

## Introduction: Seeking Unity

- We must always be reminded that we have a dangerous enemy who hates the church and would seek to divide us.  
1 Pet. 5:8—Be sober-minded; be watchful. Your adversary the devil prowls around like a roaring lion, seeking someone to devour.
- We must be careful, therefore, to examine our own hearts and to consider how it is that we might dwell together in unity with our brothers and sisters in Christ.  
Eph. 4:1-3—<sup>1</sup> I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, <sup>2</sup> with all humility and gentleness, with patience, bearing with one another in love, <sup>3</sup> eager to maintain the unity of the Spirit in the bond of peace.

**Key Point:** If the church is occupied with \_\_\_\_\_ and characterized by \_\_\_\_\_, then she will be hindered in carrying out the mission with which she has been entrusted by the Lord Jesus.

## Living as the Church in the World—Titus 3:1-11

### Avoiding Hinderances — 3:9-11

<sup>9</sup> But avoid foolish controversies, genealogies, dissensions, and quarrels about the law, for they are unprofitable and worthless. <sup>10</sup> As for a person who stirs up division, after warning him once and then twice, have nothing more to do with him, <sup>11</sup> knowing that such a person is warped and sinful; he is self-condemned.

- These verses form the second part of Paul's final *exhortation* to Titus regarding his ministry in Crete.
- Titus must avoid getting caught up in certain *debates* and *discussions*. (3:9a)  
"avoid"—περίστημι (*periistēmi*)—To go around or to turn one's self about for the purpose of avoiding something.
  1. \_\_\_\_\_  
"foolish"—μωρός (*mōrós*)—Dull or stupid, (apparently) absurd.  
⇒ This is probably a reference to the \_\_\_\_\_ in which the false teachers in Crete engaged in debate and discussion rather than the content of what they were discussing.
  2. \_\_\_\_\_  
⇒ This is probably a reference to certain interpretations of the OT associated with extra-biblical \_\_\_\_\_.
  3. \_\_\_\_\_  
⇒ This is likely a reference to the \_\_\_\_\_ chaos caused by the actions of the false teachers.
  4. Quarrels about the \_\_\_\_\_  
⇒ This reveals that the opponents are \_\_\_\_\_ and is probably refers to their views on certain ritual practices.
- Titus must avoid such things because they have no real *benefit* for him or others. (3:9b)  
"unprofitable"—ἀνοφελής (*anōphelēs*)—Pertaining to not being of any advantage, useless (and potentially even harmful).  
⇒ This term is used in the OT of the '\_\_\_\_\_' of idols (Isa. 44:10) and in the NT of the '\_\_\_\_\_' of the OT Law in terms of its ability bring about true and lasting change (Heb. 7:18).  
⇒ Note the contrast with the intention of good works (3:8) which are 'profitable' (*ōphelimos*) for people.  
"worthless"—μάταιος (*mátaios*)—Devoid of force, truth, success, result; useless, of no purpose.  
⇒ This term is also used in the OT of the '\_\_\_\_\_' of worshiping false gods and in the NT of the '\_\_\_\_\_' of a believer's faith if Christ has not in fact been raised from the dead.

**Key Point:** Mission is often hindered in a church by things that cause unnecessary \_\_\_\_\_.

- **Titus must confront those in the church who seek to cause division and deal with them *effectively*. (3:10)**

“*division*”—ἀἰρετικός (*hairetikós*)—schismatic, factious, a follower of false doctrine.

⇒ The reference here is to someone who intentionally causes division through the propagation of \_\_\_\_\_ doctrine.

“*after warning him once and then twice*”

“*have nothing more to do with him*”

παραιτέομαι (*paraitéomai*)—To decline, shun:—avoid, (make) excuse, intreat, refuse, reject.

⇒ This recommended course of action reflects Paul’s instructions to the Corinthians (1 Cor. 5:1-2) as well as Jesus’ words in Matt. 18:15-20 regarding how to deal with someone who is living in open sin within the church.

- **Titus must not be afraid to take serious action against such people because they have brought this upon *themselves*. (3:11)**

“*warped*”—ἐκστρέφω (*ekstrophō*)—to turn inside out, invert; tropically, to change for the worse, pervert, corrupt.

“*sinful*”—ἁμαρτάνω (*hamartánō*)—properly, to miss the mark; (figuratively) to err, especially (morally) to sin.

⇒ These terms are used together to illustrate the fact that such a person is not acting in \_\_\_\_\_ .

“*self-condemned*”

**Key Point:** Mission is often hindered in a church by \_\_\_\_\_ who stir up division and by ineffective \_\_\_\_\_ who refuse to take the appropriate actions to address them.

## Concluding Thoughts

1. Certain debates and discussions within a church are \_\_\_\_\_ and \_\_\_\_\_.

⇒ *Matters of tertiary and even secondary* \_\_\_\_\_

⇒ *Matters of ministry* \_\_\_\_\_

2. The church is guarded from division when its people reflect more upon their own \_\_\_\_\_ than they do upon those of their brothers and sisters.

Rom. 12:16-18—<sup>16</sup> Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be wise in your own sight. <sup>17</sup> Repay no one evil for evil, but give thought to do what is honorable in the sight of all. <sup>18</sup> If possible, so far as it depends on you, live peaceably with all.

3. The mission of the church is guarded when the leaders are willing to exercise their God-given \_\_\_\_\_ by shepherding those entrusted to their care.

⇒ *Through* \_\_\_\_\_

⇒ *Through* \_\_\_\_\_

Matt. 18:18—Truly, I say to you, whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven.