

STAY ON MESSAGE
PREACH THROUGH THE BIBLE: TITUS
Titus 3:4-11

I. BACKGROUND

❖ LATE PAULINE CHRONOLOGY

- To Rome—59 AD
 - Prison Epistles—early 60s
 - Colossians
 - Philemon
 - Ephesians
 - Philippians
- Release from prison?—62 AD?—began Fourth Missionary Journey?
 - Wrote I Timothy and Titus
- Second Roman Imprisonment—beginning 64-67 AD?
 - Wrote II Timothy
 - Martyrdom in Rome—64-68?

II. COMPOSITION

A. PAULINE AUTHORSHIP

1. ATTRIBUTED IN TEXT—**1:1**
2. MANY SCHOLARS SCEPTICAL ABOUT PAULINE AUTHORSHIP
 - a. Language and style do not seem as ‘Pauline’ as other epistles
 - b. Ecclesiology of church is too advanced—mentioning ‘bishop’ and ‘elder’
 - c. Typical Pauline theological themes do not receive much attention:
 - Justification by faith
 - Grace
 - The Holy Spirit
 - Mystical union with Christ
 - d. Historical references to **Crete (1:5)** and **Nicopolis (3:12)**
 - No other biblical evidence Paul went there
 - Can fit his chronology only if there was a Fourth Missionary Journey

B. DATE AND PLACE OF ORIGIN

1. DURING FOURTH MISSIONARY JOURNEY—64-67 AD?
2. POSSIBLY—JUST AFTER LEAVING TITUS IN CRETE (65-66 AD?)—**1:5**
3. PROBABLY—SOMEWHERE IN MACEDONIA—INFERRED FROM **I Tim 1:3**
4. LIKELY—JUST BEFORE WRITING **I TIMOTHY**
 - The style of writing is simpler than I Timothy
 - If before I Timothy—Titus was the first Pastoral Epistle written

C. DELIVERY

- Brought to Titus by—Artemas and Tychicus—**3:12**

III. RECIPIENT—TITUS

1. A GREEK YOUNG MAN—A GENTILE CONVERT
 - a. Church tradition says—probably from Antioch
 - b. Apparently converted by Paul
2. FIRST APPEARANCE WITH PAUL AND BARNABAS IN JERUSALEM—**Gal 2:1-5**
 - a. The Jerusalem Council—14 years after Paul's first trip to Jerusalem—about 49 AD
 - b. He refused to circumcise Titus—and the Jerusalem leaders did not compel him
3. ACCOMPANIED PAUL ON THIRD MISSIONARY JOURNEY INTO GREECE
4. PAUL'S REPRESENTATIVE TO RECONCILE REBELLIOUS CORINTHIANS
 - See **Gal 2:1, 3, 10**; and **II Cor 8:6, 16-23**
 1. About 56 AD—Paul sent him from Ephesus
 2. Following problems after they received I Corinthians and Paul's 'painful visit'
 3. Probably delivered Paul's 'severe letter'—referred to in II Corinthians
 4. Titus returned to Paul with good news of reconciliation
 5. Paul wrote II Corinthians and sent it with Titus
 6. Titus also organized collected of money for Jerusalem relief
5. PAUL LEFT TITUS IN CRETE—PROBABLY ON 4TH MISSIONARY JOURNEY
 - Mission—bring order to Cretan churches and appoint elders in the cities—**1:5**
6. PAUL EXPECTED TITUS TO JOIN HIM—IN NICOPOLIS BEFORE WINTER—**3:12**

- Nicopolis—capital of Roman province of Epirum—in western Greece
- Founded by Octavian 29 BC—after defeating Antony/Cleopatra at nearby Actium 31 BC

7. LATER—TITUS WENT TO DALMATIA—**II Tim 4:10**

- Dalmatia—Roman province—eastern coast of Adriatic—in modern Croatia

IV. CIRCUMSTANCES

A. CRETE

1. LARGEST GREEK ISLAND—ANCIENT GREEK CULTURE

2. CENTURY BEFORE CHRIST

- a. Center of Mediterranean piracy
- b. Renowned for treachery and love of money
- c. Subdued with difficulty by Rome—67 BC

3. MIXED POPULATION

- a. Roman officials and Roman army
- b. Native Cretans
- c. Sizeable Jewish colony of traders/merchants

4. MUCH RIVALRY BETWEEN TOWNS

5. PROVIDED MERCENARIES TO FOREIGN ARMIES

B. CRETAN CHURCH

1. MAINLY NEW GENTILE BELIEVERS—INEXPERIENCED IN JUDAISM

2. YOUNG CHURCH—NOT ORGANIZED

3. THREATENED BY TEMPTATIONS OF HELLENISTIC CULTURE

4. PROBLEM WITH HERESIES—ESPECIALLY JEWISH LEGALISM—**1:10-16**

- Empty talkers/deceivers—especially of the ‘circumcision’
- Teaching false doctrine for ‘sordid gain’
- Promoting ‘Jewish myths’ and ‘commandments of men’
- Professing to know God—they deny Him and are disobedient

V. PURPOSES AND MAIN THEME

A. PURPOSES

1. GUIDE TITUS IN ORGANIZING AND LEADING CRETAN CHURCHES
2. GIVES TITUS SPECIFIC INSTRUCTIONS
 - a. To join him in Nicopolis—**3:12**
 - b. To assist Zenas and Apollos—who will be passing through—**3:13**

B. MAIN THEME—LEADING THE CHURCH

1. OUTLINES REQUIREMENTS AND DUTIES OF ELDERS/BISHOPS
 - NOTE: **1:5-9**—seems to identify bishop and elder as being the same office
 - Similar to **Acts 20: 17, 28**—identifies bishop, elder, and pastor as same office
2. EXHORTS FOR GOOD BEHAVIOR—IN THE CHURCH AND IN PUBLIC
 - NOTE: **2:1-10**—contains ‘household code’ of behavior for the church/home
 - Similar to **Eph 5:21-6:9** and **Col 3:18-4:1**

VI. OUTLINE/ORGANIZATION

Salutation—1:1-4

Instructions to Titus—1:5-3:11

Regarding Ministry—1:5-16

Qualifications for elders/bishops—1:5-9

Dealing with false teachers—1:10-16

Regarding Households—2:1-15

Older men—2:1

Older and younger women—2:2-5

Younger men—2:6-8

Slaves and masters—2:9-10

Salvation for all persons—to live holy lives—2:11-15

Regarding public life as citizens—3:1-8

Regarding false teaching—3:9-11

Personal Instructions—3:12-13

Final appeal—for useful lives—3:14

Greetings—3:15

VI. BIBLICAL TEXT—Titus 3:4-11

NASB—4 *But when the kindness of God our Savior and His love for mankind appeared, 5 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, 6 whom He poured out upon us richly through Jesus Christ our Savior, 7 so that being **justified by His grace** we would be made heirs according to the hope of eternal life. 8 This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who **have believed** God will be careful to engage in **good deeds**. These things are good and profitable for men. 9 But **avoid** foolish controversies and genealogies and strife and disputes about the Law, for they are unprofitable and worthless. 10 **Reject** a factious man after a first and second **warning**, 11 knowing that such a man is perverted and is sinning, being **self-condemned**.*

VII. EXPOSITION

A. SOME ARE TAKING THE CHURCH OFF MESSAGE—1:10-16

1. PROBLEM—FALSE TEACHERS

- a. Who are teaching what they should not teach—**v11**
- b. Who are turning away from the truth—**vs14**

2. RESULT

- Upsetting whole families—**v11**

3. NEED

- a. They must be ‘**silenced**’—**v11**
- b. Literally—‘bridled’—mouths must be stopped

4. SOLUTION

- a. **Reprove** them severely—**v13**
- b. **Abruptly** (sharply cutting) + **admonish**/convict to the point of **shame**
- c. KJV—rebuke sharply

5. GOALS

- a. Return them to **sound faith**—**v13**
 - 1. Sound faith = **healthy**/whole—in what they think—and trust/believe
 - 2. Implication—health that is **untainted**—not infected with whatever harms health
- b. [Implied] pure mind and conscience—**v15**
 - Pure = **καθαρος**—clean, blameless, innocent—cauterized

B. THOSE RESPONSIBLE FOR SOLVING THE PROBLEM

1. RESPONSIBILITY OF THE WHOLE CHURCH

- a. The leader(s)—bishop [elder]—**1:5-9**
- b. Members of the congregation—**2:1-10**

2. LEADER’S RESPONSIBILITY—**1:9**

- **Holding fast**—to the faithful **word**
- **Exhorting**—in sound **doctrine**
- **Refuting**—those who **contradict**

3. MEMBERS’ RESPONSIBILITY—**2:1-10**

- a. Led by the pastor/bishop/elder—Titus—to do these things—**2:1**
- b. Key recurring theme = be ‘sensible’
 - A key quality of the bishop/elder—**1:8**
 - Sensible = **σωφρων**—sound mind showing self-control
- c. Five groups charged with this responsibility
 1. Older men—be sensible—sound in **faith**—**2:2**
 2. Older women—be reverent—**teaching** what is good—**2:3**
 3. Young women—be sensible—honoring the **word of God**—**2:5**
 4. Young men—be sensible—with purity of **doctrine**—**2:6-7**
 5. Bondservants—be well-pleasing—good faith—adorn the **doctrine** of God—**2:9-10**

C. STAY ON MESSAGE—**3:9-11**

9 *But avoid foolish controversies and genealogies and strife and disputes about the Law, for they are unprofitable and worthless.* **10** *Reject a factious man after a first and second warning,* **11** *knowing that such a man is perverted and is sinning, being self-condemned.*

1. STEER CLEAR OF ALL DISTRACTIONS

- a. Anything that detours us from the true message
 1. Controversies—‘contentious/speculative questions’
 - Paul condemned 3 times—in Ephesus—**I Tim 1:4; 6:4** and **II Tim 2:23**
 - Hint that the heresy is more than Jewish myths—but maybe also Gnosticism
 2. Strife—‘quarrel’—‘contentious debate’

- Paul condemned this also in Ephesus—I Tim 6:4
- Paul’s first concern/complaint against the Corinthians—I Cor 1:11
- Those opposing him in Rome—preached Christ out of ‘strife’—Ph 1:15

3. Disputes—‘battle’—‘combat’

- Not the general term for ‘war’
- But the brutality and shock of hand-to-hand combat

b. They are unprofitable and worthless

1. Meaning

- Unprofitable—literally ‘useless’—makes no money
- Worthless—**empty**—useless—no purpose—**devoid of truth**

2. Play on words

- a. Shows bankruptcy of false teachers’ motives
- b. They teach [heresy]—hoping to make ‘sordid gain’—1:11
- c. But the result of their teaching is—‘worthless’ and ‘unprofitable’

3. **Our** goal—is just the opposite—to be ‘profitable’

3:8b—These things are good and profitable for men.

- a. Hinge verse between 3:4-8 and 3:9-11
- b. Between the message we teach—and the action we take
- c. Both our message—and disciplinary action—are profitable

2. TAKE CLEAR-CUT AND STRONG ACTION

a. **Reject** a ‘**factionous**’ man

1. Reject = ‘shun’—avoid

➤ **Example—turn down wedding invitatio**

2. Factionous—**αιρετικος** = ‘heretic’

- From verb—‘to choose’
- To choose another way—false doctrine
- Schismatic

b. Only place in NT—where ‘**heretic**’ is used

3. BE FAIR—NOT PRECIPITOUS

- a. Give him **two warnings** first
- b. Similar to Jesus' 3-step pattern of discipline—**Mt 18:15-18**

4. BE REDEMPTIVE

- a. He is '**self-condemned**'
- b. Your purposes [implied]
 1. Help him recognize his own condemnation
 2. Reclaim him from that condemnation
- c. Remember—Paul's chastisement of the immoral man in Corinth
 1. He delivered him to Satan for destruction of the flesh—to save his spirit—**I Cor 6:1-5**
 2. Later urged them to treat him kindly—apparently after he repented—**II Cor 2:4-11**

D. THE MESSAGE

4 *But when the kindness of God our Savior and His love for mankind appeared,* **5** *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,* **6** *whom He poured out upon us richly through Jesus Christ our Savior,* **7** *so that being justified by His grace we would be made heirs according to the hope of eternal life.* **8** *This is a trustworthy statement; and concerning these things I want you to speak confidently, so that those who have believed God will be careful to engage in good deeds.*

1. GOD LOVES US—**v 4**

2. GOD SAVES US—**v5**

○Salvation in **no other source**—not ourselves—not the church—not teachers/preachers

3. OUR SALVATION

a. The **Cause**

1. Not our works—deeds of righteousness—**v5**

a. Contrasted with Jewish legalism

b. Contrasted with knowledge of Gnostics

2. But God's mercy—**v5**—based on His love for us—**v4**

b. The **Source**—**v6**

- Jesus Christ our Savior
- Who pours out the Holy Spirit

c. The **Means**—v5

1. Accomplished by the Holy Spirit—applying Christ’s atonement
2. Washing of regeneration—*παλιγγενεσία*
 - Rebirth—re-creation—born again
3. Renewal—*ανακαινωσις*
 - Brand new life [in Christ]—made new
 - Renovated—made over completely

d. The **Method**

1. Justified by His **grace!** —v7
 - a. What about ‘justification by faith’?—This is not a contradiction!
 - b. Being made ‘right’ does not *originate* with our belief
 - c. God gives us the ability to believe—faith is His gift
 - d. We believe—as a **result** of God’s grace
2. But we must *still* believe—v8
 - Paul addresses this to those who have believed
 - We cannot be justified and saved *without* exercising that faith—believing

e. The **Results**

1. We produce **good deeds**—v8
 - a. Genuine salvation causes Christians to produce good works
 - b. Justifying faith—is committed to obeying God—and doing good
2. **Eternal life**—v7
 - a. We become *heirs according to the hope of eternal life*
 - b. Joint heirs with Jesus Christ

Rom 8:16-17—*The Spirit Himself testifies with our spirit that we are children of God, and if children, heirs also, heirs of God and fellow heirs*

with Christ, if indeed we suffer with him so that we may also be glorified with Him.