

Titus Chapter 3

1. Remind them to be subject to rulers and authorities, to obey, to be ready for every good work,

A. Remind them to be subject to rulers and authorities,

1. **Remind-** Gr. **hupomimnesko-** *to remind quietly, that is, suggest to the (middle voice, one's own) memory; put under remembrance*

a. We need to be reminded of our privileged position in Christ but also our personal responsibilities in Christ. [1Ti 4:6](#);

[2Ti 1:6](#); [2Pe 1:12](#), [2Pe 3:1-2](#); [Jud 1:5](#) The letters of Paul are usually divided between these two.

b. One of the ways the Word of God is to be engrafted into our souls is by repetition and by being put into our remembrance.

2. **subject-** Gr. **hupotasso**

a. One of the things we need to be reminded of is to be submissive to natural governing authorities. [Rom 13:1-7](#); [1Pe 2:13-17](#) It is a temptation for us to see them as unbelievers and not spiritual. However, God has placed them over us in the natural realm and we are to submit to them as unto the Lord.

3. **rulers-** Gr. **arche-** *chief or highest rulers-* for us the president, governor, and mayor.

4. **authorities-** Gr. **exousia-** *ones with delegated powers*

a. These would be people such as our policemen and tax officials.

B. to obey,

1. **Obey-** Gr. **peitharcho-** *to be persuaded by a ruler, that is, (generally) to submit to authority; by analogy to conform*

a. Here we see we are to **submit to and obey** those natural rulers over us.

C. to be ready for every good work

1. **ready-** Gr. **hetoimos-** *to be prepared*

a. One of the chief ways we are to be prepared for every good work is by the intake of the Word of God. The Scriptures are to prepare the child of God for every good work. [2 Tim. 3:17](#)

b. Another way we prepare ourselves for every good work is to purge out false teaching from our midst. [2Ti 2:21](#)

2. good work- Gr. agathos ergon

- a. Again, grace teaching should lead to good works, not laziness and loose living. [Tit 3:8](#), [Tit 3:14](#), [Tit 2:14](#); [Gal 6:9-10](#); [Eph 2:10](#); [Col 1:10](#); [2Ti 2:21](#); [Heb 13:21](#)

2. to speak evil of no one, to be peaceable, gentle, showing all humility to all men.

A. to speak evil of no one,

1. **speak evil-** Gr. **blasphemeo-** *to speak reproachfully; to vilify*
a. When we speak bad about others we blaspheme them.
b. We are not to blaspheme anyone, including our leaders, even if they are unbelievers. [Act 23:5](#)

B. to be peaceable,

1. **peaceable-** Gr. **amachos-** *not contentious; abstaining from fighting*
a. The island of Crete was well known for fighting. People were known for settling issues with their fists.

C. gentle- Gr. **epeikes-** *equitable, fair, mild, gentle, appropriate*

D. showing all humility to all men

1. **showing-** Gr. **endeiknumi-** *to point out, to show, demonstrate, prove, whether by arguments or by acts; to manifest, display, put forth*
2. **humility-** Gr. **praotes-** *gentleness, mildness, meekness*
a. Being peaceable, gentle, and humble are all attributes of heavenly wisdom. [Jam 3:17](#)
b. It is a temptation of our flesh to talk bad about people, especially unbelievers whose lives are not as together as ours appear to be. We need to keep in mind we too were just like them, and if not for the grace of God, we would still be in that condition.

3. For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another.

A. For we ourselves were also once foolish,

1. For we ourselves were also once

- a. We need to keep in mind that if not for the grace of God, we are no different than any unbeliever naturally speaking.
b. Also we need to keep in mind that if we do not continue to walk in the grace of God, our flesh is capable of doing anything and

everything an unbeliever's flesh does.

c. Paul here is stating that we should no longer be engaged in foolishness, disobedience, deception, lusts and pleasures, malice, envy, and hate. [1Co 6:11](#); [Col 1:21](#), [Col 3:7](#); [1Pe 4:3](#); These are the deeds of the flesh. Unfortunately, many believers are still engaged in these. They need to mature in the grace [empowerment] of God to walk free from the flesh.

2. **foolish**- Gr. **anoetos**- *not understanding, unintelligent*

a. We can only become wise by the new birth and the Word of God.

B. **disobedient**- Gr. **apeithes**- *unpersuaded, non-compliant, disobedient*

1. Unbelief is the fountain-head of all other evils that come after.

2. Unbelievers think they are doing their own thing. However, they are being lead to deception and into the course of this present world which is controlled by the spirit of the power of the air. [Eph. 2:2](#)

3. We are now to be obedient children of God and abstain from fleshly lusts. [1Pe 1:14](#)

C. **deceived**- Gr. **planao**- *to go astray, wander, roam about; to be led into error, to be led aside from the path of virtue, to go astray, sin*

D. **serving various lusts and pleasures**

1. **serving**- Gr. **douleuo**- *to perform slave's service to*

a. Again, believers think they are just doing what they want to do. Really they are doing a slaves service to various lusts and pleasures that are carrying them to destruction.

b. Once we believed upon Christ we became slaves to God and to righteousness. [Rom 6:17](#), [Rom 6:22](#)

2. **various**- Gr. **poikilos**- *multi-faceted or colored*

3. **lusts**- Gr. **epithumia**- *strong desires*

4. **pleasures**- Gr. **hedone**- *sensual delight; by implication desire*

E. **living in malice and envy,**

1. **living**- Gr. **diago**- *being carried through life*

a. The root of this word is **ago**, which means *to be carried along by another*. Unbelievers and believers living in the flesh are being carried along in deception and lusts.

2. **malice**- Gr. **kakia**- *badness, that is, (subjectively) depravity, ill-will, desire to injure, evil, trouble*

2. **envy**- Gr. **phthonos**- *ill will (as detraction), that is, jealousy (spite)*

F. **hateful and hating one another**

1. **hateful**- Gr. **stugnetos**- *hated, detestable*

a. This should be translated *hated*, not hateful. The root of hating others is the belief we ourselves are hated by God and others. Hated people hate people.

2. **hating**- Gr. **miseo**- Gr. *to hate, pursue with hatred, detest*

4. **But when the kindness and the love of God our Savior toward man appeared,**

1. **kindness**- Gr. **chrestotes**

a. God's kindness to us shined brightly against the deep darkness of our hatred for God just like a bright diamond laid on black velvet.

2. **love of God**

a. We only love God because He first loved us. [1 Jn 4:10](#); [1Jn 4:19](#)

3. **God our Savior**

a. This designation is used of both Jesus Christ and God the Father. God not only created us, but in tender mercy also redeemed us back to Himself through Jesus Christ.

4. **appeared**- Gr. **epiphaino**

a. The world received an epiphany of God's kindness, love, and grace with the coming of Jesus Christ in His earthly ministry.

b. When Jesus comes back a second time the world will get an epiphany of God's holy wrath and judgment on sin.

5. **not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit,**

A. **not by works of righteousness which we have done,**

1. **works**- Gr. **ergon**

2. **righteousness**- Gr. **dikaiosune**- *The state of being as you ought to be*

3. **done**- Gr. **poieo**

B. **but according to His mercy He saved us,**

1. **mercy**- Gr. **eleos**

2. **saved**- Gr. **sozo**- *to deliver, heal, prosper*

C. **through the washing of regeneration and renewing of the Holy Spirit**

1. **washing**- Gr. **loutron**- *bathing; (figuratively) baptism*

2. **regeneration**- Gr. **paliggenesia**- *new birth, reproduction, renewal, recreation, regeneration*

a. Christians are new creations. We are members of a brand new race

called the New Creation. As the world is in Adam, we are in Christ.
To be saved or to be in Christ you must be born again. [John 3:3](#)

3. **renewing**- Gr. **anakainosis**- Gr. *a renewal, renovation, complete change for the better; to make new again in quality and character*

a. We were not saved by works of righteousness we have done, because we were unrighteous. However, we were saved by God's mercy through the washing of the new birth in which we were made righteous. Righteousness was imparted to us through the new birth. We no longer try to be good out of duty to God, but we live right because we are right in our new nature and it is our new nature to do right.

4. **Holy Spirit**- He is the agent of change in us- at conversion and at all times afterwards. [2 Cor. 3:17](#)

6. **whom He poured out on us abundantly through Jesus Christ our Savior,**

A. **whom**- The Holy Spirit

B. **He**- God the Father

C. **poured out**- Gr. **ekcheo**- *to pour out, shed forth; metaphorically to bestow or distribute largely*

1. This is the same as the love of God being shed abroad in our heart by the Holy Spirit. [Rom. 5:5](#)

2. This was prophesied in the OT- [Pro 1:23](#); [Isa 32:15](#), [Isa 44:3](#), [Joe 2:28](#)

3. This was fulfilled in the NT- [Act 2:33](#), [Act 10:45](#)

D. **abundantly**- Gr. **plousios**- *richly, lavishly*

E. **through Jesus Christ our Savior**- It was through the finished work of Christ that the new birth was made possible. In this verse you see the Trinity involved in our salvation. God the Father poured out the Holy Spirit through Jesus Christ.

7. **that having been justified by His grace we should become heirs according to the hope of eternal life.**

A. **justified**- Gr. **dikaioo**- *to declare one to be as they ought to be, declare one innocent and meeting the standard of what is right.*

1. Justification is being declared "just as if I had not sinned".

2. Justification only comes by grace through faith and not by our personal performance of righteous deeds. [Rom 3:24](#), [Rom 3:28](#), [Rom 5:1](#), [Gal 2:16](#)

B. **grace**- Gr. **charis**- *unmerited favor, ability and resources of God given freely*

C. **heirs**- Gr. **kleronomos**- *one who receives by lot, an heir; one who has acquired or obtained the portion allotted to him*

1. Through the new birth we are born into the family of God. Christ was the firstborn. In a natural family those born after the firstborn would be the second, third, fourth born etc. However in the family of God we are all seen as the firstborn because we have been grafted into Jesus Christ. Everything He has we share with Him. We share the first born status of Jesus! We are joint heirs with Jesus! [Romans 8:17](#) We are called the church of the Firstborn! [Heb. 12:23](#)

D. **hope**- Gr. **elpis**- *confident expectation of good*

E. **eternal life**- Gr. **zoe aionios**- *the God kind of life that is without end, never to cease, everlasting*

8. This is a faithful saying, and these things I want you to affirm constantly, that those who have believed in God should be careful to maintain good works. These things are good and profitable to men.

A. This is a faithful saying,

1. **faithful**- Gr. **pistos**- *reliable, trustworthy*

- a. It is always reliable and trustworthy to give the exhortation to the people of God to maintain good works for the benefit of people and a testimony to the gospel in the world.
- b. It is not popular among some modern grace teachers to talk about the importance of Christians to maintain good works. Any use of the word “work” or “works” makes them break out in grace hives! We are not only called to believe in grace but also to do good works out from grace.

2. **saying**- Gr. **logos**- *word*

B. and these things I want you to affirm constantly,

1. **affirm constantly**- Gr. *to affirm strongly, assert confidently and thoroughly*

C. that those who have believed in God should be careful to maintain good works

1. **believed**- Gr. **pisteuo**- Gr. *to trust or rely on*

2. **careful**- **phrontizo**- *to keep in mind or in one's thinking*

3. **maintain**- Gr. **proistemi**- *give earnest attention to*

4. **good works**- Gr. **kalos ergon**

- a. There is a balance between believing and acting on what you believe. Faith without works is dead. [James 2:17](#)
- b. Most of Paul's letters are divided between truths to be believed [who we are in Christ] and truths to be acted upon [What we are called to do in Christ]. Justification must lead to sanctification so it can be profitable to others and that a witness for Christ can be established in the world.
- c. If Titus was to constantly remind the saints to maintain good works then it is not the automatic thing for Christians to do. The more common reality is for Christians to be self focused and not care about those around them, or how their actions effect others both Christian and non-Christian alike. Christians still have flesh. The flesh is selfish. We are called to be spiritual. We are called to walk in the Spirit and not fulfill the desires of the flesh. [Gal. 5:16](#) The desire of the flesh is to self-centered and not care about what

we do or how it affects others. When we walk in the Spirit we will care how what we do affects others.

D. these things are good and profitable to men.

1. **good**- Gr. **kalos**- *A good that is attractive and useful*
2. **profitable**- Gr. **ophelimos**- *helpful or serviceable, that is, advantageous*
3. **to men**

- a. **Good works are not primarily for God.** We are made right with Him by grace. The good works are to profit men. Good works are for necessary uses with people and that they can taste our fruit. [Titus 3:14](#) Some grace teachers that look down on good works think that all good works are done for God and to merit from Him. That is not the case. Our standing with God is by grace alone through faith alone. Our good works come out of grace and the love of God to benefit people. They are for the good of people. They are for a witness of the gospel to the unbeliever. [1 Pet. 2:12](#)
- b. There is however an aspect where our good works are for God. We are the hands and feet of Jesus. God works through the body of Christ. When we let Him use our bodies to do His will, then our good works benefit God. Our good works don't earn anything from God. Jesus has earned everything from God for us. However, God is blessed when we allow Him to use us to bless others.

9. But avoid foolish disputes, genealogies, contentions, and strivings about the law; for they are unprofitable and useless.

A. But avoid foolish disputes,

1. **avoid**- Gr. **periistemi**- *to turn one's self about for the purpose of avoiding something; to avoid, shun*
 - a. This Greek word is a picture of what Jesus did when Peter tried to keep him from the cross. Jesus turned his back on him and said get behind me Satan!
 - b. When people want to fight and argue about the Word of God we should turn away or remove ourself. If what is being argued is a cardinal truth of our faith such as the virgin birth, resurrection, or salvation by grace through faith, it is worthwhile to fight over, but much of the side issues people fight over needs to be avoided by God's minister. [2Ti 2:14](#), [2Ti 2:16](#), [1Ti 6:20](#), [1Ti 1:4](#)
2. **foolish**- Gr. **moros**- *dull or stupid heedless, (morally) blockhead,*

(apparently) absurd:

a. When someone wants to argue a point of scripture, one needs to ask themselves- "Does this really matter in the long run?" Does it really matter arguing over who the Anti-Christ is or when Jesus is coming back?

3. **disputes-** Gr. **zetesis-** *a seeking a questioning, debate; matter of controversy*

a. Some people love controversy. This gets them attention.

B. **genealogies-** Gr. **genealogia-** *account of ones genetic heritage*

1. The Jews were big on genealogies. The Jews bragged about their physical heritage. In Romans chapters 1-3 Paul shows that all humans are sinners alike and need salvation by grace through faith. It does not matter what your physical birth is, but it matters a lot what your spiritual birth is! Our spiritual birth came through grace by faith.

C. **contentions-** Gr. **eris-** *contention, strife, wrangling*

D. **and striving about the Law**

1. **striving about the Law-** Gr. **mache nomikos-** *legal battles*

a. It was popular to the Jews to argue the meanings of Hebrew words or even the way they were to be pronounced. Really.. what difference does it really make if you get the pronunciation of words right and miss the meaning of Jesus!

E. **for they are unprofitable and useless**

1. **unprofitable-** Gr. **anopheles-** *what is useless*

a. In the previous verse we see what is profitable. It is good works, not a lot of empty words! Paul is saying, "Shut and and put up!"

b. We need to heed the words of Eliphaz- [Job 15:3](#)

2. **useless-** Gr. **mataios-** *empty, vain, no purpose*

a. Arguing side doctrines is useless. Putting your faith into practice is what is useful.

10. **Reject a divisive man after the first and second admonition,**

A. **Reject-** Gr. **paraiteomai-** *to refuse, decline, to shun, avoid*

1. Some do not understand what love is. Love does what is best for someone. Sometimes it is love to remove your fellowship from a Christian that is gone after the flesh and the devil. This is the best thing for them. [Rom 16:17](#), [1 Cor. 5:11](#), [2Th 3:6](#), [2Th 3:14](#), [2Ti 3:5](#), [2Jo 1:10](#)

B. **divisive-** Gr. **aihretikos-** *schismatic, factious, a follower of a false doctrine;*

we get our English word heretic from this word.

1. There will always be heresies in the body of Christ. They actually are used by the Lord to show who really is approved of Him and who is not.

[1Co 11:19](#)

2. Heresy is actually a work of the flesh. [Gal 5:20](#)

C. first and second

1. We are to try to reason with a heretic once or twice, but after that it is a lost cause and move on. Do not have protracted conversations with a heretic. It is useless and potentially harmful to you.

C. admonition- Gr. **nouthesia-** *mind placing*

1. Heretics have left the Word of God and are into their own private revelations. You can try once or twice to place what the Word of God has to say into their minds, but after that leave them be.

11. knowing that such a person is warped and sinning, being self-condemned.

A. knowing- Gr. **eido-** *to know by perception or seeing*

B. warped- Gr. **ekstrepho-** *to turn or twist out, tear up, to turn inside out, invert; to change for the worse, pervert, corrupt*

1. Before someone starts teaching twisted doctrines they first get twisted on the inside. They do this because they accept and welcome teachings and thoughts that are not in line with the whole revealed Word of God. Once you reject the sound counsel of the entirety of the Word of God, then you will become warped and twisted in your beliefs. This will lead to twisted and warped teaching.

2. warped people will twist the scriptures. They did it in Paul and Peter's day. [2 Pet. 3:16](#) There are those who do it today. They will take things out of context to make it say something it does not say. They often will search for word definitions that will back up their twisted doctrines. They will often turn the Word inside out and make it say something opposite of what is really being said.

C. sinning- Gr. **harmartano**

1. false teaching is almost always accompanied by and proceeds from a sinful lifestyle that is often hidden.

D. self-condemned- Gr. **autokatakritos**

1. Sometimes church leaders feel guilty for turning away false teachers. Sometimes they are likeable people on the surface. However, we must realize that we have not condemned them. They have condemned

themselves and put themselves in that position.

12. When I send Artemas to you, or Tychicus, be diligent to come to me at Nicopolis, for I have decided to spend the winter there.

A. When I send Artemas to you

1. Artemas- *whole or sound*

a. He was faithful to Paul and later became the bishop of Lystra.

B. or Tychicus- *fateful*

1. Tychicus was from Asia, probably Ephesus.

2. Tychicus followed Paul to Jerusalem with the collection for the saints, and later was seen in Rome with Paul. Paul sent Tychicus to Ephesus and Colossae with epistles to them. He also accurately communicated Paul's affairs to them. Tychicus is seen with Paul during his second imprisonment. Paul then sent him back to Ephesus to work. [2Ti 4:12](#) He was faithful to Paul.

C. be diligent to come to me at Nicopolis

1. **diligent-** Gr. **spoudazo-** *to make haste, be eager*

2. **Nicopolis-** Gr. *city of victory*

a. Paul wintered at the “**city of victory**”. Winter is a type of trial and sometimes outward environmental lack. Paul went through winter resting in the city of Victory! No matter what is thrown at us from the outside or what lack we find ourselves in from our environment, we can remain in the city of Victory. The city of victory is FAITH. We can remain in faith which overcomes the world! [1 John 5:4](#) No matter how deep the winter may seem, if we will remain in faith [the city of Victory] in the finished work of Christ and in the goodness of God, our winter will be turned to Spring!

D. for I have decided to spend the winter there

1. **decided-** Gr. **krino-** *to determine, resolve, decree*

a. It is our decision, resolve, and decree where we will remain during a winter in our life. It can be the city of Victory or the city of Defeat. It is our decision to believe God or not!

2. **winter-** Gr. *to winter, pass the winter*

a. There is no choice whether we will experience winter or not in life, just like in the natural. It is our choice on where we will reside during winter!

13. **Send Zenas the lawyer and Apollos on their journey with haste, that they may lack nothing.**

A. **Send Zenas the lawyer and Apollos on their journey with haste,**

1. **Zenas-** Gr. *means gift of Zeus*

2. **lawyer-** Gr. **nomikos-** *one learned in the law of Moses*

3. **Apollos-** Gr. *means gift of Apollo*

a. Apollos and Paul were used by God to work together although you could not say Apollos was one of the men on Paul's ministry team. Once Paul wanted Apollos to go to Corinth to aid the church and he was not willing to go at that time.

b. Zenas and Apollos were both experts in the Law. They might have accepted Paul's request to visit Titus on Crete to help him with the Jewish legalists that were causing problems there.

4. **journey-** Gr. **propempeo-** *to send forward, that is, escort or aid in travel*

a. It is clear that the pair would not stay for long on Crete and Paul requested that Titus help them financially continue on their journey to where they were going.

b. It was a custom that a visitor would be helped along on their journey by those he stayed with. [Act 21:5](#), [Act 28:10](#), [Rom 15:24](#), [1Co 16:11](#), [3Jo 1:6-8](#) There is scriptural support for traveling ministries being provided from those they visit to help them continue to travel and do God's work.

5. **haste-** Gr. **spoudaio-** *speedily*

B. **that they may lack nothing**

1. **lack-** Gr. **leipo-** *what is left behind*

14. **And let our *people* also learn to maintain good works, to *meet* urgent needs, that they may not be unfruitful.**

A. **And let our people also learn to maintain good works,**

1. **also learn-** Gr. **kai manthano**

a. Zenas and Apollos were expert teachers. Paul knew the church at Crete was going to learn a lot from them while they were there. This was important to Paul, but he **also wanted them to learn to put that into practice in the form of good works**. The best bible teaching in the world is fruitless if it is not put into actions by good works.

b. Good works must be learned. It does not come automatic to Christians. Some think that if you just teach grace that Christians will automatically do good works of themselves. This is not true. Again, good works have to be learned just as much as good doctrine does. Matter of fact teaching good works is good doctrine!

2. **maintain**- Gr. **proistemi**- *give careful attention to*

a. Good works are to be maintained. Good works are to be consistent, if not, they are just good spurts!

3. **good works**- Gr. **kalos ergon**

B. to meet urgent needs,

1. **urgent**- Gr. **anagkaios**- *what one can not do without, indispensable; what is required by the circumstances*

2. **needs**- Gr. **chreia**- *necessity, need, duty*

a. Again good works is not to impress God. God is impressed by Jesus. However, we need to make an impression on a dying and lost world that does not know Christ. The lost must see our gospel before they will hear our gospel.

C. that they may not be unfruitful

1. **unfruitful**- Gr. **akarpos**

a. It is possible to have great teaching, but still be unfruitful. That comes by not doing what you hear.

15. **All who *are* with me greet you. Greet those who love us in the faith. Grace *be* with you all. Amen.**

A. All who are with me greet you

1. **All who are with me**- Paul always worked with a team. If he needed a team, don't we?

2. **Greet**- Gr. **aspazomai**- *to receive joyfully*

B. Greet those who love us in the faith

1. **love**- Gr. **phileo**- *those who are fond and friendly*

a. There are those who say they love you, but they are neither fond nor friendly to you. These are not good ministry partners!

b. If people were not fond or friendly to Paul then they were to be suspect of being a true brother or sister.

C. Grace be with you all. Amen.

1. **Grace**- This letter started out with grace towards us and ends with grace

towards us! The Christian life is nothing but a great big grace sandwich,
with good works done through Jesus as the meat in the middle!

2. AMEN!