

Titus Chapter 3

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Titus Chapter 3 Overview:

In the final chapter of Titus, Paul tells Titus to basically do what is right. He reminds him of the greatness of the grace and mercy of God in saving lowly sinners like us.

Titus 3 : 1 - *Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work.*

- Paul tells Titus to “*put them in mind*” (remind those in the churches of Crete) “*to be subject.*”
- Meaning they were to be in submission “*to principalities and powers.*”
- Paul is referring to government authority here.
- In fact, the word translated as **powers** (*exousia*) is also commonly translated as ‘*authorities.*’
- We as God’s people are “*to obey magistrates, to be ready to every good work.*”
- The population of Crete had been subdued by Rome in B.C. 67, but had a well established record of rebelling against the Roman occupation.
- Because of this Paul told God’s people there to submit to the government.

Titus 3 : 2 - *To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.*

- The people of Crete again frequently made verbal attacks against the government.
- Paul told them to not speak evil of any man including the government.
- The word translated as **speak evil** is (*blasphemo*) which means to verbally attack.
- As Christians, we ought not to be considered as loud, rebellious, or agitators.
- And, we are to be **no brawlers (not macho)**
- Rather, we are to be **gentle (good natured)**, “*shewing all meekness unto all men.*”
- The concept of **meekness** is of having our emotions, especially our temper, under control.

Titus 3 : 3 – *For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.*

- Before we were saved, we lived in foolishness and disobedience
- We were deceived and we pursued lusts and pleasures
- We lived in bitterness, envy were hateful and often hated others.
- The implication is that that sort of living should be in the past.
- The word translated as **sometimes** (*pote*) has the sense of ‘**formerly.**’
- It refers to the time before we were saved.
- Apparently, some of the Cretian brethren had not matured beyond the hatred and bitterness which existed on their island.
- It was originally directed toward the Romans.
- However, it had become a part of the local culture altogether.
- As God’s people, those things should be done away with.

Titus 3 : 4 - *But after that the kindness and love of God our Saviour toward man appeared.*

- Paul now shifts into a great explanation of our salvation.
- Having just briefly summarized the evil of the human heart above, he now contrasts that with the magnificent work of God toward us.
- Notice the phrase love of God.
- Here, Paul used the word (*filanyrwpia*) which means ‘**love of man**’ by God.
- God’s love for the human race was the motive for his kindness and salvation.
- It was the greatest act of philanthropy (love) of all time.

Titus 3 : 5 - *Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost.*

- There has never nor ever will be anything that we can do to merit God’s grace and salvation. (See Ephesians 2:8-9).
- The *washing* mentioned here is not of baptism, rather of **regeneration**.
- The word is translated from (*paliggenesia*) and is a reference to the new birth
- God provided us a new nature which has been created in righteousness and true holiness (Ephesians 4:24).
- This was all accomplished by the *renewing* (or creation) by the Holy Ghost.
- **Renewing** refers to the regeneration (new birth) mentioned above.
- The point is that our salvation, including our new birth, has been entirely of the God-head and not of our doing.
- We simply come to him in faith, He does all the work through His Holy Spirit!
- Paul refers to that as the “*renewing of the Holy Ghost.*”

Titus 3 : 6 - *Which shed on us abundantly through Jesus Christ our Saviour.*

- Notice again that in verse 4, our Saviour is clearly noted as God while in verse 6, He is named as Jesus Christ.
- The Deity of Christ is clearly indicated.
- It is through Jesus that God has poured out His mercy to us.
- The word translated as **shed** (*ekcheo*) means to ‘**pour out.**’

Titus 3 : 7 – *That being justified by his grace, we should be made heirs according to the hope of eternal life.*

- Through the kindness, love, and mercy of God; He saved us and regenerated us *so that* Because of His mercy and grace by which He has saved us, regenerated us, and justified us; we have become heirs of God through Christ Jesus.
- And on top of that we have the hope of eternal life.

Titus 3 : 8 - *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men*

- Having touched upon such mountain-peak truths, the Apostle now adds several other practical admonitions..

- Because God has so graciously and marvelously saved us, we are commanded to do good and right (good works) as the occasion arises.
- Contrast this lofty statement with Titus 2:16. (What a difference!)
- We have been “*created in Christ Jesus unto good works, which God hath before ordained that we should walk in them*” (Ephesians 2:10).

Titus 3 : 9 - *But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.*

- Paul now returns to a familiar warning.
- Judaism was still very much an influence within the early church with its emphasis on establishing Jewish genealogies, the law, and general rabbinical traditions.
- Paul’s warning to Titus is to avoid such “*unprofitable and vain*” practices.

Titus 3 : 10-11 - *A man that is an heretick after the first and second admonition reject. Knowing that he that is such is subverted, and sinneth, being condemned of himself*

- The word translated as **heretick** (*hairetikos*) has the basic idea of ‘**one who is opinionated and thus causing division.**’
- One who likes stubborn arguing even though they have bad doctrine.
- Paul teaches that after two warnings to reject such a person
- The word translated as **subverted** (*ekstrepho*), in this context, has the sense of ‘**twisted**’ or ‘**perverted.**’
- If you know someone that is in doctrinal error, we are to discuss with them only up to two times and then we are to leave them alone.

Titus 3 : 12-13 - *When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter. to 13 bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them.*

- Paul begins his conclusion with personal notes to Titus.
- Nothing is known of *Zenas* other than his name is Roman, meaning ‘**Jupiter,**’ and that he was a *lawyer*.
- *Apollos* was an earlier associate of Paul who had helped much in the ministry.
- Many believe that they were both evangelists and Paul thus urged that Titus see that they were taken care of and not lacking anything.
- All three apparently were in Crete and Paul wished to see them that winter in Nicopolis.

Titus 3 : 14 - *And let our’s also learn to maintain good works for necessary uses, that they be not unfruitful.*

- The word translated as **uses** (*chreia*) essentially refers to ‘needs.’
- Paul was telling the churches of Crete to participate in supporting the ministry of *Zenas* and *Apollos*—that their ministry would not be unfruitful.
- Churches ought to support those whose ministry is an extension of the local church such as missionaries and evangelists.

Titus 3 : 15 - *All that are with me salute thee. Greet them that love us in the faith. Grace be with you all. Amen*