

**Lesson 15 – Titus 3:1-2**  
**Valley Bible Church Adult Sunday School**  
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Outline of Chapter Three

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Introduction

The Apostle Paul has exhorted Titus to “set in order what remains”. Titus’ first task was to appoint elders in every city. Those that would be appointed elders had to exhibit a level of maturity as exhibited in character qualifications. These are also character qualities that we all should be avoiding/pursuing as those who desire to glorify God by progressing in sanctification. Paul then looks at the relationships of the mature believer: older men, older women, younger women, younger men, and employees (slaves) and the motivation for pursuing excellence in these relationships.

In chapter 3, Paul’s focus turns to the lifestyle witness of the mature believer – how we live among pagans, the motivation for lifestyle witness, and dealing with worldliness within the body of Christ.

<sup>1</sup>Remind them to be subject to rulers, to authorities, to be obedient, to be ready for every good deed, <sup>2</sup>to malign no one, to be peaceable, gentle, showing every consideration for all men. Titus 3:1-2

Lifestyle Witness of the Mature Believer

A. Lifestyle Witness Among Pagans (3:1-2)

Remind [hupomimnesko] means to put another in mind of something, to cause one to remember, bring to one's mind. It is a present tense command. Titus was to continually and persistently “keep on reminding” the church of the following duties. These duties among the non-believer are not new for the Cretan church. They have been taught these already.

“Them” – these duties are for the believer. This is how the Christian is to conduct themselves among non-believers. The non-believer has no obligation to these things. Yet even non-believers recognize these things as good for individuals and society.

1. Be subject to rulers, to authorities, to be obedient

Subject [hupotáссо] means to put in voluntary or willing subjection with implicit obedience. It is in the present tense (continual action called for) and the middle voice (reflexive) which calls for the subject to initiate and then participate in the action of putting one’s self in subjection to or under the authority of another.

Rulers [arche] refers to what is first or has primacy. When applied to an individual, it refers to one who is first in order of importance or power.

Authorities [exousia] refers to delegated authority.

Paul is commanding Titus to remind the Cretan believer to submit to governing authorities from the top on down. This is a voluntary submission initiated by the believer. The reason is not stated here in Titus. Probably because Titus already knew the reason and could relay that clearly to the Cretan believers. Paul provides the answer to “why” in Romans (Rom 13:1-7).

v1 – God has established government – it is His institution – He is sovereign

<sup>1</sup>Every person is to be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God.

v2 – Opposing God’s ordained government means you are opposing God’s word and will receive condemnation

<sup>2</sup>Therefore whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves.

v3-4 – Government’s purpose is to restrain evil – the believer should not be in fear unless doing evil

<sup>3</sup>For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same; <sup>4</sup>for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil.

v5 – It is necessary to be in subjection because of discipline, but also because it is right

<sup>5</sup>Therefore it is necessary to be in subjection, not only because of wrath, but also for conscience’ sake.

v6-7 – Even support with money as required by the government (v6-7)

<sup>6</sup>For because of this you also pay taxes, for *rulers* are servants of God, devoting themselves to this very thing. <sup>7</sup>Render to all what is due them: tax to whom tax *is due*; custom to whom custom; fear to whom fear; honor to whom honor.

Be obedient [peitharcho] means to obey and submit to the authority of rulers or magistrates. The only exception is when the government commands disobedience to God (Acts 4:18-20; 5:40-42).

<sup>18</sup>And when they had summoned them, they commanded them not to speak or teach at all in the name of Jesus. <sup>19</sup>But Peter and John answered and said to them, “**Whether it is right in the sight of God to give heed to you rather than to God, you be the judge;** <sup>20</sup>**for we cannot stop speaking about what we have seen and heard.**” Acts 4:18-20

<sup>40</sup>They took his advice; and after calling the apostles in, they flogged them and ordered them not to speak in the name of Jesus, and *then* released them. <sup>41</sup>So they went on their way from the presence of the Council, rejoicing that they had been considered worthy to suffer shame for *His* name. <sup>42</sup>And every day, in the temple and from house to house, **they kept right on teaching and preaching Jesus as the Christ.** Acts 5:40-42

What kinds of things might we have to disobey the government for in order to obey God?

## 2. Be ready for every good deed

Ready [hetoimos] means to be continually ready, prepared, in a state of readiness.

The clear meaning of this word group is preparation both in the active sense of “making ready” and in the passive of “readiness,” “ability” or “resolution.” Theological Dictionary of the NT.

The interesting thing about “good deeds” is that God has already prepared them for us. Our responsibility is to “walk in them”, but we have to be prepared – ready.

<sup>8</sup>For by grace you have been saved through faith; and that not of yourselves, *it is* the gift of God; <sup>9</sup>not as a result of works, so that no one may boast. <sup>10</sup>For we are His workmanship, created in Christ Jesus for good works, **which God prepared beforehand so that we would walk in them.** Eph 2:8-10

Being in a state of readiness means we are living continually filled with the Holy Spirit. Being filled with the Spirit is walking in the Spirit and is a moment by moment decision to recognize, repent, and confess sin (Eph 4:30); yield our will to God’s moral will as set forth in His word (1 Thess 5:19); and allow God’s word to richly dwell within us (Eph 5:18-21 and Col 3:16-4:1). When we do so, we will be set apart, useful to Christ, and prepared for every good work.

<sup>20</sup>Now in a large house there are not only gold and silver vessels, but also vessels of wood and of earthenware, and some to honor and some to dishonor. <sup>21</sup>Therefore, if anyone cleanses himself from these *things*, he will be a vessel for honor, sanctified, useful to the Master, **prepared for every good work.** 2 Tim 2:20-21

Good works are vital to lifestyle evangelism.

<sup>11</sup>Beloved, I urge you as **aliens and strangers** to abstain from fleshly lusts which wage war against the soul. <sup>12</sup>**Keep your behavior excellent among the Gentiles, so that in the thing in which they slander you as evildoers, they may because of your good deeds, as they observe them, glorify God in the day of visitation.** 1 Pet 2:11-12

The lives of believers should continually demonstrate the reality of the spiritual regeneration and supernatural transformation they have received by grace through faith in Jesus Christ. MacArthur NT Commentary – Titus

Witness Progression

1. Presence
2. Deeds of mercy
3. Christian deeds
4. Value statements
5. Statements on spiritual things
6. Testimony
7. Gospel presentation

## 3. Malign no one

Malign [blasphemeo] means to slander, defame, speak evil of, or treat with contempt. The idea of maliciousness is included.

Maligning no one does not mean that we never expose sin within the body of Christ since we are commanded to do so.

<sup>14</sup>We urge you, brethren, **admonish the unruly**, encourage the fainthearted, help the weak, be patient with everyone. 1 Thess 5:14

<sup>15</sup>**“If your brother sins**, go and show him his fault in private; if he listens to you, you have won your brother. <sup>16</sup>But if he does not listen *to you*, take one or two more with you, so that BY THE MOUTH OF TWO OR THREE WITNESSES EVERY FACT MAY BE CONFIRMED. <sup>17</sup>If he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector. Matt 18:15-17

Maligning no one means we are not to expose sin with a malicious intent to injure other’s reputation. Even while contending against the worst of sins committed by the worst of sinners, we must never stoop to maligning those whose sin we detest.

#### 4. Be peaceable (“uncontentious” in the old NASB)

Be [einai] is present tense calling for a continual practice or habit of life which is only possible for a believer who is filled with/controlled by the Holy Spirit.

Peaceable (uncontentious) [amachos] originally meant invincible; incapable of being conquered, overcome or subdued, but then came to mean a "non fighter", one who is reluctant to fight and who is not always looking for a fight (especially of a verbal nature).

...describes a person who does not go about with a chip on his shoulder. Wuest's Word Studies from the Greek New Testament

This could be restated as “be continually refusing to engage in quarrels and conflicts”.

People who are described as contentious or always quarrelsome make very bad neighbors and in-fact arouse the hostility of unbelievers. Believers who are characterized this way tarnish God’s reputation among unbelievers.

<sup>18</sup>If possible, so far as it depends on you, **be at peace with all men.** Rom 12:18

#### 5. Be gentle

Gentle [epieikes] is difficult to translate and includes the ideas of gentle (free from harshness, sternness, or violence), forbearing (holding oneself back from especially with an effort; controlling oneself when provoked), yielding, equity (freedom from bias or favoritism), lenient (mild and tolerant disposition, exerting a soothing or easing influence), unassertive, fair, fitting, appropriate, suitable, proper.

This can be thought of as yielding – not demanding our rights but acting in a courteous and forbearing manner.

...an attitude that does not hold grudges but always gives others the benefit of any doubt. MacArthur NT Commentary – Titus

Irregardless of which nuance of meaning you choose for this characteristic, it is abundantly clear that a quality like this is possible only in the man or woman in whose heart Christ reigns as Lord. This is only possible when we are controlled by the Holy Spirit.

6. Showing every consideration for all men

Showing [endeiknumi] means to point out, to demonstrate, to put on display, to prove, to show proof, to show forth, to show oneself, to give visible proof, to show in anything and implies an appeal to facts. It is in the present tense indicating a continual showing.

Consideration [prautes] describes gentle friendliness – gentleness, meekness (as strength that accommodates to another's weakness), consideration, restrained patience, patient trust in the midst of difficult circumstances.

<sup>10</sup>Now I, Paul, myself urge you by the **meekness** (prautes) and gentleness of Christ—I who am meek when face to face with you, but bold toward you when absent! **2 Cor 10:1**

<sup>15</sup>but sanctify Christ as Lord in your hearts, always *being* ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with **gentleness** and reverence; 1 Pet 3:15

<sup>25</sup>with **gentleness** correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, 2 Tim 2:25

A believer's attitude toward unbelievers should always reflect a spirit of gentleness.

As followers and imitators of Jesus Christ, our calling is not to fight for our rights or privileges against the ungodly. Rather, as we live in this corrupt world in subjection and obedience to human authorities, doing good deeds, maligning no one, and being uncontentious, gentle, and meek, we will thereby demonstrate the gracious power of God to transform sinners and make them like Himself. MacArthur NT Commentary – Titus