

CONCLUSION:

Christ's Church is just like a family; many membered. And, just like a family, each member has a definite responsibility. Paul names the members - aged men and women, younger men and women, and slaves. Each member having unique ministries. Paul spends more time with the women than any of the rest. Why? Because if there is failure here, in child-rearing, compatibility with the husband, caring for the home and self, then all the other areas discussed in this chapter will be a failure!

As responsibilities are stated, so are the motivations for accepting responsibility. God's grace and Christ's return are causes enough to stir every member of the Family of God into excited action.

As the chapter closes Paul encourages and reminds Titus that he has personal responsibilities other than that of a young man. He has the responsibilities of an evangelist.

May each one of us carefully and honestly accept God's mission for us and serve to the best of our abilities, giving God the glory for all things.

SECTION IV. HOW THE CHRISTIAN IS TO LIVE IN SOCIETY.  
3:1-15.

- I. Characteristics that will bring glory to the Father and the Lord.
  - A. Christians are to be willing to obey the government.
  - B. The subject of the first chapter is the care of the congregation. In chapter two the subject is on the individual Christian learning to live in the family of God. In chapter three Paul instructs Titus to remind the Christians how to conduct themselves in their society.
  - C. There are seven areas of obedience. v. 1 & 2.

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1. Submit to the leadership of the government and other authorities. v. 1.
    - a. This is not an "if you want to."
    - b. This is a statement to be obeyed, not debated as to its merit.
    - c. Romans 13:1 following is a Holy Spirit inspired commentary on this verse.
    - d. We are to submit to all the authorities over us. That includes parents, policemen, teachers, employees and others in countless places.
    - e. But you may reply, "What about Acts 5:29?" If the government or other authorities require disobedience to God, then God must be followed and the Christian be willing to lay down his life for Christ. This was the position and attitude of the apostles and so it should be ours!
  2. We are to be obedient.
    - a. This is not restricted to the government and authorities.
    - b. This includes all areas of life in work or play.
    - c. If we do not obey we sow seeds of anarchy, spiritually and physically.
    - d. By not obeying we are found to be fighting against God.
  3. We are to be ready to do every good work.
    - a. This is not speaking about earning salvation with good deeds for Paul is ~~addressing Christians.~~
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- b. What is required is the application of the Gospel message to personal, everyday life.
  - c. If it is impossible to do good deeds it is impossible to live for God!
4. We are to speak evil of no man - v. 2.
- a. We are not to blaspheme anyone--speak harshly against.
  - b. THIS MEANS EVERYONE!
  - c. The admonition, "if you can't say anything good about a person don't say anything," is the meaning here.
5. We are not to be contentious.
- a. We are to be "non-fighters."
  - b. The spirit of the trouble-maker and bully is not the one God desires His people to possess!
  - c. DeWelt, page 171: "Someone has humorously said, 'Some church members are born in the objective case and the kickative mood.' Such a one might be designated as 'contentious.' Such persons are also very poor witnesses for Christ, to say nothing of being poor neighbors and citizens."
6. We are to be gentle:
- a. Sweet reasonableness.
  - b. This gentleness is the direct opposition to contentious.
  - c. One is gentle or contentious. There is no possibility of mixture.

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### 7. Showing all meekness to all men.

- a. "It must be clearly understood, therefore, that the meekness manifested by the Lord and commended to the believer is the fruit of power. The common assumption is that when a man is meek it is because he cannot help himself; but the Lord was 'meek' because He had the infinite resources of God at His command." Vine, p. 56.
- b. Therefore, for us to be meek reveals God's power working in our lives.
- c. "Showing some mildness toward some people might not be so difficult. Nor showing all (that is complete, thorough-going) mildness to some people, or some mildness to all people. But to show all mildness to all people, even to all those Cretan 'liars, evil brutes, and lazy bellies.' was an assignment impossible of fulfillment apart from God's special grace." Hendriksen on Titus, p. 387.
- d. Do not regard these seven points of instruction just as good ideas. They are principles of God.

## II. That which Stimulates the Christians to Appreciate his Position with God. vs. 3-7.

### A. The memory of his spiritual condition before he obeyed God. v. 3.

#### 1. He was once foolish.

a. Lack of using the mind.

b. This is not stating that all sinners are mental incompetents.

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c. They have refused to govern their lives.

2. Disobedient

- a. When one refuses to govern his mind one of the side effects is disobedience.
- b. He regards no authority other than himself unless he wants to.

3. Deceived--

- a. When one listens to himself only, he is following a poor teacher.
- b. The foolish and disobedient deceive themselves because they allow Satan, the father of lies, to control and shape their existence.

4. Serving divers lusts and pleasures.

- a. "Whatever feels good, do it," is the philosophy.
- b. This is the thinking level of animals.
- c. "How fleeting the pleasure offered--how empty is all the satisfaction our heart desires." DeWelt, p. 175.
- d. The result of this living is lack of satisfaction in what was thought to bring excitement to the senses.

5. Living in malice and envy.

- a. When one gives himself to lustful living then malice and envy take up residency in his soul.
- b. Malice--"The vicious character generally." "Wickedness directed at another individual." Vine, p. 32.
- c. "Envy is the feeling of displeasure produced by witnessing or hearing of the

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advantage or prosperity of others." Vine, p. 37.

- d. "It was envy which caused the murder of Abel, threw Joseph into a pit, caused Korah, Dathan, and Abiram to rebel against Moses and Aaron and made Saul pursue David," Hendriksen on Titus, p. 388.

6. Hateful.

- a. This speaks of his character.
- b. Detestable, offensive or disgusting.
- c. No matter what his character, he has a soul for which Christ died. We may hate his sin but never his soul. Be certain we separate soul and person from sin.

7. Hating one another.

- a. This speaks of the relationship "hateful" people have among themselves.
- b. This speaks of the man who considers himself far superior to all others.
- c. When a number of such individuals are placed together the result is "hating one another."

B. The method to free men from sin is provided by God. v. 4.

1. His kindness and love.

- a. "The expression the kindness and the love toward man is one concept; hence, the verb in the original is singular." Hendriksen on Titus, p. 289.
- b. God is love and the love is directed to each of our personal needs!

- c. God CARES deeply for each of us!
  - 1. He could have rejected us, as we were deep in sin, but the quality of His character, kindness and compassion, brought forth His great love.
  - 2. For while we were yet weak, in due season, He died for the ungodly. Rom. 5:6.
- 2. This kindness and love was not given on the basis of merit. v. 5.
  - a. There just is no way in which sinful man can "work into God's favor" by his own strength and intelligence.
  - b. Salvation is provided by God.
  - c. It is by His mercy we have the opportunity to be freed from sin.
  - d. He provided freedom from sin by:
    - 1. Washing of regeneration -- Baptism.
      - a. See DeWelt, p. 176, "Hendriksen: It is clear from such passages as John 3:3,5 and especially Ephesians 5:26 (Cf. Heb. 10:22) that this 'washing of regeneration and renewing' stands in some relation to the rite of baptism. (Ibid., p. 392)

Lenksi: 'God saved us by means of baptism. Baptism is a bath of regeneration and renewing, in both of which the Holy Spirit is the actor. That is why God could use baptism as such a means; by baptism, is by no means a mere symbol or picture, but a true means of divine grace. It is not an opus

operatom as when a crowbar turns over a stone, but as when spiritual grace operates spiritually by the Holy Spirit's entering the heart with his grace and kindling the new life.' (Ibid.)

Hoven: 'It is motivated by 'the kindness of God'; accomplished, not by man's moral goodness, but by two agencies -- 'washing of regeneration' (laver, bath or rebirth, or immersion into Christ) and 'renewing of the Holy Spirit,' that is, renewing of the human spirit by the Spirit of God. (Cf. Psalms 51:10) In conversion, the Spirit presents to the human mind what to do to be saved from past sins, I Peter 1:23; James 1:18; the result is a new person. After conversion, the Spirit continually renews the mind of the Christian by His word, II Corinthians 4:16; Ephesians 4:22,24. The result is a new life. The final objective is eternal life.' (Ibid., p. 99)

W.J. Conbeare: 'Laver--the word does not mean 'washing', (A.V.), but laver, that is, a vessel in which washing takes place.' (The Epistles of Paul, pl. 188)

Fairbairn: 'And the only question is, how the expression, when coupled here with regeneration, is to be explained. Some have taken it in an altogether figurative sense, as emblematically representing the spiritual change; some, again of the Holy Spirit, or of the word --the one as the efficient, the other as the instrumental cause of



regeneration. But these cannot be termed quite natural explanations; and neither here nor in Eph. 5:26 do they seem to have occurred to the ancient interpreters. They all apply the expression to the baptismal ordinance.' (Ibid., p. 294)

- b. "It is not to say there is something magical in the water of baptism. But we do intend to say that it is here we are buried into the death of Christ. (Cf. Rom. 6:1-3).

When one comes to baptism in whole-hearted faith and repentance, it becomes just what God intended--a 'new birth'." DeWelt, p. 177.

2. Renewing of the Holy Spirit.

- a. This is a renewing accomplished by the Holy Spirit, not our own will.
- b. Compare Romans 12:1-2.
- c. Through this renewing God develops a completely new individual.

3. He has freely given to us the Holy Spirit. v. 6.

- a. God does not hold back, He gives liberally.
- b. This Spirit is given to us at baptism. Acts 2:38.
- c. This Holy Spirit comes through Jesus Christ our Savior.

4. We are justified by God's grace. v. 7.

- a. We do not deserve to be freed from

our sin but upon our obedience God DECLARES us to be free from all past sin.

- b. It is through His wonderful grace we are justified.
- c. We are freed, we are joint-heirs and we possess the hope of eternal life.
- d. "We were by nature children of wrath --we have been made alive--we now look forward by faith to the ages to come when we shall receive even greater glory. (Eph. 2:1-10).

We were idol-worshippers--we now serve the true and living God--we await the coming of the Son of God from heaven (I Thess. 1:9-10), and our everlasting fellowship with him. (I Thess. 4:13-18).

We were ungodly and ruled by worldly passions--we have renounced all this and are now living lives of self-mastery and fairness and devotion--we are waiting for the realization of the blessed hope (Titus 2:11-13)." Hendriksen, on Titus, p. 392 & 393.

C. The Christian follows truth and shuns evil. vs. 8-11.

1. "Faithful is the saying." v. 8.

a. This is the last of the five 'faithful is the sayings'.

b. I Tim. 1:15, 4:8-9, 3:1, II Tim. 2:11-13 and Titus 3:8.

c. These are principles that do not change.

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2. Paul has very definite reasons for this admonition.
  - a. Those who believe God will be careful to maintain good works.
  - b. Repetition is the good method of remembering.
  - c. His reasons are excellent!
    1. These things are good.
    2. And they are profitable unto men.
    3. If there is a search for that which is lasting let all examine what Paul, through the Holy Spirit has to offer.
- D. Keep yourself from profitless procedures. v. 9.
  1. Stay away from stories devised to deceive.
  2. Do not invest time in "looking up the family tree" that could be better spent in God's service.
  3. Strifes--and fighting about the law. They are nothing more than word battles and produce not the fruits of the spirit nor evangelism.
  4. As already stated--they bring no profit to God's Kingdom.
- E. Dealing with intentional troublemakers. v. 10.
  1. The troublemaker defined.
    - a. factious--causes trouble.
    - b. Heretic--One who holds any opinion different from the Scriptures.

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c. One who causes division in God's family.

2. The way to handle such a one.

a. Talk to him, at least twice.

b. Compare Matt. 18:15-17.

c. This is to be done in a spirit of love, not hate.

d. Compare James 5:19-20.

F. The condition of the factious man reveals the need for removal. v. 11.

1. He is perverted--

a. All messed up in thought and action as compared to God's Word--

b. He stands in opposition to the will of God.

2. He sins and he knows it. When attempts of restoration are made he clearly indicates he prefers Satan's way to God's way.

3. He condemns himself by his deeds and words.

a. He cannot blame the Christians.

b. He cannot blame God.

c. On his shoulders rests the complete weight of guilt.

III. Paul Makes Special Requests of Specific People. Vs. 12-14.

A. He is concerned about the work of God. v. 12.

1. He wants Titus to meet him in Nicopolis but he does not want him to leave until someone can take his place.

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2. He is going to send Artemas or Tychicus as a replacement.
3. When replaced, Titus is to leave.
4. Titus is to send Zenas, the lawyer, and Apollos on their journey.
  - a. They are not to "want" or lack anything; therefore, Paul is requesting Titus to raise the needed funds or material.
  - b. Titus is not to supply everything. The other Christians are to aid in this ministry. v. 14.
  - c. That will help them to apply the scriptural teaching in a practical way.
  - d. They are to take the Scripture from the study room and apply it in the living room.
  - e. In so doing they will learn the proper uses to which to apply their labors.
  - f. Because they maintain good deeds for the correct purpose they shall be very profitable individuals for God.

### IV. Paul's Benediction. v. 15.

- A. Everyone here sends their best wishes to you.
- B. Let everyone that loves us in the faith know we greet them also.
- C. My prayer is that God's wonderful grace be with all of you who read this epistle.

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### SUMMARY:

With short, but effective, exhortations Paul brings this epistle to its conclusion. He is wanting the Christians to realize they have a responsibility to the local community to live the righteous life.

They are to remember the great deliverance from sins God provided for them. They are also to remember the method of removal of sin provided.

As they thus remember, they are to apply to their lives the teaching received from men to God.

They are warned of dangers and how to handle them, as with the factious individual.

They are encouraged to be a real part of God's ministry by working with Paul.

As Paul addressed the letter to Titus he addressed it to us. We will do well to grow in the grace of our Lord Jesus.