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### Titus 3

In the first two studies, we have seen the order for church life and the home

Ch. 1 the order for the church life.

Ch. 2 the order for home life.

We want to look at the final division of the epistle.

Ch. 3 the order for social life.

As we look at this chapter, keep in mind that the only hope for society is that people's lives to be transformed by Jesus Christ.

#### **3:1-2 Believer's social responsibility towards government authorities.**

**3:1** Believers are to submit to ruling authority in the secular state and government.

- 1) The word remind “hupomimnesko” means to cause one to remember or bring to mind.  
\* The word is in the present tense and in the imperative mood, literally keep on reminding them.
- 2) The believer is to be subject “hupatasso”, which is a military term referring to line up under the designated rank and authority, marking attitude.

- 3) The word rulers “arche” means persons first in order or first thing in a series.
- 3) The authorities “exousia” means the ability or strength with which one is endowed, which he either possesses or exercises.
  - a) Jesus always complied with all authority and laws.
  - b) Jesus sent Peter to get coin from fish to pay tribute. Matt. 17:24-27
  - c) Jesus was asked if it was lawful to pay tribute to Caesar, He said, “Give to Caesar...” Matt. 22:15-22
  - d) We are told the powers are ordained of God. Rom. 13:1-8
  - e) Every ordinance is for Lord's sake. 1Pet. 2:13-17
  - f) We are to intercede for king and those in authority. 1Tim. 2:1-2  
\* The only exception is when the government itself opposes God's word. Acts 5:39
- 4) The purpose of subjecting oneself is to obey and be ready for every good work.
  - a) The word obey “peitharcho” means to hearken unto.
  - b) The central theme of epistle is good works that God brings forth through the believer.
    - 1) The false teachers profess to know God but deny him in works and

- fail the test of good works. Tit. 1:16
- 2)) Titus is to be a pattern of good works. Tit. 2:7
  - 3)) We are to be zealous of good works. Tit. 2:14
  - 4)) We are to be ready to every good work. Tit. 3:1
  - 5)) We are to be careful to maintain good works. Tit. 3:1, 3:8
  - 6)) We are to learn to maintain good works for necessary uses. Tit. 3:14  
\* Eph. 2:10 handiwork.

**3:2** Actions must be evidence of the right attitude.

\* Negative the positive last.

- 1) The believer is to speak evil of no one.
  - a ) The phrase speak evil “blasphemein” means blasphemy for God and slander towards man.. Tit. 1:12
  - b) The context is governmental authorities.
  - c) The principle is to all men.
- 2) The believer is to be peaceable “amachos”, one who not a contentious brawler or fighter. Positive  
\* We get our in Spanish for “macho”, the manly man!
- 3) The believer is to be gentle.

- a) The word for gentle “epieikes” means sweet reasonableness. (outward)
- 4) The believer is to be showing all humility.
  - a) The word humility “praotes” means power under control and used of domesticated animal. (inward)
  - b) Jesus said, “I am meek and lowly in heart” and we are heavenly citizens and want to honor our country. Matt. 2:29
  - c) We are to speak always with grace, seasoned with salt... Col. 4:6

### **3:3-8 The reasons for social responsibility.**

**3:3** In view of our past life under the ruling power of sin nature.

- 1) We once ourselves foolish “anoetoi”, indicating without understanding, spiritually blind and it is emphatic. Eph. 2:1-2
- 2) We were disobedient, impersuasable deceived, caused to wander, under a false guide.
- 3) We were serving desires and pleasures of the flesh, the lust of the eyes and the pride of life. . 1Jn. 2:16

- 4) We were living in malice, an evil disposition of mind characterized by ill will to others.
- 5) We were living in envy, the Greek ill will toward one for what he has, implies causing one to waste away. Prov. 14:30  
\* Jealousy is fear of losing what I have
- 6) We were living hateful and hating one another, indicating

**3:4** In view of our present life under the power of the Spirit.

\* Verse four through seven is one sentence in the Greek dealing with salvation.

- 1) The word “but” marks the sharp contrast between the two lives bringing about the transformation.
- 2) The kindness “chresotes” His benevolent goodness and love for mankind “philanthropia” of our Savior was the motive behind our salvation as He sent His Son Jesus Christ in the incarnation to appear “epephane” in human form in this world at a set time. Gal. 4:4
  - a) He appeared because He “philanthropia” love for mankind.
  - b) He will appear a second time as the blessed hope. Tit. 1:4; 2:10, 11, 13; 3:6

**3:5** In view of our Salvation is a work of the Holy Spirit.

- 1) Not by any works of righteousness which we have done. Is. 64:6
- 2) But according to His mercy, He saved us.
  - a) His mercy is less than we deserved.
  - b) He pitied us who were in a deplorable state, not being to help ourselves.
- 3) Through the washing of regeneration and renewing of the Holy Spirit.
  - a) The word regeneration is made up of two words and mean an instantaneous change, to bring back to it’s original state.
    - 1)) The word “palin “ means again .
    - 2)) The word “genesisia” means nature, birth. Jn. 3:3-5; 1Pet. 1:23; 2Cor. 5:17
    - 3)) To be born-again!
    - 4)) The word appears two times in the New Testament. Matt. 19:28
  - b) The phrase washing is the purifying and cleansing work of the Holy Spirit not baptism as some indicate. Eph. 5:26; Jn. 15:3
  - c) The renewing of the Holy Ghost is a progressive and ongoing change.
 

\* All three are genitives following “through” the agency of the Holy Spirit and the washing and the renewing results in the new birth.

**3:6** In view of our possession of the Holy Spirit.

- 1) God poured out on us abundantly the Holy Spirit in our hearts. Acts 2; Rom. 5:5
  - \* The tense is aorist looking back to a specific event be it Pentecost and certainly each persons experience at the new birth.
- 2) God channel is Jesus Christ, no person or name will do. Jn. 14:6; Acts 4:12; 1Tim. 2:5

**3:7** In view of our justification.

- \* The purpose behind God's plan was to make us sons and daughters of God.
- 1) He Justified "dikaioo" which means rendered us righteous before Him by his grace. Rom. 5:1-2
    - a) Substitutionary, in our stead.
    - b) Propitious satisfying the demands of God's holiness.
    - c) Efficacious to bring about forgiveness of sins and fellowship with God.
    - d) Final as the sacrifice, the final authority.
    - e) By grace, unmeritted favor that none boast for all have sinned and come short of the glory of God. Eph. 2:8-9

- 2) That we should become heirs according to the hope of eternal life.
  - a) Heir and joint-heir with Jesus Christ. Rom. ?
  - b) Only the name of Jesus guarantees hope of eternal life. Jn. 3:36
  - c) For now through this eternal life we have all that pertains to life and godliness by divine nature. 2Pet. 1: 3-4
  - d) For the future this eternal life is reserved in heaven and kept by the power of God. 1Pet. 1:3-5

**3:8** The faithful says for the believer.

- 1) The phrase is found five times by Paul. 1Tim. 1:15; 3:1; 4:9; 2Tim. 2:11; Tit. 3:8
- 2) This particular one refers to all the content verse some say verse four through seven but I think it goes back to verse one through seven.
- 3) The faithful saying is to remind and affirm constantly to the believer his or her need to be careful to maintain good works.
  - a) To maintain "proistasthai" literally means to be forward in, to devote oneself before all else for good works, those excellent, honorable things to aid man! Tit. 1:8; 2:1; 3, 7, 14; 3:1, 14

- 4) The reason being that good works are profitable to all men in general as the salt and light of this world, to glorify their Father in heaven! Matt. 5:13-16

**3:9-11**      **The admonishment to avoid contentious people.**

**3:9**      The nature of the arguments.

- 1) Foolish disputes “moros” means moronic, stupid speculations which serve only to the ruin of people and households. Tit. 1:11
- 2) Genealogies of Old Testament list and names with their myths.
- 3) Contentions refers to arguments and dissensions.
- 4) Strivings about the Law in legalistic battles.
  - a) The command is to avoid “periistaso”, literally means to turn oneself about and face the other way.
  - b) The primary individuals are Judaizers Tit. 1:10-16; 1Tim. 1:4; 2Tim. 2:23
- 5) They are unprofitable in contrast to the profitable works.

**3:10**      The response to a heretic.

- 1) A divisive man “hairtikon” describes one who chooses an opinion, a factious person. 2Tim. 2:23-26

- 2) The word later came to be identified with doctrinal error by one who promotes dissention by his persistency in anything that is unorthodox in doctrine, a heretic.
  - a) Party splits is the ugliest snare that the enemy successfully accomplishes often. 1Cor. 1:10-13; 11:18-19
  - b) This is categorized under the works of the flesh. Gal. 5:20
  - c) Common arguments are the rapture, baptism, gifts, signs and wonders!
- 3) Often the second time the person is to be rejected “paraitou” means to leave out of account!
  - a) It may include ex-communication is need be. Matt. 18:15-17; Gal. 6:1-3; 1Tim. 5:19-20
  - b) It is always in view of restoration if there is a repentance and correction on the person’s part. Gal. 5:1-2; 1Thess. 5:14
  - c) The priority is the protection of the Church body from false doctrine.

**3:11**      The reasons for such harsh actions.

- 1) Knowing that such a person is warped and sinning.
  - a) The word warped “ekstepho” means to turn inside out, twisted.

\* It is in the perfect passive meaning he has been and remains off the track!

- b) They are not in line with the Word.
- 2) Knowing he is sinning, having sat down and examined the person's position to the Scriptures.
- a) The word sinning "hamartanei" is in the present tense and means he continues to miss the mark.
- b) The target is the Scriptures not our opinion.

### **3:12-15 Paul's postscript.**

**3:12** Paul's plans revealed.

- 1) Paul was going to send either Artemas or Tychicus to tend the church at Crete.  
\* We know nothing of Artemas.
- a) Tychicus was with Paul in his 3rd journey. Acts 20:4
- b) Tychicus is mentioned in Ephesians as Paul's courier. Eph. 6:21-22
- c) Tychicus was sent to Colosse with the letter. Col. 4:7-8
- d) Tychicus was sent to Ephesus to replace Timothy. 2Tim. 4:12
- 2) Titus was to go to Paul at Nicopolis.
- 3) Paul decided to spend the winter at Micopolis, which means the city of

victory, perhaps the very city he was arrested?

**3:13** Paul's instructions revealed

- 1) Titus was to assist Zenas and Apollos in their journey with haste and equipped.
- 2) Zenas probably was a lawyer of Mosaic law
- 2) Apollos was a Jew and native of Alexandria, a coworker of Paul in Ephesus and Corinth. Acts 18:24-28; 1Cor. 1:12; 3:4-6, 22; 16:12
- 3) He became one of the party splits. 1Cor. 1:12

**3:14** Paul's closing exhortation.

- 1) The believer is to learn to practice, perform good works as the need arises. Tit. 1:16; 2:7, 14; 3:1, 8
- 2) They are not to be unfruitful in works.
- a) You will know them by their love.
- b) You will know them by their fruits. Eph. 2:10
- 3) They were to meet urgent needs.
- a) The giving of material things is deed as the need arises and God leads. 2Cor. 9:8
- b) We are to be purified and prepared unto every good work. 2Tim. 2:21
- c) The word prepares us unto every good work. 2Tim. 3:17

**3:15** The closing greeting.

- 1) All traveling with Paul saluted Titus.
- 2) Titus was to greet all who loved them in faith or the faithful.
- 3) The grace of God was their desire for Titus and all the saints, it is the opening and closing of the Pastoral Epistles.