that way, that is who you're going to become: birds of a feather. I want power, I want people of faith, and I want people who are contrite and want true relationship with Yeshua instead of just reading stories in a book one dimensionally where it is just not living. I want what's real; I want what I know is out there for us.

Before we move on in Titus, there is one more quick passage I want to take you to regarding humility. There's something that we need to incorporate in the way we speak to each other, and it is found in 2 Timothy 2:24—**And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, <sup>25</sup> in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth.** Now I threw this in here because it is critical that whether we are preaching the gospel, the pure milk of the Word, or whether we're sharing the deeper truths of the Torah and the fact that it is legitimate, it hasn't been done away with, there is only one approach, and that is humility.

How many times have we failed at that? We allowed our flesh to get involved, and we become fools in the context that Satan baits us, and I've been baited before. An example would be where the other person will say something, and you will be like, “You did not just say that.” The gloves are coming off; you can't believe the other person just said that. At that point, we don't realize we are getting baited. And what happens? The flesh takes over, and the gospel gets perverted. You cannot present the gospel in your flesh; you can say the words, but you will pervert it.

At that point, Satan is laughing because his kingdom is thriving when we allow the flesh to take over. It is better for us to come humbly spreading the gospel, the truth of God's Word, through humility. It is better for us to shut our mouths at times. Amen? When there are times that you feel your flesh welling up, say, “I'm done here; I'm done.”

So going back to Titus 3:2-3—**showing all humility to all men. <sup>3</sup> For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another.** I love what Paul does here. He gives us incentive, a little motivation, to clothe ourselves in humility. If we remember who we once were, if we're honest with ourselves, you're really in trouble because this passage describes every one of us in the room. We have to remember that at one time we were there. And we should be showing the same kindness that we would want somebody else to show us when we were totally blind and wallowing in deception. This is who we need to be.

One thing I want you to appreciate is that the devil is going to be constantly looking for a doorway in order to get you to pervert the truth. And ultimately that doorway is the flesh. We need to take heed to what Paul says here and have this on the forefront of our minds. Remember that we are not worthy of the gospel; we are not worthy to know who Yeshua is. If we get this and have this in front of us all

day long, that is going to prevent us from perverting the gospel. That is a very powerful concept. That is why Paul is sharing it, he is given us motivation and incentive.

Now continuing on in Titus 3:4-5—**But when the kindness and the love of God our Savior toward man appeared... (Emphasis added)**. Now, I highlighted these because of something that Paul does specifically in this epistle and elsewhere. He loves to show through titles who the Messiah Yeshua is. When you go to the Tanakh, there are all sorts of amazing titles for Yud Hey Vav Hey who is the omnipotent, omniscient God. If you look at Elohim, this is a title for Him. He is called HaShem at times (the name). He is called by all of these wonderful titles that show you who He is.

The New Testament does this of Yeshua. Paul does this of Yeshua explicitly, and here he explicitly says that He is—**the kindness and the love**. That is who Yeshua is. What did Paul say in Titus 2:11? **But now the grace of God that has appeared to all men**. Paul talks about the grace of God. Yeshua is the grace of God. Yeshua is the kindness of God; He is the love of God. When you start to think about this, you realize that this is who my Master is. And then you think about Yeshua's words— **It is enough for a servant to be like his master (Matthew 10:25)**. Who are we supposed to be? I'm supposed to be the love of God, I am supposed to be the kindness of God, and I am supposed to be the grace of God. In other words, showing mercy and compassion, and being long suffering with other people. This is so much easier said than done; it is easier to preach than to do.

This is who we need to be. I know one thing: if we want revival and power to be in this community, this is the answer. We need to humble ourselves. To put on these titles is to put on the love. Yeshua has given us the example for a reason. The love, the grace, the compassion, and the kindness, this is who we need to be.

Now Paul goes on and says—<sup>5</sup> **not by works of righteousness which we have done (Titus 3:5)**. This coincides with Titus 3:3 in that we remember who we were; therefore, it is **not by works of righteousness**. Yeshua did not come down because of how great you are. That was not His purpose in coming—**but according to His mercy He saved us (Titus 3:5)**. One of the most important principles that we can glean from Scripture, and it has a massive impact on us clothing ourselves in humility, is right here—it's **not by works of righteousness which we have done**.

As you go through the Scriptures, you will keep noticing that this is a reoccurring theme throughout; the Lord is throwing this in our face constantly. Most people think that this whole grace thing, forgiveness, and the reality that we're not justified by works is a New Testament thing. It is not! When you go back to the Tanakh, we find that none of the righteous men that have ever lived were under any false assumption of how they were saved. It was always by grace.

Let me take you back to the Torah in Deuteronomy 9:4-5—<sup>4</sup> **Do not think in your heart, after the Lord your God has cast them out before you, saying, 'Because of my righteousness the Lord has brought me in to possess this land'; but it is because of the wickedness of these nations that the Lord is driving them out from before you.** <sup>5</sup> **It is not because of your righteousness or the uprightness of your heart that you go in to possess their land....** Understand that this is a typology and a prophetic foreshadow of going into the ultimate eternal life: the Promised Land. This is what it is; this is a picture of it. It is left as a

template for us to learn by and to understand what Israel did, to watch how God responds, to watch what the promise is, and to watch God fulfill His promise. All of it is for us so that we can see how all of this is going to play out. And how it worked was that the Lord brought them out of Egypt, but they never entered into the Promised Land by their own righteousness. It was because of His mercy that they made it in. So this is not a New Testament concept; this is a Lord God concept from the beginning of the age to the end of the age. Period!

As Paul continues in Deuteronomy 9:6, this is what we read—**Therefore understand that the Lord your God is not giving you this good land to possess because of your righteousness, for you are a stiff-necked people.** What did Paul just say in Titus 3:3? He said that we were a stiff-necked people and have major issues. This is not a Jewish problem. I have actually heard conversations that make my eye twitch. I hear people saying, “Man, the Jews blew it. They are a stiff-necked people because Scripture says so. And now, look at our righteousness compared to the Jews.” These people are boasting in their pride; it is delusional. We are all stiff-necked; we’ve all been stiff-necked. You have got to come to grips with that. Let’s put on some humility. Amen?

Let’s look at the Torah here. Let me take you to the prophets: Psalms 44:3—**For they did not gain possession of the land by their own sword, nor did their own arm save them.** I want you to go read the accounts of this. Israel went in by war, they went in with the sword, and they went in with the commander Joshua leading the charge. There was physical fighting. And what do the prophets, the sons of Korah, say? They said that—**You drove out the nations with Your hand (Psalms 44:2).** In our flesh we would say that Israel went in and fought a physical battle and won the land; however, they never won anything. They never took a piece, not even a fragment of the land, without the Lord’s arm.

Moving on in Psalms 44:3—**nor did their own arm save them; but it was Your right hand, Your arm.** Now I’ve talked about this a lot lately; the word arm in the Hebrew transliterate is *zərowa`*. Every time you see the arm of the Lord or the right hand of the Lord, it is a messianic term that explicitly refers to Yeshua. Every time that it says, “The arm of the Lord,” you need to put the name of Yeshua there because that is literally what it is talking about. So when we see this—**but it was Your right hand, Your [Yeshua],** the Son of God, know that this is who it was. Continuing—**and the light of Your countenance, because You favored them.** There is an interesting point here: Yeshua came and said—**I am the light of the world (John 8:12).** How was Israel saved? Who fought the battles that Israel was involved in? We know it was Yeshua the Messiah.

This is a concept that David understood. Here is what he said in Psalms 31:1—**To the Chief Musician. A Psalm of David. In You, O Lord, I put my trust; let me never be ashamed; deliver me in Your righteousness.** You will notice that David doesn’t say, “Lord, You know You should really deliver me because I’m it. I am the stuff. Look at what I have accomplished; look at how great my kingdom is.” He doesn’t say anything. He is broken; he has a contrite heart. His prayers were heard.

David prayed with power, and the Lord heard him. And look at what he says—**deliver me in Your righteousness (Psalms 31:1).** Psalms 71:16—**I will go in the strength of the Lord God; I will make mention of Your righteousness, of Yours only.** There is no boasting at all. It is not allowed; you won’t find it anywhere here.

Let me take you one step further in Isaiah 54:17—**No weapon formed against you shall prosper, and every tongue which rises against you in judgment You shall condemn. This is the heritage....** Listen to this: it is about identity. When we look at this epistle, it's all about identity. Well listen to what the prophet says—**this is your heritage**—meaning this is your inheritance. This is who you are as a people, as the servants, of the Lord—**and their righteousness is from me.**

Where does the righteousness come from? Go to Romans 3:21—**But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets.** What righteousness? Yeshua. He is the righteousness. It came from Him—**For God so loved the world, that He gave His only begotten Son (John 3:16).** Everywhere you look in the Tanakh, you will find that Yeshua is the victory, the champion, and he's the warrior. He's fighting the battles, and it is through Him and Him alone that we receive this heritage and this inheritance.

This is the only way salvation can work. There's no other way. Why? Because we failed—**For all have sinned and fall short of the glory of God (Romans 3:23).** There is a problem: the law has condemned every one of us.

Moving forward to Psalms 143:2—**Do not enter into judgment with Your servant, for in Your sight no one living is righteous.** And we can find the problem in Ecclesiastes 7:20—**For there is not a just man on earth who does good and does not sin.** Where's the boasting? There can't be because there isn't even a just man on earth who hasn't fallen.

King David was a just man who is a prime example of this, but even he sinned—**If You, Lord, should mark iniquities, O Lord, who could stand (Psalms 130:3)?** Isn't that interesting? If you were to mark iniquities, who could stand? Nobody. Those who are asking the Lord for forgiveness, they don't stand; they kneel. They humble themselves; they bow down.

Returning to Titus 3:5—**not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration.** This term “washing of regeneration” in the Greek transliteration is *paliggenesia*. The term literally means rebirth; it means to be reborn. I love the Jesus People movement for this because they caught on to something that is scripturally important. Unless you are born again you will not see the kingdom of God. Right? You have to be born again. What was the whole discourse between Yeshua and Nicodemus found in John 3:1-21? Yeshua clearly stated that if you are not born again, you are not going to make it. And then he goes on to clarify that unless you're born of water and the Spirit, you will not see the kingdom of God. Think about that: born of the water and the Spirit. That is fascinating because of what we are reading right here—**the washing of regeneration and renewing of the Holy Spirit (Titus 3:5).** It is the very same context. Go to John 3:5 and look at Titus 3:5; it's a mirror image!

So let me take you to Acts 2:38 and show you what water and Spirit means—**Then Peter said to them, "Repent, and let every one of you be baptized.** Hence the washing of regeneration or rebirth. Go to Romans 6:4-5 and see how the Apostle Paul tells us very clearly what baptism is. It is you going to the death and resurrection of Yeshua. That is the whole concept of immersion: you're going into the grave.

And as Yeshua rose out of the grave, so you will as well. If the same Spirit who raised Christ from the dead dwells in you, He will give life to your mortal body. This is the concept.

That is not all there is to it. It's not just about going and being baptized. It is you being—**baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit (Acts:38)**. There we are! Isn't it beautiful that everything is established on the testimony of two? Scripture is very neat and organized.

Continuing on in Titus 3:6-8—**<sup>6</sup> whom He poured out [meaning the Holy Spirit] on us abundantly through Jesus Christ our Savior, <sup>7</sup> that having been justified by His grace we should become heirs according to the hope of eternal life. <sup>8</sup> This is a faithful saying, and these things I want you to affirm constantly....** There are things that Paul wants you to affirm constantly. He is going to tell you what they are—**that those who have believed in God should be careful to maintain good works. These things are good and profitable to men.** I want to say that again—**these things I want you to affirm constantly...good works.** We should be talking about good works when we walk by the way, when we lie down, and when we rise up. We should be inundated with the righteousness, which are the commandments of God. We should soak it in. This is the discussion; this is what has to be before us. We should always be talking about good works.

You know that the funny thing is that Paul, in a very unhypocritical fashion, does a great job of actually practicing what he preaches. And what I mean by that is just look at this epistle to Titus. Do you notice how obsessed Paul is with good works? He is obsessed with this concept. Let me put it up here:

**Titus 3:8- disqualified for every good work.** Evil people profess to be Godly, but they are evil, and they are not qualified for every good work.

**Titus 2:7- be a pattern for good works.** We are to be zealous for good works.

**Titus 2:14- be zealous for good works.**

**Titus 3:1- be ready for every good work.**

**Titus 3:8 / 3:14- maintain good works.**

Paul is obsessed over and over in such a little, condensed epistle. Paul is just driving home “good works, good works.” And you know the term has almost become anathema to the church today. Because when people hear “good works” or “we’re not saved by works at all,” this type of response is a knee jerk reaction. But we’re supposed to be obsessed with them. Why? Why is Paul so concerned about good works? Why do we have to even maintain them? If, as the church says, good works have no place in saving us and have nothing to do with salvation, then why is there such an obsession throughout the entire book. And I mean sixty-six books of the Bible.

So why is Paul so obsessed? Let me show you what Paul knew. And just to bring it back to the surface, Paul knew what James knew—**Thus also faith by itself, if it does not have works, is dead (James 2:17)**. Do you understand? This is the danger. Why is Paul constantly wanting us to bring this to the table, to

remember these things, and to speak of them? Because if we don't have them, we do not have faith. This is a reality. James 2:22—**Do you see that faith was working together with his works, and by works faith was made perfect?** This verse is an example of the structure of the faith; faith is being made complete. James 2:24—**You see then that a man is justified by works, and not by faith only.** Martin Luther is rolling in his grave right now. That very thought, again, is anathema to the church.

Satan has come and planted seeds of deception. When we hear the word Torah or law, and when we start talking about good works, people want to put their hands over their ears. This is the reality: Satan is out to destroy the faith. That's why Paul is obsessed with good works. He is obsessed with this concept.

Peter makes the following statement—**Then Peter opened his mouth and said: "In truth I perceive that God shows no partiality. <sup>35</sup> But in every nation whoever fears Him [you can't fear Him if you don't believe in Him] and works righteousness is accepted by Him (Acts 10:34; emphasis added).** That right there is testimony to structure the faith. You need to have faith; you complete that faith, it's made perfect, through obedience to God's holy commands.

Let me take it a step further. If you really want some context into this, let's go to the words of Yeshua in Matthew 25:33-34—<sup>33</sup> **And He will set the sheep on His right hand, but the goats on the left.** <sup>34</sup> **Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom [this is the heritage; this is eternal life] prepared for you from the foundation of the world.** We are talking about salvation; we're talking about entering into the kingdom. There's no question about that now. Here's what's interesting. Why did Yeshua say—**Come, you blessed of My Father?** This is what we're told—<sup>35</sup> **for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; <sup>36</sup> I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me' (Matthew 25:35-36).** This is good works, good works, good works, good works, love, love, love, kindness, kindness, kindness, and grace, grace, grace. This is why they were asked to come into the kingdom; their faith was perfected.

But let's look on the flip side of the coin—<sup>41</sup> **Then He will also say to those on the left hand, 'Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels: <sup>42</sup> for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink (Matthew 25:41-42).** This is what's amazing to me: here these people are standing at judgment, and they're actually being turned away because of works. So nobody is going to convince me that works don't have a place in salvation; however, the devil is going to try. He's going to attempt to convince us that works have nothing to do with that, "Go about your business. You don't need to worry about working and laboring for the kingdom. That's not going to save you." Wrong! You need to perfect your faith. This is what Yeshua has redeemed.

So, when Paul is instructing Titus in those churches he's establishing that we need to affirm good works constantly, he is not kidding. This is as serious as it gets. This is life and death. Continuing on in Titus 3:9—**But avoid foolish....** Now that word foolish in the Greek transliterate is mōros. This is where we get the term moron. Continuing—**avoid [moronic] disputes.** He is talking about genealogies or identities. Remember that there are these people who go down these never ending lists of genealogies.

Why would someone do that? What do you think they're trying to do? Establish themselves through genealogies. They are not establishing themselves in Yeshua. That is dangerous. Continuing in the verse—**avoid foolish disputes, genealogies, contentions [meaning debates and arguments], and strivings about the law**—He is talking about the Torah. He is not talking about the concept of iron sharpening iron. Don't get me wrong, but we are to sharpen iron; we are to bring truth. Paul, however, is talking about getting caught up in these literally demonic orchestrated paths that lead to nowhere. They are foolish disputes in regard to the Torah. Don't get caught up in those—**for they are unprofitable and useless.**

Paul knew that if these things that we are looking at are allowed to happen in our community or home, it will breed confusion, it will breed contempt, it will breed controversy, and it will eventually take you out. That's what's going to happen. It can't be allowed to fester or metastasize.

Look at what Paul says to Timothy in 1 Timothy 1:4—**nor give heed to fables and endless genealogies, which cause disputes rather than godly edification which is in faith.** This is the same thing he said to Titus. This is the problem with these things: there's no righteous fruit whatsoever. They don't bear unity, they don't bear humility, and they don't bear mercy. All they breed is dissension, division, strife, and confusion. And HaSatan (Satan) absolutely loves it. We cannot give him a platform by which to take over our homes, our communities, our minds, or our hearts. Quit giving him doors, an axis, to do that. We've got to cut him off.

2 Timothy 2:4, which is a pastoral epistle—**Remind them of these things, charging them before the Lord not to strive about words to no profit, to the ruin of the hearers.** In other words, when you get caught up in this foolishness and get baited by Satan, the people around are the casualties; they're the collateral damage. Unfortunately, it will be to the ruin of the hearers.

You see, not everybody is strong in the faith. As you start to mature in the faith, you realize your surroundings and start to have peripheral vision. You start to be worried about the things that you are talking about in regard to edifying the people we are talking to. If it is not going to edify them, then you need to stop. There is a time and place that you want to talk about specific controversial things. Make sure you know your audience before you start these discussions.

Moving on to 2 Timothy 2:16—**But shun profane and idle babblings, for they will increase to more ungodliness.** 2 Timothy 2:23—**But avoid foolish and ignorant disputes, knowing that they generate strife.** Over and over Paul is just hammering this point home. His point is that this is the last thing that you want in a community.

Look at Proverbs 17:4—**The beginning of strife is like releasing water; therefore stop contention before a quarrel starts.** Think of it as a dam in that when you start to see these conversations fester, it is the same as when a dam cracks and you've got leaks coming through. If that's allowed to continue, then the dam has been compromised. It is going to fail, and the water is going to gush out. The devil is going to wreak havoc, and his kingdom is going to thrive to the ruin of the hearers. There are going to be massive casualties.

Continuing on in Titus 3:10—**Rejects a divisive man**. The Greek transliteration for the word divisive is *hairetikos*. This is where we get the term heretic. Paul said that we are to reject the heretics. I want to read you a little commentary on this Greek word *hairetikos* because it has a little bit more depth. This commentary gives you a little better understanding of what Paul is really dealing with here—a **factious person, specializing in half-truths and misimpressions "to win others over" to their personal opinion (misguided zeal)**.<sup>1</sup> I like the parentheses here; there is a “misguided zeal”. These people are always passionate about what they believe; they can't help themselves. Their zeal keeps coming out while creating harmful divisions. They are *hairetikos*; you can spot them because they cause divisions. You will know them when they're in their group, and you will hear the fruits of their words. Does the fruit of their words bring unity or division? That describes a heretic.

Back to the passage in Titus 3:10—**Reject a divisive man after the first and second admonition**. A huge component in regard to understanding and dealing with *hairetikos* in the environment of a community is that they just don't get thrown out on their ear. You try to reason with them and correct them. After that has failed, then they are to be rejected because—<sup>11</sup> **knowing that such a person is warped and sinning, being self-condemned**. This is just the reality—**such a person is warped and sinning (Titus 3:11)**.

So this whole concept of what Paul is dealing with here is not his own. He has drawn this from the Tanakh. Look at what it says in Proverbs 22:10—**Cast out the scoffer, and contention will leave; Yes, strife and reproach will cease**. I'm going to tell you that I have seen the beauty of that principle work. I've seen what happens when you do cast out the scoffer. There are not even ripples in the pond. There is beautiful Shalom left. You don't want to see anyone go, but when it comes time and there's division like that, you've got to pull the plug.

As we continue, Paul is going to enter into the closing statement here, his benediction. Looking at Titus 3:12—**When I send Artemas to you....** We don't know anything about this Artemas. This is the only time he is mentioned in Scriptures, so there is not a whole lot to talk about in regard to him. But we do know that Paul is going to send Artemas—**or Tychicus....** Now we do know a lot about Tychicus. He is called the beloved brother and a faithful minister in the books of Ephesians and Colossians. But what we see here is that Paul is going to send one of these two men to Titus very soon. So Paul says—**be diligent to come to me at Nicopolis, for I have decided to spend the winter there**.

Moving on to Titus 3:13—**Send Zenas the lawyer**. I was going to add this at the front end of this study, but I saved this for now. We don't know anything about Zenas other than what's mentioned here. But there's a lot here because Paul mentions that Zenas is a lawyer, an expert in the Torah. And when Paul wrote this letter, Zenas the lawyer was with Titus. Not only that, but Apollos is with Titus also—**Send Zenas the lawyer and Apollos (Titus 3:13)**.

Do you know who Apollos is? I'm going to say this very clearly: Apollos was one of the most influential men that has ever lived. Who is this guy? Well, let me share with you who this guy is—**Now a certain Jew named Apollos, born at Alexandria, an eloquent man and mighty in the Scriptures, came to Ephesus (Acts 18:24)**. Now what's interesting here is that if you go on in this portion of Scripture, you find that Aquila and Priscilla meet up with Apollos (Acts 18:26). Apollos only knew about the baptism of John. He did not know about any of the things we have been discussing today. And yet Apollos is described as

mighty in the Scriptures. So Aquila and Priscilla took him aside and explained to him the way of God more accurately by explaining to him Yeshua and who He was. Apollos went on from there and just wreaked havoc on the naysayers who were against the gospel. He was powerful.

Let's take a look at how influential Apollos was. Let me share this verse with you from 1 Corinthians 1:12—**Now I say this, that each of you says, "I am of Paul," or "I am of Apollos," or "I am of Cephas," or "I am of Christ."** You see there was an issue going on in Corinth in that people were getting caught up in the flesh saying, "I'm of Paul, and I'm better than you because you're of Peter." I want you to understand something, so you need to look at the men mentioned here: Peter, Paul, and Apollos. You need to think for a moment who this guy really was and how influential he was. And what does that matter? It makes all the difference because Titus is doing ministry shoulder to shoulder with the Jew named Zenas, who is an expert in the Torah, and the Jew Apollos, who is one of the most influential men in the first century because of the gospel. This is who Titus is rubbing shoulders with. We have the Jews, Zenas and Apollos, and Titus the going out preaching the gospel. This is powerful!

So then we have this closing statement in Titus 3:14-15—**And let our people.** You have a Jew, Paul, talking to a Gentile, Titus, and he says—**let our people.** These are people who are coming to faith in the Messiah Yeshua. They are both Jew and Gentile, and they're actually called—**our people.** And like I said before, prior to first century, no Jew would be caught dead saying that a Gentile is our people. But here Paul says—**let our people also learn to maintain good works to meet urgent....** Here is Paul going on again about the good works—**that they may not be unfruitful.** We are trees. This is what the Bible likens us to. We are supposed to be bearing fruit. <sup>15</sup> **All who are with me greet you. Greet those who love us in the faith. Grace be with you all. Amen!**

This concludes the study on Titus.

#### References:

1. Helps Word Study