

Titus 3 - Instructions to the Broader Church; Dealing with False Teachers; Conclusion

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Titus 3

- (C) Believers' responsibility to the world (3:1-8)
 - (a) To civil authorities (3:1)

1 Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed,

1 Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed,

1 Remind believers to submit to rulers and authorities, to be obedient, and to be ready to do any honorable kind of work.

1 Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

(b) To the world generally (3:2)

2 to slander no one, not to be contentious, *to be* gentle, showing every consideration for all people.

2 to malign no one, to be peaceable, gentle, showing every consideration for all men.

2 They are not to insult anyone or be argumentative. Instead, they are to be gentle and perfectly courteous to everyone.

2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

(c) Reasons for proper behavior before the world (3:3-8)

(i) Past condition of believers (3:3)

3 For we too were once foolish, disobedient, deceived, enslaved to various lusts and pleasures, spending our life in malice and envy, hateful, hating one another.

3 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.

3 After all, we ourselves were once foolish, disobedient, and misled. We were slaves to many kinds of lusts and pleasures, spending our days in malice and jealousy. We were despised, and we hated one another.

3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another.

(ii) Believers saved by God's grace (3:4-7)

(a) Salvation (3:4-5a)

4 But when the kindness of God our Savior and *His* love for mankind appeared,

4 But when the kindness of God our Savior and *His* love for mankind appeared,

4 In grace our Savior God appeared, to make his love for mankind clear.

4 But after that the kindness and love of God our Saviour toward man appeared,

(b) Sanctification (3:5b-6)

5 **He saved us**, not on the basis of deeds which we did in righteousness, but in accordance with His mercy, by the **washing of regeneration** and renewing by the Holy

Spirit,

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,

5 'Twas not for deeds that we had done, but by his steadfast love alone, he saved us through a second birth, renewed us by the Spirit's work,

5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

- God does not save people because they behave righteously, but because He is merciful (Cf. Rom 3:27-28; 4:4-5; Gal 2:16-17; Eph 2:5,8; 2 Tim 1:9)

- "He saved us" - past tense

- "...washing" - speaks of the OT laver; washed all over...

- "...regeneration" - *palingenesia*, *palin* = again; *genesia* = begin, thus regeneration means "to begin again."

— The word is used 2x in the NT; the other reference is Matt 19:28 referring to the regeneration of creation before the Messianic Kingdom

— The best definition of regeneration is "the impartation of divine/eternal life." It means, "to be born of God." It is the act of God, which imparts eternal life. That is what is meant by the "new birth." The new birth is simply a figure of speech that means the same thing as regeneration. With a new birth, one is born of God and has eternal life imparted to him.

— The Bible uses two figures of speech to describe regeneration: "born again" (John 3:3-7) and "spiritual resurrection" (Rom 1:1,6; Eph 2:5-6).

— Paul connects rebirth ("regeneration") with the "washing" off of sin's filth (John 3:3-8; Rom 6:4; Eph 5:26; 1 Peter 1:3,23) and the renewal by the Holy Spirit (2 Cor 5:17)

— The Holy Spirit is the means of regeneration (John 3:5-6); Regeneration is a work of the Holy Spirit by which eternal life is received. See [Holy Spirit](#) for a complete description of regeneration.

- Regeneration is necessary because of spiritual separation from God due to sin (Gen 2:16-17; Eph 2:1). This "new beginning" and impartation of divine life occurs at the moment of the new birth (John 3:5).

— This new birth is accomplished through exposure to God's Word (Rom 10:17; 2 Tim 3:15; James 1:18; 1 Peter 1:23). God's Word is the instrument that God uses to make people aware of the fact that they need to be saved. The Word creates within an unbeliever the understanding that they need to be born again.

— Regeneration is the operation of God, *after* a person places their faith in Christ, that bridges the gap between a sinful person and a holy God. It's when the dead sinner, dead in their trespasses and sins (Eph 2:1) comes alive spiritually.

— In Calvinism, regeneration is not a consequence of believing, it's the cause of believing. If God doesn't regenerate a person beforehand (due to Total Depravity), a person is wholly

unable to believe of themselves (even with the convicting ministry of the Holy Spirit).

It is the Holy Spirit who is the means of regeneration. Faith itself is not the means of regeneration, but faith is the human requirement, which enables the Holy Spirit to do the work of regeneration. When one believes and accepts Jesus as his Messiah and exercises faith, that faith allows the Holy Spirit to do the work of regeneration. In reality, faith and regeneration occur simultaneously because the instant one believes, one is regenerated. The Word of God is not the means of regeneration either, but it provides the content of faith. It tells what one must believe in order to be regenerated by the Holy Spirit.

6 whom He richly poured out upon us through Jesus Christ our Savior,
6 whom He poured out upon us richly through Jesus Christ our Savior,
6 and poured him out upon us, too,
through Jesus the Messiah our Savior true.
6 Which he shed on us abundantly through Jesus Christ our Saviour;

(c) Justification (3:7a)
(d) Glorification (3:7b)

7 so that being justified by His grace we would be made **heirs** according to *the hope of eternal life.*

7 so that being justified by His grace we would be made heirs according to *the hope of eternal life.*

7 And so, made heirs by his own grace,

eternal life we now embrace.

7 That being justified by his grace, we should be made heirs according to the hope of eternal life.

(iii) Believers are called to manifest good works (3:8)

8 This statement is trustworthy; 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 beneficial for people.

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.

8 This saying is trustworthy. I want you to insist on these things, so that those who have put their faith in God may devote themselves to good actions. These things are good and helpful to other people.

8 *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works.*

(D) Handling false teachers (3:9-11)

(a) Description of false teachings to avoid (3:9)

9 But avoid foolish controversies and genealogies and strife and disputes about the Law, for they are useless and worthless.

9 But avoid foolish controversies and genealogies and strife and disputes about the Law, for they are unprofitable and worthless.

9 But avoid foolish controversies, arguments about genealogies, quarrels, and fights about the Law. These things are useless and worthless.

9 But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

(b) Prescription for handling false teachers (3:10-11)

10 **Reject** a **divisive** person after a first and second warning,

10 Reject a factious man after a first and second warning,

10 Have nothing to do with a divisive person after you have warned him once or twice.

10 A man that is an heretic after the first and second admonition reject;

- "Reject" - *paraiteomai*, imperative meaning to refuse, shun, avoid

- "...divisive" - *hairetikos*, where we get the English word "heretic"

-- A heretic is someone who introduces a new splinter truth that goes against the clear teaching of Scripture

-- Paul is describing the idea of ecclesiastical separation (see notes on 2 Thess 3:6,14-15)

11 knowing that such a person has deviated from what is right and is sinning, being self-condemned.

11 knowing that such a man is perverted and is sinning, being self-condemned.

11 For you know that a person like this is corrupt and keeps on sinning, being self-condemned.

11 Knowing that he that is such is subverted, and sinneth, being condemned of himself.

III. Conclusions (Titus 3:12-15)

(1) Requests (3:12-14)

(A) Titus to join Paul in Nicopolis (3:12)

12 When I send Artemas or Tychicus to you, make every effort to come to me at Nicopolis, for I have decided to spend the winter there.

12 When I send Artemas or Tychicus to you, make every effort to come to me at Nicopolis, for I have decided to spend the winter there.

12 As soon as I send Artemas to you, or perhaps Tychicus, do your best to come to me at Nicopolis, for I have decided to spend the winter there.

12 When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

(B) Titus to assist Zenas and Apollos (3:13)

13 Diligently help Zenas the lawyer and Apollos on their way so that nothing is lacking for them.

13 Diligently help Zenas the lawyer and Apollos on their way so that nothing is lacking for them.

13 Do all you can to send Zenas the expert in the Law and Apollos on their way, and see that they have everything they need.

13 Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.

(C) Admonish the Cretans toward productivity (3:14)

14 Our people must also learn to engage in good deeds to meet pressing needs, so that they will not be unproductive.

14 Our people must also learn to engage in good deeds to meet pressing needs, so that they will not be unfruitful.

14 Our own people should also learn to make good deeds a priority when urgent needs arise, so they won't be unproductive.

14 And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

(2) Greetings (3:15a-b)

(A) Those with Paul send greetings (3:15a)

(B) Greet those who Paul knows (3:15b)

(3) Benediction (3:15c)

15 All who are with me greet you. Greet those who love us in *the* faith. Grace be with you all.

15 All who are with me greet you. Greet those who love us in *the* faith.

15 All who are with me send you greetings. Greet our fellow believers who love us. May grace be with all of you! Amen.

15 All that are with me salute thee. Greet them that love us in the faith. Grace be with you all.