

Titus 1:10-16
“Structural defects”

I. Introduction

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I. Introduction

Paul left Titus on the Island of Crete to set the broken church that had sprung up in a broken society. The gospel had left an impact on the people who had willingly left the emptiness of life apart from Christ but it also left a need to disciple and to put into place leadership that would impact all of society with this transformation especially the church. To compound the difficulty we find out in this section that this Island was not devoid of religion as clearly the legalistic Jews were there. **One thing we can count on: *Wherever God sows truth, Satan will soon show up to sow his lies.***

Though we are new creations in Christ such positional truth isn't practical truth instantly and takes continuous recognition that we are dead to self and alive in Christ. Before the leadership that Titus will set up can be effective they will need to know what they are dealing with and **Paul gives a threefold overview of this false seed.** For the sake of better examination of this passage I will separate the verses so we can see these three aspects of the false seed:

- **Vs. 10, 12 and 16b *What they are***
- **Vs. 11a, 14 and 16a *What they do***
- **Vs. 11b and 15 *Why they do it***

II. Vs. 10, 12 and 16b What they are

Vs. 10, 12 and 16b First Paul offers a fivefold description of “*What they are*” in verses 10, 12 and 16, saying they are these things:

1. **Vs. 10a Insubordinate**: The word for “*insubordinate*” in the Greek is in the negative form of the word submit and means a person who refuses to submit to the word of God. It is God who has established order in His church and it the responsibility for His people to submit to that authority and not become contentious or problem people. They would not submit to God’s word or the authority of God’s servant.
2. **Vs. 10b Idle talkers and deceivers**: Problem people will often identify themselves verbally, stirring the pot and using deception. What they said impressed people but it had no real content or substance like “*cotton candy*”: Sweet but melts quickly, made by hot air and is pricey. These “*idle talkers*” excelled at talking not in doing as they were well practiced in telling people what to do what they didn’t do themselves. Paul goes on to say that this was especially true of the “*circumcision*” who failed to understand that this was an outward sign of the cutting away of the flesh and instead used it as assign for self-righteousness.
3. **Vs. 12 Carnal and worldly**: The Greek poet Paul refers to her was Epimenides, and Paul wasn’t afraid to not be politically correct in his agreement. When those who are in your court call you “*always liars, evil beasts and lazy gluttons*” you have a character problem. Paul’s pint is, “*If these Cretan believers behave according to their stereo-type, rebuke them*”. They were **NOT ONLY** liars but **ALWAYS liars**, not only as beasts but **EVIL beasts** and not just gluttons but **LAZY gluttons**. But Paul didn’t just address the Greeks, he also dealt with the legalistic and superstitious Jews. They

matched the culture they were called to reach and lived for their own fleshly appetites. These folks were celebrities not God's servants as they lived it up at others expense and their followers loved them for it.

4. **Vs. 16 Detestable, disgusting:** In verse 16 Paul says that they were "*abominable*" which in the Greek means ***detestable and disgusting***. Unlike the list for biblical leadership these false teachers were void of any character. Popularity is not the sign you look for in biblical leadership, character is!
5. **Vs.16 Disobedient and disqualified:** He also says in verse 16 that Disobedient and disqualified. The word "*disobedient*" in the Greek means "*that they cannot and will not be persuaded*". Their disobedience had nothing to do with a lack of information it had everything to do with willful disobedience. The word "*disqualified*" is often rendered "*reprobate*" and in the Greek means "*not able to pass the test*". They were not God's servants because they were unable to pass the test, thus they were unfit for service.

III. Vs. 11a, 14 and 16a What they do

Vs. 11a, 14 and 16a here in these verses Paul write to Titus what they false teachers did:

Subvert whole households: Paul not only outlines what they did by "*where they did*" and "*how they did it*".

- a. **Vs. 11a Where they did it:** Paul tells us that they targeted the home going house to house as whole families were being chased away from the true faith. We have been blessed with wonderful technologies that enable the gospel to go places that legs cannot travel and to penetrate walls and lives it may not have had the opportunity to do so as quickly. But God is not the only person who has utilized these technologies

and often believers have watched and listened to lies and because of the presentation been drawn away to fads and fables.

- b. **Vs. 14, 16 How they did it:** Paul said their mouths needed to stop... teaching things they ought not. Based on verse 14 this included “*Jewish fables*” as well as what he said in verse 10 as Jewish legalism. It was a lethal dose of fantasy and fanaticism that caught the faithful in their web of lies. As one author put it, “*When the plain sense of Scripture makes good sense, seek no other sense.*” There is no need to find “*deeper meanings*” to the plain teachings of the Word of God. If you approach the Word of God in a wrong way unfortunately you will find what you are looking for.

IV. Vs. 11b and 15 Why they do it

Vs. 11b, 15 Finally Paul writes to Timothy the motive behind “**Why they do it**”.

1. **Vs. 11b For the sake of dishonest gain:** They were using religion to fill their pockets, no wonder Paul wrote to Titus in verse 7 that the leader must not be “*greedy for money*”. Too many so called prophets are nothing more than profiteers and instead of being about the business of causing people to grow in Christ they are all about growing their portfolios.
2. **Vs. 15 Their mind and conscience are defiled:** The reason why they continued to do what they did was they had seared their consciences as they were living a double life. This reference is made to the false teaching of some of the legalists who were trying to attach spirituality to Old Testament dietary laws. Paul’s use of the word circumcision describes people who are self-righteous maintaining an outward form instead of an inward brokenness and humility.

Vs. 11a, 13 Paul having revealed: *What they are, What they do and Why they do it*, now moves on to; *What Titus was to do about it.*

1. Vs. 11a *Whose mouths must be stopped:* Paul let Titus know that he was not to be a pacifist with their regard, he needed to be engaged in stopping their mouths. Some folks will say, “*It doesn’t matter what you believe, as long as you believe in something.*” That is got to be the most idiotic statement anyone can make and I doubt they would make that statement in any other arena then religion. I can’t imagine a person making that statement to their physician. You can choose what you want to believe but you cannot change the consequences to fit what you want to happen. There are **three things that must not be taught among Christians:**

- **False doctrine**
- **Insubordinate things:** Teaching that seeks to usurp submission to Biblical authority
- **Unprofitable things:** Paul tells us what these things are fables, endless genealogies etc. things that do not cause spiritual maturity and build up the body of Christ.

2. Vs. 13 *Rebuke them sharply:* Secondly you need to not only stop what they are saying but rebuke them confrontationally. *False doctrine is like yeast: it enters secretly, it grows quickly, and permeates completely.* The best time to attack false doctrine is at the beginning, before it has a chance to spread. A lot of the times people will say to Christians, “*Don’t judge me, Jesus said Judge not least be judged?*” The problem is the Greek word for “*judge*” in Matthew chapter 7 verse 1 is a word that means to “*judge to condemnation*” and in the same chapter in verse 16 Jesus went on to say that “*You will know false teachers and false prophets by their fruits.*” In other words we are **NOT** to judge others for the purpose of **condemnation**, but we are to judge them for purposes of **identification**.