

TITUS

Dr. Rick Griffith • Jordan Evangelical Theological Seminary • BibleStudyDownloads.org

Key Word

241

Conduct

Titus

Theme

23

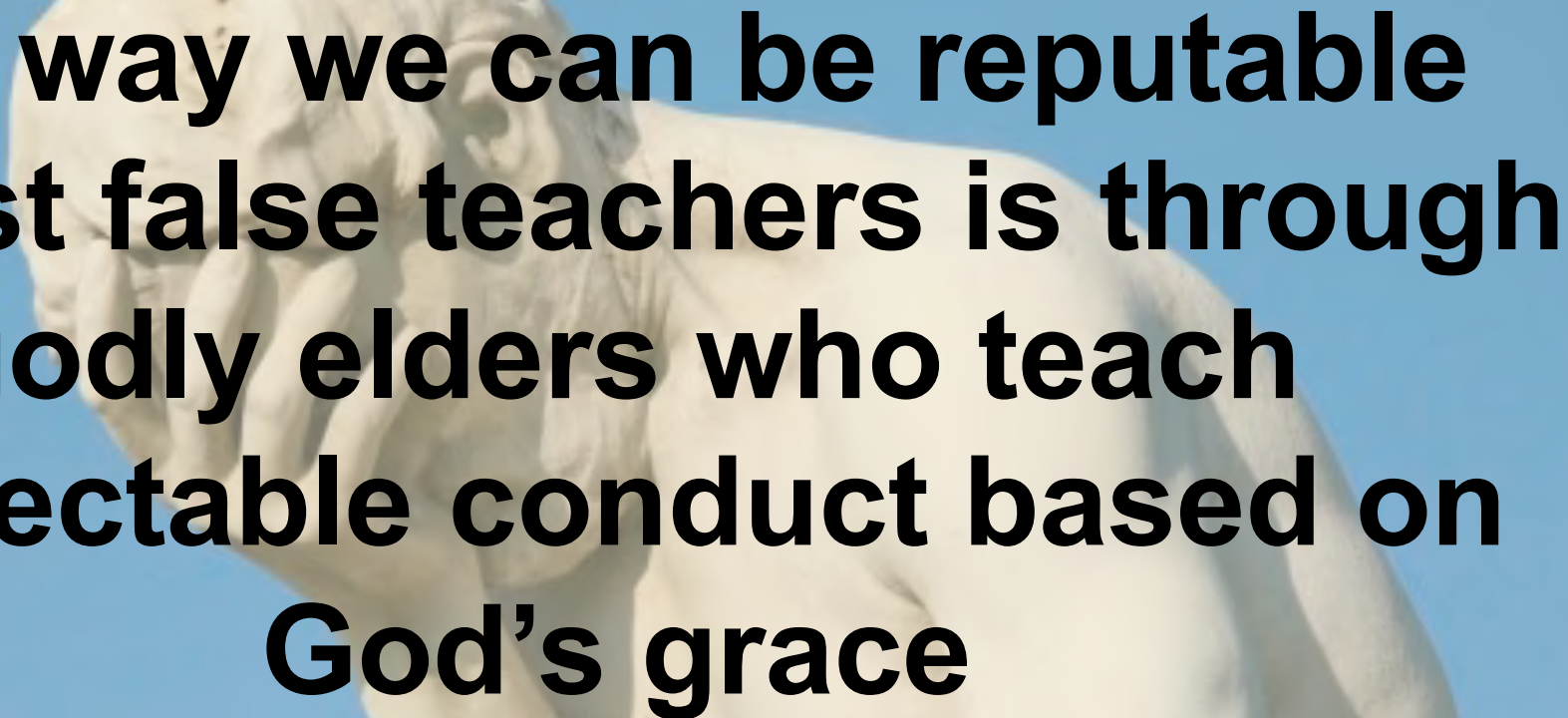
**Sound Conduct
Against Opposition**

Titus

Key Verse

“This is a trustworthy saying. And I want you to stress these things, so that those who have trusted in God may be careful to devote themselves to doing what is good. These things are excellent and profitable for everyone” (3:8).

Titus



**The way we can be reputable
amidst false teachers is through
godly elders who teach
respectable conduct based on
God's grace**

Kingdom Statement

27d
241

Jesus is Christ (1:4) "our Savior" (3:6) whom we serve "while we wait for the blessed hope—the glorious appearing of our great God and Savior, Jesus Christ" (2:13).

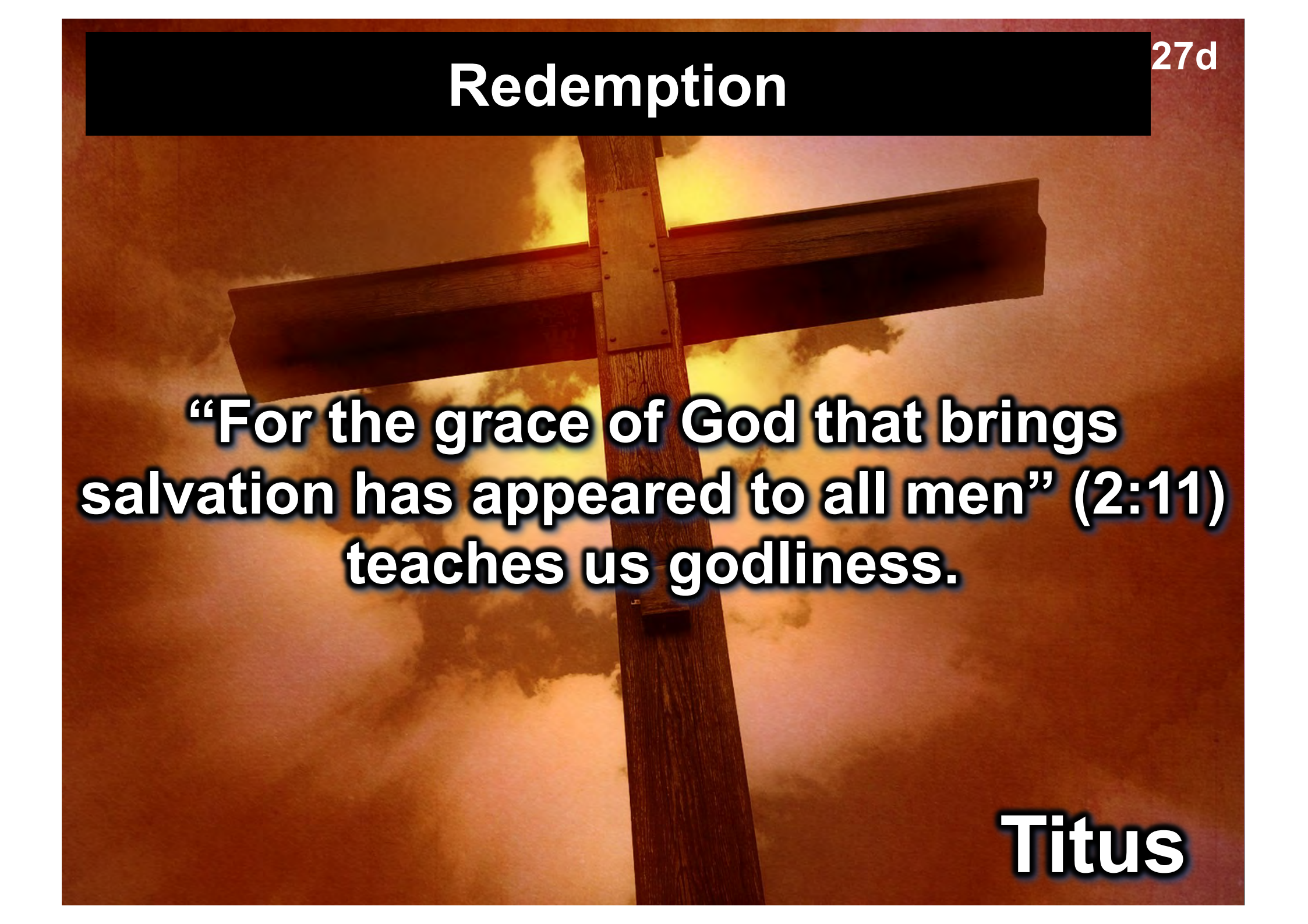
Titus

The conduct of the church is vital witness to the truth of the gospel (2:11–3:15).

Titus

Redemption

27d

A wooden cross is centered in the image, set against a dramatic sky with warm, golden light and soft clouds. The cross is made of dark wood and is the central focus of the composition.

“For the grace of God that brings salvation has appeared to all men” (2:11) teaches us godliness.

Titus

Prophecy (Lord, Deity)

God promised eternal life before the beginning of time (1:2).

Titus

Sound Conduct Against Opposition

Appoint Elders		Set Things in Order									
Prevent False Doctrine		Practice True Doctrine									
Elders vs. False Teachers		Conduct for Various Groups					Grace Leads to Godliness				
1		2:1-10					2:11–3:15				
Organize		Teach					Grace				
Truth Leads to Godliness 1:1-4	Elders 1:5-16	Older Men 2:1-2	Older Women 2:4-5	Younger Women 2:4-5	Younger Men 2:6-8	Slaves 2:9-10	Educates 2:11-15	Empowers 3:1-2	Motivates 3:3-8	Protects 3:9-11	Relates 3:12-15

Asia Minor to Crete

Summer AD 66

- 1 **S**ound doctrine silences error
- 2 **O**rders life to doctrine
- 3 **N**ever shun good deeds



TITUS

Barry Huddleston, *The Acrostic Bible*

Be Reputable

Titus



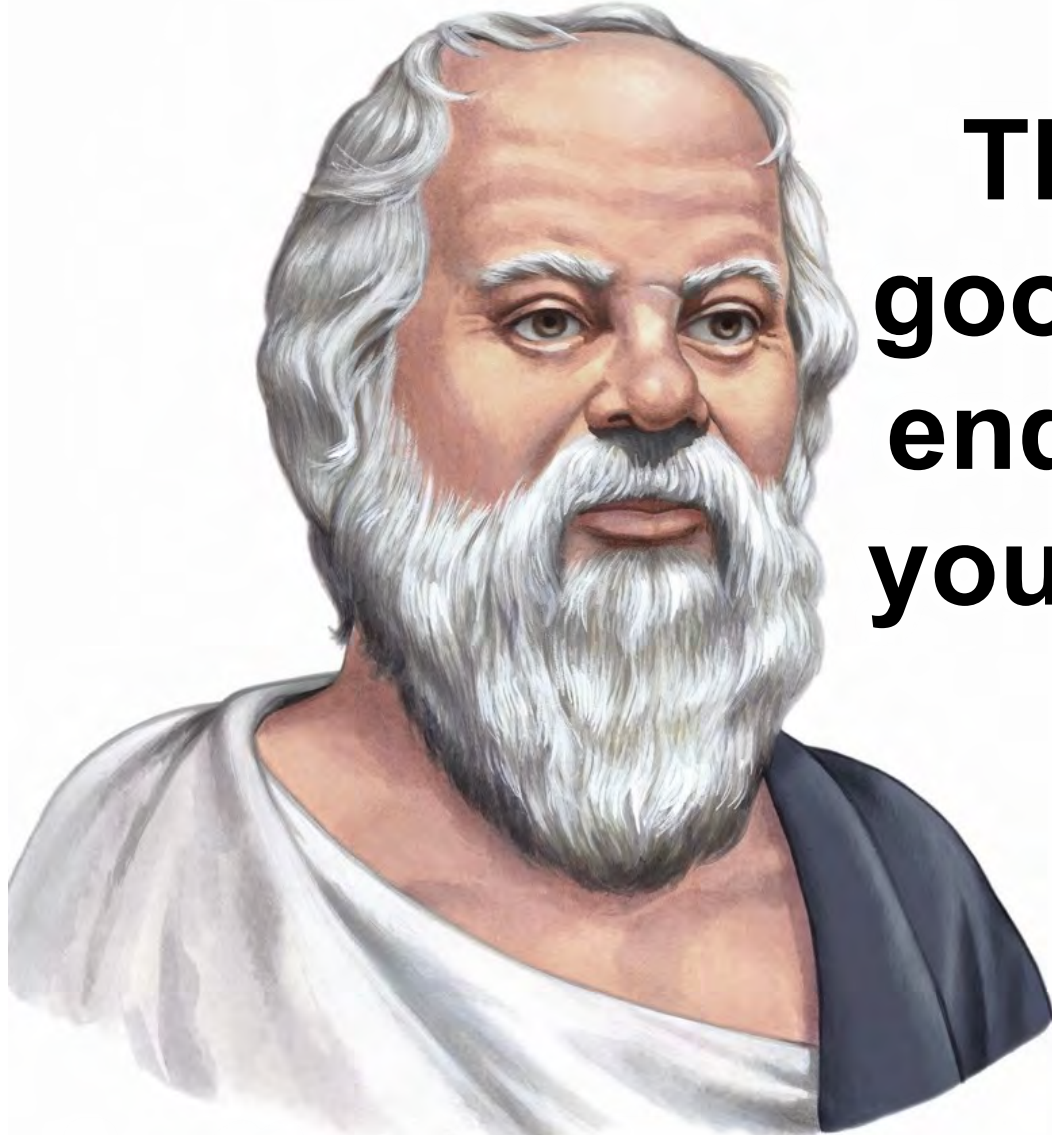
Dr. Rick Griffith • Crossroads International Church Singapore
BibleStudyDownloads.org

False Teaching Today

- **God heals all with real faith?**
- **Wealth is our divine right?**
- **Lord's Supper healing?**

Titus

Reputation



The way to gain a good reputation is to endeavor to be what you desire to appear.

—Socrates

Letter to Titus

How can we be **reputable** in the midst of so much false teaching today?



3 ways in Titus...

I. Have godly **elders** teach truth.



Titus 1

II. Act your **age**.



Titus 2:1-10

III. Let grace bring **godliness.**



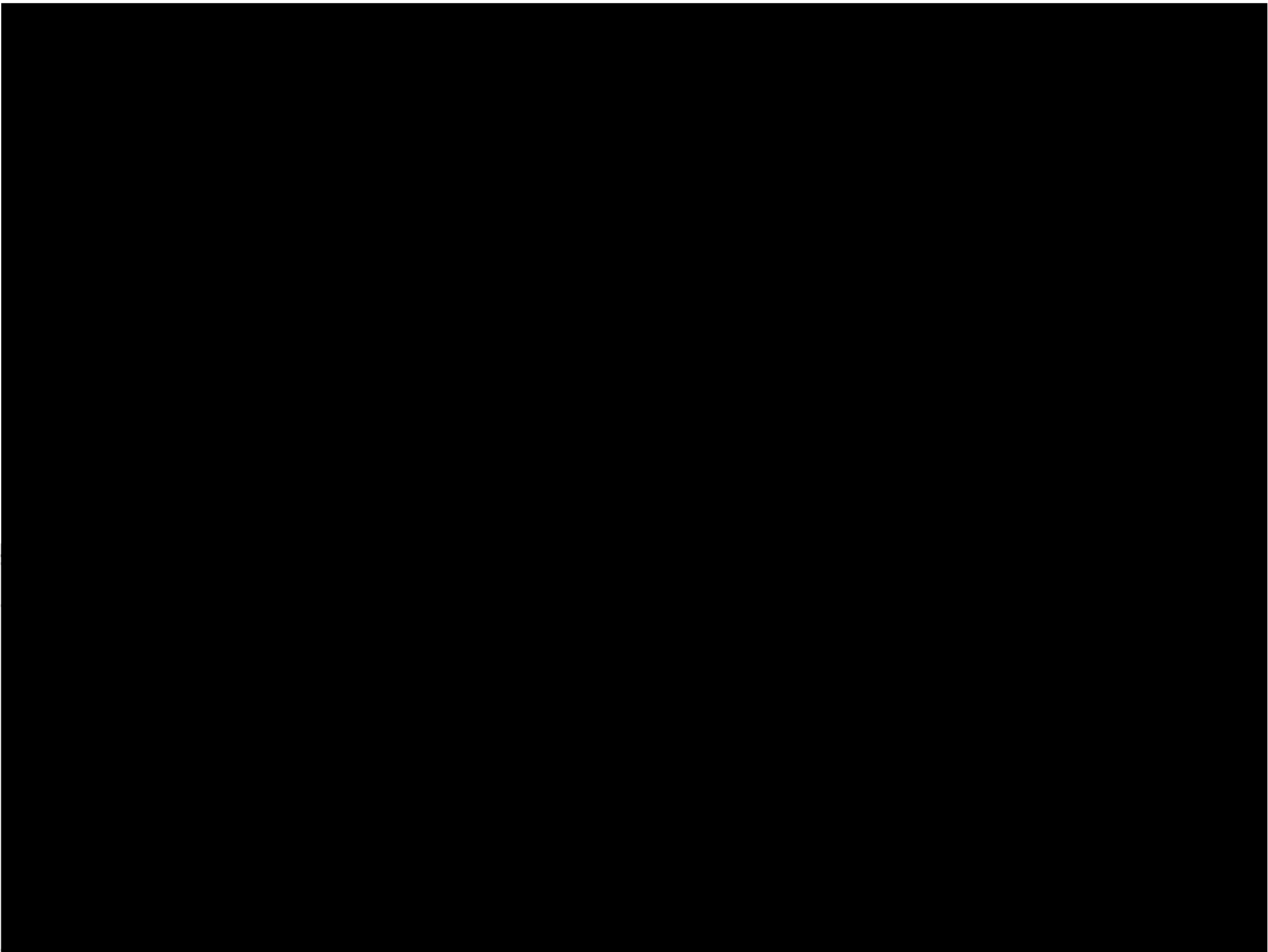
Titus 2:11–3:15

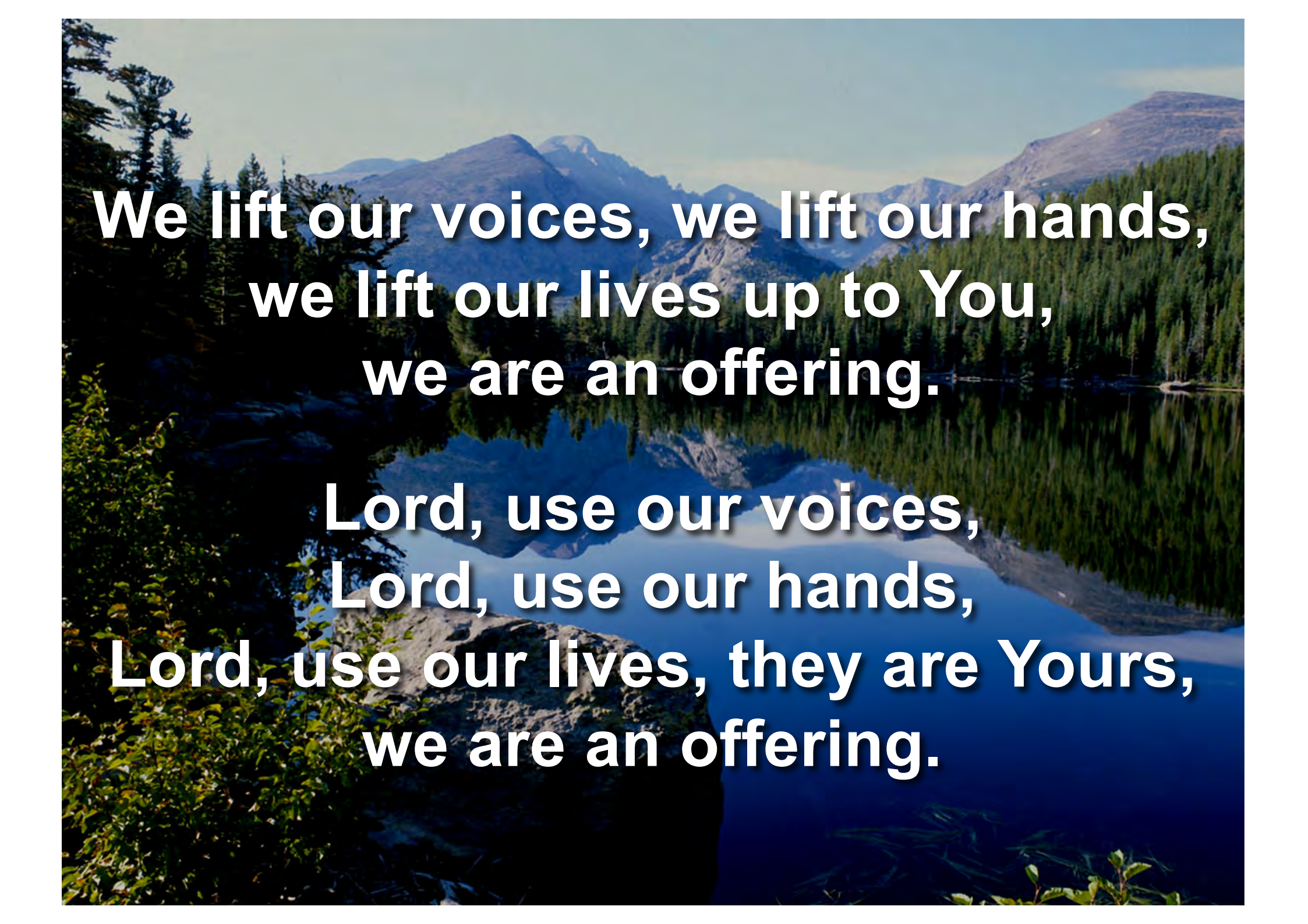
Titus

Main Idea



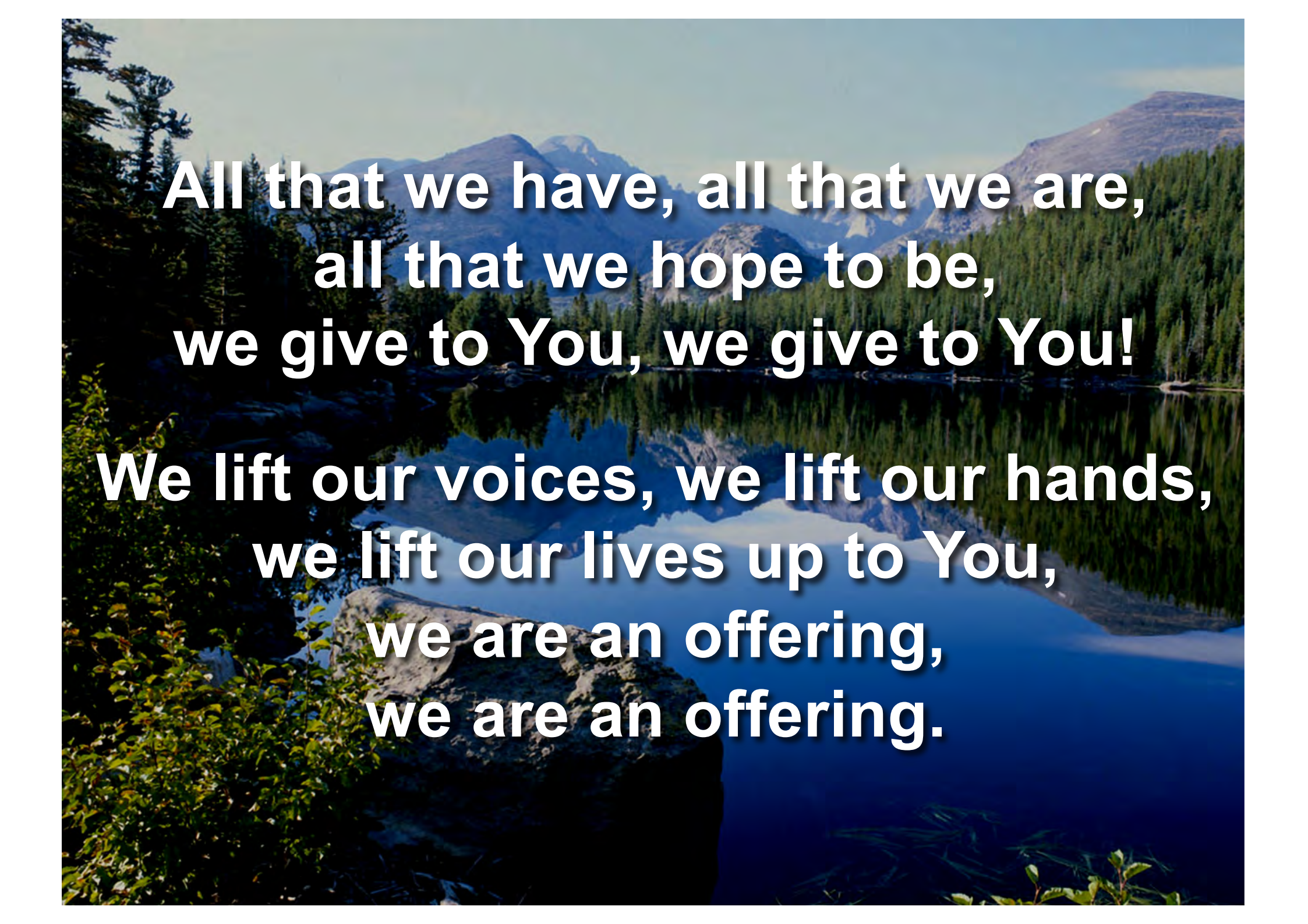
Our elders must teach
respectable **conduct** based
on God's grace.



A scenic landscape featuring a calm lake in the foreground that perfectly reflects the surrounding environment. The lake is bordered by a dense forest of evergreen trees. In the background, majestic mountains rise under a clear, light blue sky. The overall scene is peaceful and serene, with the water acting as a mirror for the sky, trees, and mountains.

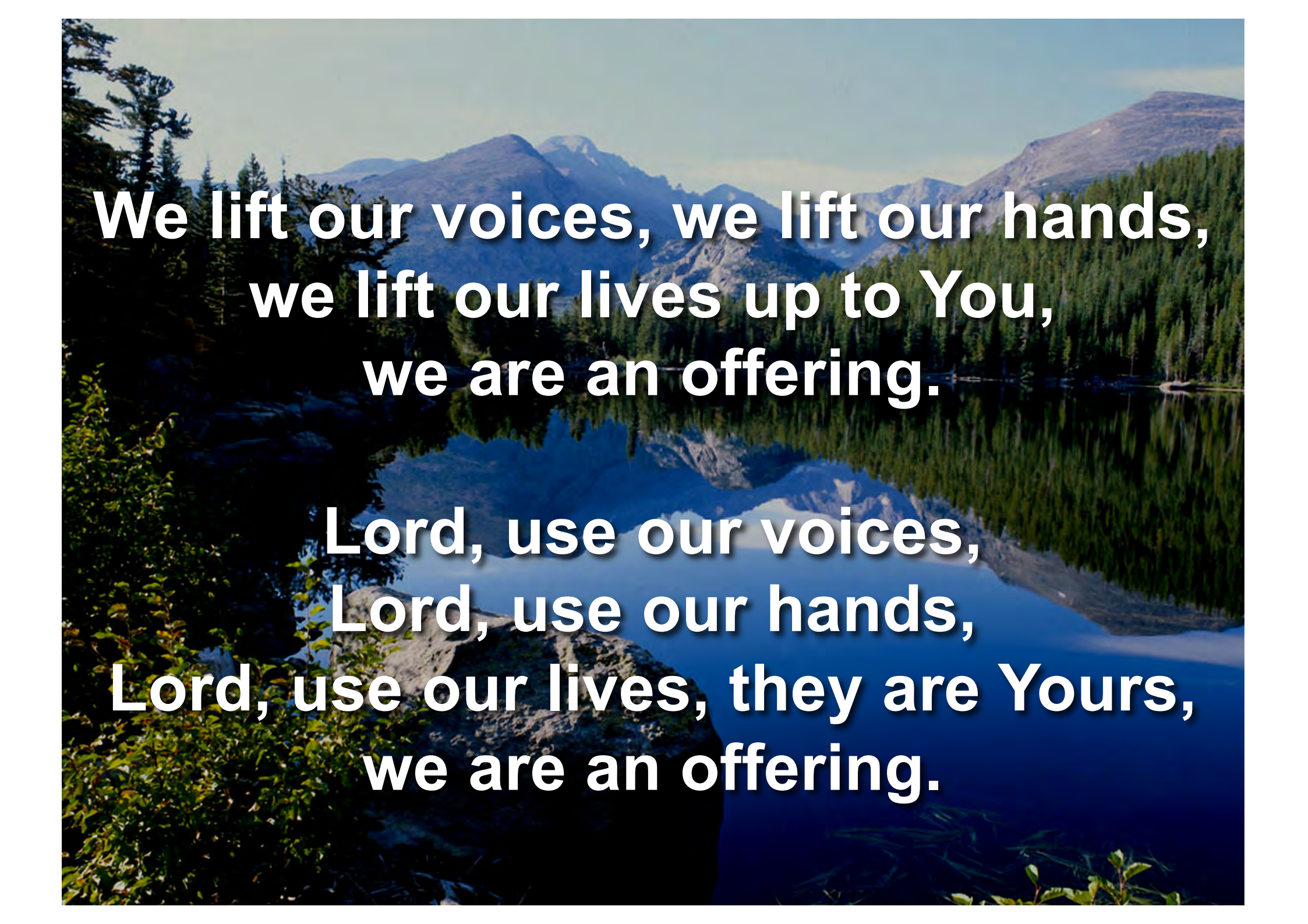
**We lift our voices, we lift our hands,
we lift our lives up to You,
we are an offering.**

**Lord, use our voices,
Lord, use our hands,
Lord, use our lives, they are Yours,
we are an offering.**

A scenic landscape featuring a calm lake in the foreground, a dense forest of evergreen trees in the middle ground, and a range of mountains in the background under a clear sky. The water in the lake is still, reflecting the surrounding greenery and the blue of the sky. The overall atmosphere is peaceful and majestic.

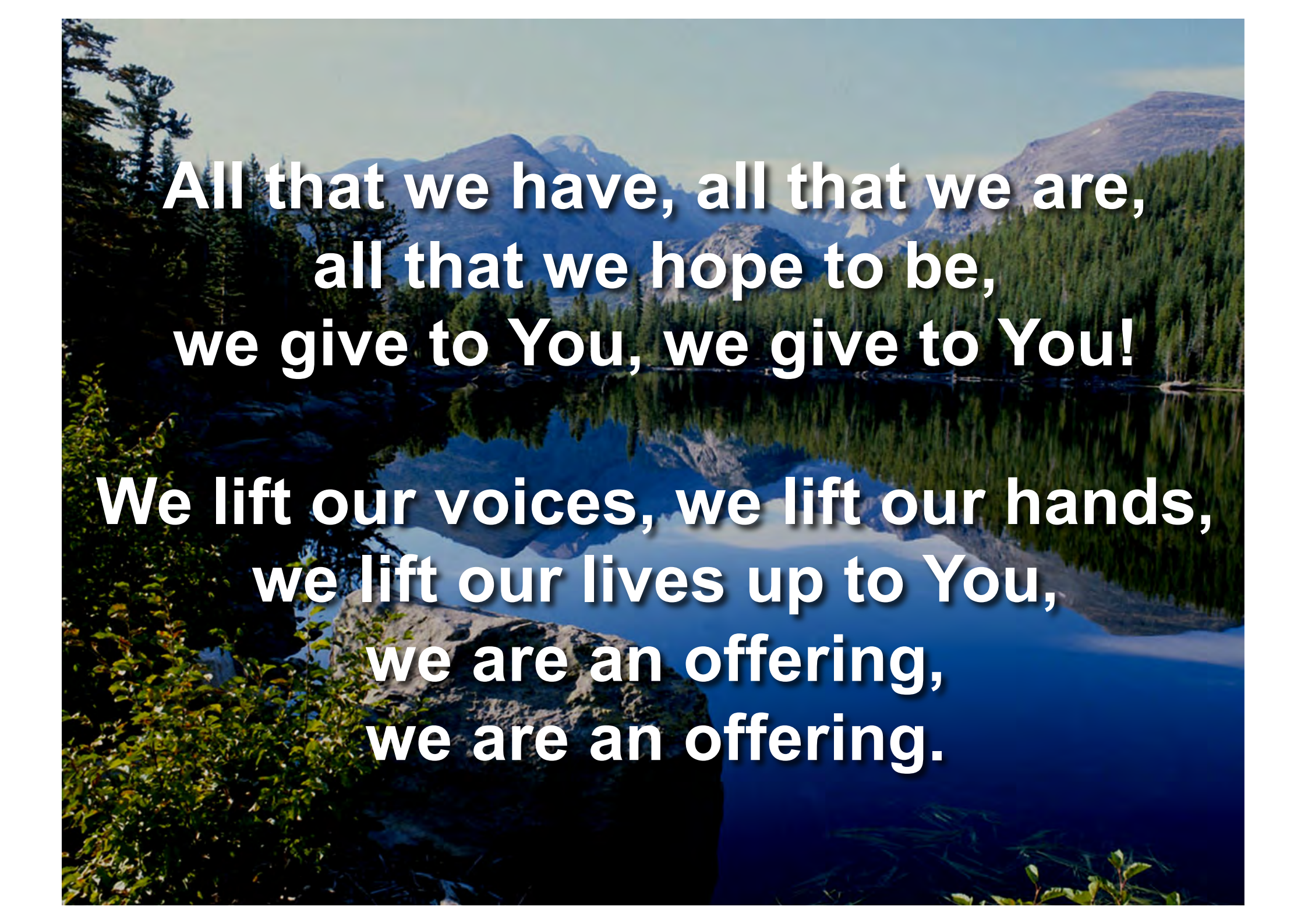
**All that we have, all that we are,
all that we hope to be,
we give to You, we give to You!**

**We lift our voices, we lift our hands,
we lift our lives up to You,
we are an offering,
we are an offering.**

A scenic landscape featuring a calm lake in the foreground that perfectly reflects the surrounding environment. The lake is bordered by a dense forest of evergreen trees. In the background, majestic mountains rise under a clear blue sky. The overall scene is peaceful and serene, with the water acting as a mirror for the sky, trees, and mountains.

**We lift our voices, we lift our hands,
we lift our lives up to You,
we are an offering.**

**Lord, use our voices,
Lord, use our hands,
Lord, use our lives, they are Yours,
we are an offering.**

A scenic landscape featuring a calm lake in the foreground that perfectly reflects the surrounding environment. The lake is bordered by a dense forest of evergreen trees. In the background, majestic mountains rise under a clear, light blue sky. The overall scene is peaceful and serene, with the water acting as a mirror for the sky, trees, and mountains.

**All that we have, all that we are,
all that we hope to be,
we give to You, we give to You!**

**We lift our voices, we lift our hands,
we lift our lives up to You,
we are an offering,
we are an offering.**

Quiz Time. . .

What better motivates you to right behaviour?

◆ **Grace?** or ◆ **Law?**



*Support
your
answer!*





GRACE

**No more a license to sin than
electricity is a license to electrocute yourself**

NT Book Key Words

24

Date	Book	Key Word	Paul's Life	Key Doctrine
40s	Matthew	Kingdom		Ecclesiology
44-47	James	Works		Soteriology
49	Galatians	Justification	1st journey	Soteriology
51	1 Thessalonians	Rapture	2nd journey	Eschatology
51	2 Thessalonians	Tribulation	2nd journey	Eschatology
56	1 Corinthians	Sanctification	3rd journey	Ecclesiology
56	2 Corinthians	Apostleship	3rd journey	Ecclesiology
56-57	Romans	Righteousness	3rd journey	Soteriology
57-59	Luke	Sovereignty I		Missiology

NT Book Key Words

24

Date	Book	Key Word	Paul's Life	Key Doctrine
60	Ephesians	Unity	1st imprisonment	Christology (Head)
61	Colossians	Deity	1st imprisonment	Christology (God)
61	Philemon	Forgiveness	1st imprisonment	Christology (Reconciler)
62	Philippians	Attitude	1st imprisonment	Christology (Example)
62	Acts	Sovereignty II		Missiology
62	1 Timothy	Order	4th journey	Ecclesiology
64	1 Peter	Suffering		Eschatology
64	2 Peter	Knowledge		Eschatology
64-68	Mark	Discipleship		Eschatology

NT Book Key Words

24

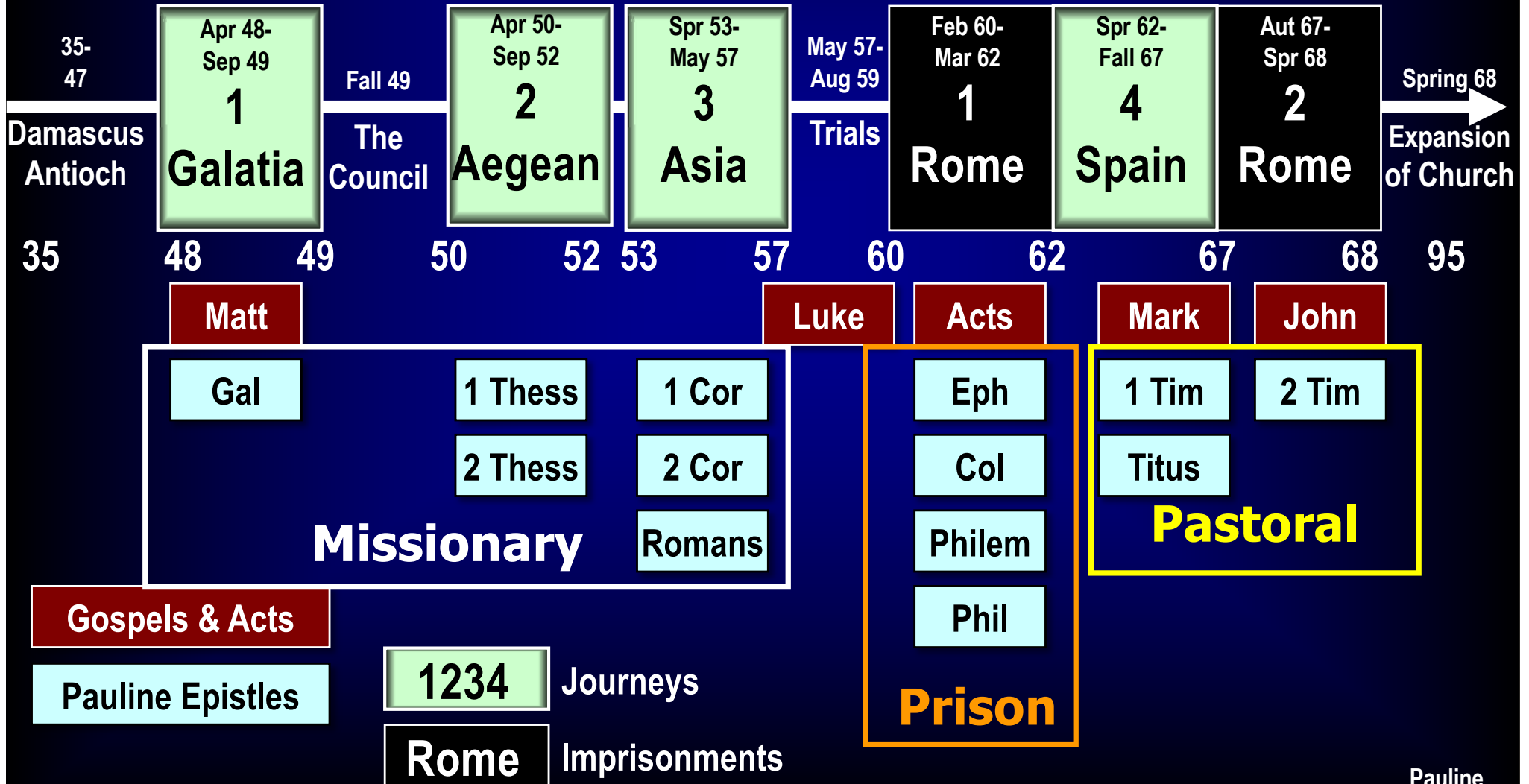
Date	Book	Key Word	Paul's Life	Key Doctrine
66	Titus	Conduct	4th journey	Ecclesiology
67	2 Timothy	Doctrine	2nd imprisonment	Ecclesiology
67-68	Hebrews	Superiority		Christology
c. 69	John	Belief		Soteriology
75	Jude	Pretenders		Eschatology
85-95	1 John	Love		Soteriology
85-95	2 John	Limits		Missiology
85-95	3 John	Missionaries		Missiology
95-96	Revelation	Triumph		Eschatology

Overview of Paul's Letters

38
124
39-41

"To the remotest part of the earth" (Acts 1:8)

Acts 9 13 14 15 16 18 21 27 28

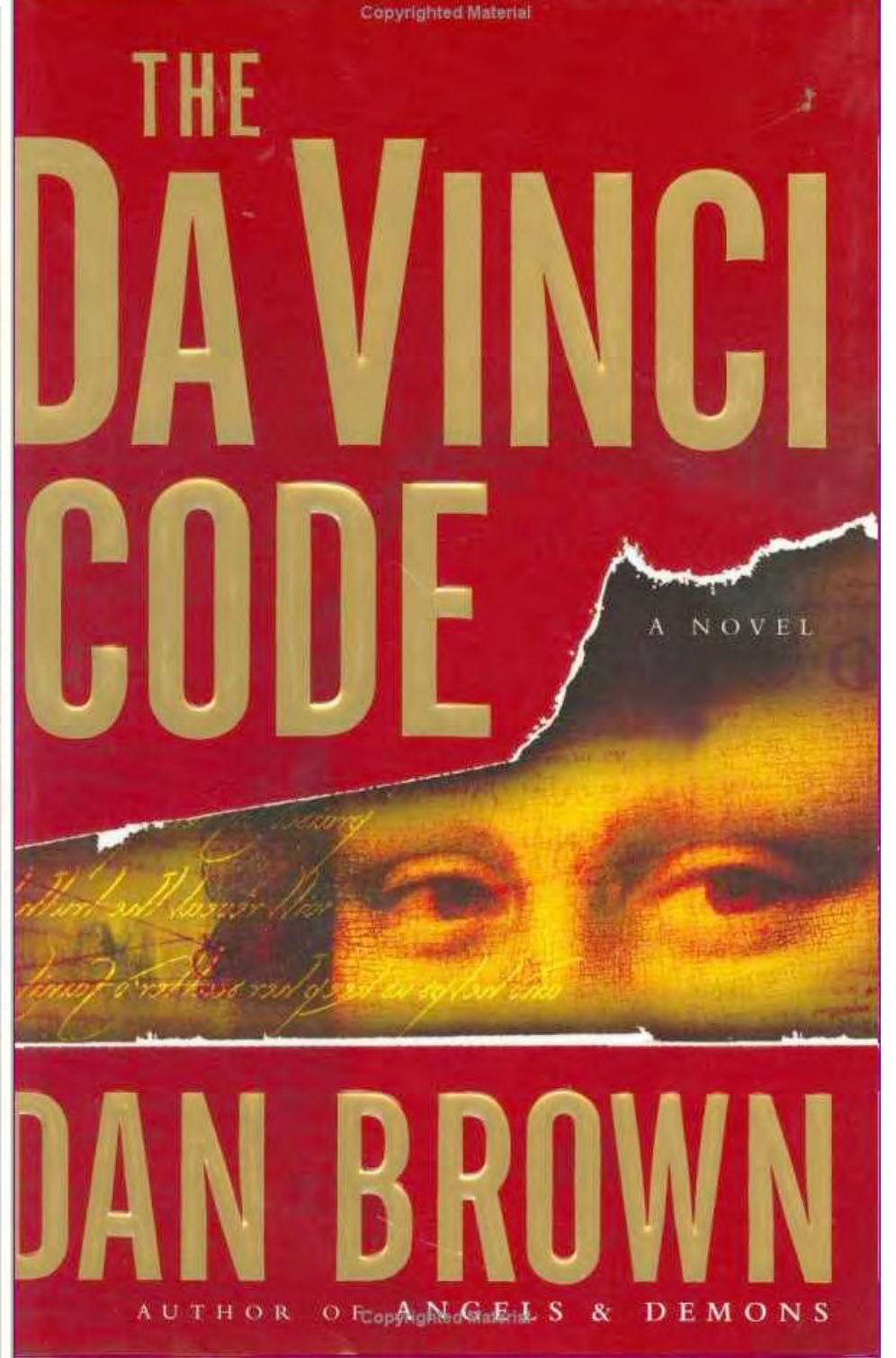


How should we fight heresy?



Galileo was deemed a heretic for his "unorthodox" views of a belief in atoms and a round world.

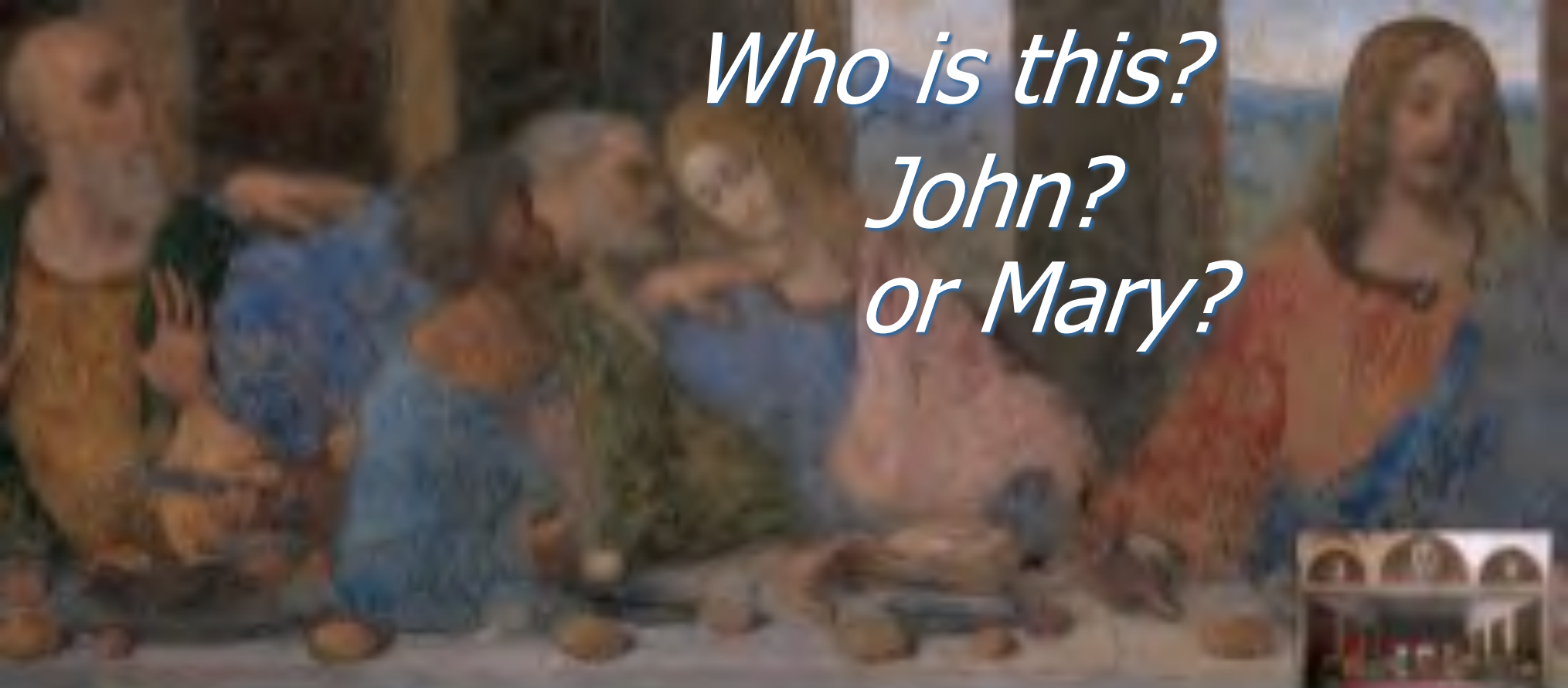
But it could get worse...



Laughing all the way to the bank

- ◆ \$260 million
- ◆ 12 million copies sold





*Who is this?
John?
or Mary?*

- ✦ **Brown says "John" is actually Mary Magdalene, the wife of Jesus Christ!**
- ✦ **But da Vinci is only depicting John in the typical Florentine fashion as "the beautiful young man"**

Mary Magdalene as the "Companion" (Wife) of Christ

And the companion of the [...] Mary Magdalene. [...] loved her more than all the disciples, and used to kiss her often on her mouth. The rest of the disciples [...]. They said to him "Why do you love her more than all of us?"

*The Gospel of Philip
(Gnostic NT Apocrypha)*

<http://www.gnosis.org/naghamm/gop.1>



The Letter to Titus (*Πρὸς Τίτον Το Titus*)

**is one of the three books
commonly called Pastoral Epistles,
which are unique in that they are
addressed to individuals (not churches)
and constitute Paul's last writings**

External Evidence

Attestation for Pauline authorship is as good as that of any other Pauline epistle except Romans and 1 Corinthians

Internal Evidence

The letter claims Pauline authorship (Tit. 1:1) and contains the typical Pauline characteristics





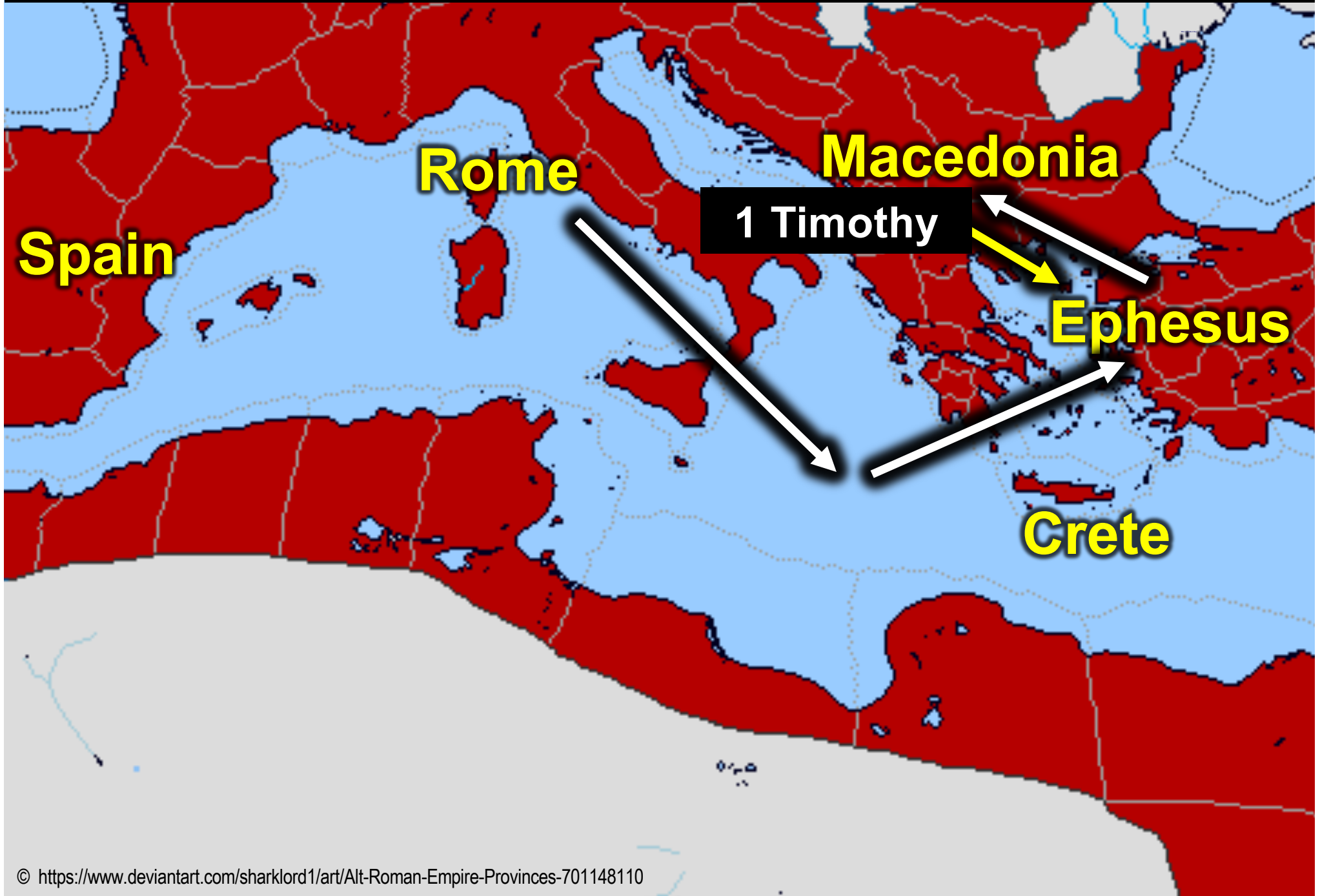
The chronology of Paul's latter years is obscure, yet one harmonization of the internal and external data yields this scenario:

- | | |
|-----------------------------------------------------------------------|-----------------------------|
| ▪ 1st Roman Imprisonment
(Acts 28:30-31) | February 60–March 62 |
| ▪ Paul writes Ephesians, Colossians, Philemon, and Philippians | Autumn 60–early Spring 62 |
| ▪ Martyrdom of James, the Lord's brother | Spring 62 |



Paul's Post-Acts Journey

142

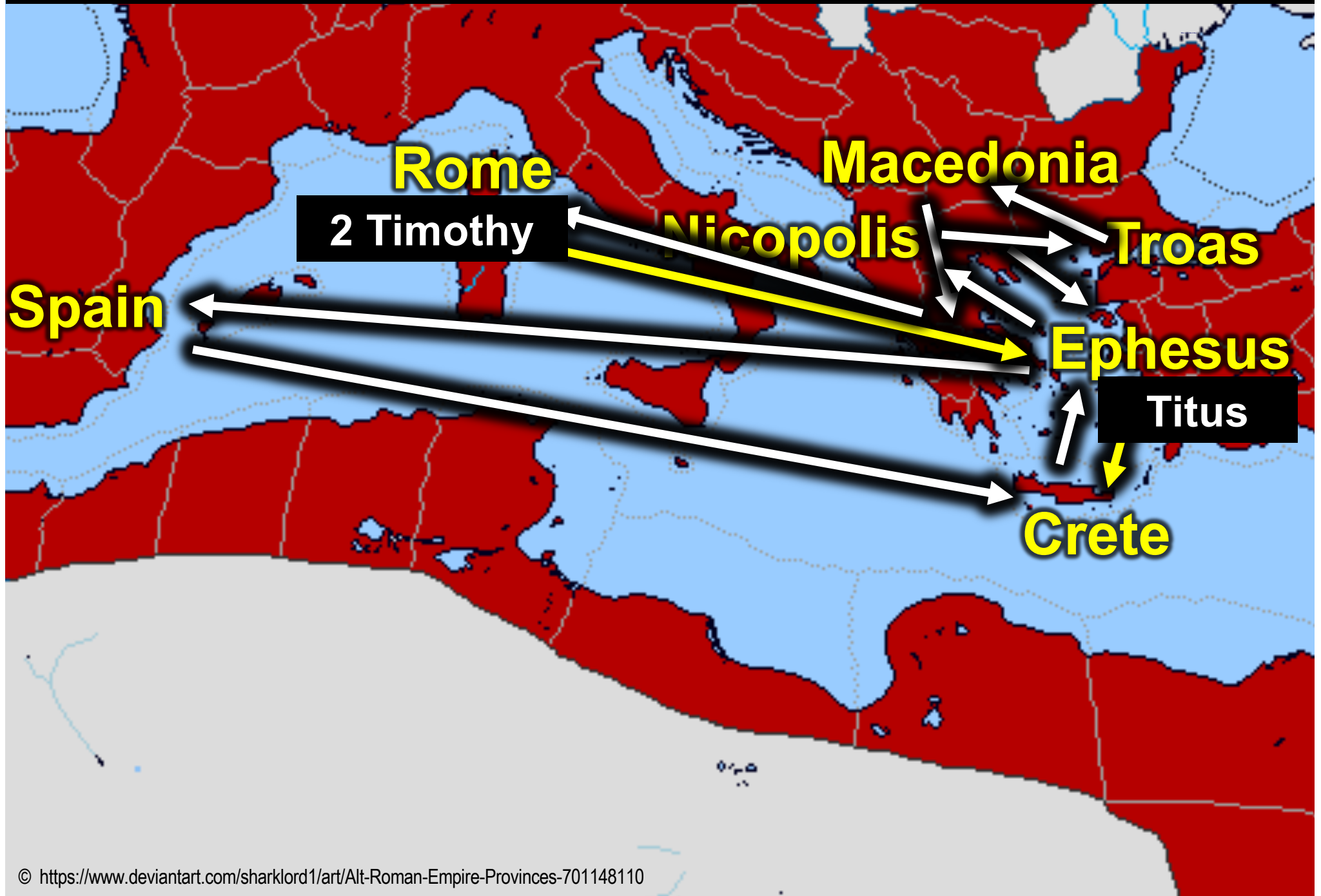


- **Freedom from Imprisonment** **Spring 62–Autumn 67**
- Paul in Ephesus and Colosse
(Timothy left at Ephesus) Spring–Summer 62
- Peter travels to Rome 62
- Paul in Macedonia late summer 62-winter 62/63
- **1 Timothy** written in Macedonia
to Timothy in Ephesus Autumn 62
- Paul in Asia Minor Spring 63-Spring 64
- Paul in Spain
(anticipated in Rom. 15:24) Spring 64-Spring 66
- Christians persecuted by Nero
and Peter martyred Summer 64



Paul's Post-Acts Journey

142



Pastorals

Date

238

- Paul in Crete (Titus left there; Tit. 1:5) early Summer 66
- Paul in Asia Minor Summer-Autumn 66
- **Titus** written from Asia Minor to Titus in Crete Summer 66
- Paul in Nicopolis (Tit. 3:12) Winter 66/67
- Paul in Troas (2 Tim. 4:13), Macedonia and Greece Spring–Autumn 67
- 2nd Roman Imprisonment** Autumn 67–Spring 68
- Paul arrested and brought to Rome Autumn 67
- **2 Timothy** written from Rome to Timothy in Ephesus Autumn 67
- Paul beheaded Spring 68
- **Destruction of Jerusalem** 2 September 70



Origin / Recipients

Paul's letter to Titus (Tit. 1:4) was sent from an unknown location in Asia Minor to Titus in Crete (Tit. 1:5). Ephesus, Macedonia, and Corinth have been postulated, but the location of composition does not change its interpretation.

Occasion

Between Paul's 1st and 2nd Roman imprisonments he and Titus traveled together to Crete. With the evangelistic work well under way and many new Christians, Paul left Titus to organize the new believers into local churches, then he moved on to other ministries. Shortly afterwards Paul penned the epistle to Titus to provide him with practical wisdom regarding church administration and the conduct of believers.

Paul's Fourth Missionary Journey

"Paul also obtained the reward of patient endurance, after being seven times thrown into captivity, compelled to flee, and stoned. After preaching both in the east and west, he gained the illustrious reputation due to his faith, having taught righteousness to the whole world, and **come to the extreme limit of the west**, and suffered martyrdom under the prefects. Thus was he removed from the world, and went into the holy place, having proved himself a striking example of patience."

1 Clement 5

Atla
Ocea

GALLIA

c. A.D.

It is clear
three months
to believe
release
in Ac 28
did indeed
declare
(2) Eusebius
release
imprisoned
and (3)
that he
of Rome
Petri Ver
Canon,
The pla
release
of inter
subsec

Titus

Written in freedom at Asia Minor (AD 66)

Briefer (3 chapters, 46 verses)

More official, less personal (6 names used)

Teaches how the church is to be organized

Emphasis on sound conduct

2 Timothy

Written in captivity at Rome (AD 67)

Longer (4 chapters, 83 verses)

Warm, informal (20 names used)

Teaches how the church is to be led

Emphasis on sound doctrine

Paul's aim in his letter to Titus is to give him practical advice which will help this apostolic delegate know how to organize the new believers in Crete.

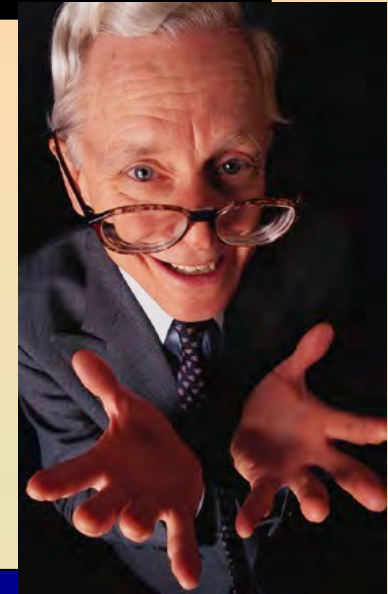
His letter offers counsel in three general areas:

1. How to appoint the right elders who can counter false teaching through word and deed (ch. 1),
2. How to teach the people respectable conduct to protect the churches from being maligned by opposers (2:1-10), and
3. How to exhort the saints to live in contrast to the false teachers since the grace of God which they received leads to godly behavior (2:11–3:15).

Paul emphasizes Christian behavior more than doctrine; However, that Titus had to *teach* the people proper action shows that doctrine and behavior are inseparable.

Sound conduct against opposition

1 Elders against false teachers



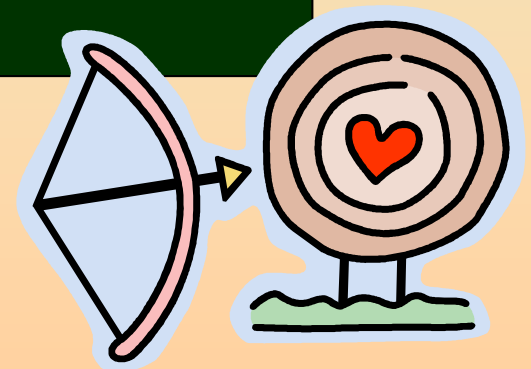
2:1-10 Conduct for various groups



2:11–3:15 Grace leads to godliness



Paul exhorts Titus to *organize the Cretan churches by appointing qualified elders and teaching respectable behavior as the natural result of salvation by grace in order to defeat opposers by word and deed (conduct)*





Ephesus

Crete

**Where were Paul
and Titus?**

Be Reputable

Titus



Dr. Rick Griffith • Crossroads International Church Singapore
BibleStudyDownloads.org



**Pastor Jarrid Wilson
Harvest Christian Fellowship
Riverside, California**

Another Pastor...



Instagram/@itsjuliwilson



Struggles are Real

It's been said that 1 in every 4 pastors struggles with depression. Lifeway Research reveals that the number of pastors diagnosed with clinical depression was double the national average. Forty five percent sought advice from their family doctor regarding stress and anxiety issues. Nearly one-fourth of all pastors (23 percent) acknowledge having "personally struggled with mental illness," and half of those pastors say the illness has been diagnosed.

—Charisma News 29 Aug 2018—

Are Christians any better off?



Home · End Times · Great Apostasy · Presbyterian Church USA Prays to Allah, Calls Muhammad a Prophet

END TIMES GREAT APOSTASY UNITED STATES

Presbyterian Church USA Prays to Allah, Calls Muhammad a Prophet

By External Source - July 1, 2016

7645 214



"Allah bless us and bless our families and bless our Lord. Lead us on the straight path—the path of all the prophets: Abraham, Ishmael, Isaac, Moses, Jesus, and Muhammad."

These were the words that rang out over the congregation at The Presbyterian Church, USA meeting in Portland, Oregon. Wajidi Saad, Director of the Islamic Education Trust, led the attendees in the prayer to the Islamic declaration of faith. Ecumenical and Interfaith ministry staff at the assembly.

False Teaching

“Allah, bless us and bless our families and bless our Lord. Lead us on the straight path—the path of all the prophets: Abraham, Ishmael, Isaac, Moses, Jesus and Muhammad.”

False Teaching Today

- **God heals all with real faith?**
- **Wealth is our divine right?**
- **Lord's Supper healing?**

Key Word

241

Conduct

Titus

Theme

23

**Sound Conduct
Against Opposition**

Titus

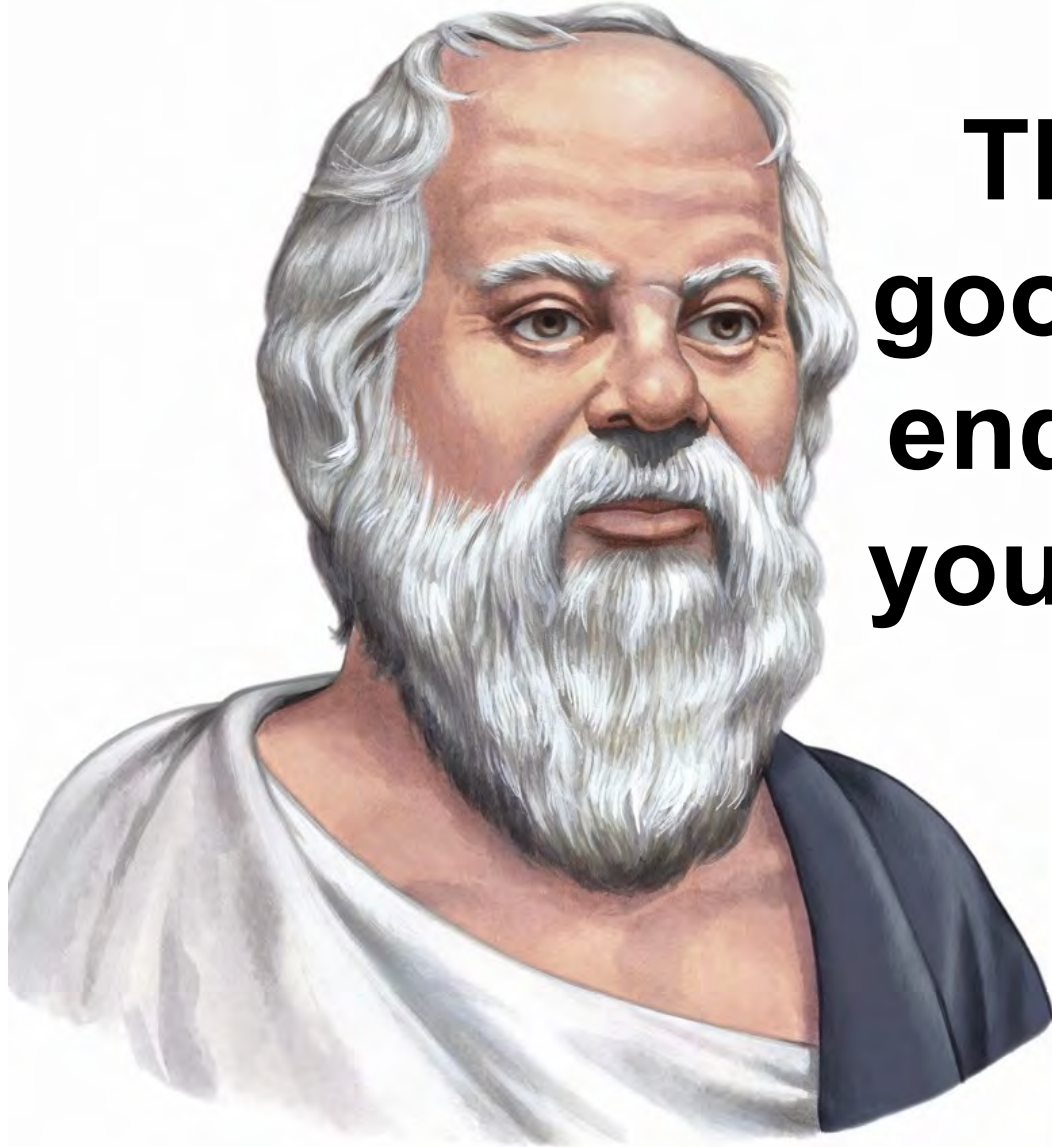
Be Reputable



**It takes many good deeds
to build a good reputation,
and only one bad one to
lose it.**

—*Benjamin Franklin*

Reputation



The way to gain a good reputation is to endeavor to be what you desire to appear.

—Socrates

Results of Reputable Conduct

**“that the word of God may not be reviled”
(Titus 2:5)**

**“that an opponent may be put to shame,
having nothing evil to say about us”
(Titus 2:8)**

**“adorn the doctrine of God our Savior”
(Titus 2:10)**

Key Word Conduct

Key Verse

"This is a trustworthy saying. And I want you to stress these things, so that those who have trusted in God may be careful to devote themselves to doing what is good. **These things are excellent and profitable for everyone**"
(Titus 3:8).

**Character is who you really are.
Reputation is who others think you are.**

- **How's your reputation? Are you known by unbelievers as a follower of Jesus?**
- **Do you wish everyone in this church had the same reputation that you have?**
- **How well does your reputation show the love of the Lord Jesus?**

How can we be **reputable** in the midst of so much false teaching today?

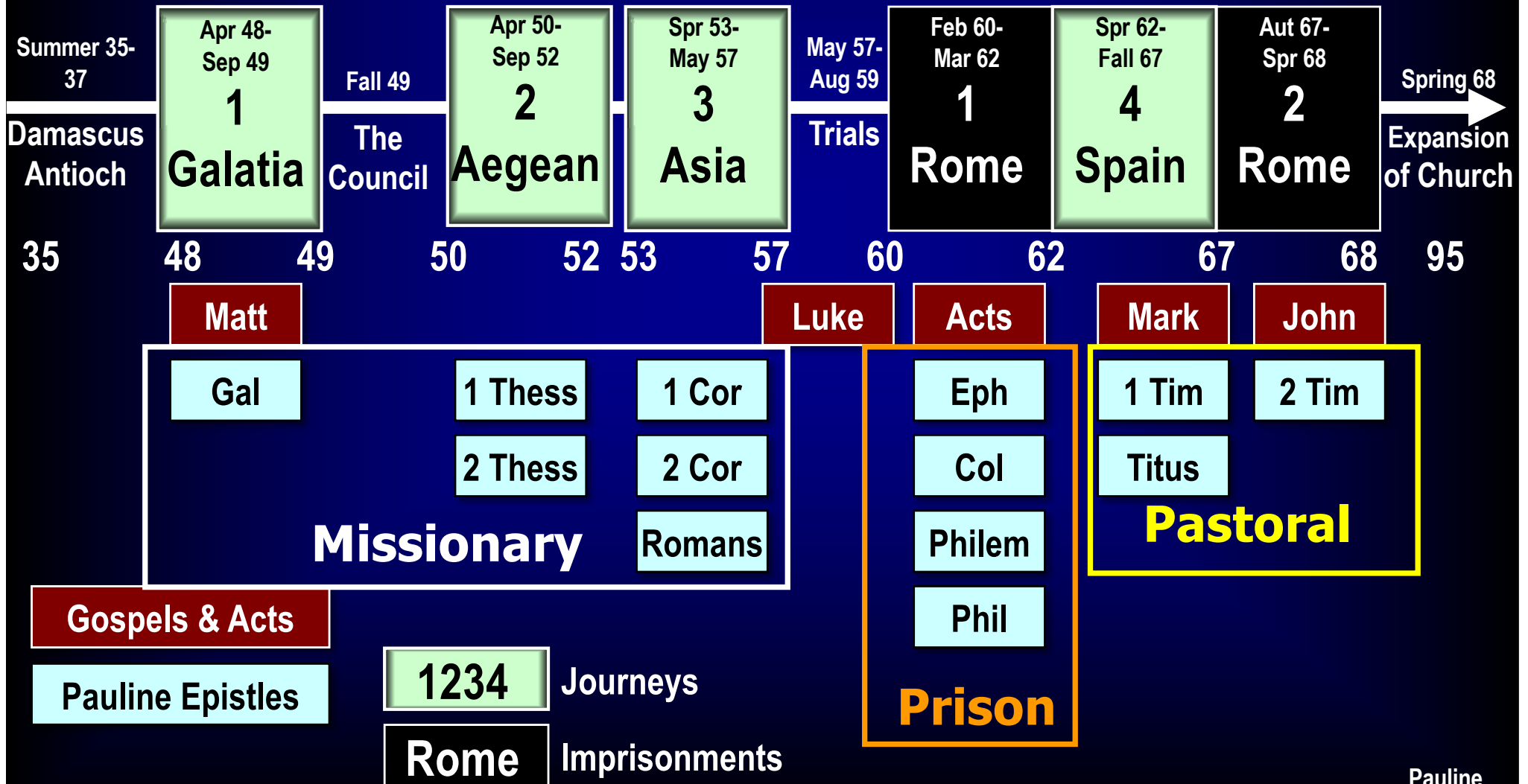


NT Overview (Paul's Letters)

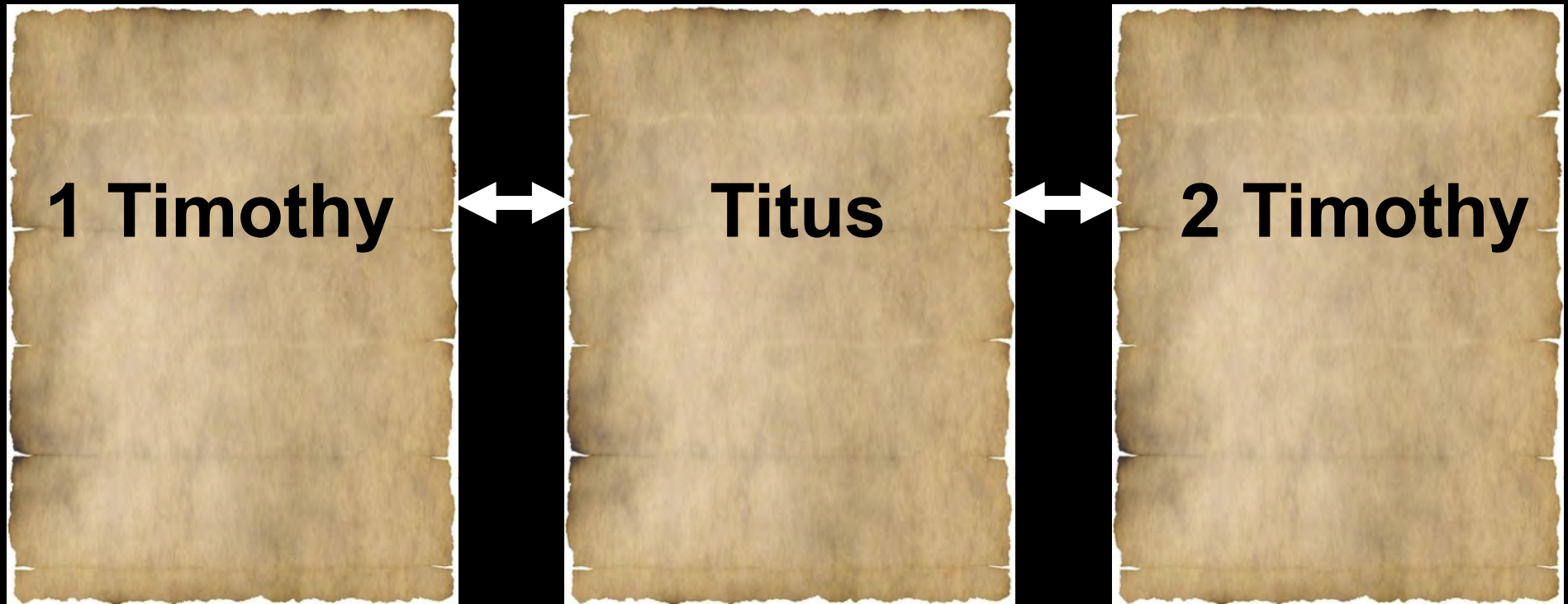
38
124
39-41

“To the remotest part of the earth” (Acts 1:8)

Acts 9 13 14 15 16 18 21 27 28



Pastoral Epistles



1 Timothy = personal, urgent, doctrinal emphasis

Titus = less urgent, practical emphasis

2 Timothy = personal, urgent, focus on the Word



Fourth Missions Trip
1-2 Timothy & Titus After Acts
Spring 62 – Fall 67

Paul's post-Acts journeys

Ephesus

GRACE

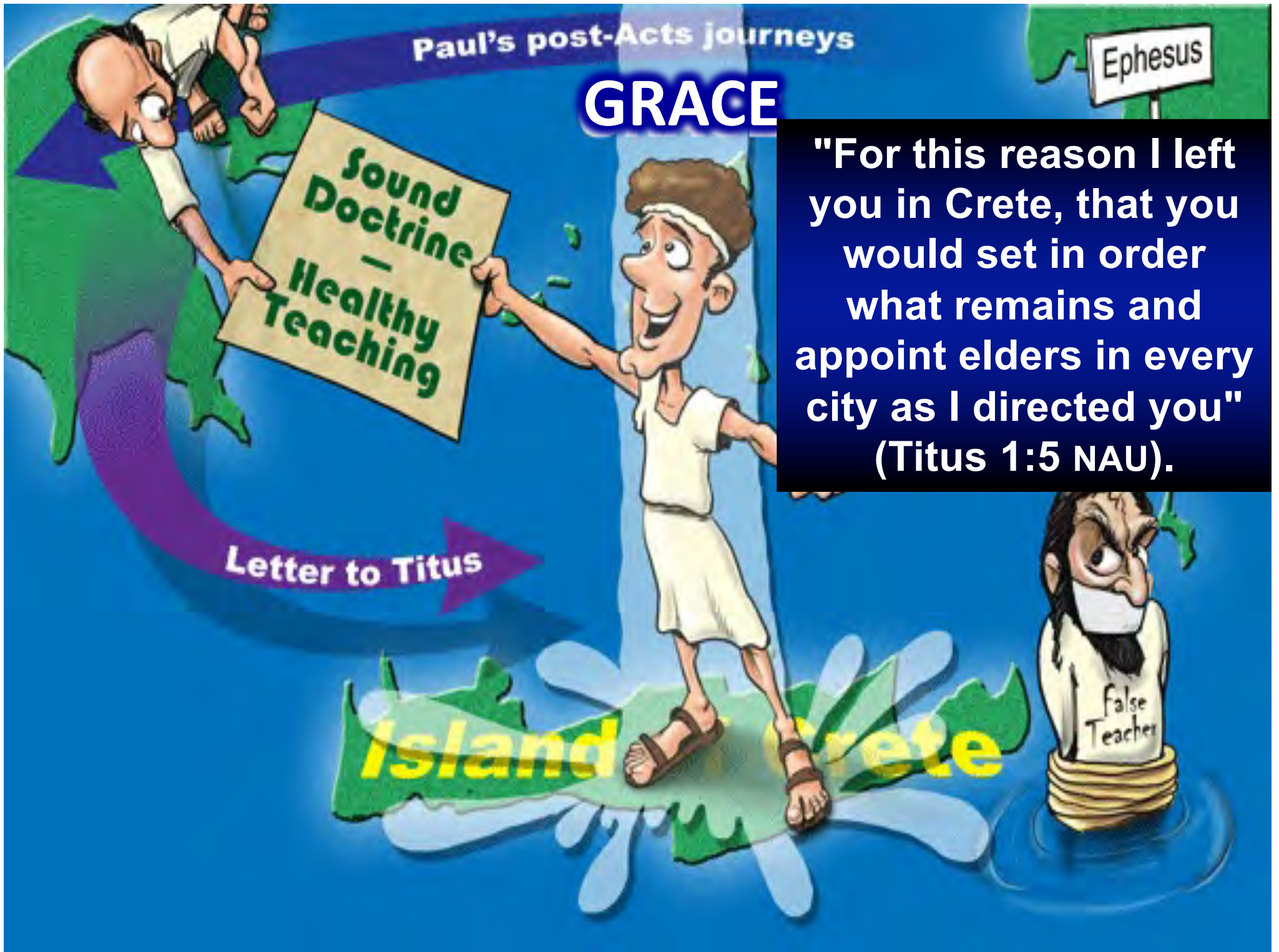
Sound
Doctrine
—
Healthy
Teaching

"For this reason I left you in Crete, that you would set in order what remains and appoint elders in every city as I directed you" (Titus 1:5 NAU).

Letter to Titus

Island Crete

False
Teacher



Crete was beautiful but had a poor reputation



How can we be **reputable** in the midst of so much false teaching today?



3 ways in Titus...

Titus

Sound Conduct Against Opposition

Appoint Elders		Set Things in Order									
Prevent False Doctrine		Practice True Doctrine									
Elders vs. False Teachers		Conduct for Various Groups					Grace Leads to Godliness				
1		2:1-10					2:11–3:15				
Organize		Teach					Grace				
Truth Leads to Godliness 1:1-4	Elders 1:5-16	Older Men 2:1-2	Older Women 2:4-5	Younger Women 2:4-5	Younger Men 2:6-8	Slaves 2:9-10	Educates 2:11-15	Empowers 3:1-2	Motivates 3:3-8	Protects 3:9-11	Relates 3:12-15

Asia Minor to Crete

Summer AD 66

I. Have godly **elders** teach truth.



Titus 1

- 1 **S**ound doctrine silences error
- 2 **O**rders life to doctrine
- 3 **N**ever shun good deeds



TITUS

Barry Huddleston, *The Acrostic Bible*

Titus 1

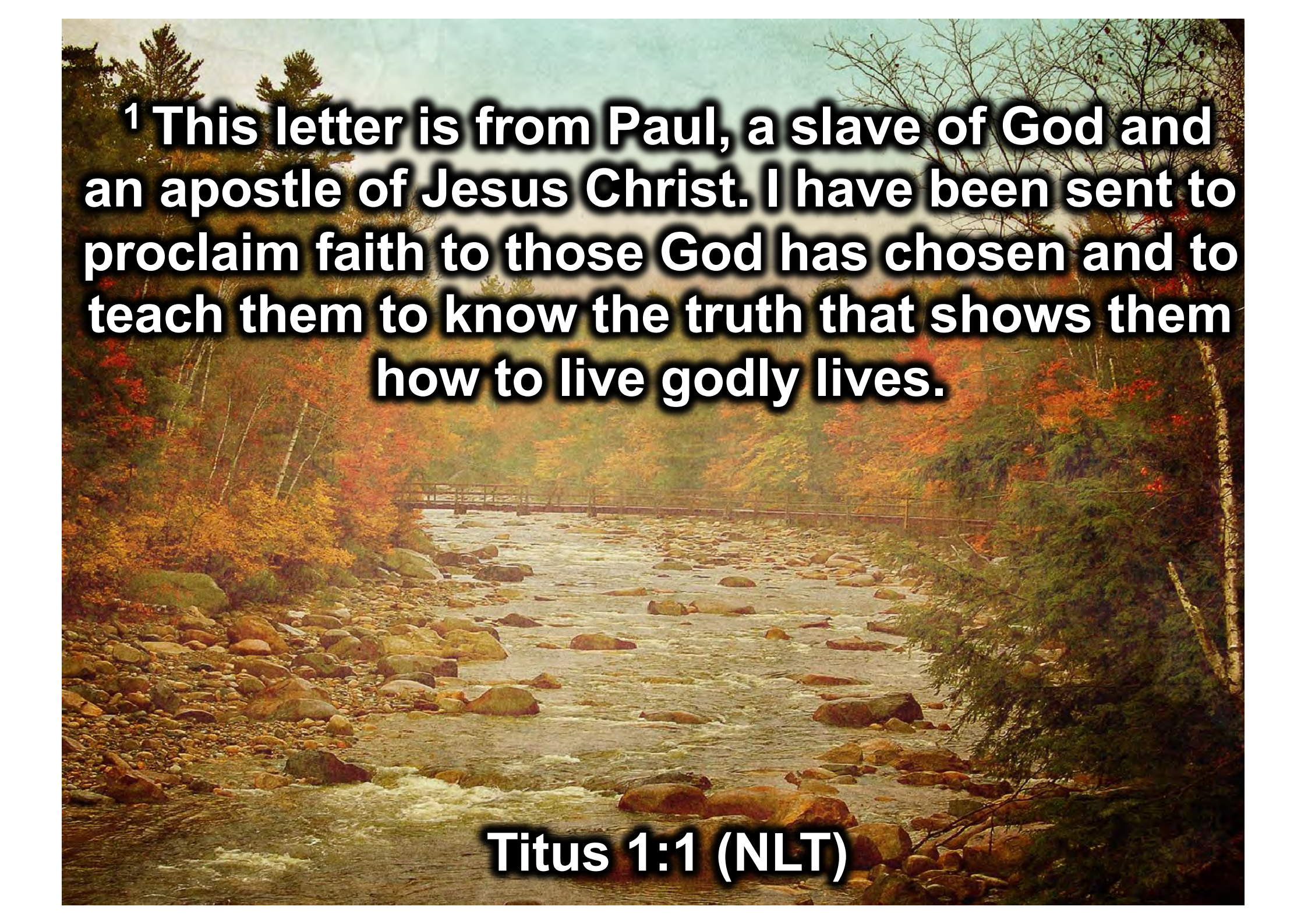


I. Paul exhorts Titus to **appoint** as **elders** men of character and of the Scriptures who will be able to refute legalistic false teachers in order to protect the newly formed Cretan churches (Titus 1).



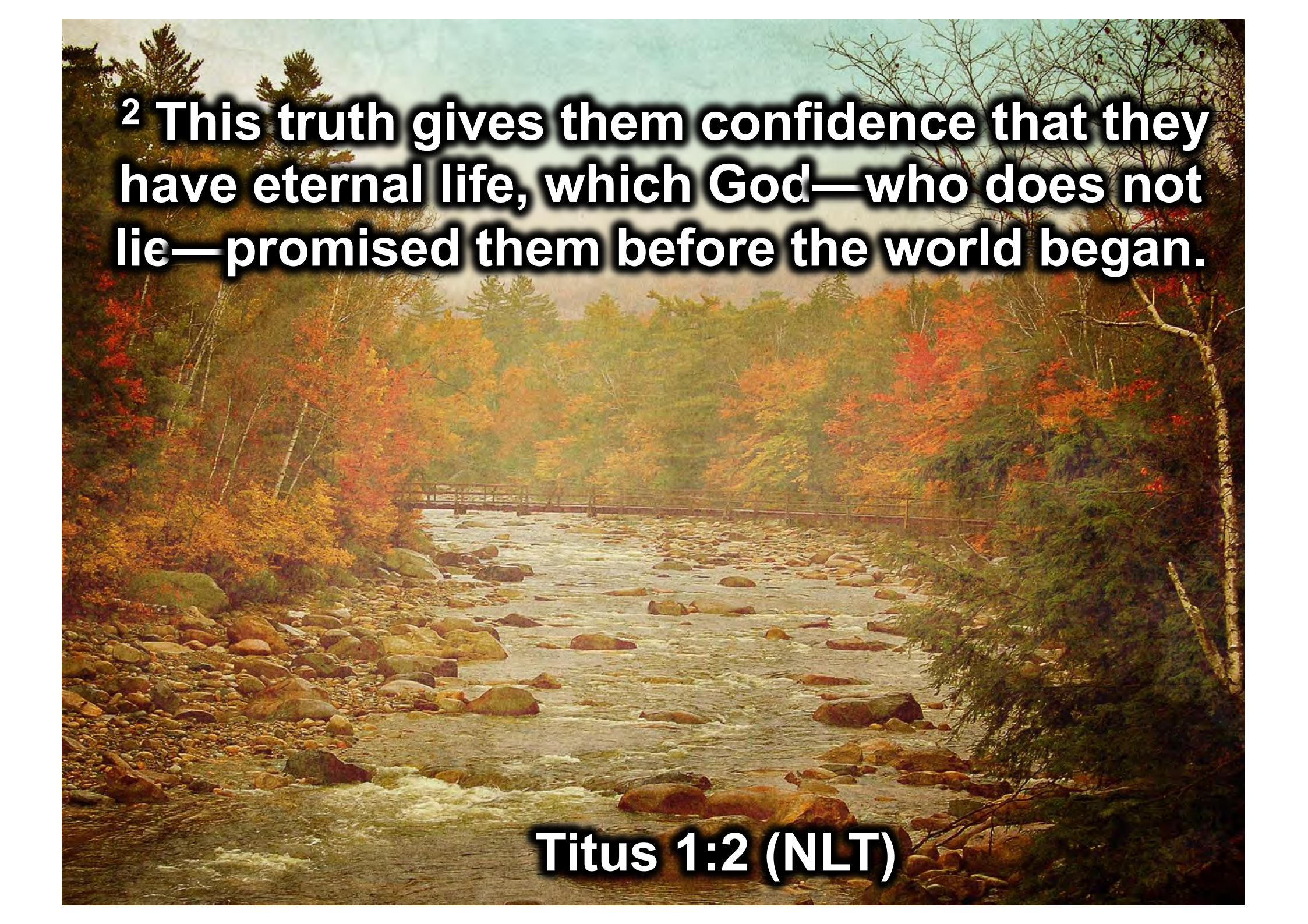
PURITY

Titus 1:1-4 (NLT)



¹ This letter is from Paul, a slave of God and an apostle of Jesus Christ. I have been sent to proclaim faith to those God has chosen and to teach them to know the truth that shows them how to live godly lives.

Titus 1:1 (NLT)



² This truth gives them confidence that they have eternal life, which God—who does not lie—promised them before the world began.

Titus 1:2 (NLT)

Adorning the Gospel



Building Healthy Churches that Display God's Power

S t u d i e s i n T i t u s

Preached by Dr. Jim Harmeling on Titus 1:1-2
at Crossroads International Church Singapore • cicfamily.com
Uploaded by Dr. Rick Griffith • Singapore Bible College
Thousands of files in 49 languages for free at BibleStudyDownloads.org

WHY IS THE HEALTH OF A CHURCH IMPORTANT?

Titus 1:1-4



Healthy churches are part of God's mission (vs. 1-2a)

- The mission of sound conversion

Jude 3

³ Beloved, although I was very eager to write to you about our common salvation, I found it necessary to write appealing to you to contend for the faith that was once for all delivered to the saints.

WHY IS THE HEALTH OF A CHURCH IMPORTANT?

Titus 1:1-4



Healthy churches are part of God's mission (vs. 1-2a)

- The mission of sound conversion
- The mission in growth in knowledge of the truth
- The mission of developing godly living

“Any doctrine which does not promote godliness is manifestly bogus.”

—John Stott—

“But real truth never deviates from the path of piety. A profession of the truth which allows an individual to live in ungodliness is a spurious profession.”

—Donald Hiebert—

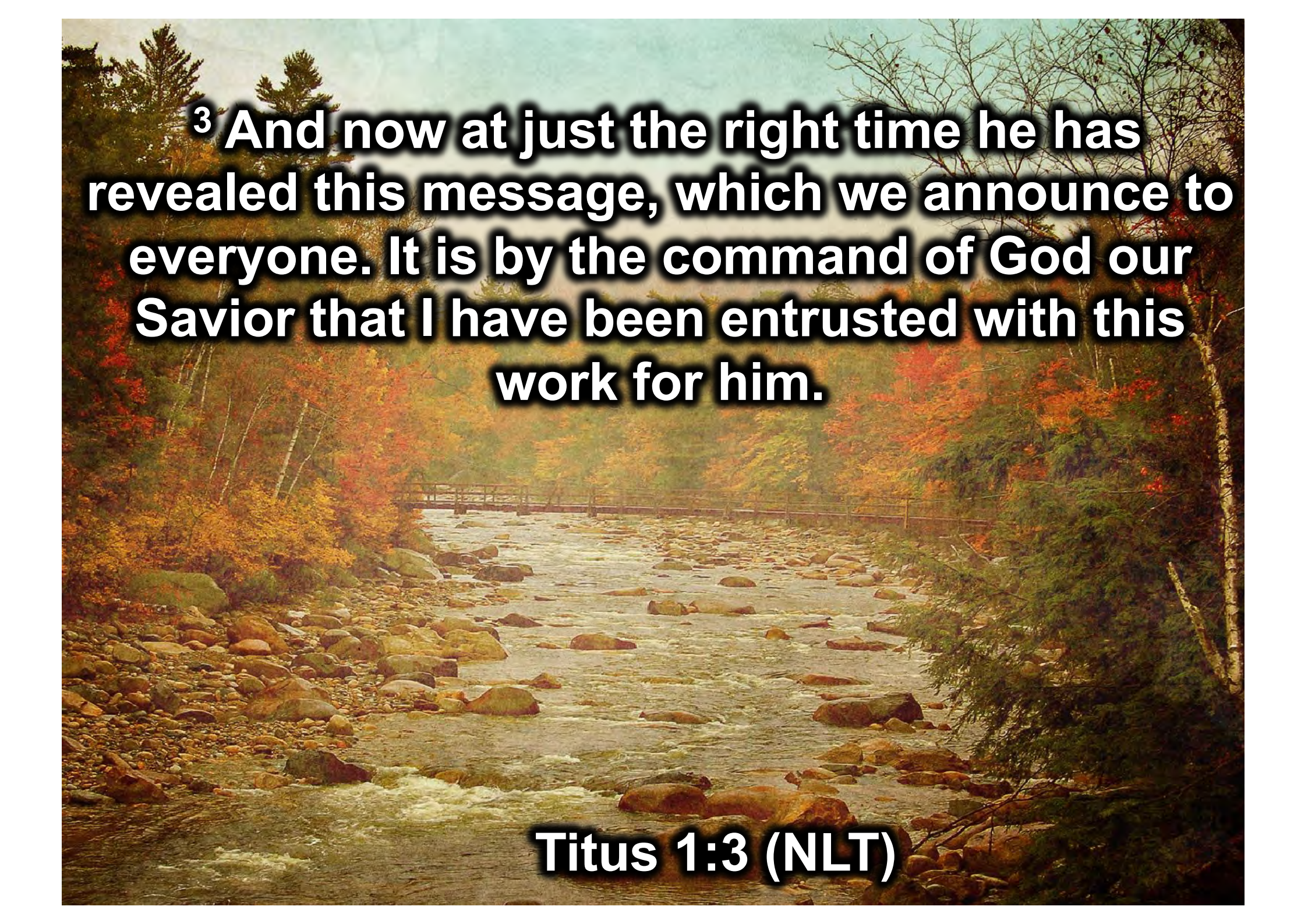
Why is the health of a church important?

Titus 1:1-4



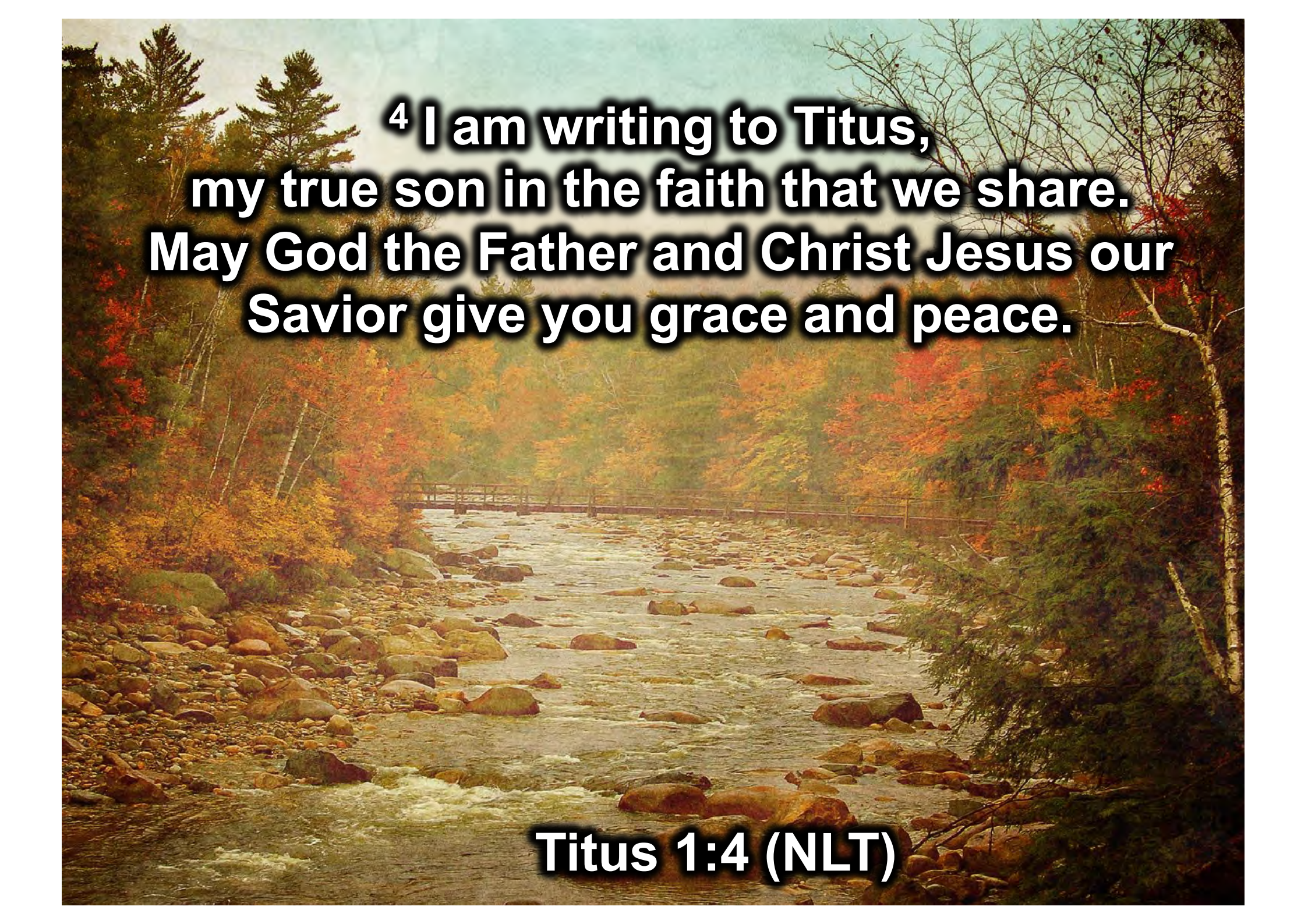
Healthy churches are part of God's mission (vs. 1-2a)

- The mission of sound conversion
- The mission in growth in knowledge of the truth
- The mission of developing godly living
- The mission of living for another world



³ And now at just the right time he has revealed this message, which we announce to everyone. It is by the command of God our Savior that I have been entrusted with this work for him.

Titus 1:3 (NLT)



**4 I am writing to Titus,
my true son in the faith that we share.
May God the Father and Christ Jesus our
Savior give you grace and peace.**

Titus 1:4 (NLT)

Adorning the Gospel



Building Healthy Churches that Display God's Power

S t u d i e s i n T i t u s

Preached by Dr. Jim Harmeling on Titus 1:3-4
at Crossroads International Church Singapore • cicfamily.com
Uploaded by Dr. Rick Griffith • Singapore Bible College
Thousands of files in 49 languages for free at BibleStudyDownloads.org

Why is the health of a church important?

Titus 1:1-4



Healthy churches are part of God's mission (1-2a)

- The mission of sound conversion
- The mission of growth in knowledge of the truth
- The mission of developing godly living
- The mission of living for another world

Why is the health of a church important?

Titus 1:1-4



Healthy churches are part of God's mission (1-2a)

Healthy churches reflect the glory of God's character (2b-3)

- **His sovereignty: He designed His plan of salvation from eternity**

Ephesians 1:4

“... even as he chose us in him before the foundation of the world, that we should be holy and blameless before him.”

2 Timothy 1:9

“... who saved us and called us to a holy calling, not because of our works but because of his own purpose and grace, which he gave us in Christ Jesus before the ages began.”

1 Corinthians 2:7

God's hidden wisdom was “decreed before the ages for our glory.”

Why is the health of a church important?

Titus 1:1-4



Healthy churches are part of God's mission (1-2a)

Healthy churches reflect the glory of God's character (2b-3)

- His sovereignty: He designed His plan of salvation from eternity
- His providence: He guides history to fulfill His plan

Romans 5:6 – “at the right time”

Galatians 4:4 – “the fullness of time”

Ephesians 1:10 – “the fullness of time”

Acts 17:26 – “determined allotted periods and the boundaries . . .”

“It was no accident that Christianity came when it did. It came in God’s own time; all history had been a preparation for it; and the circumstances were such that the way was open for the good news to spread.”

—*William Barclay*—



5 Reasons for the “proper time” to manifest Christ

- **Unified language**
- **More convenient travel**
- **Safer travel**
- **Political stability**
- **Philosophical openness**

Why is the health of a church important?

Titus 1:1-4



Healthy churches are part of God's mission (1-2a)

Healthy churches reflect the glory of God's character (2b-3)

- **His sovereignty:** He designed His plan of salvation from eternity
- **His providence:** He guides history to fulfill His plan
- **His wisdom:** He chooses human proclamation as His means of transforming lives

Why is the health of a church important?

Titus 1:1-4

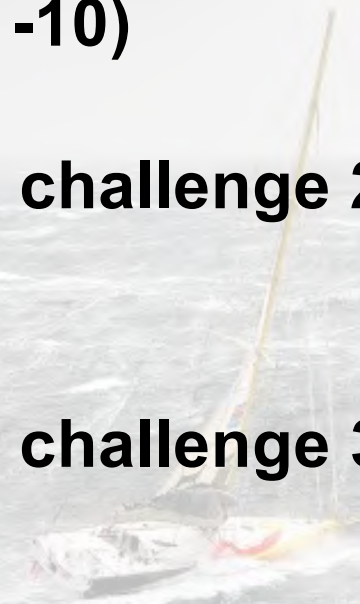


Healthy churches are part of God's mission (1-2a)

Healthy churches reflect the glory of God's character (2b-3)

Healthy churches reveal God's continual leading (4)

Leadership Challenges in the Life of Titus

- **Church leadership challenge 1: Clarify and defend the gospel (Gal 2:1-10)**
 - **Church leadership challenge 2: Confront sin (2 Cor 2:12-13; 7:5-16)**
 - **Church leadership challenge 3: Collect money (2 Cor 8:6-24)**
 - **Church leadership challenge 4: Strengthen young churches in a difficult location**
- 
- A small sailboat with a single mast and a yellow sail is seen from a high angle, navigating through a sea of white-capped waves. The boat is positioned in the center-right of the frame, moving towards the left. The water is a mix of dark blue and white foam from the waves.

Why is the health of a church important?

Titus 1:1-

4



Healthy churches are part of God's mission (vs. 1-2a)


Healthy churches reflect the glory of God's character (vs. 2b-3)

Healthy churches reveal God's continual leading (v. 4)



SCRIPTURE READING

Titus 1:5-9 (NLT)

A decorative graphic on the left side of the slide. It features two dark purple triangles at the top left, a circular abstract shape in the middle composed of overlapping teal, red, and yellow geometric shapes, and two red triangles at the bottom left. A thin black line extends from the right side of the circular shape towards the text.

⁵ I left you on the island of Crete so you could complete our work there and appoint elders in each town as I instructed you.


⁶ An elder must live a blameless life. He must be faithful to his wife, and his children must be believers who don't have a reputation for being wild or rebellious.

Titus 1:5-6 (NLT)



⁷ A church leader is a manager of God's household, so he must live a blameless life. He must not be arrogant or quick-tempered; he must not be a heavy drinker, violent, or dishonest with money.


Titus 1:7 (NLT)



⁸ Rather, he must enjoy having guests in his home, and he must love what is good. He must live wisely and be just. He must live a devout and disciplined life.



Titus 1:8 (NLT)



⁹ He must have a strong belief in the trustworthy message he was taught; then he will be able to encourage others with wholesome teaching and show those who oppose it where they are wrong.

Titus 1:9 (NLT)

Adorning the Gospel



Building Healthy Churches that Display God's Power

S t u d i e s i n T i t u s

Preached by Dr. Jim Harmeling on Titus 1:5-9
at Crossroads International Church Singapore • cicfamily.com
Uploaded by Dr. Rick Griffith • Singapore Bible College
Thousands of files in 49 languages for free at BibleStudyDownloads.org

HEALTHY CHURCHES DEVELOP GODLY LEADERS

T i t u s 1 : 5 - 9



Godly leaders strengthen the church (v. 5)

Acts 20:28-32

28 Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood. 29 I know that after my departure fierce wolves will come in among you, not sparing the flock; 30 and from among your own selves will arise men speaking twisted things, to draw away the disciples after them. 31 Therefore be alert, remembering that for three years I did not cease night or day to admonish every one with tears. 32 And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified.

1 Peter 5:1-5

¹ So I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, as well as a partaker in the glory that is going to be revealed: ² shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; ³ not domineering over those in your charge, but being examples to the flock. ⁴ And when the chief Shepherd appears, you will receive the unfading crown of glory. ⁵ Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for “God opposes the proud but gives grace to the humble.”

Church Leaders

***Presbuteros* = elderly person; wiser person**

***Episkopos* = overseer; manager; director**



HEALTHY CHURCHES DEVELOP GODLY LEADERS

T i t u s 1 : 5 - 9



Godly leaders strengthen the church (v. 5)

Godly leaders set a standard for transformed living (vs. 6-9)

- A standard for living at home (6)
- A standard for living in public (7-8)

NOT THIS

- ✓ arrogant
- ✓ quick-tempered
- ✓ drunkard
- ✓ violent
- ✓ greedy for gain

THIS INSTEAD

- ✓ hospitable
- ✓ lover of good
- ✓ self-controlled
- ✓ upright
- ✓ holy
- ✓ disciplined



HEALTHY CHURCHES DEVELOP GODLY LEADERS

T i t u s 1 : 5 - 9



Godly leaders strengthen the church (v. 5)

Godly leaders set a standard for transformed living (vs. 6-9)

- A standard for living at home (6)
- A standard for living in public (7-8)
- A standard for teaching and doctrine (9)

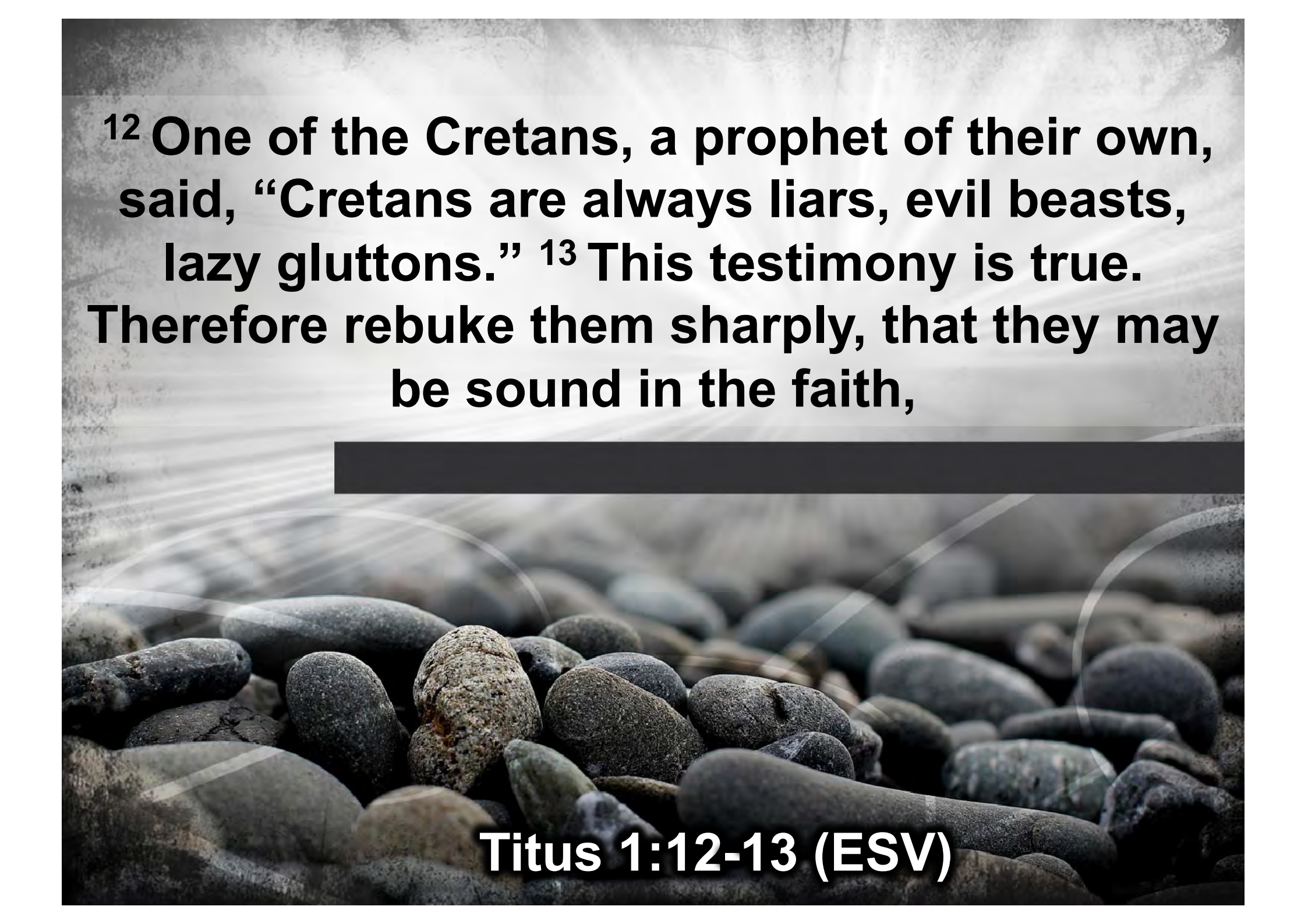


Scripture Reading

Titus 1:10-16 (ESV)

¹⁰ For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party. ¹¹They must be silenced, since they are upsetting whole families by teaching for shameful gain what they ought not to teach.

Titus 1:10-11 (ESV)



¹² One of the Cretans, a prophet of their own, said, “Cretans are always liars, evil beasts, lazy gluttons.” ¹³ This testimony is true. Therefore rebuke them sharply, that they may be sound in the faith,

Titus 1:12-13 (ESV)

¹⁴ not devoting themselves to Jewish myths and the commands of people who turn away from the truth. ¹⁵ To the pure, all things are pure, but to the defiled and unbelieving, nothing is pure; but both their minds and their consciences are defiled.

Titus 1:14-15 (ESV)



¹⁶ They profess to know God, but they deny him by their works. They are detestable, disobedient, unfit for any good work.

Titus 1:16 (ESV)

ADORNING THE GOSPEL



Building Healthy Churches that Display God's Power

S t u d i e s i n T i t u s

Preached by Dr. Jim Harmeling on Titus 1:10-16
at Crossroads International Church Singapore • cicfamily.com
Uploaded by Dr. Rick Griffith • Singapore Bible College
Thousands of files in 49 languages for free at BibleStudyDownloads.org

What is wrong with this picture?



Healthy churches confront false doctrine



How Do We Confront False Teachers?

Reveal sinful character traits of false teachers (v. 10)

**Carefully distance the church from false teachers
(vs. 11-13)**

- Stop the damage (11, 13a)
- Reveal the habits of the sinful flesh (12)



Philippians 1:9-10

⁹ And it is my prayer that your love may abound more and more, with knowledge and all discernment, ¹⁰ so that you may approve what is excellent, and so be pure and blameless for the day of Christ,

How Do We Confront False Teachers?

Reveal sinful character traits of false teachers (v. 10)

**Carefully distance the church from false teachers
(vs. 11-13)**

- Stop the damage (11, 13a)
- Reveal the habits of the sinful flesh (12)
- Redirect people to the truth (13b)

How Do We Confront False Teachers?

Reveal sinful character traits of false teachers (v. 10)

**Carefully distance the church from false teachers
(vs. 11-13)**

Train the church to detect false doctrine (vs. 14-16)

- Is their source of authority human wisdom or divine revelation? (14)
- Is their focus internal or external? (15)

Mark 7:14-23

¹⁴ And he called the people to him again and said to them, “Hear me, all of you, and understand: ¹⁵ There is nothing outside a person that by going into him can defile him, but the things that come out of a person are what defile him.” ¹⁷ And when he had entered the house and left the people, his disciples asked him about the parable. ¹⁸ And he said to them, “Then are you also without understanding? Do you not see that whatever goes into a person from outside cannot defile him, ¹⁹ since it enters not his heart but his stomach, and is expelled?” (Thus he declared all foods clean.) ²⁰ And he said, “What comes out of a person is what defiles him. ²¹ For from within, out of the heart of man, come evil thoughts, sexual immorality, theft, murder, adultery, ²² coveting, wickedness, deceit, sensuality, envy, slander, pride, foolishness. ²³ All these evil things come from within, and they defile a person.”

How Do We Confront False Teachers?

Reveal sinful character traits of false teachers (v. 10)

**Carefully distance the church from false teachers
(vs. 11-13)**

Train the church to detect false doctrine (vs. 14-16)

- Is their source of authority human wisdom or divine revelation? (14)
- Is their focus internal or external? (15)
- Is their practice in life or only in words? (16)

“The ultimate test in life is usefulness, and those who are a bad influence and have a contaminating effect are of no use to God or to other people. Instead of helping God’s work in the world, they hinder it; and uselessness always invites disaster.”

—*William Barclay*—

How Do We Confront False Teachers?

Reveal sinful character traits of false teachers (v. 10)

**Carefully distance the church from false teachers
(vs. 11-13)**

Train the church to detect false doctrine (vs. 14-16)

- Is their source of authority human wisdom or divine revelation? (14)
- Is their focus internal or external? (15)
- Is their practice in life or only in words? (16)

How Do We **P**ick Leaders for the Local Church?

P

- **P**opularity
- **P**ast
- **P**olitics
- **P**ocketbook
- **P**rofession

How Should Churches Select Leaders?

INTRODUCTION

1. Scriptural Examples:
Congregation decides/nominates

BODY

- a. **APOSTLES**

Acts 1:12-26 – congregational selection, apostolic appointment

- b. **DEACONS**

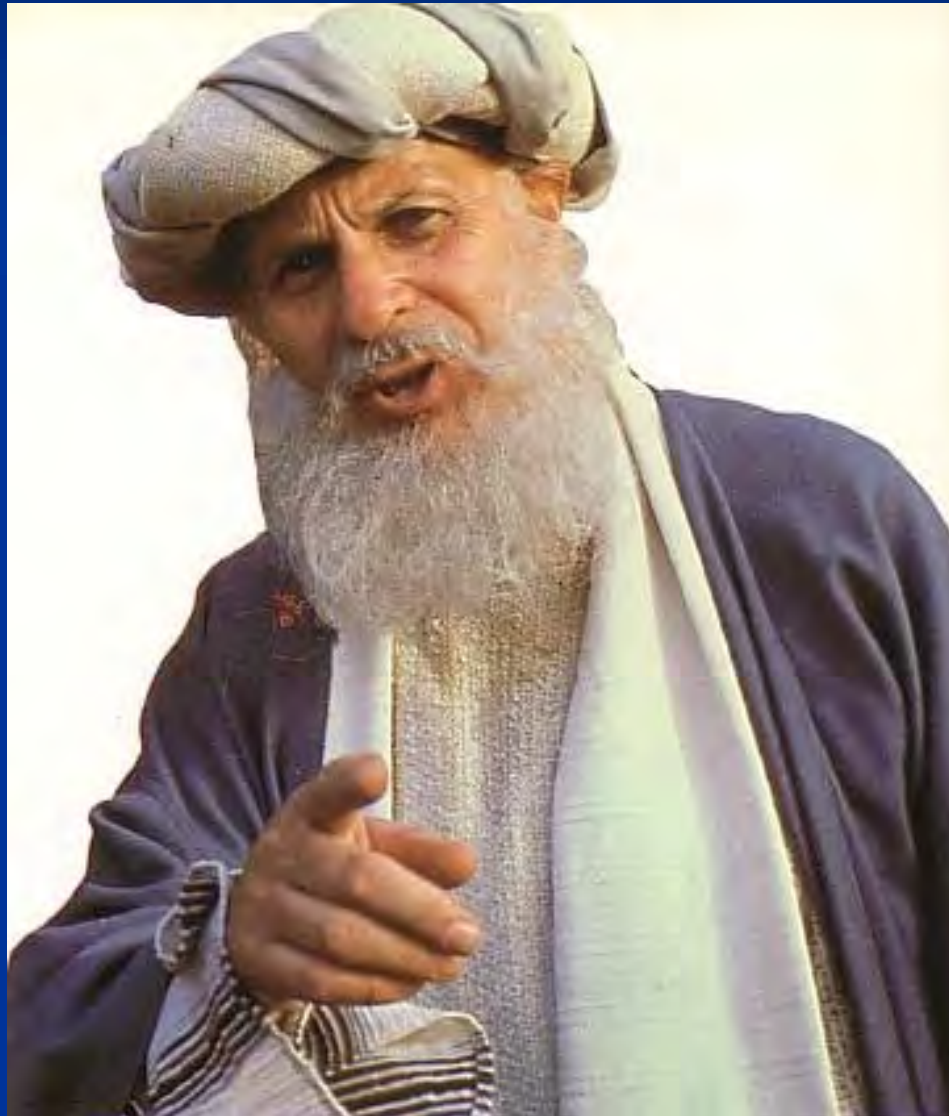
Acts 6:3 – congregational selection, apostolic appointment

*Appointment of church officers:*²²³

2. An apostle (e.g., Paul) or his assistants ordained the elders
 - a. Acts 14:23
 - b. Titus 1:5



What about Elder Qualifications?



REQUIRED QUALITIES OF AN ELDER (E) OR DEACON (D)

I. General reputation

(Perceived character)

- a) Above reproach (E)
- b) Good reputation with outsiders (E)
- c) Respectable (E & D)

REQUIRED QUALITIES OF AN ELDER (E) OR DEACON (D)


II. Family life (if married)

- a) A “one woman man” (E & D)
- b) Wife must be worthy of respect, not malicious talkers but temperate and trustworthy in everything (D)
- c) See that his children obey (E & D)



REQUIRED QUALITIES OF AN ELDER (E) OR DEACON (D)

III. Negative characteristics

- a) Not quick tempered  (E)
- b) Not violent (E)
- c) Not quarrelsome (E)
- d) Not a new convert (E)
- e) Not pursuing dishonest gain (E & D)
- f) Not addicted to wine; temperate (E & D)

REQUIRED QUALITIES OF AN ELDER (E) OR DEACON (D)

IV. Positive characteristics

- a) Hospitable (E)
- b) Sensible (E)
- c) Tested (D)
- d) Sincere (D)

V. Able to Teach (E)



SCRIPTURAL PRINCIPLES

1. Qualifications relate only to **men**
2. All qualifications are **essential** and of **equal importance**
3. Qualifications refer to **present life** of the leader
4. Qualifications refer to the office of **elder** (overseer, bishop, pastor) or **deacon** for 1 Timothy 3:8-12
5. Qualifications **must be maintained** to stay an elder
6. Qualifications emphasize **character** over abilities (only 2 traits involve ability)
7. Qualifications emphasize **managing of home** over work

Must be qualified so that:

1. The leaders can give **godly direction**
2. The church can **avoid problems** that come from bad or inept leaders

I. Ultimate authority in the local church rests with the congregation



Congregational Authority

- In Church Discipline (Matt. 18:17)
“Take it to the church...”
- In Leader Selection (Acts 6:3)
“Choose... from among you...”
- In Maintaining True Doctrine:
“For I received from the Lord what I also passed on to you...” (1 Cor. 11:23)
“Friends... test the spirits” (1 John 4:1)
“Contend for the faith” (Jude 3)

Episcopal Church Structure (Simplified)



Bishop

Vicar

Vicar

Vicar

Deacons

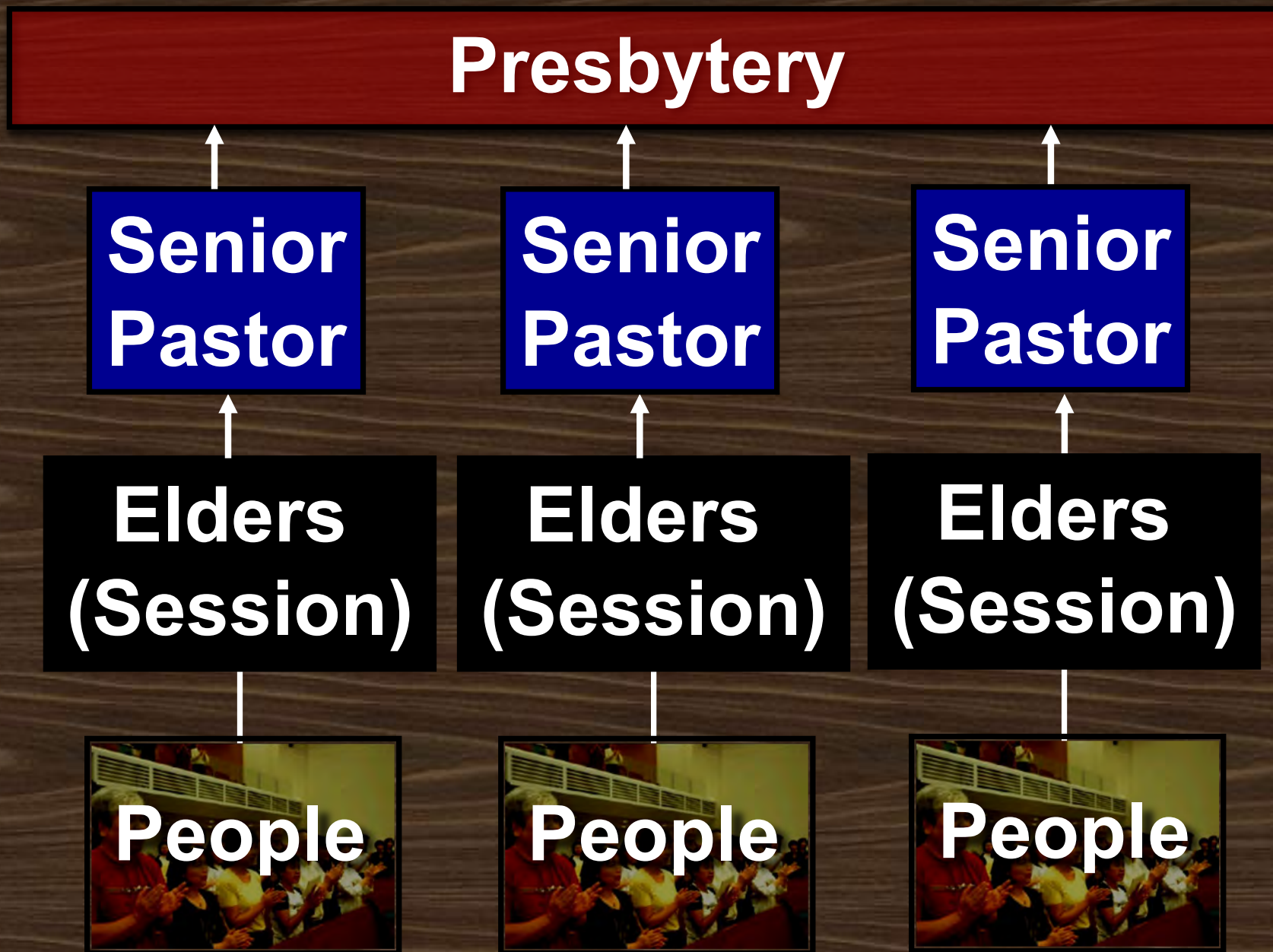
Deacons

Deacons

Anglican
Lutheran
Methodist
Orthodox
Catholic



Lower Presbyterian Structure



Middle Presbyterian Structure

Synod

Presbytery

Presbytery

**Senior
Pastor**

**Senior
Pastor**

**Senior
Pastor**

**Senior
Pastor**

**Senior
Pastor**

**Senior
Pastor**

**Elders
(Session)**

**Elders
(Session)**

**Elders
(Session)**

**Elders
(Session)**

**Elders
(Session)**

**Elders
(Session)**

People

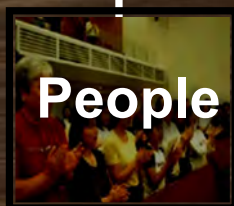
People

People

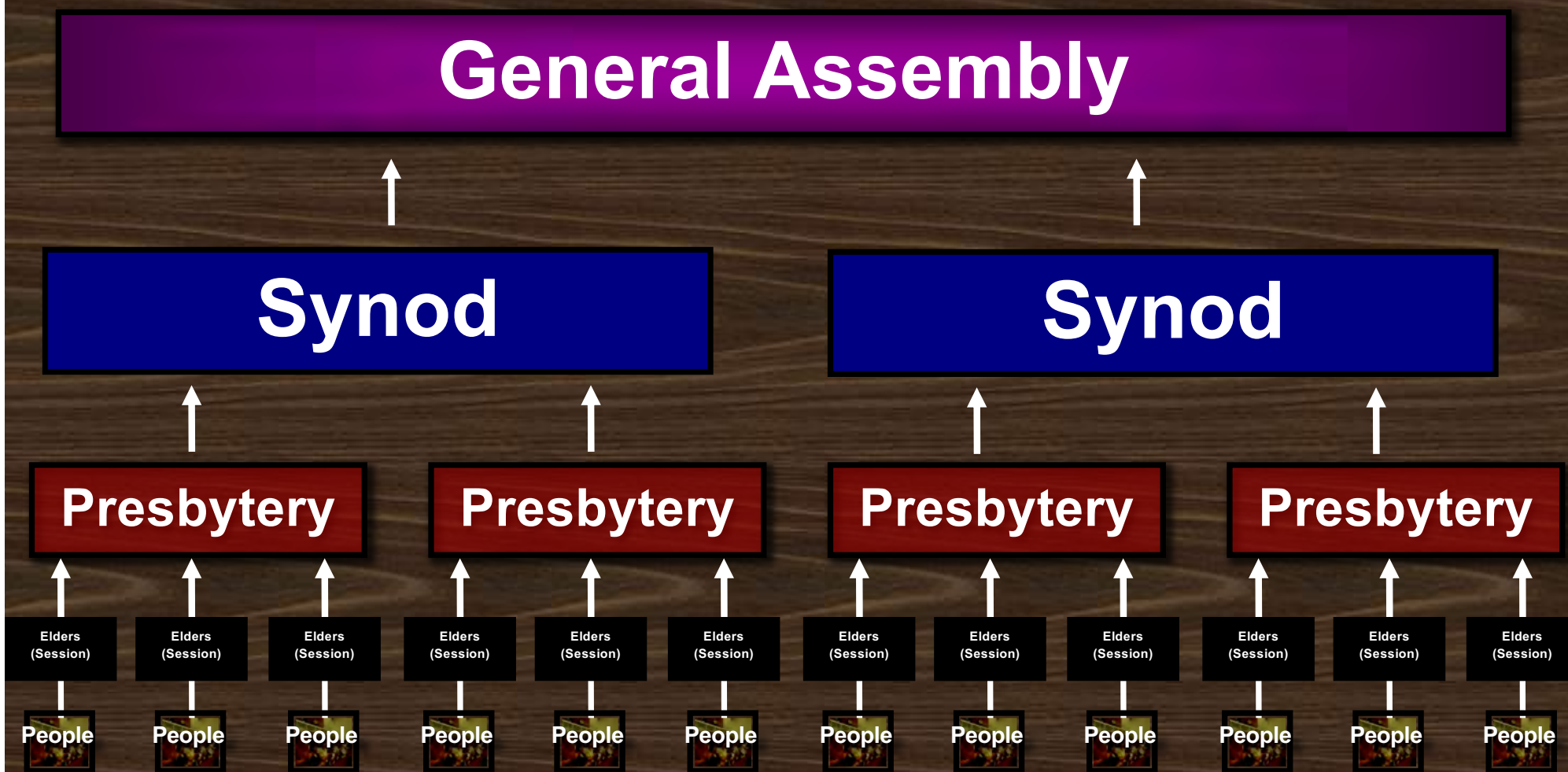
People

People

People



Highest Presbyterian Structure



What About Baptists?



The Autonomy of
the Local Church

Two Questions:

1. Who has the ultimate say in the church?

2. What is the biblical pattern for church leadership?



II. The biblical pattern is church leadership by elders.

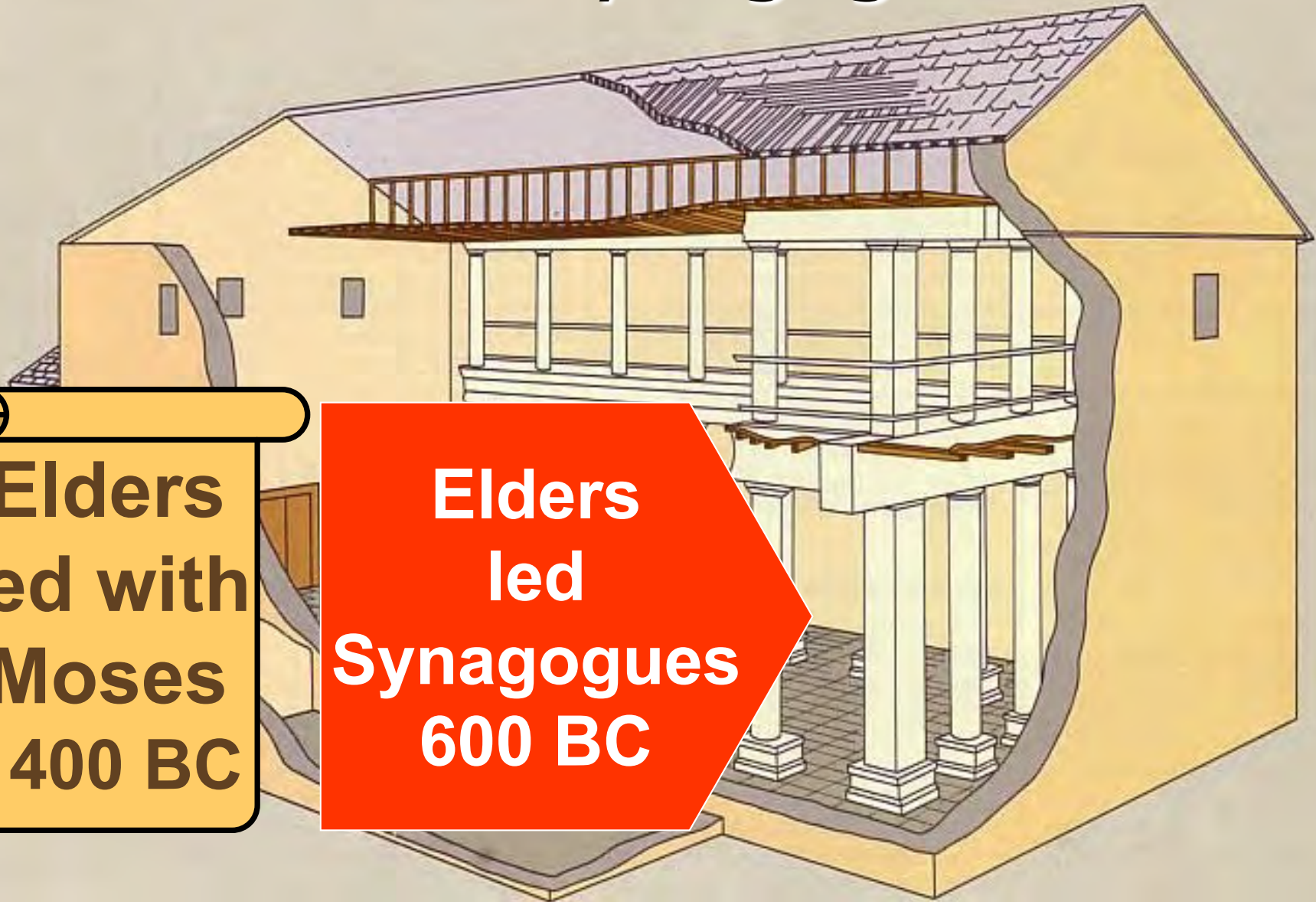


Elders led from the time of Moses

**Elders
led with
Moses
1400 BC**

**“Go, assemble the
elders of Israel and
say to them...”
(Exod. 3:16)**

Who Led the Synagogue?

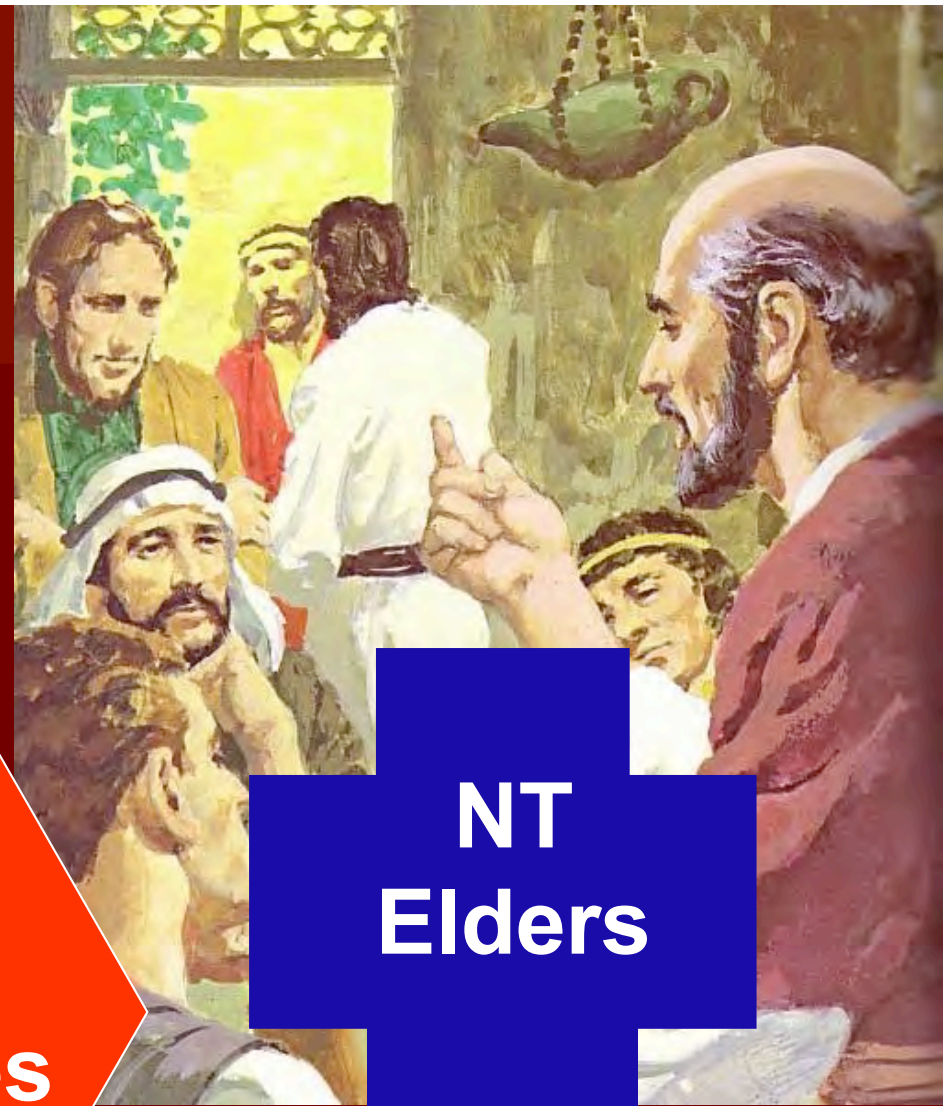


**Elders
led with
Moses
1400 BC**

**Elders
led
Synagogues
600 BC**

□ Brickwork for all outer walls

God has advocated group leadership through the ages



**Elders
led with
Moses
1400 BC**

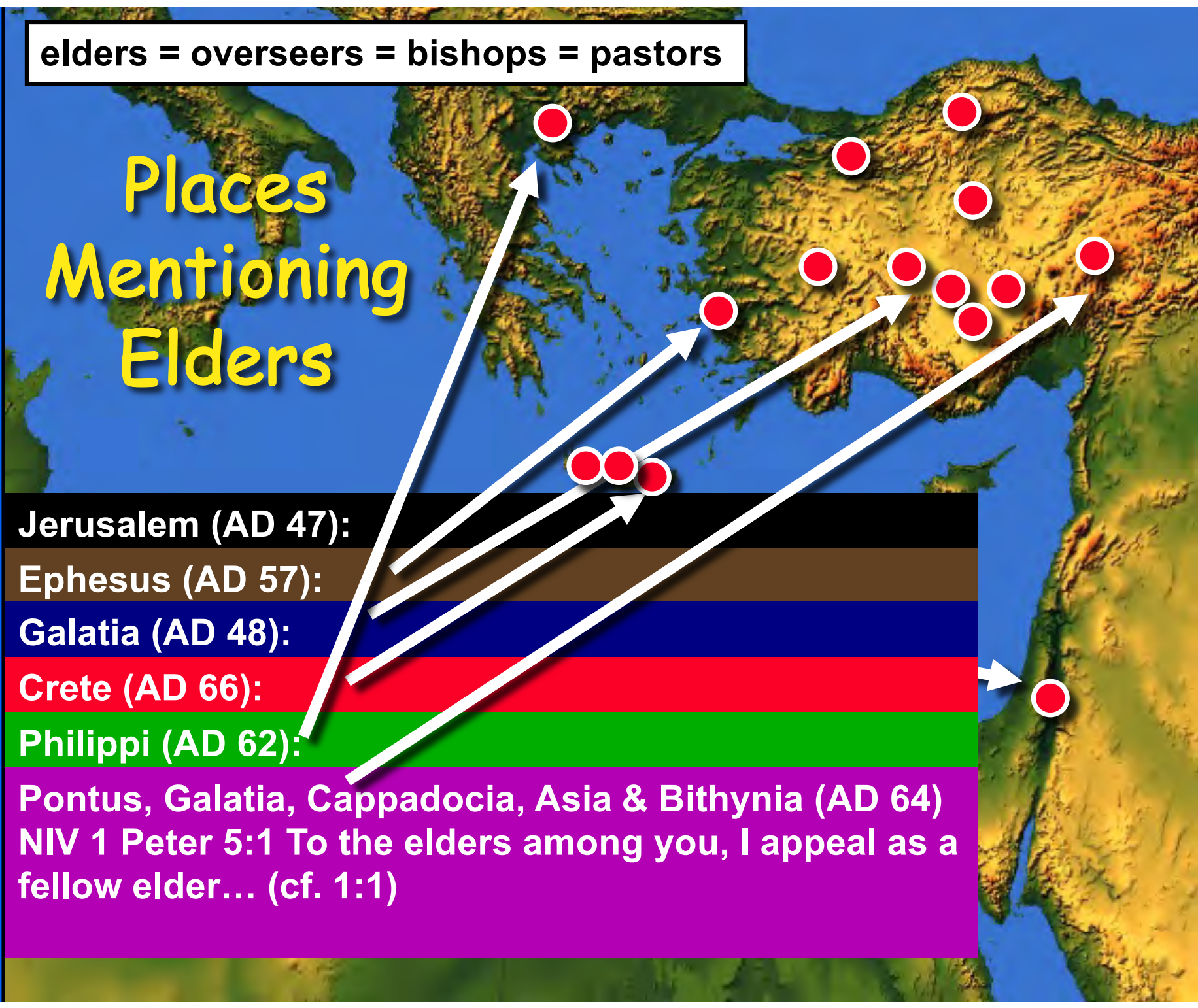
**Elders
led
Synagogues
600 BC**

**NT
Elders**

elders = overseers = bishops = pastors

Places Mentioning Elders

- Jerusalem (AD 47):
- Ephesus (AD 57):
- Galatia (AD 48):
- Crete (AD 66):
- Philippi (AD 62):
- Pontus, Galatia, Cappadocia, Asia & Bithynia (AD 64)
NIV 1 Peter 5:1 To the elders among you, I appeal as a fellow elder... (cf. 1:1)





What are elders supposed to do?

Pastoral Leadership of an Elder:

236a

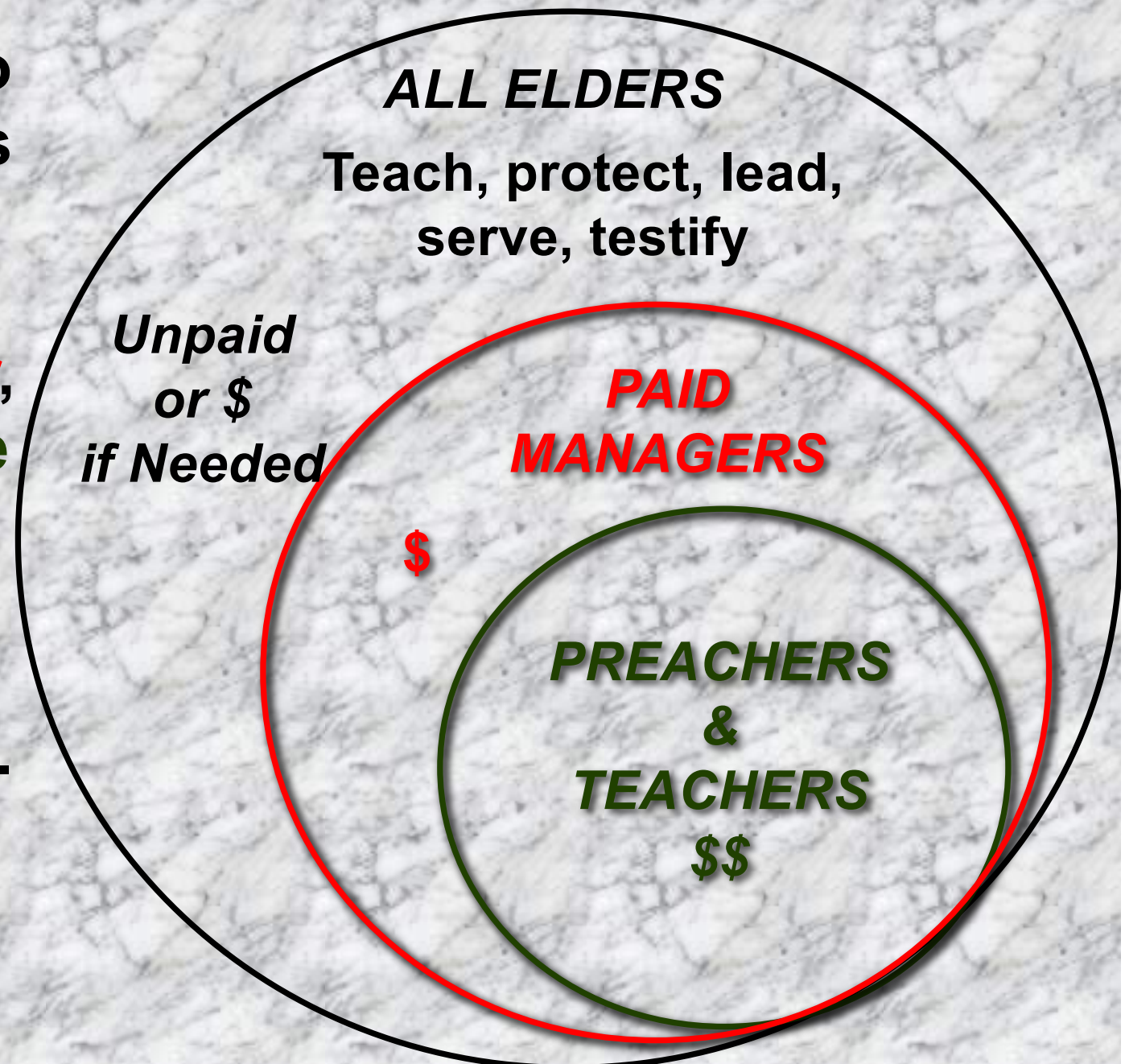
(a) Elders teach:

- 1. “Shepherd the flock” (Acts 20:28)**
- 2. “Able to teach” (1 Thess. 5:12; 1 Tim. 3:2; Titus 1:9b)**
- 3. Scriptural foundation (Tit. 1:9a)**
- 4. Teach God's plan (Acts 20:20, 27)**
- 5. Get paid for teaching (1 Tim. 5:17)**

Three Types of Elders

236b

“The elders who direct the affairs of the church **well are worthy of double honor, especially those whose work is preaching and teaching**”
(1 Tim. 5:17 NIV).



Pastoral Leadership of an Elder:

236a

(a) Elders teach:

- 1. “Shepherd the flock” (Acts 20:28)**
- 2. “Able to teach” (1 Thess. 5:12; 1 Tim. 3:2; Titus 1:9b)**
- 3. Scriptural foundation (Tit. 1:9a)**
- 4. Teach God's plan (Acts 20:20, 27)**
- 5. Get paid for teaching (1 Tim. 5:17)**
- 6. Highest office teach (Acts 6:1-7)**
- 7. Elders led deacons (Phil. 1:1)**

Three Shepherd Tasks of Elders

Teaching

1 Tim. 3:2;
5:17

How Elders Relate to Deacons

Model 1: Senior Pastor over Deacons



How Elders Relate to Deacons

Model 2: Senior Pastor alongside Deacons



How Elders Relate to Deacons

Model 3: Deacons lead elders/pastors



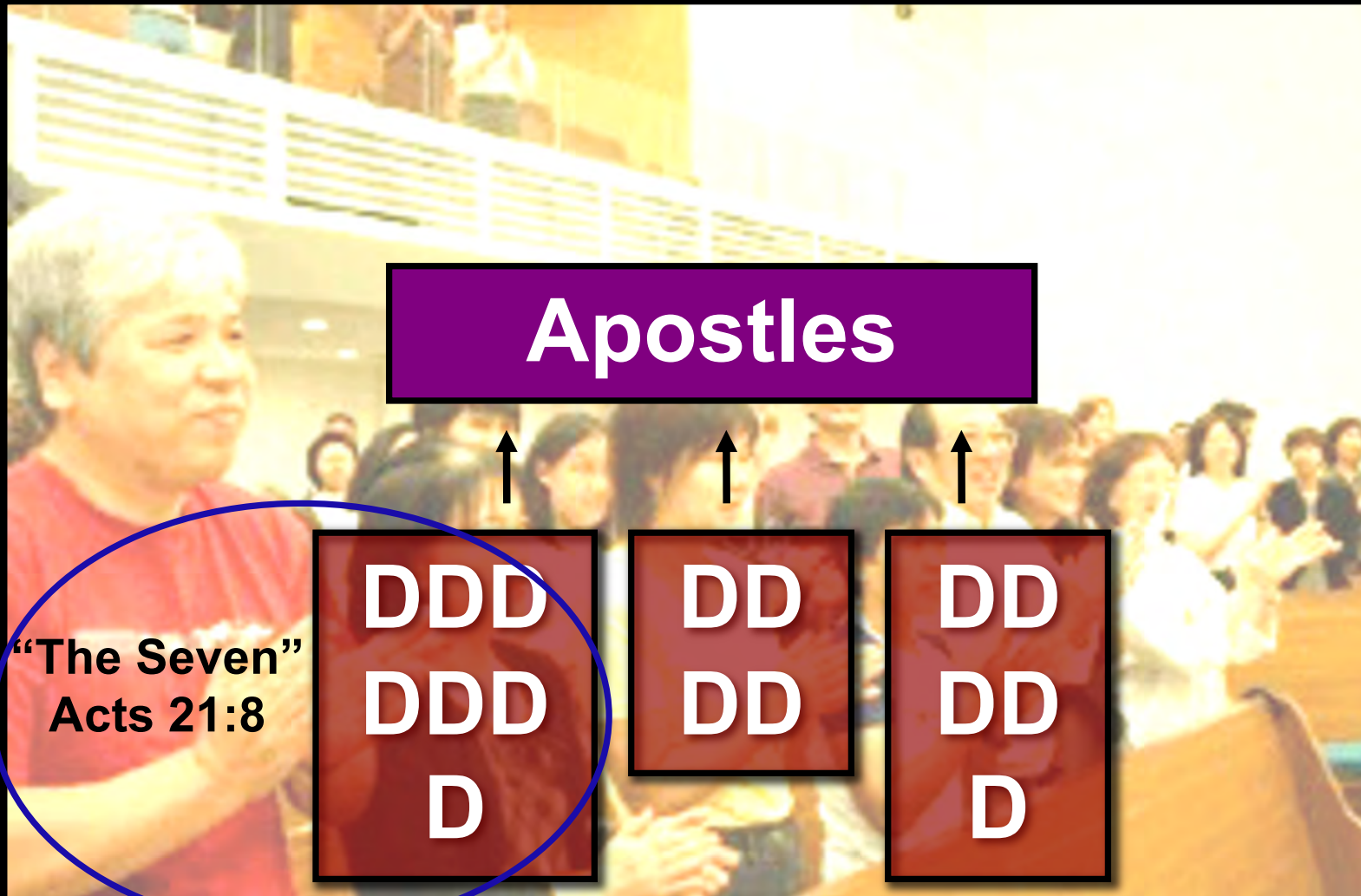
How Elders Relate to Deacons

Model 4: Elder Board leads Deacon Board



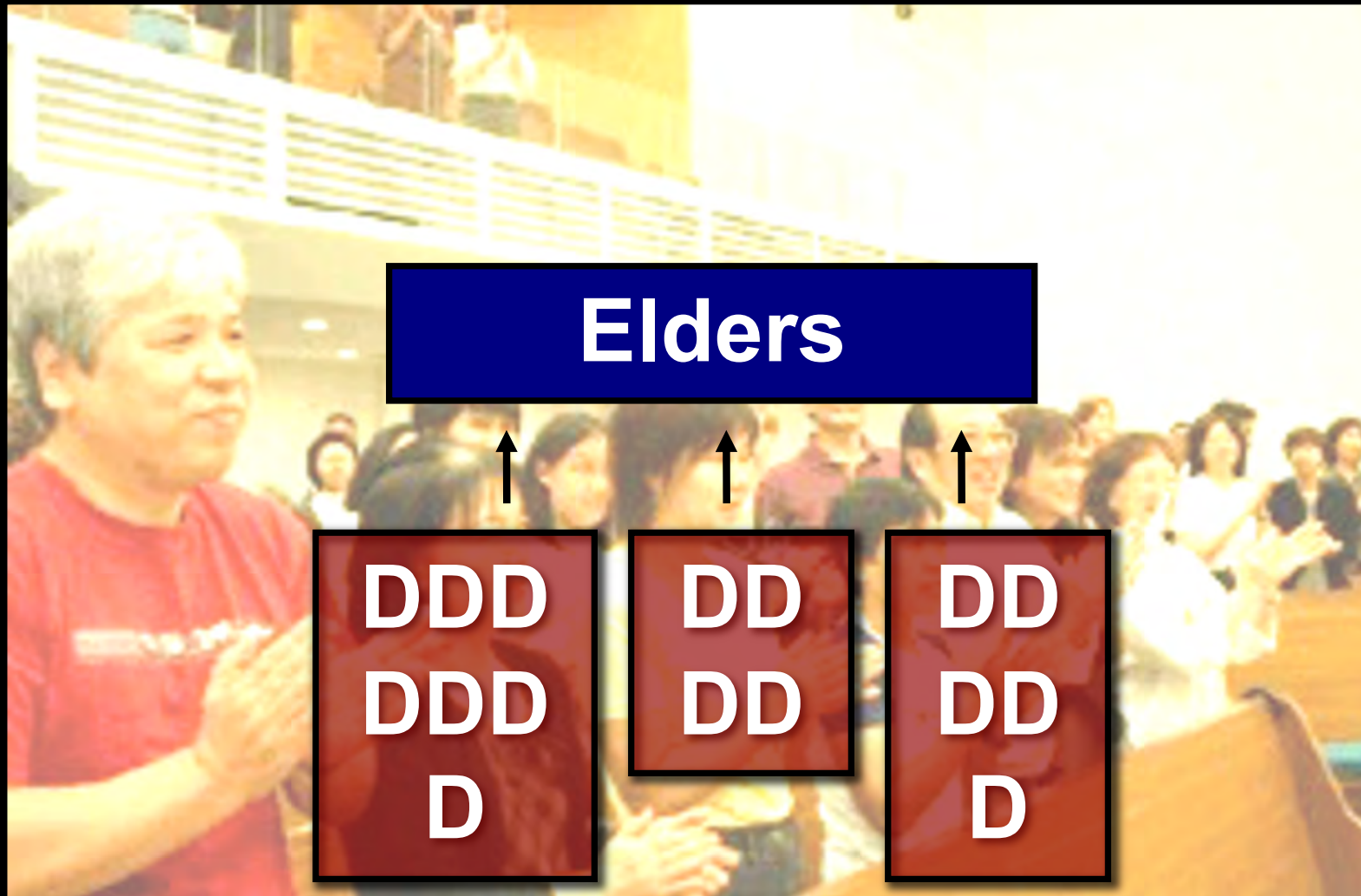
How Elders Relate to Deacons

Apostles over “The Seven”

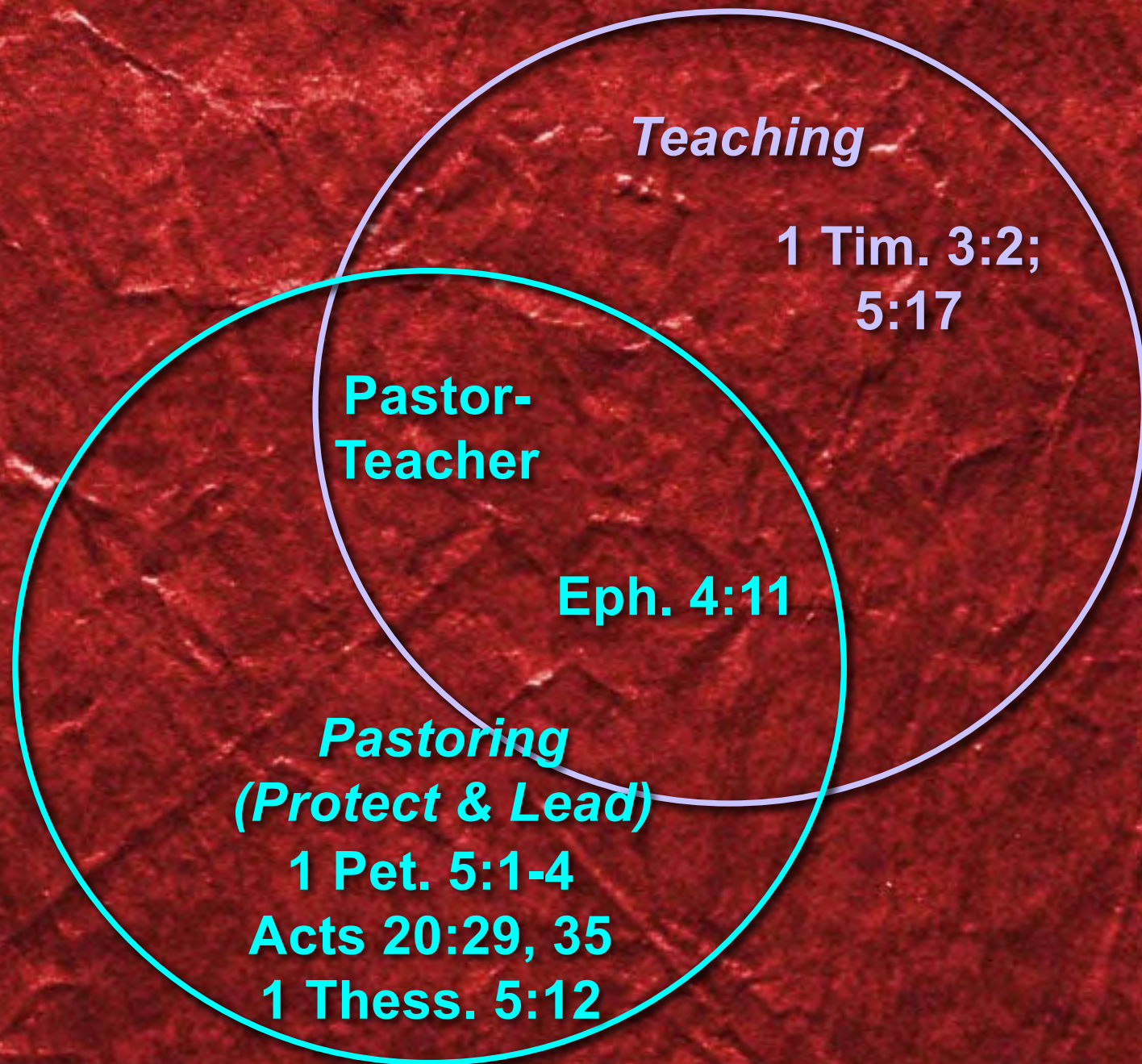


How Elders Relate to Deacons

Model 5: Elders with Deacon Committees



Three Shepherd Tasks of Elders



Teaching

1 Tim. 3:2;
5:17

Pastor-
Teacher

Eph. 4:11

Pastoring
(Protect & Lead)

1 Pet. 5:1-4
Acts 20:29, 35
1 Thess. 5:12

Three Shepherd Tasks of Elders

Administration
(Serve, care for & testify)

1 Tim. 3:1, 4-5;
5:17

Episkopos =
Epi "over" +
skopos "look" =
"watch over"

Teaching

1 Tim. 3:2;
5:17

Pastor-Teacher

Eph. 4:11

Pastoring
(Protect & Lead)

1 Pet. 5:1-4
Acts 20:29, 35
1 Thess. 5:12

Shared Leadership

236c

Scriptural support for a

plurality of elders:
plurality
plurality

Not One
Elder...

But Many...



Summary on Elders

Therefore, the New Testament presents an elder whose functions are to teach, pastor and administer.



Key functions of a Deacon:

1. To serve:

a. Acts 6:1-6

b. 1 Timothy 3:8-13

Attention:

Deacons are not rulers. They are a subordinate class of officers who serve under the direction of the elders. Deacons assist the elders, especially by relieving them of distractions in the temporal affairs of the church.¹

¹http://www.swrb.com/newslett/actualNLs/bcg_ch02.htm.



Attention:

It is significant that nowhere in the New Testament do deacons have ruling authority over the church as the elders do, nor are deacons ever required to be able to teach Scripture or sound doctrine.¹

¹Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine*, 920.



Proposed Form of Church Government

Elders (govern /make decisions)

Deacons (service)

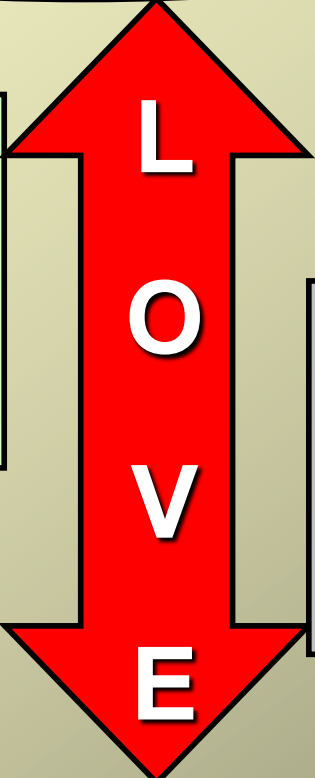
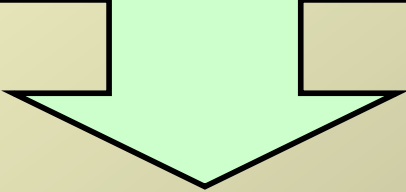
Congregation (appoint)



Elder-Congregation dynamics:

E l d e r s

**Regard
themselves as
servants**



**Regard
them as
leaders**

C o n g r e g a t i o n

FALSE TEACHERS AND TEACHINGS

1 Tim. 1:3-20; 4:1-16; 6:3-5, 20, 21

✦ One of the main reasons why Timothy stayed with the Ephesian church was to correct the false teachers (1:3)

✦ **True Source of Heresy:** Deceiving spirits and demons (4:1)



CHARACTERISTICS OF FALSE TEACHERS

- ✘ **"Hypocritical liars"** (1:7)
- ✘ **Incompetent**: they "do not understand either what they are saying or the matters about which they make confident assertions" (6:4)
- ✘ **Proud** (6:4)
- ✘ **Spiritually blinded**: "men of corrupt mind, who have been robbed of the truth" (6:5)
- ✘ Use their "piety" for **financial gain** (6:5)



CHARACTERISTICS OF FALSE TEACHINGS

- ✘ Teaching **does not agree** with "the sound instruction of our Lord Jesus Christ and godly teaching" (6:3)
- ✘ Preach a **false asceticism**: "They forbid people to marry and order them to abstain from certain foods" (4:3)
- ✘ Pay attention to godless **myths**, old wives' tales and **endless genealogies**
- ✘ Have an **unhealthy interest** in **controversies** and **quarrels about words** (6:4)



I. Have godly **elders** teach truth.



Titus 1

How can we be **reputable** in the midst of so much false teaching today?



Titus 2

II. Act your **age**.



Titus 2:1-10

- 1 **S**ound doctrine silences error
- 2 **O**rders life to doctrine
- 3 **N**ever shun good deeds



TITUS

Barry Huddleston, *The Acrostic Bible*



I. Paul exhorts Titus to **appoint** as **elders** men of character and of the Scriptures who will be able to refute legalistic false teachers in order to protect the newly formed Cretan churches (Titus 1).

II. Paul exhorts Titus to **teach various groups conduct** conforming to sound doctrine so that Cretan enemies cannot malign the church or God's Word (2:1-10) .

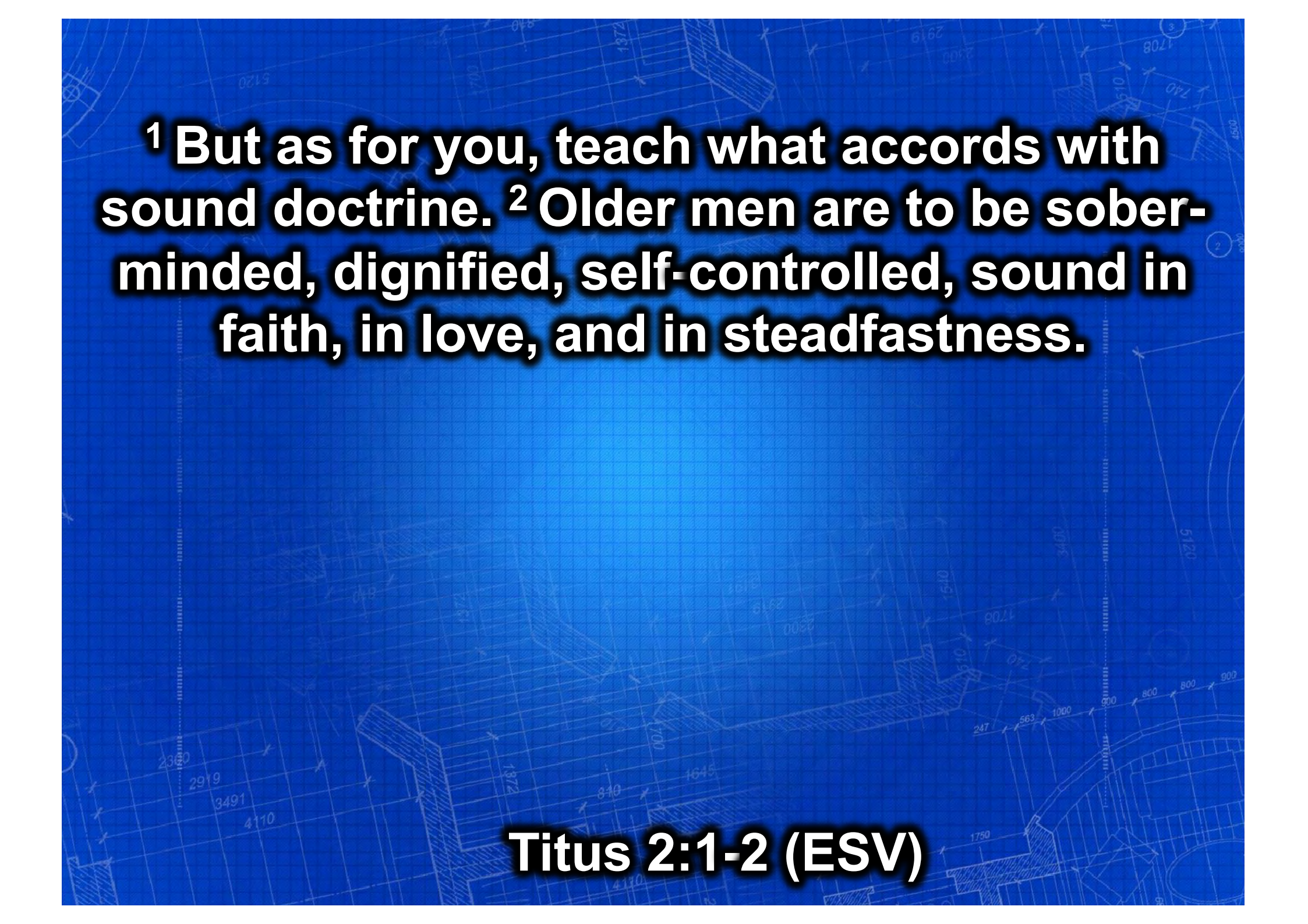


Scripture Reading

Titus 2:1-10 (ESV)

Older Men

- **Sober-minded**
- **Dignified**
- **Self-controlled**
- **Sound in faith, love, steadfastness**

The background of the image is a blue architectural blueprint. It features a grid pattern and various technical drawings of building structures, including walls, windows, and doors. Numerous numerical dimensions and measurements are scattered across the drawing, such as 1372, 1645, 1708, 1750, 2360, 2919, 3491, 4110, 4700, 510, 5120, 563, 810, 800, 800, 900, 1000, 1372, 1645, 1708, 1750, 2360, 2919, 3491, 4110, 4700, 510, 5120, 563, 810, 800, 800, 900, 1000, 1372, 1645, 1708, 1750, 2360, 2919, 3491, 4110, 4700, 510, 5120, 563, 810, 800, 800, 900, 1000. The text is overlaid on this background in a bold, white font with a black outline.

¹ But as for you, teach what accords with sound doctrine. ² Older men are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness.

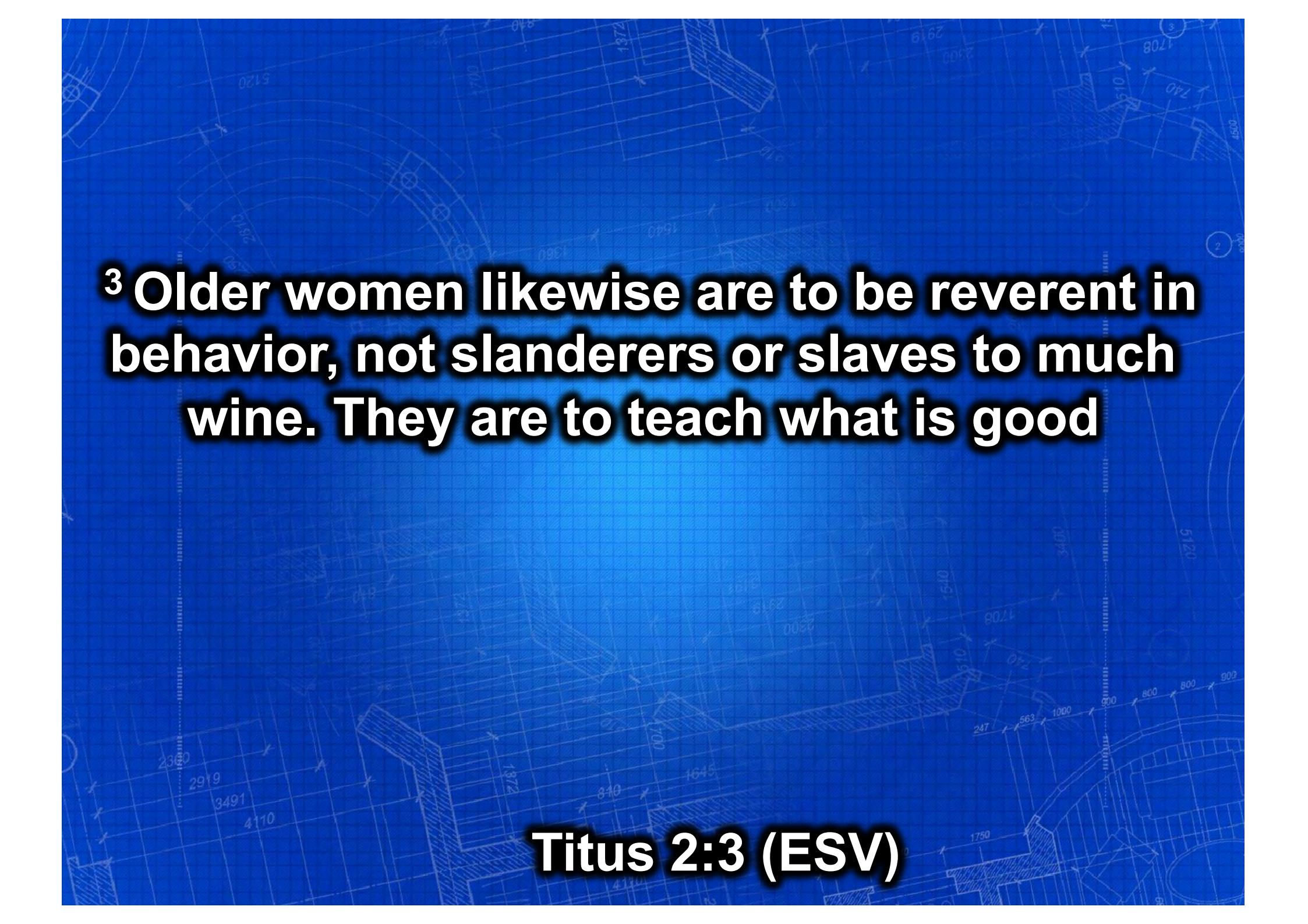
Titus 2:1-2 (ESV)

Older Men

- **Sober-minded**
- **Dignified**
- **Self-controlled**
- **Sound in faith, love, steadfastness**

Older Women

- **Reverent**
- **Not slanderers**
- **Not addicted to wine**
- **Train younger women**

The background of the slide is a blue grid with faint white architectural blueprints. The blueprints show various geometric shapes, lines, and dimensions, typical of a technical drawing. The text is overlaid on this background.

³ Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good

Titus 2:3 (ESV)

Older Men

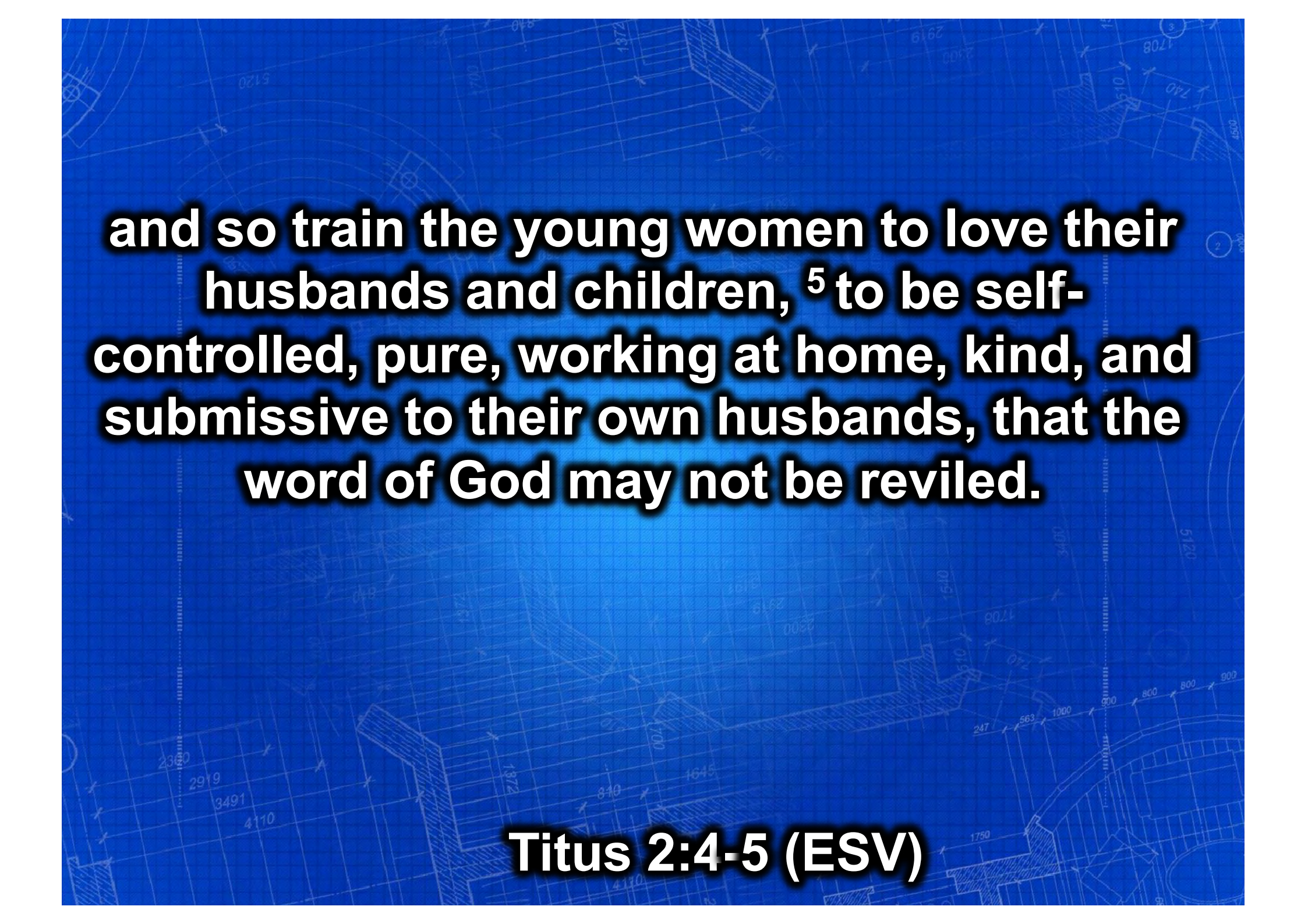
- **Sober-minded**
- **Dignified**
- **Self-controlled**
- **Sound in faith, love, steadfastness**

Older Women

- **Reverent**
- **Not slanderers**
- **Not addicted to wine**
- **Train younger women**

Younger Women

- **Love husbands & children**
- **Self-controlled**
- **Pure**
- **Working at home**
- **Submissive to husbands**

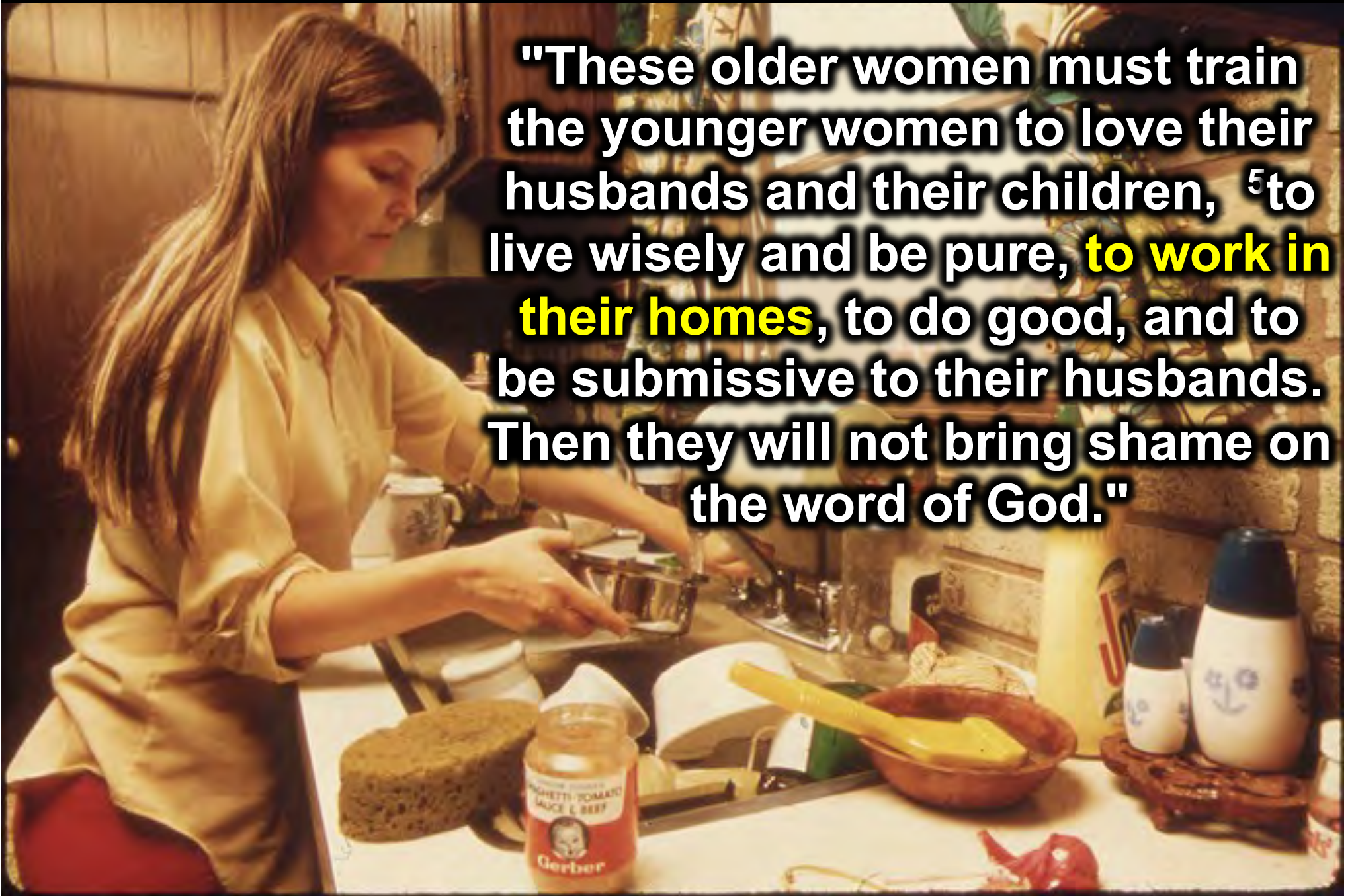
The background of the image is a blue grid with faint white architectural blueprints. The blueprints show various geometric shapes, lines, and numerical measurements, typical of a technical drawing. The text is overlaid on this background.

and so train the young women to love their husbands and children, ⁵ to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled.

Titus 2:4-5 (ESV)

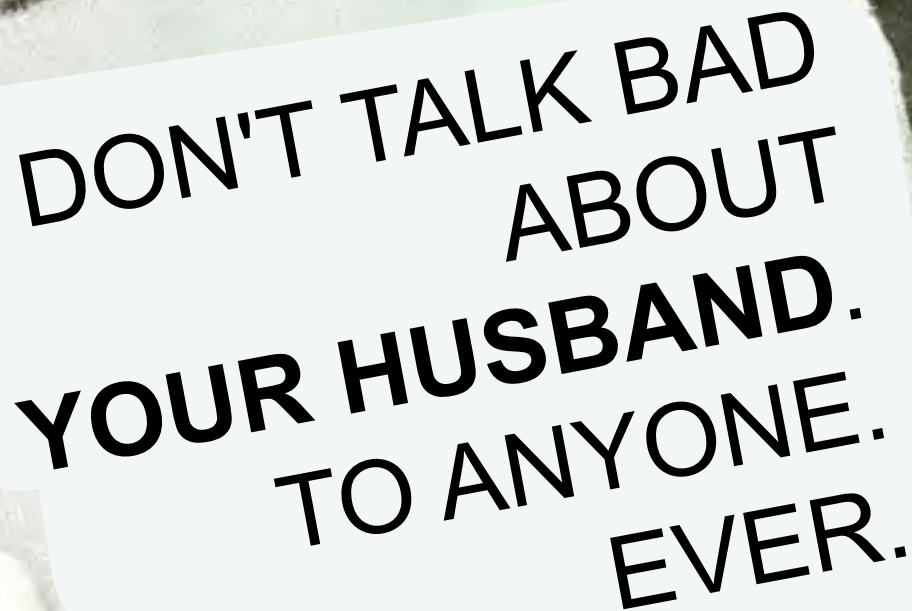
"Workers at home" (Titus 2:4-5 NLT)

"These older women must train the younger women to love their husbands and their children, ⁵to live wisely and be pure, **to work in their homes**, to do good, and to be submissive to their husbands. Then they will not bring shame on the word of God."



"Submit to husband" (Titus 2:4-5 NLT)

These older women must train the younger women to love their husbands and their children, ⁵to live wisely and be pure, to work in their homes, to do good, and **to be submissive to their husbands**. Then they will not bring shame on the word of God.

A close-up photograph of a hand holding a piece of white, torn-edge paper. The paper has a message written on it in black, bold, sans-serif capital letters. The background is dark and out of focus.

DON'T TALK BAD
ABOUT
YOUR HUSBAND.
TO ANYONE.
EVER.

Husbands must not talk bad about their wives either!

Older Men

- **Sober-minded**
- **Dignified**
- **Self-controlled**
- **Sound in faith, love, steadfastness**

Older Women

- **Reverent**
- **Not slanderers**
- **Not addicted to wine**
- **Train younger women**

Younger Men

- **Self-controlled**
- **Good works**
- **Integrity**
- **Dignity**
- **Sound speech**

Younger Women

- **Love husbands & children**
- **Self-controlled**
- **Pure**
- **Working at home**
- **Submissive to husbands**

⁶ Likewise, urge the younger men to be self-controlled. ⁷ Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, ⁸ and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us.

Titus 2:6-8 (ESV)

⁹ Bondservants are to be submissive to their own masters in everything; they are to be well-pleasing, not argumentative, ¹⁰ not pilfering, but showing all good faith, so that in everything they may adorn the doctrine of God our Savior.

Titus 2:9-10 (ESV)

ADORNING THE GOSPEL



Building Healthy Churches that Display God's

Power

S t u d i e s i n T i t u s

Preached by Dr. Jim Harmeling on Titus 2:1-10
at Crossroads International Church Singapore • cicfamily.com
Uploaded by Dr. Rick Griffith • Singapore Bible College
Thousands of files in 49 languages for free at BibleStudyDownloads.org

Healthy churches encourage godly living

(Titus 2:1-10)



Sound truth must lead to godly living (v. 1)

“accords” = resemble, fitting, suit

Ephesians 5:3

“But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints.”



Sound truth must lead to godly living (v. 1)

- Older men
- Older women
- Younger women
- Younger men



Older Men

- **Sober-minded**
- **Dignified**
- **Self-controlled**
- **Sound in faith, love, steadfastness**

Older Women

- **Reverent**
- **Not slanderers**
- **Not addicted to wine**
- **Train younger women**

Younger Men

- **Self-controlled**
- **Good works**
- **Integrity**
- **Dignity**
- **Sound speech**

Younger Women

- **Love husbands & children**
- **Self-controlled**
- **Pure**
- **Working at home**
- **Submissive to husbands**

Sound truth must lead to godly living (v. 1)

- Older men
- Older women
- Younger women
- Younger men
- Employees



Results of Reputable Conduct

**“that the word of God may not be reviled”
(Titus 2:5)**

**“that an opponent may be put to shame,
having nothing evil to say about us”
(Titus 2:8)**

**“adorn the doctrine of God our Savior”
(Titus 2:10)**

How can we be **reputable** in the midst of so much false teaching today?



I. Have godly **elders** teach truth.



Titus 1

II. Act your **age**.



Titus 2:1-10

III. Let grace bring **godliness.**



Titus 2:11–3:15

- 1 **S**ound doctrine silences error
- 2 **O**rders life to doctrine
- 3 **N**ever shun good deeds



TITUS

Barry Huddleston, *The Acrostic Bible*

III. Let grace bring **godliness**.

A. God's grace **educates** believers how to choose godliness over ungodliness (2:11-15).

A photograph of a forest path. The path is covered in a thick layer of green moss and scattered brown leaves and twigs. The path leads into the distance, flanked by more mossy ground and trees in the background. The lighting is soft, suggesting a shaded forest environment.

Titus 2:11–3:15



I. Paul exhorts Titus to **appoint** as **elders** men of character and of the Scriptures who will be able to refute legalistic false teachers in order to protect the newly formed Cretan churches (Titus 1).

II. Paul exhorts Titus to **teach various groups conduct** conforming to sound doctrine so that Cretan enemies cannot malign the church or God's Word (2:1-10) .

III. Paul affirms that God's **grace leads to godly behavior** to remind Titus that his instructions in the letter are consistent with the behavior required of all Christians since all are saved by grace (2:11–3:15) .

A person is running on a paved road. The person is wearing a light-colored t-shirt, dark shorts, and running shoes. The background is a dark, futuristic landscape with glowing green and yellow lines. The text "Scripture Reading" is overlaid on the right side of the image.

Scripture Reading

Titus 2:11-15 (ESV)



¹¹ For the grace of God has appeared, bringing salvation for all people, ¹² training us to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age,

Titus 2:11-12 (ESV)



**¹³ waiting for our blessed hope, the
appearing of the glory of our great God and
Savior Jesus Christ,**

Titus 2:13 (ESV)



¹⁴ who gave himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.

Titus 2:14 (ESV)



¹⁵ Declare these things; exhort and rebuke with all authority. Let no one disregard you.

Titus 2:15 (ESV)

ADORNING THE GOSPEL



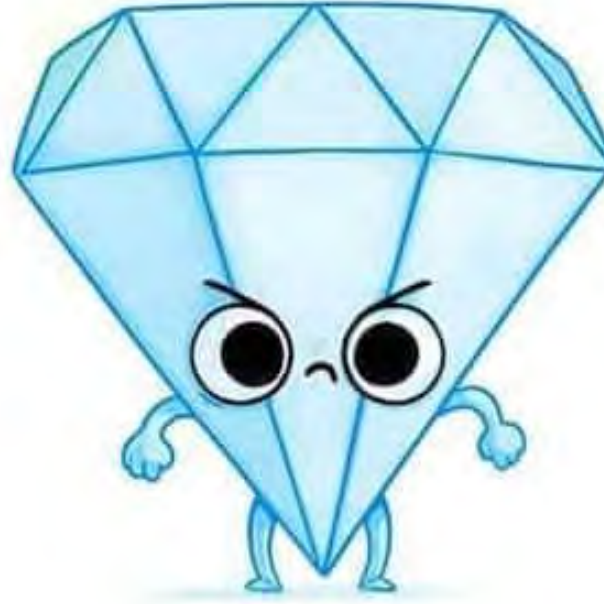
Building Healthy Churches that Display God's Power

S t u d i e s i n T i t u s

Preached by Dr. Jim Harmeling on Titus 2:11-16
at Crossroads International Church Singapore • cicfamily.com
Uploaded by Dr. Rick Griffith • Singapore Bible College
Thousands of files in 49 languages for free at BibleStudyDownloads.org



**BEFORE
WORKOUT**



**AFTER
WORKOUT**

**Healthy churches focus on Christ as the
source of their transformation
(Titus 2:11-15)**

**Before
Christ**



**After
Christ**

**Deceptive
Pleasure loving**

**Godly
Self-controlled
Pure**

How Does God's Grace Bring Life Transformation?

God's past grace: He brings salvation (2:11)

**God's present grace: He trains us in
righteousness (2:12)**

paideuo



paideuo



How Does God's Grace Bring Life Transformation?

God's past grace: He brings salvation (v. 11)

God's present grace: He trains us in righteousness (v. 12)

- **Out with the bad (“ungodliness and worldly passions”)**

Galatians 5:24

“And those who belong to Christ Jesus have crucified the flesh with its passions and desires.”

1 John 2:15-17

¹⁵ Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. ¹⁶ For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world. ¹⁷ And the world is passing away along with its desires, but whoever does the will of God abides forever.

How Does God's Grace Bring Life Transformation?

God's past grace: He brings salvation (v. 11)

God's present grace: He trains us in righteousness (v. 12)

- **Out with the bad (“ungodliness and worldly passions”)**
- **In with the good (“live self-controlled, upright, and godly lives in the present age”)**

2 Timothy 2:22

“So flee youthful passions and pursue righteousness, faith, love, and peace, along with those who call on the Lord from a pure heart.”

<u>Before</u>	TRAINING	<u>After</u>
Selfish	-God's grace-	Love others
Lustful	-God's grace-	Pure thoughts
Easily angered	-God's grace-	Patient
Rebellious	-God's grace-	Submissive
Envy others	-God's grace-	Contentment
Uncontrolled tongue	-God's grace-	Self-control
Resentment	-God's grace-	Forgiveness

How Does God's Grace Bring Life Transformation?

God's past grace brings salvation (2:11)

God's present grace trains us in righteousness (2:12)

God's future grace motivates us for the future (2:13-15)

- His glorious return motivates us

Jude 24

“Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy”

How Does God's Grace Bring Life Transformation?

God's past grace brings salvation (2:11)

God's present grace trains us in righteousness (2:12)

God's future grace motivates us for the future (2:13-15)

- **His glorious return motivates us**
- **His redemptive work motivates us**
- **His ownership motivates us**

Titus 3

III. Let grace bring **godliness**.

- 
- A photograph of a forest path. The path is covered in a thick layer of green moss and fallen brown leaves. The path leads into the distance, flanked by trees and more moss. The lighting is soft, suggesting a shaded forest environment.
- A. God's grace **educates** believers how to choose godliness over ungodliness (2:11-15).
 - B. God's grace **empowers** gracious behavior before all people (3:1-2).

Titus 2:11–3:15



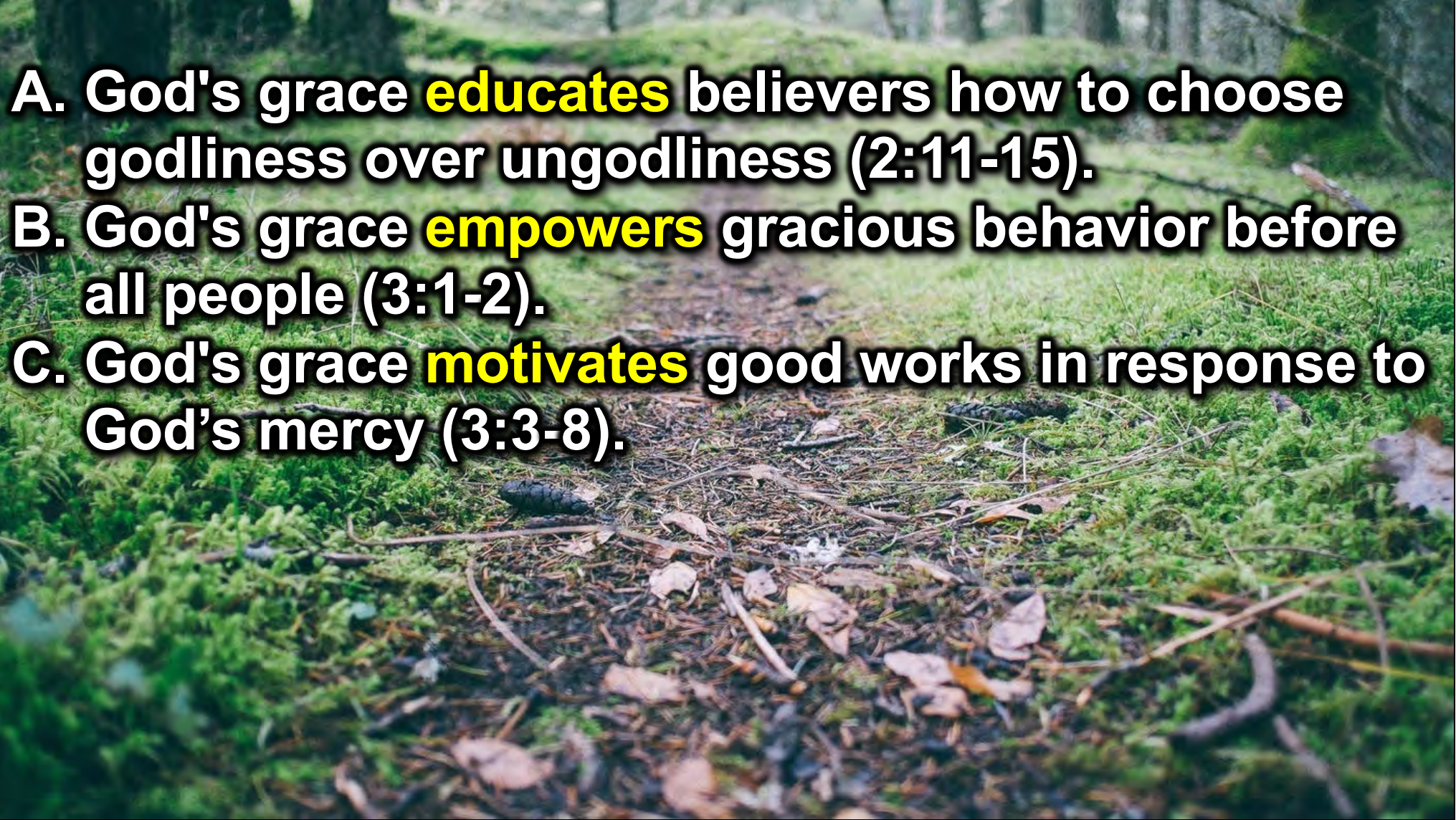
Scripture Reading

Titus 3:1-15 (ESV)

¹ Remind them to be submissive to rulers and authorities, to be obedient, to be ready for every good work, ² to speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all people.

Titus 3:1-2 (ESV)

III. Let grace bring **godliness**.

- 
- A photograph of a forest path. The path is covered in a thick layer of green moss and scattered brown, fallen leaves. The path leads into the distance, flanked by trees and more moss. The lighting is soft, suggesting a shaded forest environment.
- A. God's grace **educates** believers how to choose godliness over ungodliness (2:11-15).
 - B. God's grace **empowers** gracious behavior before all people (3:1-2).
 - C. God's grace **motivates** good works in response to God's mercy (3:3-8).

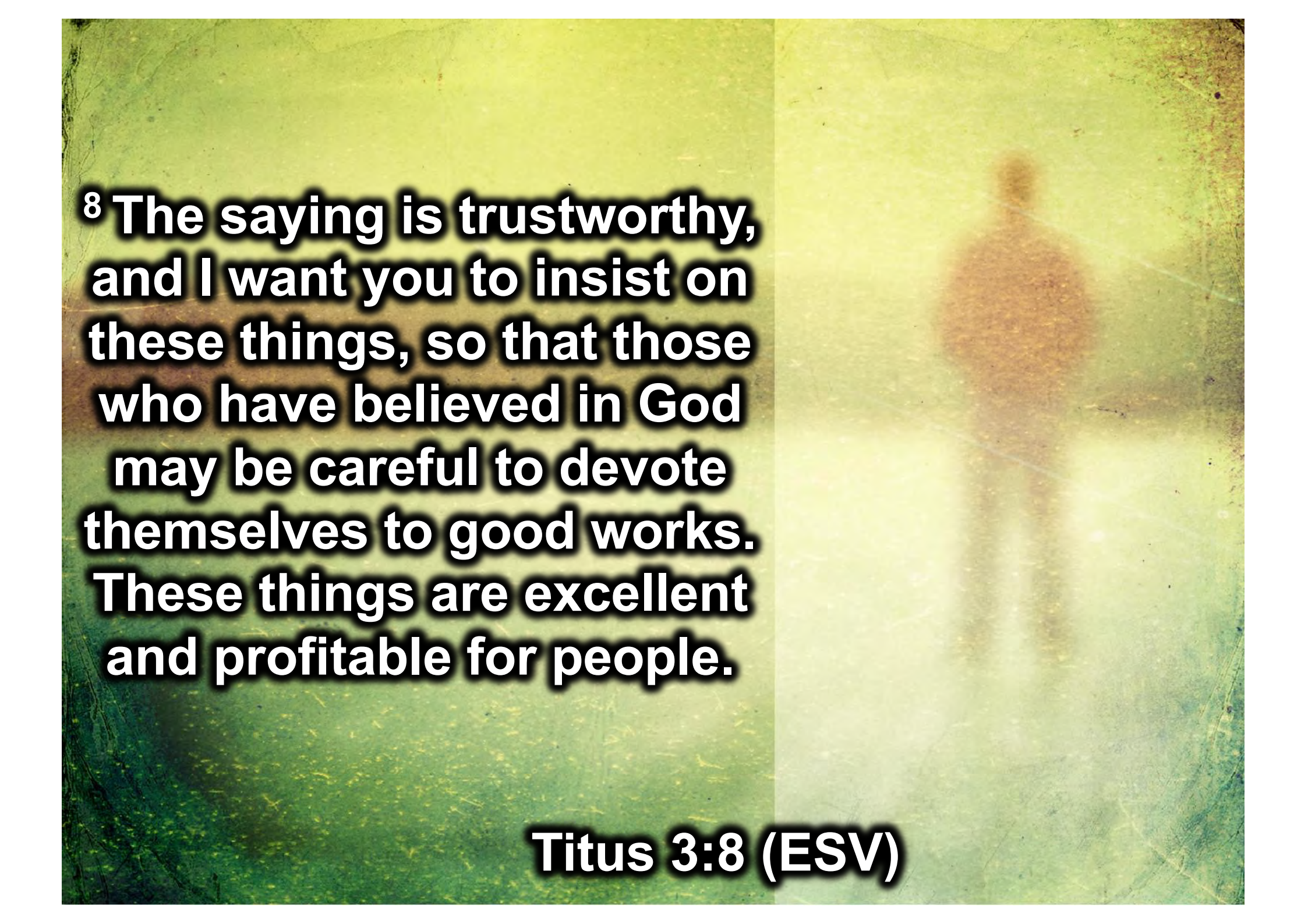
Titus 2:11–3:15

³ For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another. ⁴ But when the goodness and loving kindness of God our Savior appeared,

Titus 3:-3-4 (ESV)

⁵ he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit, ⁶ whom he poured out on us richly through Jesus Christ our Savior, ⁷ so that being justified by his grace we might become heirs according to the hope of eternal life.

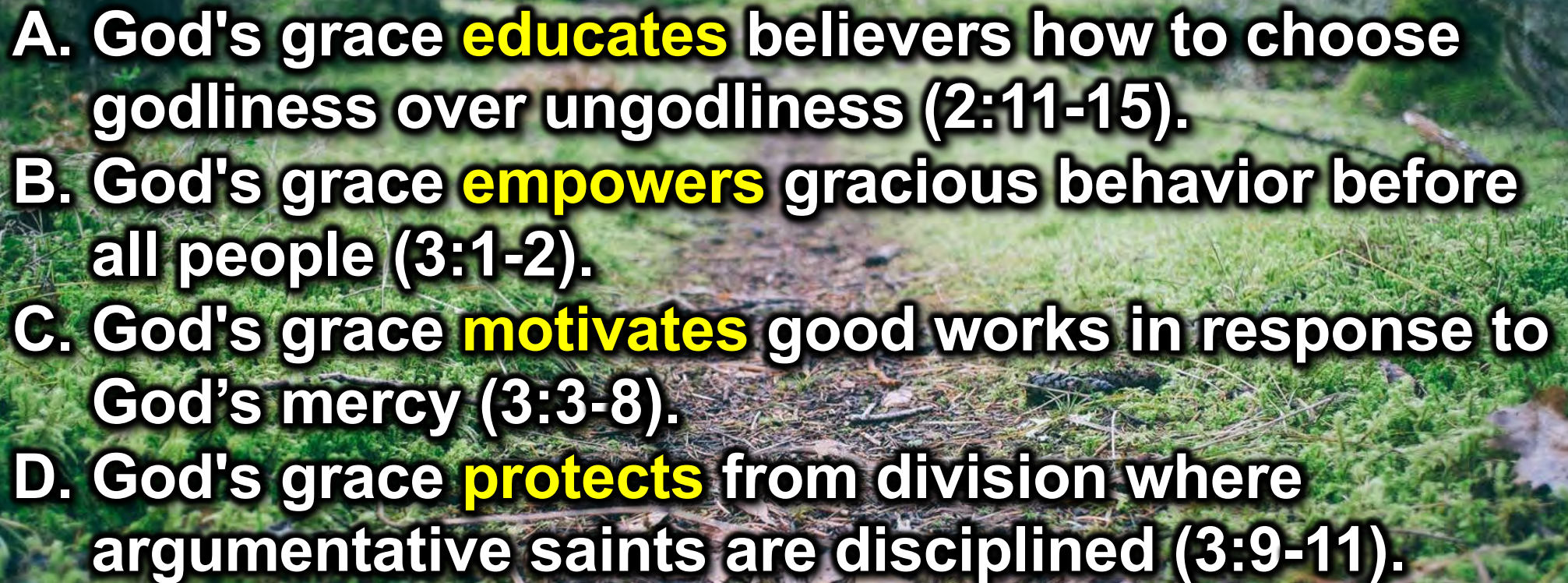
Titus 3:5-7 (ESV)



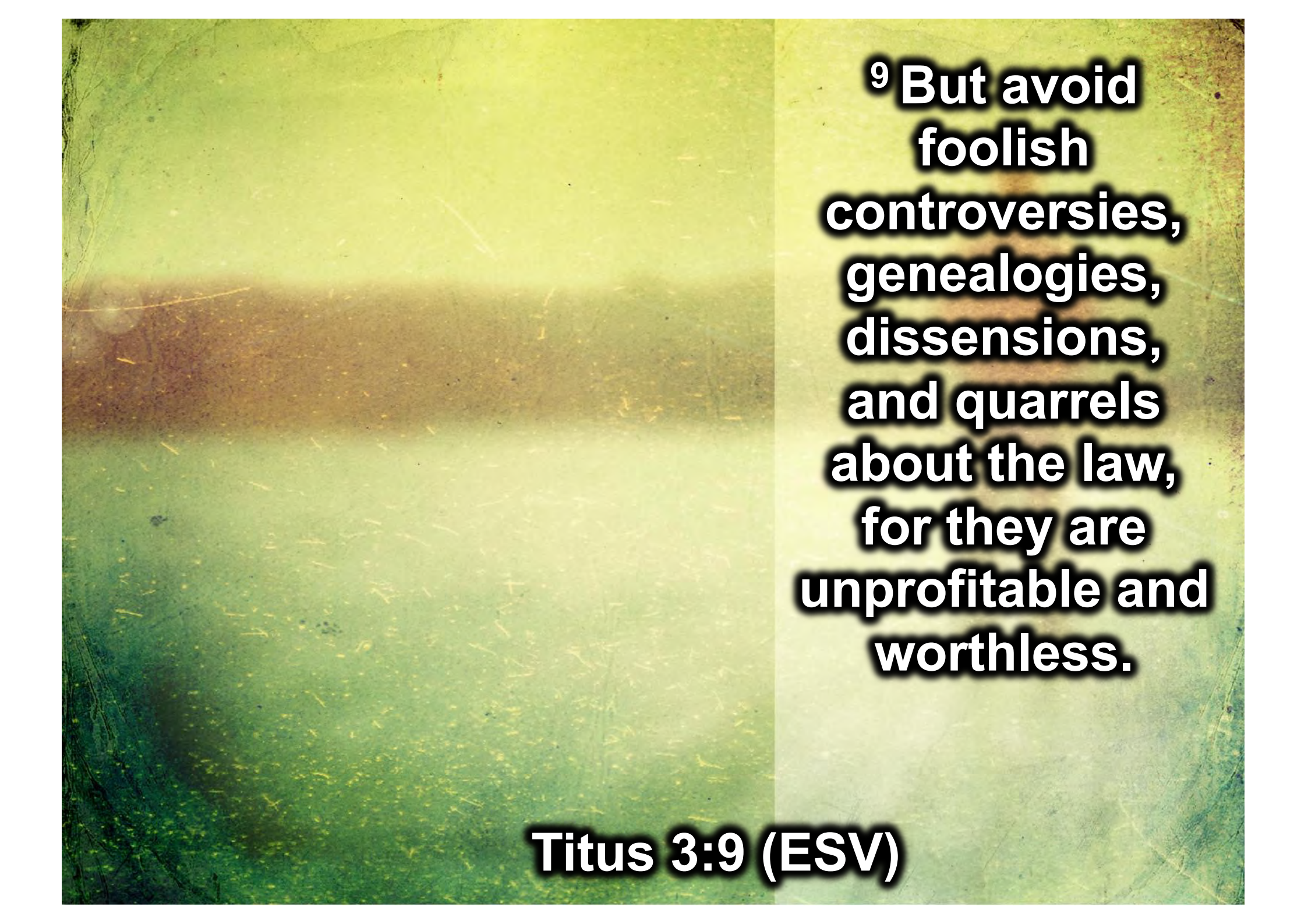
⁸ The saying is trustworthy, and I want you to insist on these things, so that those who have believed in God may be careful to devote themselves to good works. These things are excellent and profitable for people.

Titus 3:8 (ESV)

III. Let grace bring **godliness**.

- 
- A. God's grace **educates** believers how to choose godliness over ungodliness (2:11-15).
 - B. God's grace **empowers** gracious behavior before all people (3:1-2).
 - C. God's grace **motivates** good works in response to God's mercy (3:3-8).
 - D. God's grace **protects** from division where argumentative saints are disciplined (3:9-11).

Titus 2:11–3:15



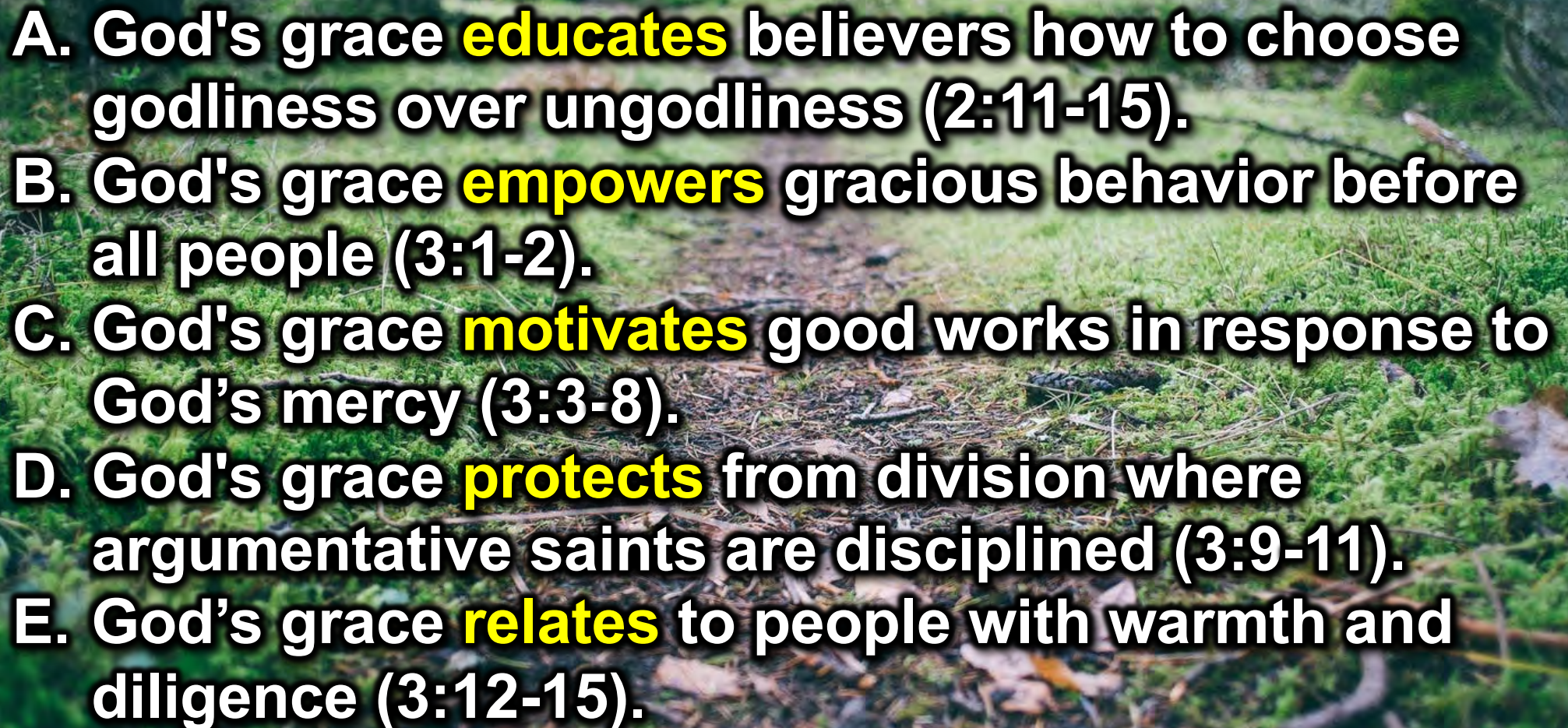
**⁹ But avoid
foolish
controversies,
genealogies,
dissensions,
and quarrels
about the law,
for they are
unprofitable and
worthless.**

Titus 3:9 (ESV)

¹⁰ As for a person who stirs up division, after warning him once and then twice, have nothing more to do with him, ¹¹ knowing that such a person is warped and sinful; he is self-condemned.

Titus 3:10-11 (ESV)

III. Let grace bring **godliness**.

- 
- A photograph of a forest path covered in moss and fallen leaves, serving as a background for the text.
- A. God's grace **educates** believers how to choose godliness over ungodliness (2:11-15).
 - B. God's grace **empowers** gracious behavior before all people (3:1-2).
 - C. God's grace **motivates** good works in response to God's mercy (3:3-8).
 - D. God's grace **protects** from division where argumentative saints are disciplined (3:9-11).
 - E. God's grace **relates** to people with warmth and diligence (3:12-15).

Titus 2:11–3:15

12 When I send Artemas or Tychicus to you, do your best to come to me at Nicopolis, for I have decided to spend the winter there. 13 Do your best to speed Zenas the lawyer and Apollos on their way; see that they lack nothing.

Titus 3:12-13 (ESV)

14 And let our people learn to devote themselves to good works, so as to help cases of urgent need, and not be unfruitful.
15 All who are with me send greetings to you. Greet those who love us in the faith. Grace be with you all.

Titus 3:14-15 (ESV)

ADORNING THE GOSPEL



Building Healthy Churches that Display God's Power

S t u d i e s i n T i t u s

Preached by Dr. Jim Harmeling on Titus 3:1-15
at Crossroads International Church Singapore • cicfamily.com
Uploaded by Dr. Rick Griffith • Singapore Bible College
Thousands of files in 49 languages for free at BibleStudyDownloads.org



HEALTHY CHURCHES PROMOTE PEACE
(Titus 3:1-15)

How Do We Promote Peace in an Unbelieving World?

Believers promote peace with their words and actions (vs. 1-2)

- They respect the law
- They are proactive in good deeds
- They are considerate of others

How Do We Promote Peace in an Unbelieving World?

Believers promote peace with their words and actions (vs. 1-2)

Believers promote peace by humbly recalling God's peace with them (vs. 3-8)

- **Recall our natural unclean state**



John 8:44

“You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies.”

2 Corinthians 4:4

“In their case the god of this world has blinded the minds of the unbelievers, to keep them from seeing the light of the gospel of the glory of Christ, who is the image of God.”

How Do We Promote Peace in an Unbelieving World?

Believers promote peace with their words and actions (vs. 1-2)

Believers promote peace by humbly recalling God's peace with them (vs. 3-8)

- **Recall our natural unclean state**
- **Recall God's goodness to cleanse us**

Ephesians 5:25-27

²⁵ Husbands, love your wives, as Christ loved the church and gave himself up for her, ²⁶ that he might sanctify her, having cleansed her by the washing of water with the word, ²⁷ so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.

How Do We Promote Peace in an Unbelieving World?

Believers promote peace with their words and actions (vs. 1-2)

Believers promote peace by humbly recalling God's peace with them (vs. 3-8)

- **Recall our natural unclean state**
- **Recall God's goodness to cleanse us**
- **Resolve to live for good works**

“Persons who have put their faith in our Savior God are expected to take the lead in good works.

. . . They should be in the forefront in good works, not dragging their feet while others take the lead.”

—*Homer Kent*—

How Do We Promote Peace in an Unbelieving World?

Believers promote peace with their words and actions (vs. 1-2)

Believers promote peace by humbly recalling God's peace with them (vs. 3-8)

Believers promote peace by protecting peace in church leadership (vs. 9-15)

- **Protect peace by confronting false leaders who threaten peace**

- **Protect peace by building leadership teams devoted to the health of the congregation**

- **Protect peace by congregation assistance to church leadership**



How can we be **reputable** in the midst of so much false teaching today?



I. Have godly **elders** teach truth.



Titus 1

II. Act your **age**.



Titus 2:1-10

III. Let grace bring **godliness.**



Titus 2:11–3:15

Titus

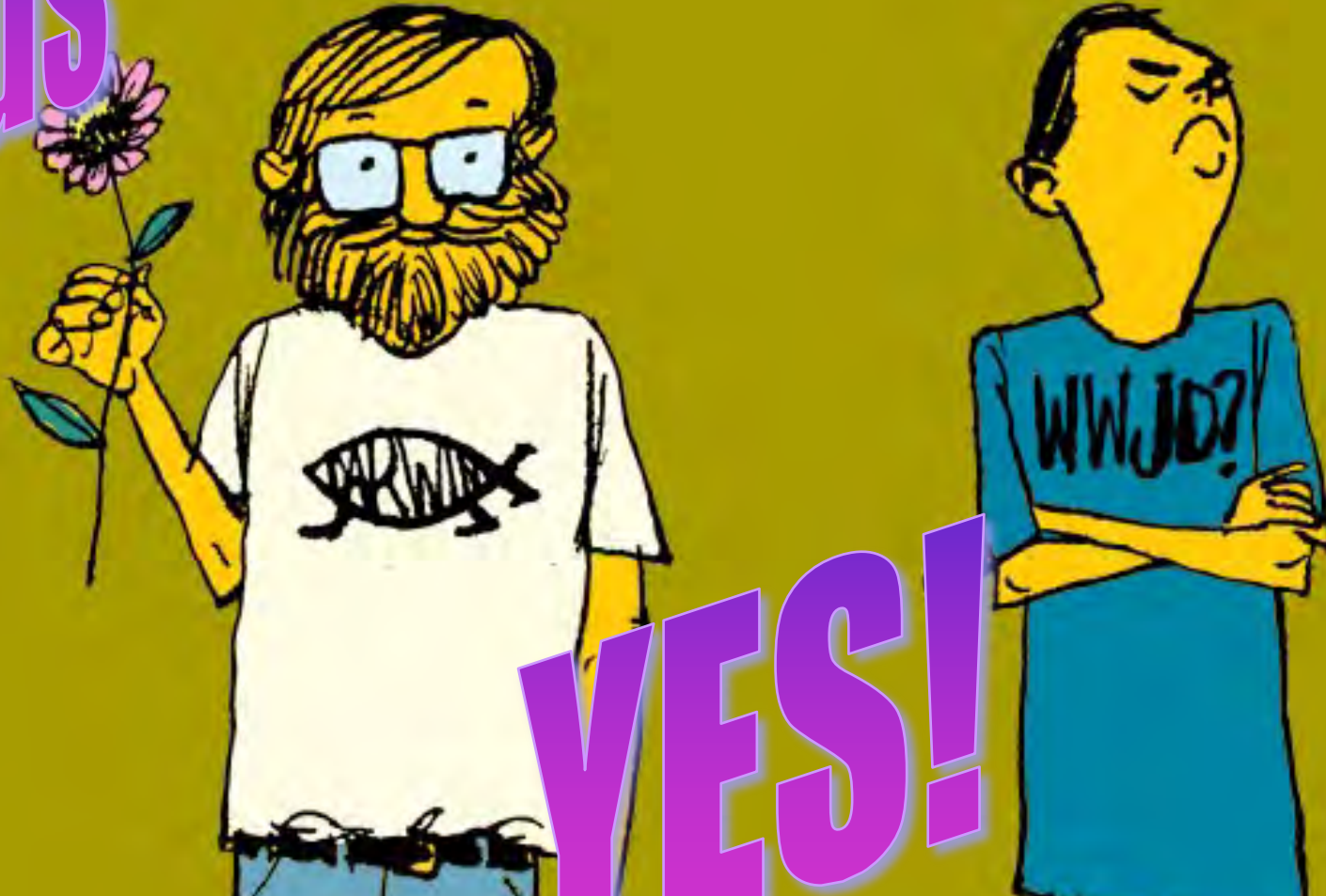
Main Idea



Our elders must teach
respectable **conduct** based
on God's grace.

Titus

241



The Central Issue in Titus:

Should your life look any better than the life of a non-Christian?



The Central Issue in Titus:

Does your life look any better than the life of a non-Christian?

How to live?



Charles R. Swindoll, *Contagious Christianity*, 47

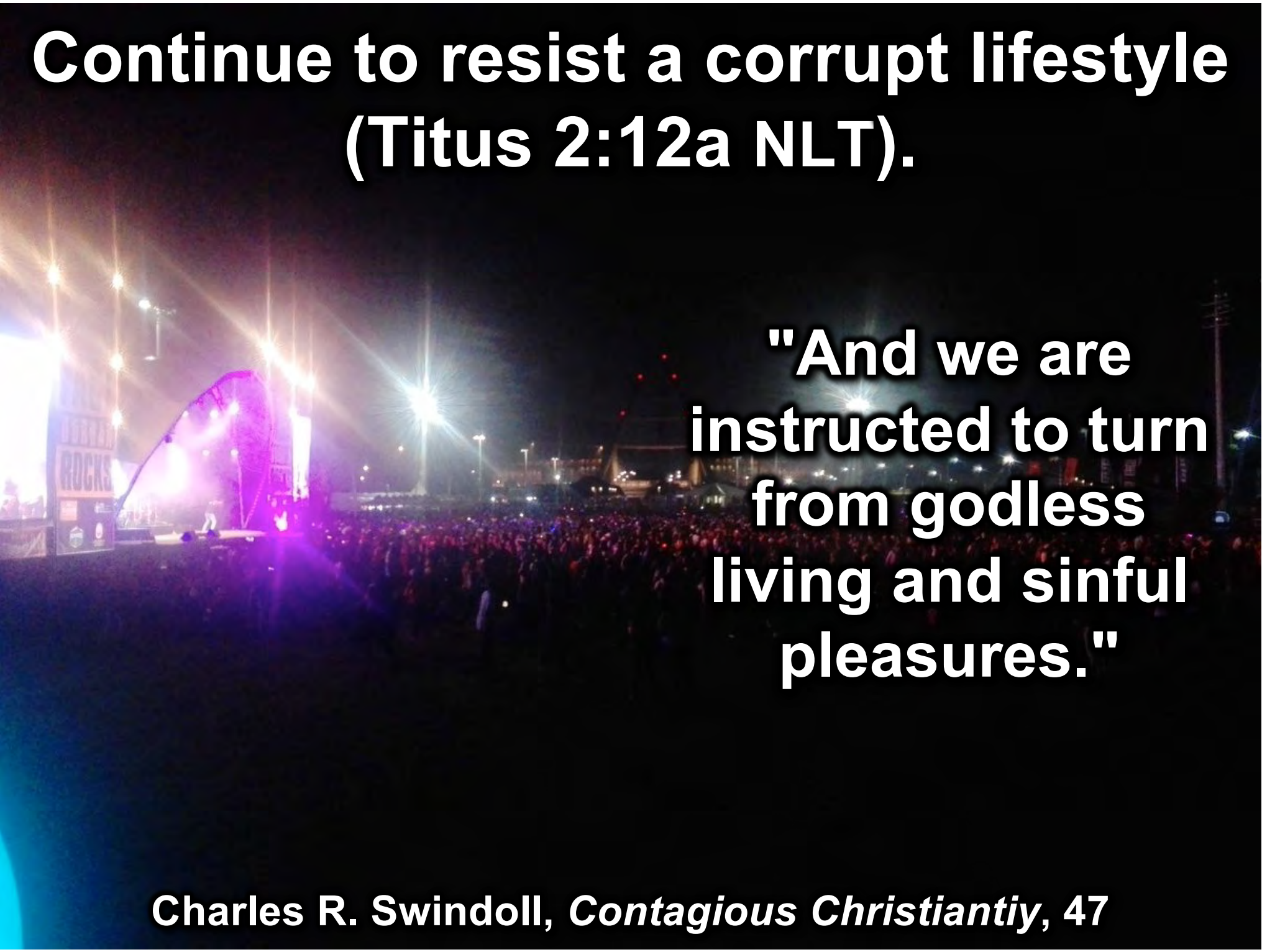
**Make sure that you have received
the salvation God freely offers you
(Titus 2:11 NLT).**

**"For the grace of
God has been
revealed, bringing
salvation to all
people."**



Charles R. Swindoll, *Contagious Christianity*, 47

**Continue to resist a corrupt lifestyle
(Titus 2:12a NLT).**

A large crowd of people is gathered at night for a concert or festival. The scene is illuminated by bright stage lights, including a prominent purple arch structure. The background shows a dark sky and some distant lights.

**"And we are
instructed to turn
from godless
living and sinful
pleasures."**

Charles R. Swindoll, *Contagious Christianity*, 47

Older Men

- **Sober-minded**
- **Dignified**
- **Self-controlled**
- **Sound in faith, love, steadfastness**

Older Women

- **Reverent**
- **Not slanderers**
- **Not addicted to wine**
- **Train younger women**

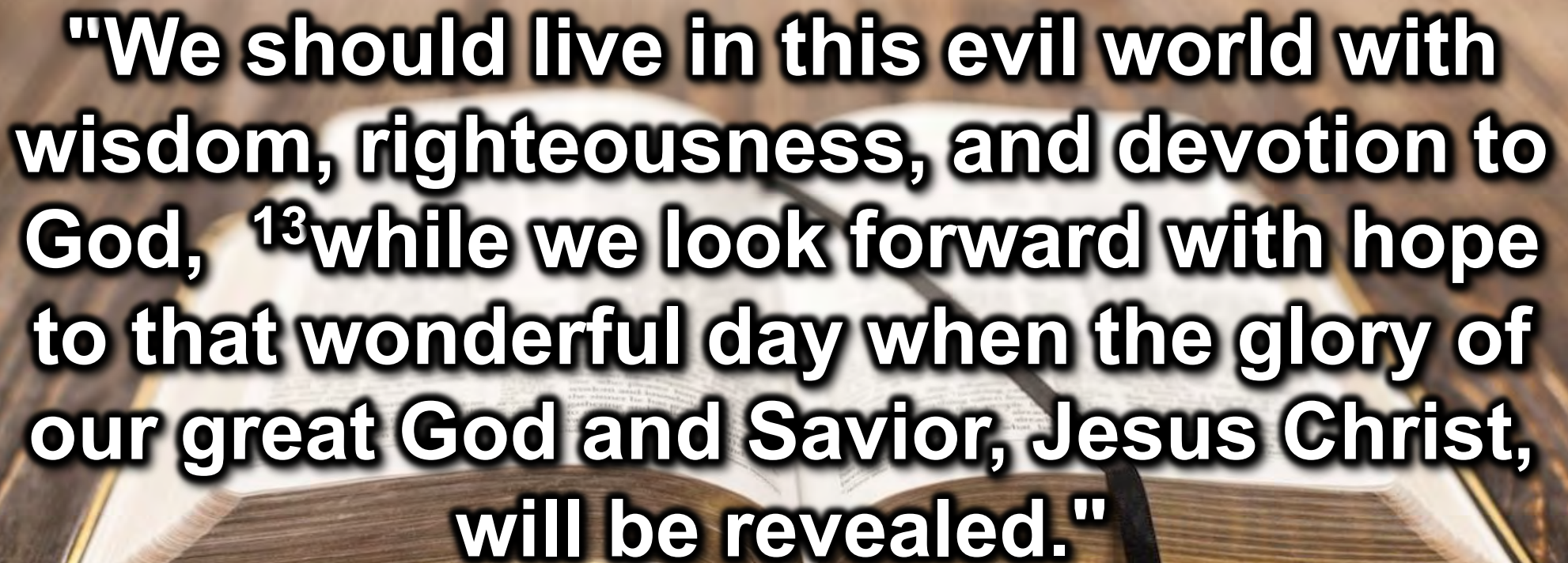
Younger Men

- **Self-controlled**
- **Good works**
- **Integrity**
- **Dignity**
- **Sound speech**

Younger Women

- **Love husbands & children**
- **Self-controlled**
- **Pure**
- **Working at home**
- **Submissive to husbands**

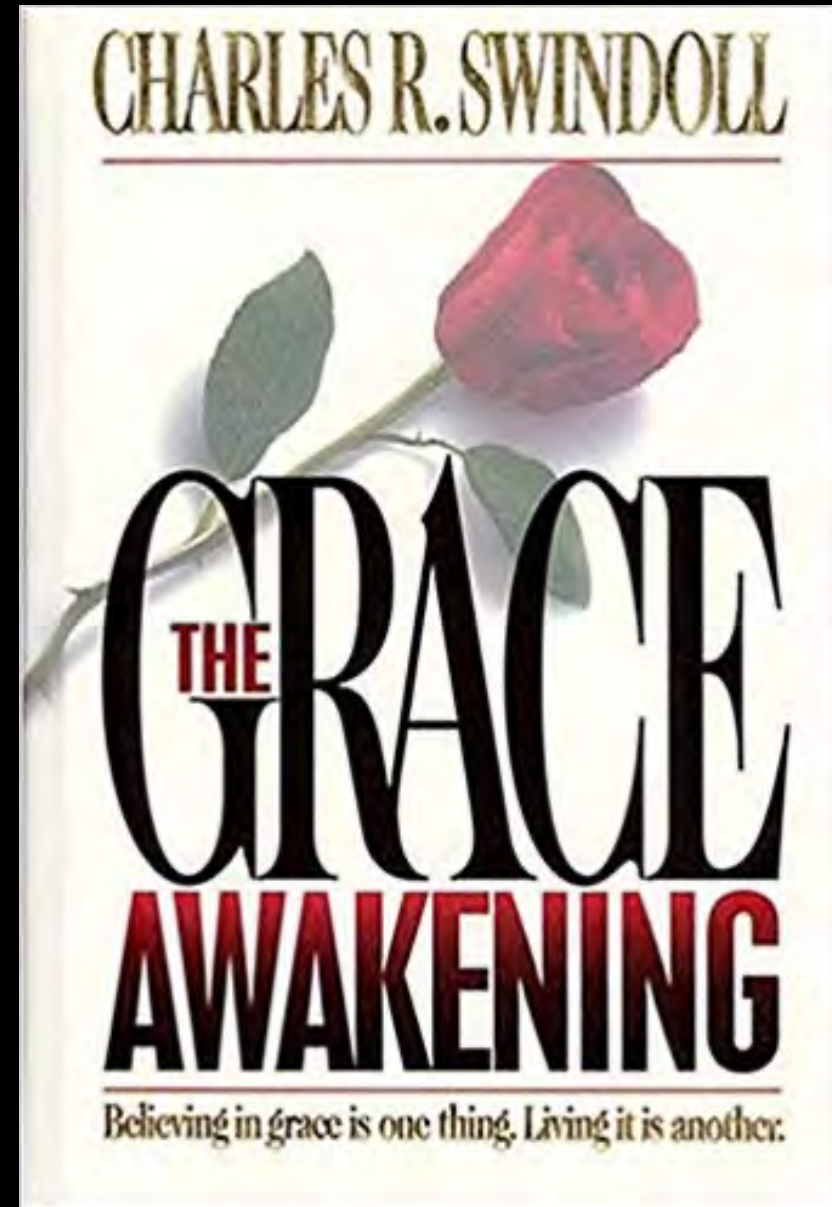
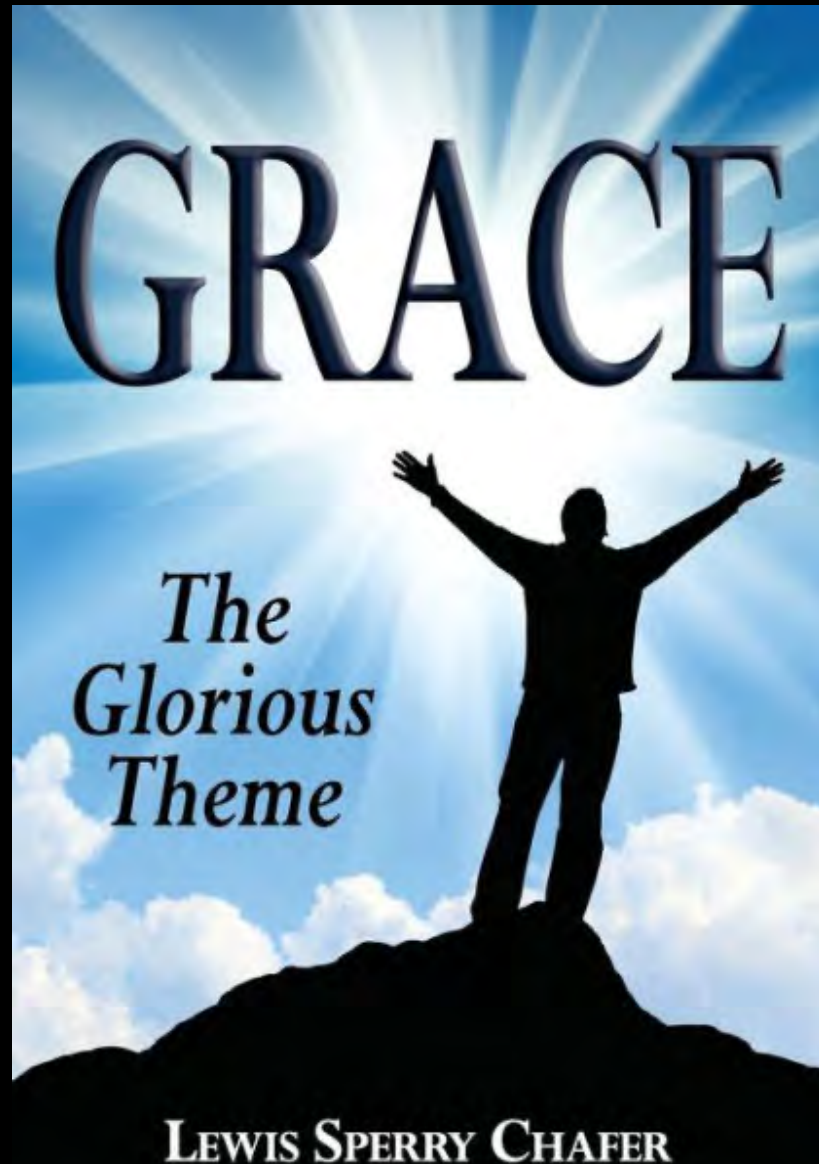
**Live in a sensible, godly manner
(Titus 2:12b-13 NLT).**

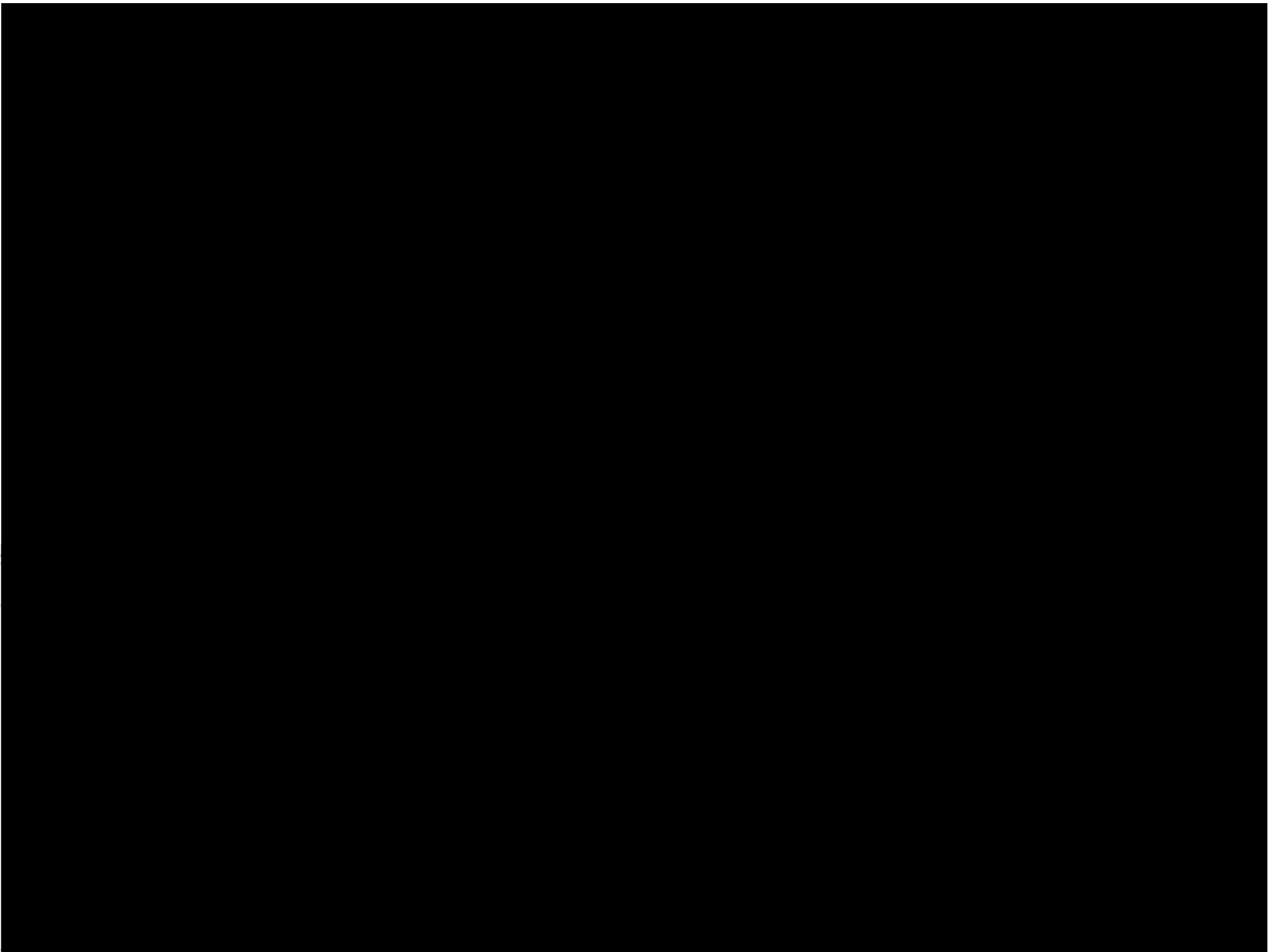


"We should live in this evil world with wisdom, righteousness, and devotion to God, ¹³while we look forward with hope to that wonderful day when the glory of our great God and Savior, Jesus Christ, will be revealed."

Charles R. Swindoll, *Contagious Christianity*, 47

Do you need to read a good book on grace?





Get this presentation for free!



[Home](#) [Downloads](#) [FAQ](#) [Links](#) [Contribute](#) [Contact](#)

Search...



Bible Study Downloads has thousands of PowerPoint® and Word files in 42 languages for free download [here](#).

NT Preaching link at BibleStudyDownloads.org

The grace of God must result in your proper conduct.

Do you do good deeds:

- **because you fear punishment by God (external motivation, the law) or**
- **because you love him in response to his grace?**

Church Government Summary

	Episcopal	Presbyterian	Congregational	Elder/ Congregational
Definition	Bishop rule over several churches	Local church elders submit to higher bodies	Individual local church members have ultimate say	Individual church members balanced with elected elders
Structure	Bishop Archdeacon Vicar Priest Warden Parish Church Council Leaders Congregation	General Assembly Synod Presbytery Session Local church	Congregation Deacons Pastors	Elders/Pastors Deacons Congregation

Church Government Summary

	Episcopal	Presbyterian	Congregational	Elder/ Congregational
Unique Elements	<p>Various levels of clergy</p> <p>Most hierarchical structure</p>	<p>One level of clergy</p> <p>Teaching and ruling elders distinguished (1 Tim. 5:17)</p>	<p>One level of clergy</p> <p>Democratic</p> <p>Local church autonomy</p> <p>Often only one pastor per church</p>	<p>One level of clergy</p> <p>Democratic</p> <p>Local church autonomy</p>
Groups	<p>Anglican/ Episcopal Lutheran Methodist Orthodox Catholic</p>	<p>Presbyterian Reformed</p>	<p>Congregational Baptist Bible Presbyterian Evangelical Free Pentecostal</p>	<p>Bible churches Independent</p>

Church Government Summary

	Episcopal	Presbyterian	Congregational	Elder/ Congregational
Biblical Support Cited	OT precedent of single leader	OT precedent of rule by elders	Matt. 18:17; Acts 1; 6:3-5; 11:22; 15:25; 1 Cor. 5:12; 2 Cor. 2:6-7; 2 Thess. 3:14;	
	Matt. 16:18; 18:18; 28:18- 20 (apostolic succession)	Acts 11:30 (elders handled finances)	1 John 2:20; 4:1 (group decisions)	Presbyterian column (except Acts 15 is not seen as denoting an assembly higher than the local church)
	Acts 6:3, 6 (bishop ordaining)	Acts 14:23 (group of elders per church)	Elder, bishop, pastor & overseer synonymous (e.g., 1 Tim. 3:1 vs. Tit. 1:5)	+
	Acts 15:13 (James)	Acts 15 (assembly higher than local church)	1 Pet. 2:9 (priesthood of believers)	Congregational verses
	Tit. 1:5 (Titus's authority)	Acts 20:17f. (elders as ultimate church authority)	NT focus on local church (many verses)	

Church Government Summary

	Episcopal	Presbyterian	Congregational	Elder/ Congr.
Biblical Refutation	No clear evidence of structure above the local church (James presided rather than ruled)	No clear evidence of structure above the local church (Jerusalem church in Acts 15 has no authority over Antioch as decision made by whole church in v. 22)	Single pastor (=elder) concept unbiblical as elders always functioned as a group	None
	Power to ordain not clearly given to a single bishop			
	Apostolic succession unproved	Priesthood of believers not sustained with elders who lord it over the flock		
	Bishop/presbyter distinction unwarranted			

Church Government Summary

	Episcopal	Presbyterian	Congregational	Elder/ Congregational
Practical Benefits	<p>Efficiency</p> <p>Unity (fewer church splits?)</p>	<p>Group decision making</p>	<p>Group decision making</p> <p>Congregation has significant input</p>	<p>Balance of power between elders & congregation</p>
Practical Minuses	<p>Too much authority in one person (bishop)</p> <p>Little place for congregational input</p>	<p>Too much authority in one group (elders)</p> <p>Little place for congregational input</p>	<p>Inefficiency</p> <p>Major decisions often made by the uninformed</p> <p>Disunity (church splits)</p> <p>Pastor too often seen as employee rather than a leader</p>	<p>Danger of an overpowering elder board</p> <p>Difficulty determining which issues are elder issues and which are congregational</p>

What is Baptism?

Contrasting the views...



What About the Children?

(Paedobaptism)



First Century Christian Baptism



**For Believers Only
By Immersion Only**

Recipients

(Paedobaptism)



The baptism of infants is recorded no earlier than the 3rd century A.D.

Recipients

Two additional points:

Infant baptism advocates believe Col. 2:11-12 says that baptism is a sign of the new covenant that corresponds to circumcision in the Old Testament.

Jews were circumcised at 8 days old, sooo....



However, recipients should not be infants because...

Circumcision doesn't parallel baptism

Males

Physical life

Any age

8th day of life

**NT parallel = heart
circumcision**



All

Spiritual life

Conscious faith

Right after belief

**New covenant sign
= Lord's supper**

Recipients

(Paedobaptism)



Proponents claim that the "household baptisms" mentioned in Scripture included infants

Believers baptism advocates say that the recipients should not be infants because...

- **Baptism testifies to what has already taken place in the life of the believer**



Why is immersion the proper mode?



"Believed...then Baptized" Pattern in Acts

Peter: "Repent...3000 baptized" (2:38, 41)

Samaritans "believed...baptized" (8:12)

Eunuch "believed...baptized" (8:36-38)

Paul believed...baptized (9:18)

Cornelius "believed...baptized" (10:47)

Jailer "believed...baptized" (16:14-15, 33)

Crispus "believed...baptized" (18:8)

John's disciples "believed...baptized" (19:5)

What does "baptize" mean?

■ *Baptizo* (βαπτίζω)
means "dip, immerse...
wash, plunge, sink,
drench, overwhelm...
soak" (BAGD 131c)

Baptism Summary

244c



Infant

Believer's

Adherents

Catholic, Lutheran, Presbyterian, Reformed, Anglican, Methodist, some Evangelical Free Church

Baptist, Bible, Brethren, Mennonite, Pentecostal, some Evangelical Free Church, most independent churches

Purpose

Three Views:

- 1 Catholic: Means of saving grace apart from the faith of the baptized (baptismal regeneration)
- 2 Lutheran: Means of saving grace by assuming faith in infants baptized (baptismal regeneration)
- 3 Others: Not a means of saving grace but a seal and sign of the covenant

Unified View:

Baptism is a symbol of salvation: an outward sign of the inward reality of justification received in Christ with no external efficacy.

Baptism Summary

244c



Infant

Believer's

Support for Their Purpose

Baptismal regeneration is taught in many verses (Mark 16:16; John 3:5; Acts 2:38; Tit 3:5; 1 Pet 3:21).

Baptism and salvation are linked, but baptism does not cause salvation. Salvation is by faith alone (John 3:16; Rom. 10:9-10; Eph. 2:8-9). NT baptism was often at one's conversion. This close association between salvation and baptism was seen as a single event, yet baptism was not always commanded with conversion (Acts 3:19; 16:31).

Baptismal regeneration is refuted by Ronald K. Y. Fung, *The Epistle to the Galatians*, NICNT, 173-74

Baptism Summary

244c



Infant

Believer's

**View of
Colossians
2:11-12**

"In him you were also circumcised, in the putting off of the sinful nature, not with a circumcision done by the hands of men but with the circumcision done by Christ, ¹² having been buried with him in baptism and raised with him through your faith in the power of God, who raised him from the dead" (Col 2:11-12 NIV).

**Baptism is the sign of the covenant
(Col 2:12).**

**It thus signifies the recipient's initiation
into the community of God.**

**The new covenant sign is
not baptism but the Lord's
Supper (1 Cor 11:25).**

**Colossians 2:11-12
parallels baptism not with
physical circumcision but
with "spiritual"
circumcision, or salvation.**

**The NT never connects
baptism with a covenant
(e.g., the Abrahamic
Covenant).**

Baptism Summary

244c



Infant

Believer's

Seal of the Covenant

Baptism is the seal of the covenant (Acts 15:1; 21:21; Gal 2:3-5).

The verses at the left show only that circumcision is not required in the present age; they say nothing about baptism. The seal of the new covenant is not baptism but the Spirit (Eph 1:13-14).

Key Idea

The central idea associated with baptism is purification from sin (Col 2:11-12).

Baptism signifies forgiveness of sin but also identification with Christ in His death and resurrection (Rom 6:1-7).

Baptism Summary

244c



Infant

Believer's

Priority

Assigning to baptism only a symbolic purpose shows a *low* view of baptism considering the many NT references.

To baptize only Christians shows a *high* view of baptism—especially since it is so often associated with salvation. The statement at the left assumes that a symbol cannot be important, but this is exactly what we have in the Lord's Supper.

Thief on the Cross

This thief had no opportunity to be baptized so is not a good example since Christ may have made an exception in his case.

Christ promised the repentant thief on the cross salvation without baptism (Luke 23:40-43). This refutes Catholic and Lutheran views requiring baptism for salvation.

Baptism Summary

244c



Infant

Believer's

Subjects

Infants who have no personal faith in Christ can be baptized.

Believers alone should be baptized—this excludes infants and the unsaved.

Support for Above Stated Subjects

Baptism is parallel to circumcision; circumcision was done to infants; therefore, baptism should be performed on infants as well.

The logic at the left fails in its first premise—that baptism and circumcision are parallel (see above on Col 2:11-12). Also, only boys can be circumcised.



Infant

Believer's

Illustration of God's Grace

Infant baptism more powerfully illustrates the grace of God. "How can the new covenant, which supersedes the old, exclude children when they are included in the old? Even animals are included in God's covenant of redemption (Gen 9:10), let alone children, who are definitely more precious to Him!"

How is God's grace towards a baby who has never consciously sinned greater than towards one who has repeatedly sinned? Grace towards adults is the greater marvel. Children of the old covenant were not saved by circumcision but by faith (Gen 15:6). Likewise, all in the new covenant are accepted by faith—not by baptism (Rom 4:1-25). Besides, how does denying infant baptism give priority to animals over humans? Animals are not baptized, so no comparison exists.

Baptism Summary

244c



Infant

Believer's

Household Baptisms

Entire households were baptized in the NT, which almost certainly included infants (Acts 10:47-48; 16:15; 18:8; 1 Cor. 1:16).

Each of the household texts declare that the households believed before baptism; that infants were baptized is an assumption that is counter to the stated fact that people believed before baptism.

Baptism in Church History

Infant baptism has been practiced throughout the history of the church from earliest times.

The earliest non-scriptural baptism instructions (early 2nd cent.) requires fasting 1-2 days before baptism, so it implies only adult baptism (Didache 7:4 in J.B. Lightfoot, *Apostolic Fathers*, 153)

Baptism Summary

244c



Infant

Believer's

Jesus & Children

Christ blessed children— probably even infants (Mark 10:13-16), which shows His approval to baptize them.

Blessing children and baptizing them are wholly different. The argument at the left is valid only if the NT shows Christ baptizing children, which it does not.

NT Silence

Infant baptism is not prohibited in the NT and therefore is allowed.

Silence does not argue for approval (e.g., we cannot argue for baptism of the dead simply because the NT does not prohibit it). NT support for believer's baptism automatically prohibits infant baptism since infants cannot believe.

Baptism Summary

244c



Infant

The text does not give a sequence for baptism: "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,²⁰ and teaching them to obey everything I have commanded you. And surely, I am with you always, to the very end of the age" (NIV).

Matthew
28:19-20

Believer's

The Great Commission command is to make disciples—the only imperative in the verses. Going and baptizing and teaching are all participles, in this order. The "going" refers to leading people to faith, so we should baptize only believers, which excludes infants.

"Whether the mode of baptism by immersion be alluded to in this verse, as a kind of symbolical burial and resurrection, does not seem to us of much consequence" (Jamieson, Fausset, and Brown, *A Commentary*, 1871, Accordance electronic ed. on Rom 6:4).

Romans
6:1-11

Being "buried with him in baptism" points to immersion only. Baptism also points back to the believer's becoming united with Christ in His death. This cannot be said of infants who have yet to believe.

Baptism Summary

244c



Infant

Believer's

Spiritual State of Those Baptized

Baptism is the means of saving infants (Catholic view), means of infants expressing faith in Christ (Lutheran view), or means of bringing infants "into the covenant" (Presbyterian view).

All NT subjects of baptism are clearly believers; one must have very good reason to deviate from this norm. Acts 2:38, 41; 8:12, 36-38; 9:18; 10:47; 16:14-15, 33; 18:8; 19:5 show that repentance preceded baptism in this order: "hearing...believing...being baptized."

Mode

Scripture does not specify any mode of baptism, thus allowing both sprinkling and pouring. It is not method that counts, but the sincerity of the one baptized.

The only scriptural mode is immersion, so how can we say mode is unimportant? While it is true that mode is less important than heart attitude, this does not then imply that mode is irrelevant.

Baptism Summary

244c



Infant

Believer's

Pouring in Church History

Baptism by pouring has been practiced throughout the history of the church from earliest times.

Pouring is first stated in the early second century—and only as an exception when immersion in running water or cold water could not or should not be used (Didache 7:1-3 in J. B. Lightfoot, *Apostolic Fathers*, 153).

Pouring in the NT

Baptism by pouring is mentioned often in the NT (1 Cor 6:11; Eph 5:26; Heb 9:10; 10:22; Tit 3:5).

None of these verses refer to baptism and none refer to pouring. They refer in each case to spiritual cleansing from sin by faith in Christ ("washing") or to Jewish ceremonial washings which were performed numerous times on the same persons (cf. Heb 9:10). Hebrews 10:22 refers not to baptism but to "having our hearts sprinkled to cleanse us from a guilty conscience and having our bodies washed with pure water."

Baptism Summary

244c



Infant

Believer's

Pouring Symbolism

Pouring best represents the outpouring of the Holy Spirit upon believers (Matt 3:11; Acts 1:5; 2:3).

Similarities are only implied between pouring water and the outpouring of the Spirit, but the explicit NT symbolism is that baptism shows the believer dying to his old life and rising to a new one (Rom 6:1-4). Thus, immersion is the explicit NT mode and pouring is argued only by implication.

Sprinkling in the NT

Baptism by sprinkling is mentioned often in the Bible (Exod 24:6-8; Num 8:7; Ezek 36:24-26; Heb 9:13-14; 10:22).

These verses refer not to baptism but to purifying priests with sprinkled water (Num 8:7), sprinkling vessels with blood (Exod 24:6-8; Heb 9:13-14), or the Spirit's saving work (Ezek 36:24-26; Heb 10:22).

Baptism Summary

244c



Infant

Believer's

Pentecost Baptism (Acts 2)

Practically speaking, Peter could not have immersed 3000 in a single day on the day of Pentecost (Acts 2:41). This baptism must have been by sprinkling or by pouring. See Robert Jamieson, A. R. Fausset, and David Brown, *A Commentary, Critical and Explanatory on the Whole Bible*, 1871, Accordance electronic ed. (Altamonte Springs: OakTree Software, 1996), paragraph 19660.

Could Peter have sprinkled or poured on that many either? The text doesn't say Peter did the baptizing. If one could immerse 100 people per hour (very possible), the 120 disciples (Acts 1:15) could have immersed 12,000 in a single hour! Even if only the 12 baptized it would take less than three hours to baptize the 3000 (12 x 100 = 1200/hr.).

Baptism Summary

244c



Infant

Philippi Baptism (Acts 16)

The Philippian jailer would not have left his post for immersion but could have momentarily for pouring or sprinkling (Acts 16:33b).

Lexical Meanings

Lexical meanings are not sufficient to establish theology.

Believer's

The jailer listened to Paul's preaching (v. 32) and washed Paul and Silas' wounds (v. 33a), which may have taken just as long. He left his post to invite Paul and Silas to his home for a midnight meal (v. 34). Baptism takes less time than eating a full meal. The argument at the left also assumes that he guarded the jail alone rather than delegating his jobs to others.

The only NT word for baptism (βαπτίζω) means "dip, immerse...wash, plunge, sink, drench, overwhelm...soak" (BAGD 131c). Other literal uses include "to dip" (Luke 16:24; cf. LXX Jud 2:14; Josh 3:15; Lev 4:6; 11:32) and "to dye" (Rev 19:13), both indicating immersion. Also, baptism is likened to the Flood (1 Pet 3:21). From the lexical data even Luther and Calvin both admitted immersion as the biblical mode.

Baptism Summary

244c



Infant

Believer's

John the Baptist Mode

Since sprinkling was practiced in the OT, John the Baptist probably sprinkled as well—especially since he was a Levite (Luke 1:5).

John the Baptist performed his baptisms in the Jordan River. Would sprinkling require people to walk into the water with John? Besides, the type of baptism immediately preceding John's historically was Jewish proselyte immersion.

Pre-NT Immersion

Baptisms preceding Christianity do not absolutely establish that Christian baptism followed the same pattern.

Immersion (βαπτίζω) described not only NT baptism, but also Jewish ritual washings (Mark 7:4; Luke 11:38) by immersion (e.g., Qumran). Both pagan religious washings and Jewish proselyte baptism preceded Christian baptism, the later being by self-immersion (A. Oepke, "*bapto, baptizo...*" *TDNTabr.*, 92-93).

Baptism Summary

244c



Infant

Believer's

Biblical Parallels to Sprinkling & Pouring

Sprinkling and pouring
also have OT and NT
parallels.

No so-called parallel relates to baptism.

Immersion best signifies:

- identification with Christ's death and resurrection by going under the water and out again (Rom 6:3-5; Col 2:12)
- subjection to Christ's authority (Matt 28:18-19; Acts 19:3-5; 22:16)
- obedience and a good conscience before God (1 Pet 3:21).

NT Start of Immersion

Baptism preceded the writing of Romans, so the immersion of Romans 6 could have been new. No evidence prior to Romans indicates that baptism signified Christ's death and resurrection.

Arguments from silence such as the one at the left hold little weight. Only six NT books preceded Romans, so Romans was among the first NT books written (AD 56-57). Among these letters is 1 Corinthians where Paul mentions baptism (1:13-17). He indicated immersion there by using the normal word for immersion (βαπτίζω).



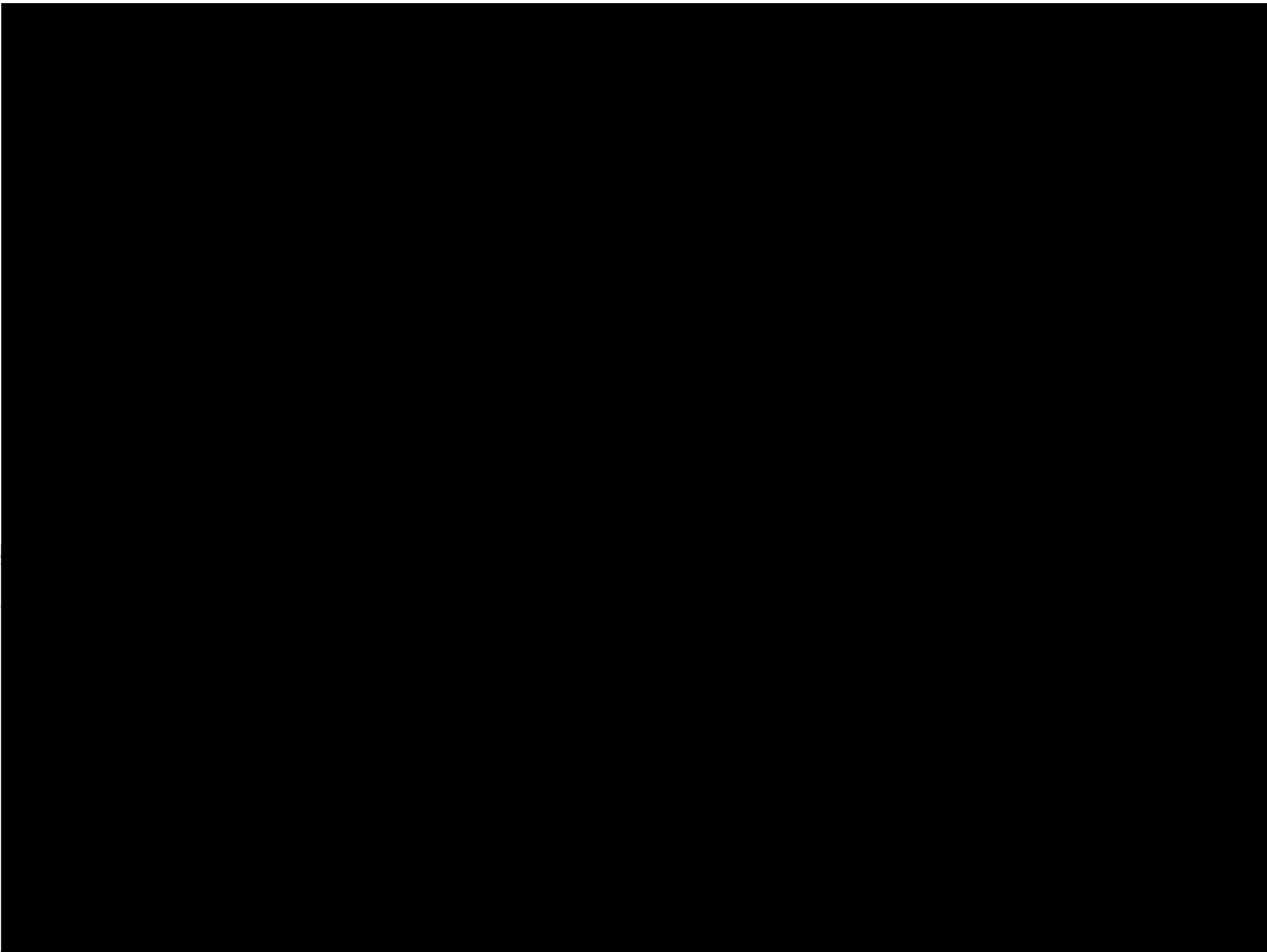
Infant

Believer's

Amount of Water in Baptism

The passages at the right argue only that baptism took place in water, but this still could have been by pouring or sprinkling while standing in the water.

All NT baptisms best allow for immersion: "plenty of water" (John 3:23), "coming up out of the water" (Mark 1:10), and "went down into the water" (Acts 8:38). This last case concerns the Ethiopian eunuch who could have easily been baptized by pouring or sprinkling anywhere along the journey by using water in the caravan.



Get this presentation for free!



[Home](#) [Downloads](#) [FAQ](#) [Links](#) [Contribute](#) [Contact](#)

Search...



Bible Study Downloads has thousands of PowerPoint® and Word files in 42 languages for free download [here](#).

NT Survey link at BibleStudyDownloads.org