

INSTRUCTIONS FOR TITUS (2:1-10)

TITUS



- Welcome
- Prayer



Paul likely wrote Titus around the same time as 1 Timothy. Really if we wanted to study the pastoral epistles in chronological order we probably should have studied Titus first.

It was written sometime between Paul's first imprisonment and his second. (Sometime in the mid 60s)

You will notice a great many similarities between 1 Timothy and Titus, this suggests the two were written close together.

If I could summarize Titus into three main categories it would be there is:

1. An Occasion: Proper Leadership Needed
2. A Problem: False Teachers
3. Christian living in contrast to the problem

TITUS OUTLINE

3:1-7

06

Human Depravity

07

Final Charge to Titus

3:8-11

3:12-15

08

Final Greetings



TITUS 2:1-10

But as for you, teach what accords with sound doctrine. Older men are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness. Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, and so train the young women to love their husbands and children, to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled. Likewise, urge the younger men to be self-controlled. Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us. Bondservants are to be submissive to their own masters in everything; they are to be well-pleasing, not argumentative, not pilfering, but showing all good faith, so that in everything they may adorn the doctrine of God our Savior.



But as for you, teach what accords with sound doctrine. Older men are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness. Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, and so train the young women to love their husbands and children, to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled. Likewise, urge the younger men to be self-controlled. Show yourself in all respects to be a model of good works, and in your teaching show integrity, dignity, and sound speech that cannot be condemned, so that an opponent may be put to shame, having nothing evil to say about us. Bondservants are to be submissive to their own masters in everything; they are to be well-pleasing, not argumentative, not pilfering, but showing all good faith, so that in everything they may adorn the doctrine of God our Savior.

But as for you, teach what accords with sound doctrine.

SOUND DOCTRINE **HEALTHY DOCTRINE**



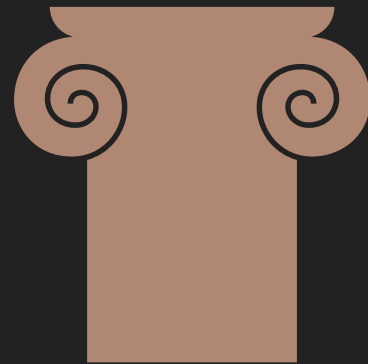
- ▶ The text starts with “But as for you” which signifies there is a contrast being made here between Titus and the false teacher he was just writing about
 - ▶ Remember what he said about the false teachers? In Ch 1:10-11
 - ▶ 10 For there are many who are insubordinate, empty talkers and deceivers, especially those of the circumcision party.
 - ▶ 11 They must be silenced, since they are upsetting whole families by teaching for shameful gain what they ought not to teach.
- ▶ The word “sound” is actually a medical word, and it really means “healthy”
 - ▶ This has been an ongoing theme in both the two letters to Timothy and now to Titus as well
 - ▶ Sound doctrine is a healthy doctrine
 - ▶ Sound doctrine is a wholesome doctrine
 - ▶ It is the lifeblood of the church
 - ▶ It guides people towards godliness
- ▶ Not only does Paul say “teach sound doctrine”, he says teach “what accords with sound doctrine”
 - ▶ What is the point of teaching people sound doctrine if you can’t teach them how to live according to sound doctrine?
 - ▶ What is the point of knowing it with your head and not living it out in action?
- ▶ So the faithful, good minister must not be like the false teachers, but must teach good, solid, deep rich theology that motivates action
 - ▶ I read a comment recently that asked what the purpose of mature theology is if you were going to just leave your jet fighter in the hangar?
 - ▶ Unlike the false teachers who had unskillful arguments that accomplished nothing, true ministers must have wholesome teaching that nourishes the soul
- ▶ Calvin had this to say about Sound Doctrine
 - ▶

PAUL MAKES "SOUND DOCTRINE" TO CONSIST OF TWO PARTS. THE FIRST IS THAT WHICH MAGNIFIES THE GRACE OF GOD IN CHRIST, FROM WHICH WE MAY LEARN WHERE WE OUGHT TO SEEK OUR SALVATION; AND THE SECOND IS THAT BY WHICH THE LIFE IS FRAMED TO THE FEAR OF GOD, AND INOFFENSIVE CONDUCT.

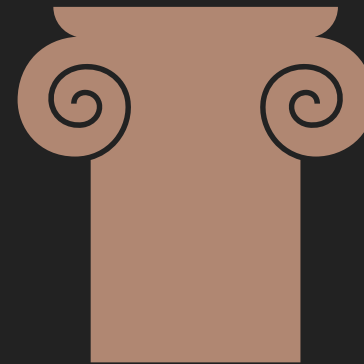


John Calvin, Calvin's Commentaries Titus

**MAGNIFYING
GOD'S
GRACE**



**FRAMING LIFE
TOWARDS
GODLINESS**



- ▶ Really what Calvin I think was demonstrating is that there are two pillars to sound doctrine
 - ▶ Magnifying God's Grace
 - ▶ This is important and we talk about it a whole lot but this is the source of our salvation, its not in our works but its in the grace of God
 - ▶ Framing life towards Godliness
 - ▶ This is teaching people how to live a godly life
- ▶ Here's the deal the first pillar is paramount and should be taught frequently, but Titus is not a novice preacher, he has some experience
- ▶ We have to have a knowledge of sound doctrine that also produces action.
 - ▶ Paul is going to demonstrate this in the next several verses by teaching how certain groups of people should live in the sight of sound doctrine
 - ▶ It's probably because these folks have been distracted for a long time by foolish questions and pointless ramblings that they needed some good directional teaching
 - ▶ Nothing stops foolish curiosity more than a clear understanding of what the truth requires of us, doctrine rightly applied leads to obedient action.
 - ▶ Know what the action plan is, what we need to be doing... idle hands and foolish questioning lead to dangerous paths for people
 - ▶ This call to action in sound doctrine edifies the church
- ▶ Sound doctrine does more than just teach core facts and doctrine alone
 - ▶ It opens up teaching ethical implications and how it flows from sound doctrine
 - ▶ We have liberty and freedom to teach everything that flows from the implications and applications of that sound doctrine

Older men are to be sober-minded, dignified, self-controlled, sound in faith, in love, and in steadfastness.

THREE QUALITIES THAT MAKE UP CHRISTIAN MATURITY:

1. FAITH
2. LOVE
3. STEADFASTNESS



- ▶ Paul now focuses on particular duties
 - ▶ This is practical teaching, once again, not just philosophical
 - ▶ This helps people to grasp the teaching
 - ▶ This makes it personal
 - ▶ A general lesson doesn't always hit as hard as lessons tied to particular life situations
 - ▶ This practical teaching provides specific examples to show what God's expectations are
- ▶ The main point here is that Paul is giving Titus a brief summary of what godly teachers should talk about.
- ▶ He begins with what should be taught to older men
 - ▶ Older men should be taught to be sober-minded
 - ▶ I find this is very applicable because excessive drinking is a vice that is far too common among the old
 - ▶ Dignified
 - ▶ In older English translations, they would use the word gravity or seriousness
 - ▶ This is about having a well-regulated moral life
 - ▶ Have you ever seen an elderly person act like a child or show recklessness? There is nothing more shameful.
 - ▶ Self-control strongly supports dignity.
 - ▶ Sound in faith
 - ▶ We already talked about how the word "sound" has a medical connotation
 - ▶ In context this is referring to the spiritual health of the soul
- ▶ Three qualities that make up Christian Maturity are:
 - ▶ Faith (which is essential for true worship)

- ▶ Love covers all of our duties toward other people
- ▶ Steadfastness is like the seasoning on top of the others
 - ▶ Without it all the daily annoyances would irritate us so much that it would be really hard to love your neighbor... Patience and steadfastness are basically interchangeable words

Older women likewise are to be reverent in behavior, not slanderers or slaves to much wine. They are to teach what is good, and so train the young women to love their husbands and children, to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled.



- ▶ Likewise links this back to the instructions for older men
- ▶ We frequently see that women advanced in age have two gutters to stay out of
 - ▶ Gutter 1: A clinging to their youthful passions, they pretend like they are teenagers
 - ▶ Gutter 2: An overly superstitious nature
 - ▶ Paul wants women to hit the golden middle ground, they need to be reverent in their behavior.
- ▶ Two common vices
 - ▶ Slander (gossip)
 - ▶ Slander is like a lighted torch and will set a household on fire with conflict
 - ▶ For a worldly woman, this vice only increases with age
 - ▶ Paul says that older women should be reverent in behavior.
 - ▶ What does that look like? Not slanderers.
 - ▶ Slaves to much wine
 - ▶ Just like with the older men this seems to be a common vice
 - ▶ Drunkenness causes them to forget modesty and dignity
 - ▶ It deprives them and leads to inappropriate behavior
- ▶

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- ▶ Teach what is good
 - ▶ Paul instructs that the responsibility of older women goes far beyond just living respectable lives for themselves
 - ▶ They actually have a responsibility to teach younger women
 - ▶ The same virtues that Paul just mentioned are part of the good that is to be taught: chastity and sobriety, and propriety
 - ▶ The main idea is that the older women must actively teach and be mentors to the next generation
- ▶ What is the good that they are supposed to teach?
- ▶ This is important, because women have a very important part of the body of Christ, they are supposed to be teachers, but who and what are they supposed to teach?
- ▶

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- ▶ Paul is teaching now both the older and younger women at the same time
 - ▶ He is telling the older women what they should be teaching the younger women and by default is teaching them the same thing
 - ▶ They should love their husbands and their children
 - ▶ Remember he just said they must have prudence and self control
 - ▶ If a woman is prudent, if she has self control this will instruct them in terms of the duties of their home
 - ▶ What is the chief of all duties for a woman? It's the same with every believer, to Glorify God
 - ▶ In the sphere of the home how does she best exemplify this?
 - ▶ To love her husband and children as an expression of her devotion to God
 - ▶ If they are self-controlled they will be able to love their families well
 - ▶ Marital affection and maternal love prevent them from seeking inappropriate attachments
- ▶ Paul also teaches that women should be self-controlled and pure (modest)
 - ▶ They should manage their homes in a sober and orderly way
- ▶ Paul also instructs that they should work at home
 - ▶ Whatever else she may do she can never neglect the duty of caring for the home and those that live in it.
 - ▶ They should be good at the domestic arts
- ▶ They should be kind
- ▶ Be submissive to their own husbands
 - ▶ This is important because sometimes there are women who are just knocking it out of the park when it comes to some of these other virtues, but then they can become proud and use those to defy their husbands
 - ▶ Notice also that this submission calls on the wives to be voluntarily submissive to their husbands, not to all men indiscriminately, but to their own husbands

- ▶ We need to recognize the reason for this household order is so that the word of God may not be reviled.

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



- ▶ Now Paul shifts his focus back to the older and younger men
 - ▶ His instructions are similar, young men need to be self-controlled
 - ▶ Self control is one of the hardest things for a human to do
 - ▶ It is really what brings a person's entire understanding into order. If you lack self-control you lack understanding
 - ▶ Young men should be well regulated and guided by reason
 - ▶

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- ▶ Show yourself (this is directed back to the older men)
 - ▶ They need to be a mirror for the student
 - ▶ Titus, be a pattern for the younger men
- ▶ What kind of pattern?
 - ▶ One of the good works in integrity and dignity
 - ▶ Let your doctrine be filled with integrity and dignity
- ▶ In order for an older man to be able to teach integrity and dignity he must first model it

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- ▶ Sound speech that cannot be condemned
 - ▶ Speech that cannot be blamed
 - ▶ Sound speech is likely referring to everyday conversations and familiar talk, not necessarily Titus' public sermons
 - ▶ The real instruction here is that the teacher's entire life (actions and speech) need to be consistent
- ▶ An opponent may be put to shame and have nothing evil to say about us
 - ▶ The ultimate goal of a Christian is to bring God honor
 - ▶ Part of bringing him honor is silencing wicked critics of the Word
 - ▶ Paul instructs us to live in such a way that gives the enemy no ability to slander
 - ▶ Their hatred should actually strengthen our resolve to do good

TITUS 2:1-10

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

ARGUMENTATIVE PILFERING



- ▶ These two things are common vices among servants
 - ▶ Backtalking and the propensity to steal
 - ▶ Classical comedies are filled with examples where the servants are very clever in their speech and use it to cheat their masters
 - ▶ By showing all good faith he just means to have loyalty, to act with honesty, to manage their master's affairs without fraud or causing harm

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- ▶ Adorning

- ▶ This is such a powerful motivation for us... or at least it should be
- ▶ All of our actions that are good and right and godly, beautifies the doctrine of God, which in turn reflects His glory
- ▶ On the opposite side of the coin, our wicked actions bring disgrace to the doctrine
- ▶ We should also see that God condescends to receive an ornament even from slaves.
 - ▶ It doesn't matter how low their social status
 - ▶ It doesn't matter that the world often barely considers them human
 - ▶ People that were bought and sold like animals..
 - ▶ God says that they can adorn the Christian name and this should radically change anyone that holds a higher social position

- ▶ The doctrine of God our Savior

- ▶ It is not just doctrine that speaks about God our savior, it is the doctrine of our God and savior
- ▶ This doctrine is the very breath of God
- ▶ No matter what social status we find ourselves in, no matter the situation, let us proclaim this doctrine in word and deed everywhere we go
- ▶ Let us attempt to conquer the world through the doctrine of God our Savior
- ▶ When preaching on this passage, Charles Spurgeon said this about taking the doctrine of God our Savior

LET US TAKE IT AS DAVID TOOK GOLIATH'S SWORD FROM AHIMELECH, AND SAY, "THERE IS NONE LIKE THAT; GIVE IT TO ME." I DO NOT BELIEVE IN THE SCIENCE OF COMPARATIVE RELIGIONS. NO! THERE IS BUT ONE TRUE RELIGION, ALL THE REST ARE LIES. THERE IS BUT ONE FAITH OF GOD'S ELECT. THERE IS "ONE LORD, ONE FAITH, ONE BAPTISM." THERE IS BUT ONE FAITH THAT COMES FROM GOD.



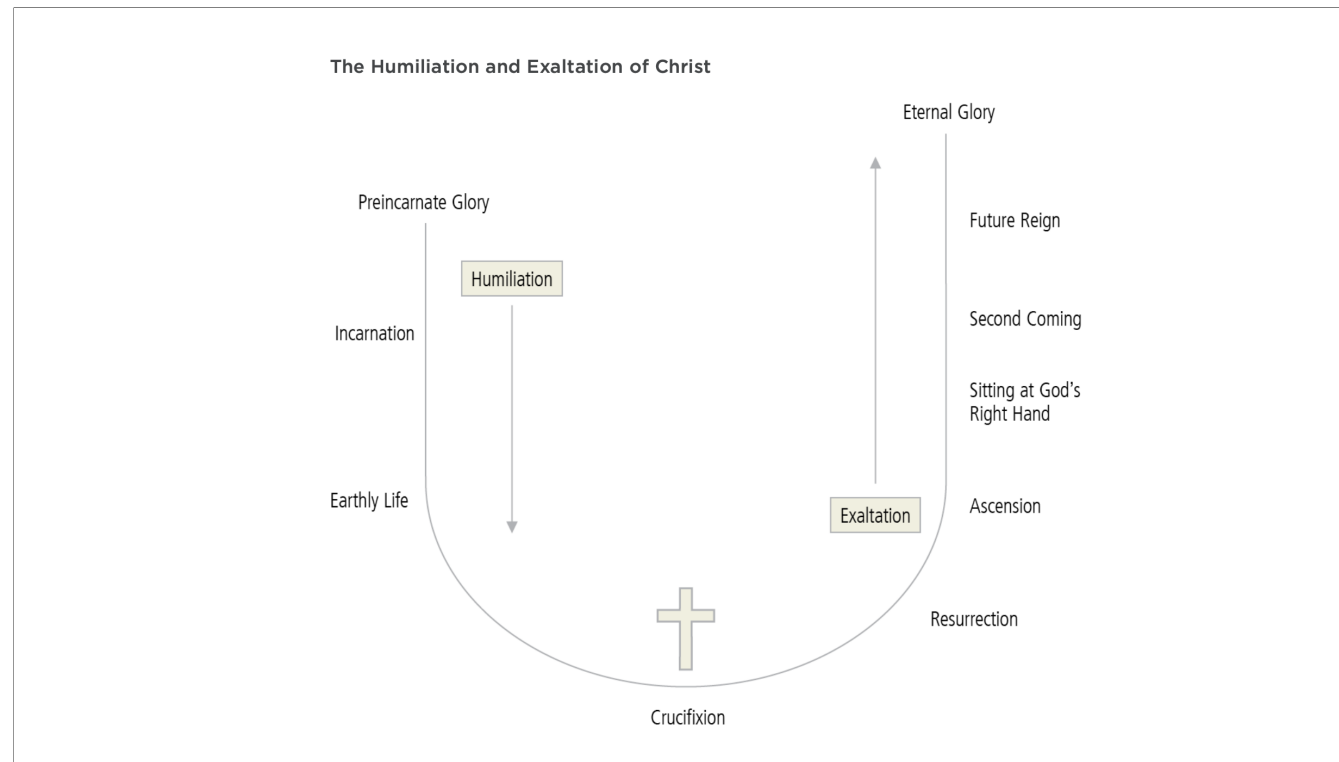
Charles Spurgeon, Adorning the Gospel, Metropolitan Tabernacle Pulpit Volume 41

DISCUSSION QUESTIONS

1. We discussed that sound doctrine magnifies God's grace and also frames life towards godliness. How do these two pillars rely on each other? In your experience, which of these two things is often neglected or overemphasized in modern teaching today? What are the practical dangers of that?
2. Why is it important for the church to continue teaching specific, role-related duties instead of only focusing on general virtues like "love God and love your neighbor"? How can a local church best facilitate the older generation's responsibility to "teach what is good" (mentor) the younger generation?



BACK-UP SLIDES



- He came from the highest glory
- down to the deepest humanity
- took the form of a slave
- having accomplished his work by dying the death on the cross
- he then was highly exalted seated at the right Hand of God the Father
- You see this pattern wonderfully demonstrated in this parable that Jesus is physically acting out for his disciples
-

DOCTRINES OF GRACE

- ▶ Total Depravity
- ▶ Irresistible Grace
 - ▶ Also known as efficacious grace
- ▶ When we come to a full understanding of how serious our fallen state is our perspective on these doctrines changes dramatically
 - ▶ We will not flatter ourselves in thinking that we are saved thinking we made the first move to come to God
 - ▶ We will fall down on our knees and thank God every day for His amazing grace

- Now a few weeks ago I mentioned that we have been taught in John over and over again the Doctrines of Grace
- Tonight in Jesus' words and in Paul's letter to the Ephesians we've actually learned about two more of these doctrines, namely Total Depravity and Irresistible Grace
- As a matter of fact the entirety of Chapter 11 I think is one of the strongest pictures of the doctrine of Irresistible Grace so I thought that I would take the time to teach the concept of this so that when we begin the New Year and Ryan gets there you will be prepared for what's to come
- I think this is proper as well with the text we are given because before Christ performs the miracle he makes this amazing statement to Martha
 - When we go out and preach the gospel we preach in a graveyard.
 - Lazarus cannot obey Christ's command until he is given new life, and this is something only God can do (John 11:1-44).
 - When Lazarus is given new life, he immediately responds and exits the tomb.
 - In the same way, the spiritually dead sinner cannot respond to the gospel until he is given new life through the regenerating work of the Holy Spirit.
 - Once he is regenerated, however, he immediately responds, placing his faith in Jesus. He is then justified by God.
 - Predestination
 - Election
 - Calling
 - Regeneration
 - Faith
 - Repentance
 - Justification
 - Adoption
 - Sanctification

- Perseverance
- Glorification

- Irresistible, or efficacious, grace is a glorious biblical doctrine, for without the efficacious work of the Holy Spirit, we would all be without hope in this world and the next.
- When we come to a full understanding of how serious our situation is as fallen human beings, our perspective on these doctrines changes dramatically.
 - *Think about nonbelievers who may have witnessed the resurrection of Lazarus, though they just saw the most amazing miracle ever, we would think surely that should be enough to prove to them Jesus is God, but what if they are jealous that he didn't heal their dead relative, why did he pick Lazarus (that gets into limited atonement)....*
- If we view fallen man as merely disabled or sick, we will never understand the full riches of God's grace.
- When we see ourselves as God sees us, however, the truth of the matter is sobering.
- When we realize that we were spiritually stillborn, rebels against the Almighty and Most Holy God, the Creator of heaven and earth, wicked to our core,
- We will not have an overinflated sense of our own goodness and abilities.
- We will not delude ourselves into thinking that God chose us because of some innate goodness within us.
- We will not flatter ourselves in thinking that we are saved because we made the first move to come to God.
- On the contrary, we will fall down on our knees and thank God every day for His amazing grace.
 - We will thank God that He came to our tomb, when we were dead and helpless in sin, and cried out to us, "Come forth!"
 - We will thank Him for giving us new life, for turning our wills from evil, for granting us faith and repentance, for bringing us out of the tomb and loosing us from the burial cloths in which we were bound.
 - If we walked out of the tomb, it was not because of any power in us.
 - It was not because we made a decision for Christ.
 - Rather, it was solely because of the irresistible grace of God, the sovereign and mysterious work of the Holy Spirit, who gave us new life.
 - When we finally learn this, we will, along with our reformed forefathers, ascribe all glory to God alone for our salvation.

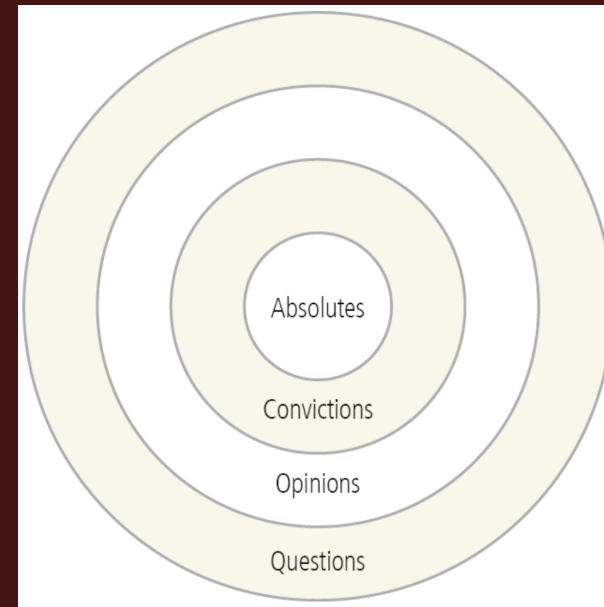
COMPARISON OF ELDER QUALIFICATIONS

1 Timothy 3:2-7	Titus 1:6-9	1 Peter 5:1-3
Above reproach	Above reproach	Not under compulsion but voluntary
Husband of one wife	Husband of one wife	
Sober-minded	Children are believers	Not greedy for gain but with eagerness
Self-controlled	God's steward (not self)	
Respectable	Not arrogant	Not lording over people, but being examples
Hospitable	Not quick tempered	
Able to teach	Not a drunkard	
Not a drunkard	Not violent	
Not violent	Not greedy for gain	
Gentle	Hospitable	
Not quarrelsome	Lover of good	
Not a lover of money	Self-controlled	
Manage household well	Upright	
Not a new convert	Disciplined	
Well thought of by outsiders	Hold firm the Word	

- It is no wonder you see so many shallow churches with hypocrites in the pews
 - If the elders won't hold firm to the Word, the people will not hold to it
 - If the elders are quarrelsome, the people will be quarrelsome
 - If the elders are not hospitable, the people will be cold
 - If the elders love money, the people will love it too
- Three primary texts in the NT that give qualifications for church eldership are 1 Timothy, Titus, and 1 Peter
- Alexander Strauch categorizes them into three broad categories, let's take a look (NEXT SLIDE)

DISPUTABLE MATTERS AND DOCTRINE

- ▶ Absolutes
 - ▶ Define the core beliefs of the Christian faith
- ▶ Convictions
 - ▶ May have significant impact on the health and effectiveness of the church
- ▶ Opinions
 - ▶ Less-clear issues that generally are not worth dividing over
- ▶ Questions
 - ▶ Currently unsettled issues

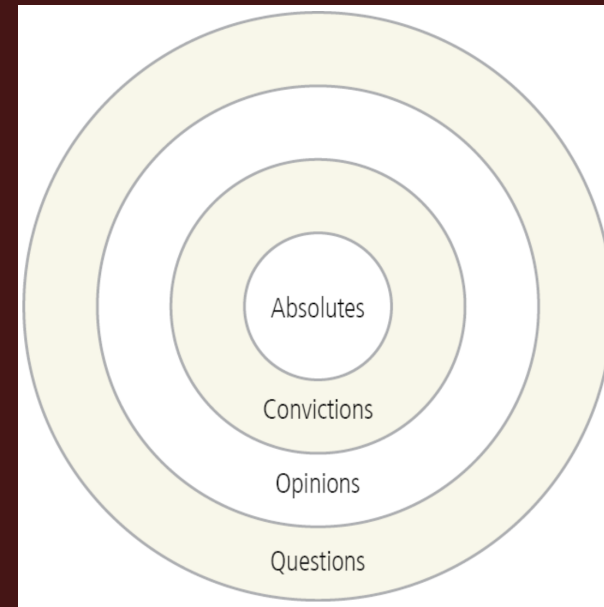


- So one of the questions we had from the first week of our study in chapter 14 was “Where do we draw a line between Christian liberty and sin?”
- Again Members of the church in Rome were united in their faith in Jesus Christ, but the apostle Paul recognized a division between the Jewish and Gentile believers among them.
 - The two groups of Christians were arguing and passing judgment on one another, and Paul told them to stop “quarreling over disputable matters” (Romans 14:1).
- While many things in the Christian life are essential, some are not.
 - The two specific disputable matters that Paul addressed in Romans 14 were chiefly regarding which foods were acceptable to eat (verses 2–3) and the observance of certain holy days (verses 5–6).
 - He also touched on drinking wine in verse 21.
- The Roman Christians had become partisan.
 - Love and unity were being forgotten amid their disputes.
 - Some of the believers in the church felt freedom in Christ to eat all kinds of foods without restriction.
 - It is unclear whether these restrictions dealt only with kosher regulations as spelled out in the Jewish law, or also included eating meat that had been offered to pagan idols.
 - Those who were weak in faith may have felt too much temptation when eating meat and thus gave up anything that reminded them of their pre-Christian life.
 - Likewise, some Christians who had always worshiped God on the required Jewish holy days may have felt hollow and faithless if they didn’t continue to dedicate those days to God.

- The overarching lesson of the chapter is that harmonious relationships in the body of Christ are critical to God.
 - Unity in the church is more important than agreement on debatable, less significant matters in the Christian life.
 - Disputable matters should not disrupt Christian oneness.
- However the question still stands, how do we tell if something is disputable or an opinion?
 - That is the key here because part of Christian oneness is also sound doctrine.
- The ability to discern the relative importance of theological beliefs is vital for effective Christian life and ministry.
 - Both the purity and unity of the church are at stake in this matter.
- The relative importance of theological issues can fall within four categories:
 - (1) absolutes define the core beliefs of the Christian faith;
 - (2) convictions, while not core beliefs, may have significant impact on the health and effectiveness of the church;
 - (3) opinions are less-clear issues that generally are not worth dividing over; and
 - (4) questions are currently unsettled issues. These categories can be best visualized as concentric circles, similar to those on a dart board, with the absolutes as the “bull’s-eye” (see diagram).
-

DISPUTABLE MATTERS AND DOCTRINE

- ▶ Biblical clarity
- ▶ Relevance to the character of God
- ▶ Relevance to the essence of the gospel
- ▶ Biblical frequency and significance (how often in Scripture it is taught and what weight Scripture places upon it)
- ▶ Effect on other doctrines
- ▶ Consensus among Christians (past and present)
- ▶ Effect on personal and church life



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