

MBC MEN'S STUDY

LEADERSHIP 9: THE PASTORAL EPISTLES

CLASS 3: TITUS 2-3

January 19th: Introduction and Titus 1

February 16th: 2 Timothy Introduction and Chapter 1

March 16th: Titus 2-3

April 13th: 2 Timothy 2

May 4th: 2 Timothy 3-4

INTRODUCTION

As Paul has laid out the qualifications for church leadership in chapter 1 and then how the church functions on the inside in chapter 2. He now moves on to how the Christian is to act in society. How we live in the world is always indicative of what we believe about God. Our actions will always reveal our theology.

Once again, Paul's writing in this chapter breaks down quite easily...**submissive conduct towards rulers and authorities in 3:1-7, dealing with a factious man in 3:9-11** and his **epilogue in 3:12-15**.

Verses 1-7: Conduct of the Christian

Paul gives this exhortation to Titus as the pastor, but we as teachers have a great responsibility...

- Paul gives one of those roles here in **verse 1...remind them**.
 - This is an **imperative** in the Greek. It is not something that is optional for the pastor. You are tasked with reminding your church how they are to act in the world.
 - ***This command to remind them is for all seven exhortations in this passage.***
 - By saying the same thing to them, reminding them, Paul was not grieved by it. In fact, it was a good thing. It was a safeguard for the church.
 - This is what Paul has in mind as he exhorts Titus to continually remind the church...
- **...to be (subject) submissive to rulers and authorities:**

- Notice there are no qualifiers that Paul uses. This means that regardless of how unfair, oppressive, unjust or pagan the government is...the believer is to submit to it. Paul did not say that you must agree with them, but you must submit to them.
- Paul does not specify which levels of government, but all rulers and authorities.
- He goes in depth a bit more in **Romans 13:1-2** by explaining that the government exists because of God and if one resists the government, they are actually resisting God.
 - The exception is when the government desires you to sin.
 - This can be seen throughout church history when believers have been commanded by the government to worship idols or to make sacrifices to various rulers. They simply cannot do that because it goes against God. Therefore, they suffer the punishment.
- **...to be obedient:**
 - I believe that Paul still has the subject as the rulers and authorities.
 - Our disposition as Christians is to serve and obey God first, but we also should seek to obey what the government says as long as it does not go against God's Word.
- **...to be ready for every good work:**
 - *This should be our attitude in our culture.* Instead of looking to fight the government, we should instead be looking for ways to bless our society.
 - Though this is not the purpose of the church, it is the command to the believers who make up the church.
 - Remind your people to be ready when opportunities come along for good works. Listen to what Paul says in **Galatians 6:9-10** "Let us not lose heart in doing good, for in due time we will reap if we do not grow weary. So then, while we have opportunity, let us do good to all people, and especially to those who are of the household of the faith."
 - We should be known for good works, for being ready and willing to help where we can.
 - I cannot help but notice the contrast that Paul has here. I want to point it out because Titus would have caught on to it pretty well.
 - **1:16**, Paul says the false teachers are known to profess God, but they do not do any good works. In fact, it is by their very works they deny God.
 - Not so for the Christian. We also profess to know God, but then our ready and willingness for good works backs up our profession.
- **...to (malign) speak evil of no one:**
 - This one is pretty self-explanatory. We should not talk bad about our government officials or even about those who are in opposition to the gospel.

- We may not agree with something someone does, but we should instead be praying for them, not speaking evil of them.
- The things which we say find their root in our hearts.
- **...to be peaceable (avoid quarrelling):**
 - We should not be those who are going around looking for a fight with people who are either against our beliefs or against us.
 - We live in an immoral society that scarcely holds to any Biblical values whatsoever. Our flesh is going to want to fight, not be friendly.
 - We do not give up the message for peace, in fact the very message of the cross is going to bring division. Furthermore, the lifestyle of the Christian is going to offend so many that they are going to hate you.
- **...to be gentle:**
 - Gentle means to be kind, tolerate or considerate.
 - You should look to treat others with an attitude that puts their needs first and seeks to bless them however you can.
 - You should not be characterized as a man who is easily disturbed and angered. But rather someone who goes out of their way to make people comfortable.
- **...to show (every consideration) perfect courtesy toward all people:**
 - The word *courtesy* has the idea of meekness or humility. It is leaving self-interest and desiring to help others.
 - This trait was perfectly displayed in Christ Himself. Paul says in **2 Corinthians 10:1a** “Now I, Paul, myself urge you by the meekness and gentleness of Christ.”
- In **verse 3**, Paul now lays a foundation as to why we need to make sure we are not treating those around us with contempt.
- Because of how we were, we should have compassion for those who are perishing.
- This list in **verse 3** is pretty self-explanatory But I do want to point out a couple of things he says.
 - He says those who are not born again are *slaves to various passions and pleasures*.
 - Before being regenerated, the unsaved man can only choose to sin.
 - His very make up is sinful and his only desire is to be sinful.
 - This is what Paul means when he calls them slaves. They cannot choose God, nor can they choose to do anything for God.
 - They are enslaved to their various lusts which only seek to satisfy themselves.
 - This is important to understand when dealing with the world as a believer.

- It is frustrating to see the world go in the wrong direction, but as Paul is pointing out here, it should not take us by surprise.
- We need to remind our people of this fact...they too once were just like the people in the world they are interacting with!
- **Romans 6:19b** portrays this perfectly, Paul says “...For just as you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness...”
 - The unsaved man cannot help by continuing down the path of sin which will always and inevitably result in more sin. There is no hope outside of Christ.
- The last one that Paul says *hated by others and hating one another* is the exact opposite of what he just said the Christian should be.
- Why do people hate? It is simply because things or people are not doing what they want them to do. People want things done their own way in their own time, not thinking of anyone else. When that does not happen...they start down the road of hating.
- Envy brings about hate. When people get or have things that you do not and you want them, you start to hate them.
- Hate brings about loneliness. The hateful person does not want to be around others and others do not want to be around them.
- **This is important to note the difference in Paul’s writings, Christians are to be gentle and showing perfect courtesy towards all people.**

Now, in **verses 4-7**, Paul gives us something else we need to remember...our salvation.

Paul starts with *but* to show a contrast between the old sinful life and the new, regenerated gift we have been given by God. As Paul has been working his way through these lists, there are seven in the first one, seven in the second one and now he has seven more which marks our salvation. These seven truths about God stand in stark contrast to how the world acts.

- **God’s Kindness or Goodness:**

- This goodness is characterized by action. Specifically, by providing something that is good for the recipient. This is not just an attitude but seeing that someone is in need and giving them exactly what they need.
- This is goodness as only God can provide. The same word is used in **Galatians 5:22** when Paul is speaking of the fruit of the Spirit.

- **God’s Love for Mankind:**

- The word for *loving kindness* should be understood as *having an affection for people or a love for mankind*. This is where the English word philanthropist comes from; someone who is a humanitarian.
- This is love in action specifically towards mankind. When God set His goodness and loving kindness towards mankind, it was for a very specific purpose.
- Paul elaborates on the purpose in **Romans 2:4** “Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance?”
- This is God’s desire, that man would repent. It is only by God’s initiating that man is able to repent.
- Paul then says God **our Savior appeared**:
 - He calls God our Savior throughout the letter (1:3-4, 2:10, 11, 13, 3:6)
 - This appearance of God is through the incarnation of Jesus Christ. Just as Paul said in **2:11** “for the grace of God has appeared, bringing salvation for all people...”
 - This is the embodiment of the goodness and loving kindness of God. When we were foolish, disobedient, led astray and everything else Paul says in **verse 3**...God was good to us.
 - Though we did not deserve this, we did not seek this and we did not even want it...God did it anyway.
- **Verse 5**, Paul gets to the heart of the matter...**he saved us...**
 - In this, man is simply the recipient of God’s goodness and loving kindness. In the rebellion, mankind is the actor, but in salvation we simply receive what God has for us.
 - This word *saved* is an aorist active verb...meaning a completed work.
 - This is God doing the work for us, on our behalf.
 - In fact, to make the point even clearer, Paul says in the rest of **verse 5** “...not because of works done by us in righteousness...”
 - The fact that we are here today and saved from the wrath of God is all because God initiated and brought us through our salvation.
 - We have been delivered from the penalty of sin and no longer walk as slaves to sin.
 - This is an important point to stress...it was not because we were good enough or because God saw something good in you...it was simply out of His goodness and loving kindness that we are saved.
 - Paul contrasts our good works and why God saved us. It was not by our works but rather **according to His own mercy**.
 - Once again, God saw that we were in need and was merciful upon us. Mercy is compassion in action.
- How did He do it? “...by the washing of regeneration and renewal of the Holy Spirit.”

- Simply put, we were cleansed from our sin and stain which it leaves. We have been regenerated, no longer living for the sinful nature but made alive to Christ.
 - We are now, as Paul says in **2 Corinthians 5:17** “Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.”
 - **This is not just a benefit, but our new life.**
- Furthermore, we have been renewed by the Holy Spirit.
 - Because we have been regenerated and have a new life, we live now according the Spirit of God living in us.
 - The Holy Spirit now begins the work of sanctification in the life of the believer.
 - As the Holy Spirit is renewing the way we think, feel and act, we start to desire to live holy and righteous lifestyles.
- **Verse 6**, Paul says how we are to live this new life...it is by the ***Holy Spirit who was poured out on us richly through Jesus Christ our Savior.***
 - This means that God not only saved us but then gave us the means to walk in the newness of life by pouring out the Holy Spirit richly upon us.
 - He has not left us to fend for ourselves.
 - The Holy Spirit is our guarantee of eternal life to come. God brought us salvation, gave us the power to live a holy life and guarantees us that we will one day be with Him.
 - We need to be reminded of this so that we can show love and kindness to those who are still walking in darkness. We did not do anything to save ourselves.
- Now in **verse 7** we see the purpose of all of this (**so that...**)
 - It includes one more modifier to the aorist verb *saved*...being justified by his grace
 - Though grammatically it is a bit hard to read, here is what Paul is saying.
 - The purpose of God’s mercy, grace and kindness coming to us is ***so that we might be heirs according to the hope of eternal life.***
 - This is one of the many benefits of being saved, we have this hope of eternal life.
- In **verse 8** Paul once again stresses that Titus must *speak confidently*...
 - Imagine Paul’s exhortation to Titus here...tell these people that they need to act like believers in the midst of a culture that celebrates all things evil...from the government to the common person.
 - That’s why Paul says *speak confidently*...
 - The “*these things*” are what he has just gone over with Titus in the letter, namely, how the believer is to behave in the church and world.
 - Paul stresses the point again that by reminding them of these things, the believer should be *careful to devote themselves to good works.*

- They are profitable in that they directly benefit people who are around them. When Christians act in a good way in society, they glorify and magnify God.
- Actually, Paul's relating our belief with our behavior.

In **verses 9-15**, Paul talks about relationships in the church.

- Paul starts **verse 9** with an imperative verb...*avoid*
- This can also mean to shun. His point is this...get them away from the body of Christ. There is no need for people who are like this to come into the fellowship and cause division.
- He needed to look out for people who desired *foolish controversies*.
 - This would be arguing simply for the point of arguing.
 - Perhaps it is over some man-centered idea or philosophy. The point is simply that our focus in the church should be on the Word of God and making sure we live out our faith.
- **Genealogies**
 - This was simply talking about the false teachers who were coming in and giving themselves credit because of their supposed family history.
- **Dissensions**
 - This would be strife or conflict in the simplest way.
 - Once again, this speaks directly to the conduct of the believers. We should be seeking ways that bring us together, not keep us apart.
 - This, by no means, means that we give up our doctrinal beliefs and theological presuppositions for the sake of unity.
 - Right doctrine will divide and cause arguments...that is fine. What Paul has in mind is arguing over non-critical matters.
- **Quarrels about the law**
 - Much like in our day today, even in Paul's day, men would try and add to the gospel of grace. When addition comes, it is almost always something to do with the law.
 - What do we have to do in order to be saved or to maintain our salvation? What do we have to abstain from or what religious acts must we perform to have the good grace of God?
- Why should Titus make sure these things are not in the church? Paul says *they are unprofitable and worthless*.
- **Verses 10-11** deal with the person who just wants to stir up controversy and keep the church separated.
 - ...it reads *reject a factious man after a first and second warning*.
 - The word for *reject* is once again an imperative verb.
 - Paul is commanding Titus to not associate with and not to pay attention to a person like this.

- The word for *factionous* is where we get our English word *heretic* (αἰρετικός) only use in NT...
 - This is someone who will not submit to the Word of God but rather hold to their own beliefs. He does not desire to have unity or truth in the church, he only desires that he himself is shown to the right.
- Paul also tells the Roman church in **Romans 16:17-18** “I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them. For such persons do not serve our Lord Christ, but their own appetites, and by smooth talk and flattery they deceive the hearts of the naive.”
- All churches have unbelievers in them, some cause division and others are just silent.
- Keep an eye out, be prepared and do not allow this in the church.
- Before kicking someone out of the church for division, it is important to make sure they are warned. If you warn them once or twice and they still just keep at it, they must go.
- This is because, as Paul says in **verse 11**, the person is *warped...sinful...and self-condemned*.
 - The person who will not turn from their sin and listen to the church has already condemned himself and has no place in the church.
 - We still pray for that person and treat them with love, but we do not allow the person who tries to break up the church back in the church.
- Finally, in **verses 12-13** Paul gives some good examples of church members and some instructions and information about himself.
- **Verse 14**, Paul once again, reminds Titus to exhort his people to good works.
 - The pastor of the church (the elders as a team) cannot meet every need in the body.
 - It is important that you teach a healthy and robust body life to the church. Teach your people to meet urgent needs and to be fruitful with what the Lord’s supplied them with.