The Spirit "Poured Out Richly" (Titus 3:3-8) [continued]

- **Justified by Grace, Hope of Eternal Life, "Good and profitable" (Tit 3:7-8).**
    - The purpose
        - For realizing who we once were, and who we are now in Christ?
        - For the Spirit's renewal and pouring out on us richly from our Father through Christ?
        - Being justified by grace?
    - Is **so that** we can be **made heirs**. How? According to the hope, the confident concrete expectation, of Eternal Life.
    - What does it mean to “be made heirs according to the hope of eternal life”?
    - Gal 3:29 What promise? (and by extension, what hope?)
    - Gal 3:10-14, 15-29
    - Tit 3:8 “good and profitable for men”. What does Paul mean by saying this? [1Ti 4:6-9]
    - **Good and profitable** means making the most of the time for good - engaging in good deeds, having **value**, resulting in earthly blessing and eternal reward, and ultimately **glorifying God**.
    - What is the **opposite** of being profitable, of having value? Being unprofitable and worthless!

Unprofitable Disputes and the Factious Person (Titus 3:9-11)

- Having just described what is "good and profitable", Paul immediately pivots to naming what is unprofitable and worthless in the next verse: [Tit 3:9-11, 2Ti 2:14 KJV]
    - **Subverting** is the action of undermining, overturning, or destroying an established system, authority, or moral order. It involves weakening or rendering something ineffective, often by attacking it from beneath or inside. In other words, a sneak attack.
    - You can see why Paul says this is “unprofitable” or “useless”.
- There is always an **instigator**, and usually inside the congregation: Tit 3:10-11
- Who is a **“factious man”**?
    - “factious man” from the Greek: **aihretikos** , meaning “causing division, heretic”, and
    - **anthropos** meaning person, human being. This is often just translated man, but it means more of mankind or person.
    - This ties into vs 9, showing what these divisive people were involved in:
        - foolish controversies and genealogies
        - strife
        - disputes about the Law,
        - unprofitability and worthlessness.
    - It boils down to these **infiltrators** are simply **unbelievers** trying to **cause division**. Paul even instructs to give some grace in the situation by providing a couple of warnings first before rejecting or shunning them from the congregation.
    - Let’s see some examples of this: [Pro 6:16-19, Pro 16:27-30]
        - Notice a lot of these sins are related. Look at them in this order:
        - Haughty eyes ➜ A heart that devises wicked plans (usually absence of the Holy Spirit) ➜ A false witness ➜ a lying tongue ➜ spreads strife among brothers ➜ Feet that run rapidly to evil ➜ hands that shed innocent blood.
        - What is **Strife?** It means angry, violent, or bitter conflict, disagreement, dissension, or struggle between individuals, groups, or factions.
    - You may wonder what the motive of these factious people is. We can get an idea of some:
        - Jer 5:26-27, Tit 1:10-11
    - Paul warns of divisions: [Act 20:28-30]
        - Where did Paul get this analogy of “savage wolves”? Mat 7:15-20

- **Unity as the antidote.**
    - Paul always advocated for unity in the church, the opposite of what factious people do.
        - This is what Satan wants to stop. Being of the same mind, unity. [1Co 1:10]
        - This isn't the first time he's done this. Let's see how Paul closes out the book of Romans with this same warning: ESV [Rom 16:17-20]

Closing Instructions and Final Greeting (Titus 3:12-15)

- **This is Paul's final instruction and closing statement in the letter.**
- There are many advantages to having this, including being good for historical purposes.
    - It gives **geographical insight** to where Paul was during certain times and writing of his epistles.
    - This helps in comparing scripture with scripture, and gives context for richer understanding of specific letters.
- He seems to include other names in these closing statements, and observations and instructions for them.
- Paul warned against factious or divisive people, and wanting to preserve unity. He knew it was key to the survival of the church. He knew it worked!
- Paul had a **unified network of associates**. These apostolic delegates were responsible for carrying out Paul's plan for a wide range of duties: the starting of churches and teaching congregations about the spiritual life and serving one another, for one.
- **Where Paul was writing from when he wrote the letter to Titus.**
    - This is mildly debated among scholars, but he was most likely in **Macedonia** (northern Greece).
    - Some say he was in Nicopolis (western Greece).
        - But, notice Paul says "there" and not "here", meaning he planned on going there at a later time, or was likely on his way there.
    - It's widely believed he wrote this letter around A.D. 63–65, after his first imprisonment in Rome, most likely written in the fall.
        - Paul hoped to get a replacement to Titus before winter travel became unsafe. He makes an identical appeal to Timothy: "make every effort to come **before winter**" (2Ti 4:19-22).
- **Artemas and Tychicus.**
    - Paul plans to send one of these two men to relieve Titus in Crete so he can join him at Nicopolis.
    - **Artemas** appears nowhere else in the New Testament except the letter to Titus. He was likely a capable, trusted, but otherwise lesser-known companion in Paul's network.
    - **Tychicus**, however, is mentioned four other places:
        - He accompanied Paul from Greece to Macedonia (Act 20:1-4).
            - We see he was of Asian origin, which comprised the western quarter of modern-day Turkey which was the coastal and interior districts of **Mysia, Lydia, Caria, Troas, and parts of Phrygia**. The capital and major cities: Its primary administrative center and capital was **Ephesus**. Other prominent cities within this province included **Smyrna, Pergamum, Sardis, Philadelphia, Thyatira, and Laodicea**.
        - Tychicus was with Paul in Rome and delivered letters to Ephesus. He was part of Paul's final instruction and closing of the letter to Ephesus. [Eph 6:21-24]
        - He was also a part of the ending of letter to the Colossians Christians: [Col 4:7-9]
        - Further on Paul's network of apostolic associates, continuing on in Col 4:10-18.
        - In [2Ti 4:12], Paul, written shortly before his death, says he sent Tychicus to Ephesus.