

**Lesson 5 – Titus 1:8**  
**Valley Bible Church Adult Sunday School**  
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Review

Theme: The characteristics of a mature (ing) believer.

- I. Salutation Showing the Commitments of the Mature Believer (1:1-4)
  - A. The Writer (1:1-3) – Paul is committed to 1) God’s mastery, 2) God’s mission, 3) God’s character, 4) God’s word, and 5) biblical ministry.
  - B. The Reader (1:4a)
  - C. The Greeting (1:4b)
- II. Character of the Mature Believer (1:5-9)
  - A. Duties of Titus in Crete – Setting in order; appointing elders; elder’s roles; congregation’s roles.
  - B. Public Reputation (1:6) <sup>6a</sup>namely, if any man be above reproach...
    - Mature believers are above reproach (blameless). They have a good public reputation. They must not give people a reason to criticize them. They are free from even the appearance of evil and no charge of evil could be brought against them let alone sustained. They strive to be upright, have a proper God centered focus, and turn away from evil. They strive to “walk” in the law of the Lord.
  - C. Sexual Purity (1:6) <sup>6b</sup>..., the husband of one wife,...
    - Mature believers strive to be outwardly and inwardly sexually pure. They are devoted to God and His glory and are therefore devoted to their spouse physically, emotionally, and mentally. They are a one-spouse spouse.
  - D. Family (1:6) <sup>6c</sup>..., having children who believe, not accused of dissipation or rebellion.
    - Mature believers live a life that is consistent with their profession of faith in Jesus and are able to do their part by sharing the gospel in bringing others (including their children) to a saving knowledge of Christ. They strive to work out righteousness in their family relationships.
  - E. General Negatives (1:7)
    1. Above Reproach (1:7a) <sup>7a</sup>For the overseer must be above reproach as God's steward...  
Maturing believers recognize that everything in their life is God’s (salvation, spiritual gifts, money and possessions, relationships, our very life, etc.). They strive to honor God’s priorities and to be faithful with all that God has given them.
    2. Not self-willed (1:7b) <sup>7b</sup>... not self-willed, ...  
Maturing believers are NOT characterized by being self-willed, arrogant, or selfish. They are striving to be humble and yielded to God and to have a sacrificial love, service, and preferential attitude toward others.
    3. Not quick-tempered (1:7c) <sup>7c</sup>... not quick-tempered, ...  
Maturing believers strive to be quick to hear, slow to speak, and slow to anger. They strive to accept people and focus on who God is making that person instead of who they want that person to be.
    4. Not addicted to wine (1:7d) <sup>7c</sup>... not addicted to wine, ...  
Maturing believers do not make alcohol their companion. They exercise wisdom when deciding to partake of alcohol in moderation.
    5. Not pugnacious (1:7e) <sup>7e</sup>... not pugnacious, ...  
Maturing believers do not respond to provocation with harsh words or fists.
    6. Not fond of sordid gain (1:7f) <sup>7f</sup>... not fond of sordid gain, ...  
Maturing believers have a proper steward-attitude concerning money.

## Introduction

We have looked at verse 6 which gave us the overarching character quality of elders (mature believers) of being above reproach which deals with the elder's public reputation. Paul then began to expand on being above reproach starting with sexual purity and family life. We then continued to look at how Paul expands on being above reproach by describing 5 negative character qualities to avoid. Now we begin to look at 6 positive character qualities to pursue. Remember that these qualities apply to ourselves as those that desire to glorify God by progressing in sanctification.

<b>NASB</b>	<b>ESV</b>	<b>NIV</b>	<b>Amplified</b>
<sup>8</sup> but hospitable, loving what is good, sensible, just, devout, self-controlled,	<sup>8</sup> but hospitable, a lover of good, self-controlled, upright, holy, and disciplined.	<sup>8</sup> Rather, he must be hospitable, one who loves what is good, who is self-controlled, upright, holy and disciplined.	<sup>8</sup> But he must be hospitable (loving and a friend to believers, especially to strangers and foreigners); [he must be] a lover of goodness [of good people and good things], sober-minded (sensible, discreet), upright and fair-minded, a devout man and religiously correct, temperate and keeping himself in hand.

## Positive 1 – Hospitable

ESV – hospitable

NIV – hospitable

AMP – hospitable (loving and a friend to believers, especially to strangers and foreigners)

Hospitable [philoxenos] is a compound word from “to love (fond affection)” and “strangers.” The word thus literally means “to love strangers.” Thayer's Greek Definitions defines it as “generous to guests.”

A stranger, by definition, is someone we do not know personally. Hospitality is not about entertaining friends, but about using our resources to minister to strangers who come across our path.

<sup>10</sup>So then, while we have opportunity, **let us do good to all people, and especially to those who are of the household of the faith.** Gal 6:10

The door of the Christian home, as well as the heart of the Christian family, ought to be open to all who come in need. MacArthur's New Testament Commentary: 1 Timothy

Some hospitality principles...

### Pursue opportunities for hospitality

<sup>9</sup>Let love be without hypocrisy Abhor what is evil; cling to what is good. <sup>10</sup>Be devoted to one another in brotherly love; give preference to one another in honor; <sup>11</sup>not lagging behind in diligence, fervent in spirit, serving the Lord; <sup>12</sup>rejoicing in hope, persevering in tribulation, devoted to prayer, <sup>13</sup>contributing to the needs of the saints, **practicing hospitality.** Rom 12:9-13

The verb form in Rom 12:13 literal means “pursuing the love of strangers” and indicates not only that hospitality is to be furnished for those who come across our path, BUT that Christians are to seek opportunities to exercise it.

### Practice hospitality without complaint

<sup>8</sup>Above all, keep fervent in your love for one another, because love covers a multitude of sins. <sup>9</sup>**Be hospitable to one another without complaint.** 1 Pet 4:8-9

That is, we should look upon our hospitality as a happy privilege, not a drudging duty. MacArthur's NT Commentary: Romans 9-16

## Practicing hospitality has unknown, far-reaching impact

<sup>2</sup>Do not neglect to show hospitality to strangers, for **by this some have entertained angels without knowing it.** Heb 13:2

## Hospitality as evidence of salvation

<sup>31</sup>“But when the Son of Man comes in His glory, and all the angels with Him, then He will sit on His glorious throne. <sup>32</sup>All the nations will be gathered before Him; and He will separate them from one another, as the shepherd separates the sheep from the goats; <sup>33</sup>and He will put the sheep on His right, and the goats on the left.

<sup>34</sup>“Then the King will say to those on His right, ‘Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. <sup>35</sup>For **I was hungry, and you gave Me something to eat; I was thirsty, and you gave Me something to drink; I was a stranger, and you invited Me in; <sup>36</sup>naked, and you clothed Me; I was sick, and you visited Me; I was in prison, and you came to Me.**’ <sup>37</sup>Then the righteous will answer Him, ‘Lord, when did we see You hungry, and feed You, or thirsty, and give You something to drink? <sup>38</sup>And when did we see You a stranger, and invite You in, or naked, and clothe You? <sup>39</sup>When did we see You sick, or in prison, and come to You?’ <sup>40</sup>The King will answer and say to them, ‘Truly I say to you, to the extent that you did it to one of these brothers of Mine, even the least of them, you did it to Me.’

<sup>41</sup>“Then He will also say to those on His left, ‘Depart from Me, accursed ones, into the eternal fire which has been prepared for the devil and his angels; <sup>42</sup>for **I was hungry, and you gave Me nothing to eat; I was thirsty, and you gave Me nothing to drink; <sup>43</sup>I was a stranger, and you did not invite Me in; naked, and you did not clothe Me; sick, and in prison, and you did not visit Me.**’ <sup>44</sup>Then they themselves also will answer, ‘Lord, when did we see You hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of You?’ <sup>45</sup>Then He will answer them, ‘Truly I say to you, to the extent that you did not do it to one of the least of these, you did not do it to Me.’ <sup>46</sup>These will go away into eternal punishment, but the righteous into eternal life.” Matt 25:31-46

## Practice hospitality with wisdom

<sup>10</sup>For even when we were with you, we used to give you this order: **if anyone is not willing to work, then he is not to eat, either.** <sup>11</sup>For we hear that some among you are leading an undisciplined life, doing no work at all, but acting like busybodies. <sup>12</sup>Now such persons we command and exhort in the Lord Jesus Christ to work in quiet fashion and eat their own bread. <sup>13</sup>**But as for you, brethren, do not grow weary of doing good.** 2 Thess 3:10-13

## OT example of hospitality

**Abraham... hurried to them** (18:2), **hurried** back to **the tent** (v6), **ran to the herd** (v7), and his servant **hurried** (v7); Abraham **bowed low** before them (v2); he had **water** brought to **wash their feet** (v4); he served them freshly baked **bread** (v6), a **choice... calf** (v7), **curds and milk** (v8), and he **stood** while they were eating. Gen 18:1-8

Q: What are some ways you practice hospitality?

Q: Are there times you do not feel like practicing hospitality?

Q: What are some reasons we may not practice hospitality?

Our Application: Maturing believers seek wise opportunities to love strangers without complaint.

## Positive 2 – Loving what is good

ESV – a lover of good

NIV – one who loves what is good

AMP – [he must be] a lover of goodness [of good people and good things]

Loving what is good [pilagathon] carries the idea of having strong affection for that which is intrinsically good. The is word is not used anywhere else in the NT.

Loving what is good is a fondness for a commitment to what is helpful, beneficial, and worthwhile. This type of man is committed to the things that promote the pursuit of righteousness. VBC Position Paper on Church Leadership

### God's moral will is good

<sup>2</sup>And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the **will of God is, that which is good and acceptable and perfect.** Rom 12:2

### Good deeds show our relationship with God

<sup>16</sup>They profess to know God, but **by their deeds they deny Him**, being detestable and disobedient and worthless for any good deed. Titus 1:16

<sup>11</sup>Beloved, do not imitate what is evil, but what is good. **The one who does good is of God; the one who does evil has not seen God.** 3 John 1:11

### We are to cling to good

<sup>9</sup>Let love be without hypocrisy. **Abhor what is evil; cling to what is good.** Rom 12:9

### We are to overcome evil with good

<sup>21</sup>Do not be overcome by evil, **but overcome evil with good.** Rom 12:21

### We are to walk in good works

<sup>10</sup>For **we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.** Eph 2:10

### We will be judged according to our works

<sup>10</sup>For we must all appear before the judgment seat of Christ, so that **each one may be recompensed for his deeds in the body, according to what he has done, whether good or bad.** 2 Cor 5:10

### We are to dwell on good

<sup>8</sup>Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, **whatever is of good repute**, if there is any excellence and if anything worthy of praise, **dwell on these things.** Phil 4:8

Q: In what ways does your life show that you are committed to being a lover of good?

Q: Does your life show that you are a lover of good? Or just the opposite?

Our Application: Maturing believers strive to love the things that God loves.

### Positive 3 – Sensible

ESV – self-controlled

NIV – who is self-controlled

AMP – sober-minded (sensible, discreet)

Sensible [sōphrona] means of a sound mind, sane, in one's senses; or curbing one's desires and impulses, self-controlled, temperate

...describes a person who is sober minded and coolheaded. In Paul's parallel list of pastoral qualifications, the word is translated "prudent" (1 Tim. 3:2). MacArthur's NT Commentary: Titus ... a sure and steady mind. He is not rash in judgment, but thoughtful, earnest, and cautious. ... His mind will be controlled by God's truth, not the whims of the flesh. Jesus Christ will reign supreme over every area of his life. MacArthur's NT Commentary: 1 Timothy

This describes a person who is in control of his mind, including what he thinks about and what he does. He is balanced in his opinions and actions. This man follows sound reason, and is not under the control of passion, his desires and passions being well regulated. This man has a sound or healthy mind and thus possesses the ability to curb desires and impulses so as to produce a measured and orderly life.

This quality describes a person who acts from temperance – he is wise.

#### Wisdom begins with a healthy and proper view of God

<sup>10</sup>The **fear of the LORD is the beginning of wisdom**; A good understanding have all those who do His commandments; His praise endures forever. Psa 111:10

<sup>7</sup>The **fear of the LORD is the beginning of knowledge**; Fools despise wisdom and instruction. Prov 1:7

<sup>10</sup>The **fear of the LORD is the beginning of wisdom**, And the knowledge of the Holy One is understanding. Prov 9:10

<sup>23</sup>Thus says the LORD, "Let not a wise man boast of his wisdom, and let not the mighty man boast of his might, let not a rich man boast of his riches; <sup>24</sup>but **let him who boasts boast of this, that he understands and knows Me**, that I am the LORD who exercises lovingkindness, justice and righteousness on earth; for I delight in these things," declares the LORD. Jer 9:23-9:24

#### And a proper view of ourselves (humbly)

<sup>3</sup>For through the grace given to me I say to everyone among you **not to think more highly** of himself than he ought to think; but to think so as to have **sound judgment**, as God has allotted to each a measure of faith. Rom 12:3

#### Prudence (wisdom) moves us to righteousness

<sup>11</sup>For the grace of God has appeared, bringing salvation to all men, <sup>12</sup>**instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age**, <sup>13</sup>looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus, Titus 2:11-13

Q: How are you building wisdom into your life? First thing? Second thing? Third thing?

Our Application: Maturing believers live their lives based in wisdom.

## Positive 4 – Just

ESV – upright

NIV – upright

AMP – upright and fair-minded

Just [dikaion] means righteous, observing divine laws. In a wide sense it means upright, righteous, virtuous, keeping the commands of God. In a narrower sense it means rendering to each his due and that in a judicial sense, passing just judgment on others, whether expressed in words or shown by the manner of dealing with them.

Since we are all called to “keep the commands of God”, it would seem better to understand this qualification in the narrow sense concerning our relationships with other. This best means “fairness,” a commitment to and understanding of that which is just and equitable.

Upright, honest, fair, and impartial in one's dealing with people. He is able to make mature and proper judgments in his relationship with others. VBC Position Paper on Church Leadership

Q: In what ways are you tempted to judge others?

Q: Is judging others always wrong?

### How to judge...

<sup>1</sup>“Do not judge so that you will not be judged. <sup>2</sup>“For **in the way you judge, you will be judged; and by your standard of measure, it will be measured to you.** <sup>3</sup>“Why do you look at the speck that is in your brother's eye, but do not notice the log that is in your own eye? <sup>4</sup>“Or how can you say to your brother, ‘Let me take the speck out of your eye,’ and behold, the log is in your own eye? <sup>5</sup>“**You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother's eye.** Matt 7:1-5

Jesus' command “Do not judge lest you be judged” (Matt 7:1) is often used by Christians to oppose discipline in the church and is sometimes quoted by outsiders in opposing the church's taking strong stands against certain evils. As the context makes clear, however (see vv. 3-5), Jesus was talking about a **self-righteous, condemning person who acts as judge, passing sentence on others, since he sees only the best in himself and the worst in everyone else.** If such a person confesses and is cleansed of his own sin, the Lord went on to say, he then is qualified to confront his brother with the purpose not to condemn but “to take the speck out of [his] brother's eye” (v. 5). He is then spiritual and has the right and even obligation to help his brother overcome a trespass. MacArthur's New Testament Commentary: Galatians

### When to judge...

– A sinning fellow believer

<sup>1</sup>It is actually reported that there is immorality among you, and immorality of such a kind as does not exist even among the Gentiles, that someone has his father's wife. <sup>2</sup>You have become arrogant and have not mourned instead, so that the one who had done this deed would be removed from your midst. <sup>3</sup>For **I, on my part, though absent in body but present in spirit, have already judged him who has so committed this,** as though I were present. 1 Cor 5:1-3

<sup>1</sup>Brethren, **even if anyone is caught in any trespass,** you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, so that you too will not be tempted. Gal 6:1

<sup>15</sup>“**If your brother sins,** go and show him his fault in private; if he listens to you, you have won your brother. <sup>16</sup>“But if he does not listen to you, take one or two more with you, so that **BY THE MOUTH OF TWO OR THREE WITNESSES EVERY FACT MAY BE CONFIRMED.** <sup>17</sup>“If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. Matt 18:15-17

– Teachers

<sup>1</sup>Beloved, **do not believe every spirit, but test the spirits to see whether they are from God**, because many false prophets have gone out into the world. 1 John 4:1

<sup>10</sup>The brethren immediately sent Paul and Silas away by night to Berea, and when they arrived, they went into the synagogue of the Jews. <sup>11</sup>Now these were more noble-minded than those in Thessalonica, for they received the word with great eagerness, **examining the Scriptures daily to see whether these things were so.** Acts 17:10-11

– Disputes among believers

<sup>1</sup>**Does any one of you, when he has a case against his neighbor, dare to go to law before the unrighteous and not before the saints?** <sup>2</sup>Or do you not know that the saints will judge the world? If the world is judged by you, are you not competent to constitute the smallest law courts? <sup>3</sup>Do you not know that we will judge angels? How much more matters of this life? <sup>4</sup>So if you have law courts dealing with matters of this life, do you appoint them as judges who are of no account in the church? <sup>5</sup>I say this to your shame. **Is it so, that there is not among you one wise man who will be able to decide between his brethren,** <sup>6</sup>but brother goes to law with brother, and that before unbelievers? 1 Cor 6:1-6

When not to judge...

– Morality of unbelievers

<sup>9</sup>I wrote you in my letter not to associate with immoral people; <sup>10</sup>I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters, for then you would have to go out of the world. <sup>11</sup>But actually, I wrote to you not to associate with any so-called brother if he is an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one. <sup>12</sup>**For what have I to do with judging outsiders?** Do you not judge those who are within the church? 1 Cor 5:9-13

– Others' exercise of (or not) freedom

<sup>1</sup>Now accept the one who is weak in faith, but not for the purpose of passing judgment on his opinions. <sup>2</sup>One person has faith that he may eat all things, but he who is weak eats vegetables only. <sup>3</sup>The one who eats is not to regard with contempt the one who does not eat, and the one who does not eat is not to judge the one who eats, for God has accepted him. <sup>4</sup>**Who are you to judge the servant of another?** To his own master he stands or falls; and he will stand, for the Lord is able to make him stand. ... <sup>10</sup>**But you, why do you judge your brother? Or you again, why do you regard your brother with contempt?** For we will all stand before the judgment seat of God. ... <sup>12</sup>So then each one of us will give an account of himself to God. <sup>13</sup>Therefore let us not judge one another anymore, but rather determine this—not to put an obstacle or a stumbling block in a brother's way. Rom 14:1-4; 10; 12-13

The proper attitude...

Love... <sup>7</sup>bears all things, believes all things, hopes all things, endures all things. 1 Cor 13:7

<sup>1</sup>Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed, <sup>2</sup>to **malign no one, to be peaceable, gentle, showing every consideration for all men.** <sup>3</sup>For we also once were foolish ourselves, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another. <sup>4</sup>But when the kindness of God our Savior and His love for mankind appeared, <sup>5</sup>He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, Titus 3:1-5

Our Application: Maturing believers are able to make proper judgments in relationships with others.

## Positive 5 – Devout

ESV – holy

NIV – holy

AMP – a devout man and religiously correct

Devout [hósios] pertains to being pleasing to God, holy. It describes a person who lives right before God and so is described as devout, dedicated, or holy. The idea in this word includes personal piety, an inner attitude of conforming to what is felt to be pleasing to God and consistent with religious practices. This man keeps himself free of anything which would "stain" him in the eyes of God.

This involves a heartfelt, striving, moment-by-moment desire to be pleasing to God.

<sup>9</sup>Therefore we also have as our **ambition**, whether at home or absent, **to be pleasing to Him.** 2 Cor 5:9

<sup>12</sup>Not that I have already obtained it or have already become perfect, **but I press on** so that I may lay hold of that for which also I was laid hold of by Christ Jesus. <sup>13</sup>Brethren, **I do not regard myself as having laid hold of it yet; but one thing I do: forgetting what lies behind and reaching forward to what lies ahead, <sup>14</sup>I press on toward the goal for the prize of the upward call of God in Christ Jesus.** Phil 3:12-14

<sup>1</sup>Finally then, brethren, we request and exhort you in the Lord Jesus, that as you received from us instruction as to how you ought to walk and please God (just as you actually do walk), that **you excel still more.** 1 Thess 4:1

This involves striving to learn what is pleasing to the Lord.

<sup>8</sup>... walk as children of Light <sup>9</sup>(for the fruit of the Light consists in all goodness and righteousness and truth), <sup>10</sup>**trying to learn what is pleasing to the Lord.** Eph 5:8-10

This involves seeking the approval of God not man.

<sup>3</sup>For our exhortation does not come from error or impurity or by way of deceit; <sup>4</sup>but just as we have been approved by God to be entrusted with the gospel, so we speak, **not as pleasing men, but God who examines our hearts.** <sup>5</sup>For we never came with flattering speech, as you know, nor with a pretext for greed—God is witness— <sup>6</sup>**nor did we seek glory from men**, either from you or from others, even though as apostles of Christ we might have asserted our authority. 1 Thess 2:3-6

This involves walking in a manner worthy of the Lord, bearing fruit, and knowing God better.

<sup>9</sup>For this reason also, since the day we heard of it, we have not ceased to pray for you and to ask that you may be filled with the knowledge of His will in all spiritual wisdom and understanding, <sup>10</sup>so that you will **walk in a manner worthy of the Lord, to please Him in all respects, bearing fruit in every good work and increasing in the knowledge of God;** Col 1:9-10

<sup>15</sup>Through Him then, let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that give thanks to His name. <sup>16</sup>And do not neglect doing good and sharing, **for with such sacrifices God is pleased.** Heb 13:15-16

<sup>21</sup>Beloved, if our heart does not condemn us, we have confidence before God; <sup>22</sup>and whatever we ask we receive from Him, **because we keep His commandments and do the things that are pleasing in His sight.** 1 John 3:21-22

This involves a proper, eternal focus.

<sup>4</sup>No soldier in active service entangles himself in the affairs of everyday life, so that **he may please the one who enlisted him** as a soldier. 2 Tim 2:4



This involves a choice to forsake sin and walk in obedience.

<sup>11</sup>Even so **consider** yourselves to be dead to sin, but alive to God in Christ Jesus. <sup>12</sup>Therefore do not let sin reign in your mortal body so that you obey its lusts, <sup>13</sup>and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. <sup>14</sup>For sin shall not be master over you, for you are not under law but under grace. Rom 6:11-14

<sup>5</sup>Therefore **consider** the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry. <sup>6</sup>For it is because of these things that the wrath of God will come upon the sons of disobedience, <sup>7</sup>and in them you also once walked, when you were living in them. <sup>8</sup>But now you also, put them all aside: anger, wrath, malice, slander, and abusive speech from your mouth. <sup>9</sup>Do not lie to one another, since you **laid aside the old self with its evil practices**, <sup>10</sup>**and have put on the new self** who is being renewed to a true knowledge according to the image of the One who created him— Col 3:5-10

<sup>22</sup>that, in reference to your former manner of life, you **lay aside the old self**, which is being corrupted in accordance with the lusts of deceit, <sup>23</sup>and that you be renewed in the spirit of your mind, <sup>24</sup>**and put on the new self**, which in the likeness of God has been created in righteousness and holiness of the truth. Eph 4:22-24

Our Application: Maturing believers strive moment-by-moment to be pleasing to the Lord.

#### Positive 6 – Self-controlled

ESV – disciplined

NIV – disciplined

AMP – temperate and keeping himself in hand

Self-controlled [enkratē] means literally one in control of strength and thus one having power to "hold oneself in" or to "master self". This describes "lordship" or dominion over self. The self-controlled individual exercises restraint over his own impulses, emotions, appetites and desires.

#### Sin desires to master us.

<sup>7</sup>“If you do well, will not your countenance be lifted up? And if you do not do well, **sin is crouching at the door; and its desire is for you**, but you must master it.” Gen 4:7

#### We must choose to present ourselves to God as instruments of righteousness.

<sup>11</sup>Even so **consider yourselves to be dead to sin**, but alive to God in Christ Jesus. <sup>12</sup>Therefore do not let sin reign in your mortal body so that you obey its lusts, <sup>13</sup>and do not go on presenting the members of your body to sin as instruments of unrighteousness; but **present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God**. <sup>14</sup>For sin shall not be master over you, for you are not under law but under grace. Rom 6:11-14

We must choose to discipline ourselves for the purpose of godliness.

<sup>25</sup>Everyone who competes in the games **exercises self-control in all things**. They then do it to receive a perishable wreath, but we an imperishable. <sup>26</sup>Therefore I run in such a way, as not without aim; I box in such a way, as not beating the air; <sup>27</sup>but I **discipline my body and make it my slave**, so that, after I have preached to others, I myself will not be disqualified. 1 Cor 9:25-27

<sup>6</sup>In pointing out these things to the brethren, you will be a good servant of Christ Jesus, constantly nourished on the words of the faith and of the sound doctrine which you have been following. <sup>7</sup>But have nothing to do with worldly fables fit only for old women. On the other hand, **discipline yourself for the purpose of godliness**; <sup>8</sup>for bodily discipline is only of little profit, but godliness is profitable for all things, since it holds promise for the present life and also for the life to come. <sup>9</sup>It is a trustworthy statement deserving full acceptance. <sup>10</sup>For it is for this we labor and strive, because we have fixed our hope on the living God, who is the Savior of all men, especially of believers. 1 Tim. 4:6-10

Our Application: Maturing believers exercise self-control and discipline for the purpose of godliness.

### Summary

Hospitable (1:8a) – Maturing believers seek wise opportunities to love strangers without complaint.

Loving what is good (1:8b) – Maturing believers strive to love the things that God loves.

Sensible (1:8c) – Maturing believers live their lives based in wisdom.

Just (1:8d) – Maturing believers are able to make proper judgments in relationships with others – they know when to judge and when not to judge.

Devout (1:8e) – Maturing believers strive moment-by-moment to be pleasing to the Lord.

Self-controlled (1:8c) – Maturing believers exercise self-control and discipline for the purpose of godliness.

### Homework

– Read Titus all the way through more than once.