

**Titus 2:15 - "The Mandate for Every Minister of the Word!"****Introduction**

Nothing is more needed among preachers today than that we should have the courage to shake ourselves free from the thousand and one trivialities in which we are asked to waste our time and strength, and resolutely return to the apostolic ideal: We will devote ourselves to prayer and the minister of the Word! (G Campbell Morgan)

**Background to Titus 2:15:**

- ✓The **emphasis** — ‘these things ‘ (put first in the verse)
- ✓The **imperatives** — 4 imperative commands --- speak, exhort, reprove, let no one disregard...
- ✓The **intensity** — with *all authority*
- ✓The **integrity** — let no one despise you (be upright & faithful & zealous)

- When we deal with authority in the church, we must make a few clarifications:
  1. All authority on the human plane is **delegated** authority.
  2. All authority is vested in a **plurality** of men on the local church level.
  3. All authority is designed for our **blessing** and protection.
  4. Authority does **not** imply **superiority**.
  5. Authority does imply **responsibility** and **accountability**.
  6. Authority concerns **character** primarily and position secondarily (who you are more than what you do).
  7. Authority is exercised in the local church through **teaching** and **correcting** with God's Word.

**THESIS — This is the job description for the pastor. This is the mandate for every minister of the Word.**

**I. SPEAK!**

Paul wants Titus as a leader, a minister, a proclaimer to “speak” -- that is, to communicate, to tell, to proclaim forth the truths of the gospel.

**II. EXHORT!**

It's MORE than just stating truth; it's the nuance as well of ENTREATING OR PLEADING.

It's trying to persuade or convince or invite someone to come along. It's emotionally passionate because it's absolutely personal. We must exhort to action & obedience!

### **III. REPROVE!**

The word means to 'bring to light where there was wrongdoing & show them the right way to go.'

*How are all of these actions to be done?*

*"With All Authority..."*

### **IV. LET NO ONE DISREGARD YOU!**

Twofold reference:

(1) for the *preacher*:

1. Let your **conduct** be so above reproach they can't speak against you.
2. Let your **preaching** be so accurate that they can't discount you or think around you or escape
3. Let your **determination** be so unswerving that NO ONE can dissuade you from your task

(2) for the *hearer*:

1. Pray for the teachers to deliver the Word with bold, unflinching Truth;
2. Do not mistake his authority as a delegated servant of the Lord as something of a mean-spirited man and to not, consequently, persecute the man of God because you're upset with the Truth of God.
3. Do not refuse to submit to the biblical truth that comes from his lips if it exposes and confronts a sin in your heart or life -- for God's Spirit is at work through the minister who is preaching the Word -- to convict the heart & purify it and make us more like Christ!

#### **Bryan Chappell comments on Titus 2:15 (in context & in relation to believers seeking Revival):**

- IF you teach these things — there are those who will accuse you of promoting license on the one hand, and there will be those who accuse you of being a legalist on the other hand. but whether they want to call you a prude or a profligate, Paul says the leader of God's people should let 'no one disregard him' — either by failing to speak with authority, or by failing to live in accord with what the Bible says (Titus 2.15b)
- If you proclaim this message of grace that seeks to break people from their love of sin, I cannot promise your life will be blessed in human terms. In fact, I can virtually guarantee that you will be attacked from all sides—from those saying that you are a legalistic prude who does not understand grace, and from those saying that you are a grace fanatic who has no standards. Still, I say to you, "Let no one disregard you." Make grace clear and tolerate no evil for your sake, for the sake of the people of God, and for the sake of the gospel of Christ. Revival will not come without the price of our discomfort and the cost of personal attack. No revivals of the past have come without dramatic change in the lifestyles of those in the church, as well as the reformation of society.
- Extricating ourselves and our people from the mire of those cultural sins that have entered into our habits, appetites, and homes will not come without struggle within and without the church. Still, I urge you to proclaim the unconditional grace of God as the motive and power for standing with an unconditional commitment to godliness. I implore you to take this stand because as the darkness of our culture grows more intense, I and others will need the encouragement of being able to look toward a

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misty dawn of revival with the assurance that you, too, are willing to carry more of God's children from the muck that threatens their eternal lives. Do not tolerate a gospel not founded on grace, nor a grace that does not inspire holiness. May you so powerfully believe and proclaim the love of Christ that affection for Him drives out the affections of this world.

### **A Note on the Necessity of Faithful, Fearless & Fervent Expository Preaching**

By Sidney Greidanus

The necessity of expository preaching shows itself most clearly when the question of authority is raised. By whose authority do preachers preach? Whose word do they bring? If preachers preach their own word, the congregation may listen politely but has every right to disregard the sermon as just another person's opinion. If contemporary preachers preach with authority, however, the congregation can no longer dismiss their sermons as merely personal opinions but must respond to them as authoritative messages. The only proper authority for preaching is divine authority - the authority of God's heralds, his ambassadors, his agents. Heralds and ambassadors . . . do not speak their own word but that of their sender. Contemporary preachers, similarly, if they wish to speak with divine authority, must speak not their own word but that of their sender.

Accordingly, if preachers wish to preach with divine authority, they must proclaim the message of the inspired Scriptures, for the Scriptures alone are the word of God written; the Scriptures alone have divine authority. If preachers wish to preach with divine authority, they must submit themselves, their thoughts and opinions, to the Scriptures and echo the word of God. Preachers are literally to be >ministers< of the word. Thus preaching with authority is synonymous with true expository preaching. . . .

At heart, expository preaching is not just a method but a commitment, a view of the essence of preaching. . . . This underlying commitment, in turn, is bound to reveal itself in a method in which preachers tie themselves to the Scriptures and, as heralds of Christ, seek to proclaim only what the Scriptures proclaim.

### **WE MUST EVER PREACH THE GOSPEL!**

*To the tune of: "Come Thou Fount of Every Blessing"*

We must ever preach the gospel,  
Holding forth the word of life.  
We must never shirk our duty;  
Saving man from sin and strife.  
Fellowship unto the gospel  
For the increase and the spread;  
The Sufficient Word empowered,  
Into victory we'll be led.

We must ever preach the gospel  
By perfecting in the homes  
Through the word and prayer and singing,  
Never laboring alone.  
We must ever preach the gospel,  
Preaching the Word by every line  
For the building of the Body,  
Thus the Lord to glorify.

We must ever preach the gospel,  
Thus our friends and neighbors gain;  
House to house with vital partners,  
That our new ones will remain.  
We must ever preach the gospel,  
Cherishing and nourishing;  
Loving them as our dear children,  
As our priestly offering.

We want **LABORERS**, not loiterers. We need men on fire, and I beseech you ask God to send them. The harvest never can be reaped by men who will not labor; they must off with their coats and go at it in their shirt-sleeves; I mean they must doff their dignities and get to Christ's work as if they meant it, like real harvest men. They must sweat at their work, for nothing in the harvest field can be done without the sweat of the face, nor in the pulpit without the sweat of the soul. (Charles Spurgeon)