

Titus 2:15-3:1-2  
Good works on display in a godless, decaying culture

**Introduction:** This is a shift from specific age and gender groups to the entire congregation.

**1) Specific commands to Titus—2:15**

- a) What are the commands?
  - i) Command # 1—<sup>15</sup> *Communicate* [lale,w] *these things* (cf. 2:1-14)
    - (1) Make them clear!
  - ii) Command # 2—*and exhort* [parakale,w]
    - (1) Come along side and say what needs to be said.
  - iii) Command # 3—*and correct* [evle,gxw] *with all authority* [evpitagh,].
    - (1) Point out the error with convincing proof, with official authority, in order to bring about correction.
    - (2) Violations are then upon the conscience of the offender, not a reluctant shepherd. (Kitchen)
  - iv) Command # 4—*Let no one disregard* [perifrone,w] *you*.
    - (1) People will try to avoid/belittle you and your authority, saying your teaching is irrelevant or wrong, you're too young, they will criticize and condemn you, or will say "You just don't/couldn't understand."
    - (2) Since this letter was read in the congregations, the remark was apparently intended as much for the Cretans as for Titus himself. (Hiebert)
- b) Why are these important?
  - i) He is to be heard because of the One he represents and because he brings a message from God.

**2) What is Titus to do with the believers on Crete?—3:1a**

- a) <sup>1</sup> *Remind* [pres. act. impv. u`pomimnh,skw] *them* ...
- b) Cf. Rom 13:1-7 and 1 Pet. 2:13-17.

**3) What are Christian citizens to do in a decaying culture?—3:1b-2**

- a) What exactly are we to do in our society? (Paul uses 5 infinitives)
  - i) Two responsibilities toward our image-bearing authorities
    - (1) *to be submitting themselves* [pres. mid. inf. u`pota,ssw]
      - (a) The what—They are responsible for voluntarily arranging themselves under their God-given authority, placing their God-given resources at his disposal for the glory of God and the good of their country, state, county, city, and family.
      - (b) To whom? *to rulers* [avrch,] *and authorities* [evxousi,a]—both higher-ups and their underlings; including federal, state, county, and local.

- (c) The how—The temptation is to resent our God-given authorities.  
Don't allow the sinful personal lives of our rulers to influence our submission. Follow the example of Christ.
  - (2) *to be obedient* [pres. act. inf. peiqarce,w],
    - (a) Comply with the directives of those in authority unless they clearly violate God's Word (cf. Dan. 6; Acts 5:29).
  - ii) Four responsibilities toward other image-bearing citizens
    - (1) Actively beneficial—*to be* [pres. act. inf. eivmi,] *prepared/ready* [e[toimoj] *for every good* [avgaoq,j] *work*,
      - (a) Blood drives, disaster relief, EMT, fire department, good neighboring, etc.
    - (2) Verbally careful—<sup>2</sup> *to slander* [pres. act. inf. blasfhme,w] **no one** (emphatic),
      - (a) Discredit, damage the reputation of someone
    - (3) Deliberately peaceable—*to be* [pres. act. inf. eivmi,] *uncontentious* [a;macoj],
      - (a) Don't be ornery, quarrelsome, belligerent, avoid fighting
    - (4) Deliberately self-restraining—(to be) *yielding* [evpieikh,j],
      - (a) Tolerant, courteous, kind (cf. James 3:13)
      - (b) The people of Crete had a reputation for lacking restraint.
  - b) When are we to do these things?
    - i) *While demonstrating* [pres. mid. ptc. evndei,knumi] *every consideration* [prau<thj] **to all people**/those who cross our paths (emphatic),
      - (1) Not interrupting, listening to the other's viewpoint, accommodating to the weaknesses of others
    - ii) The opposite of self-assertiveness and self-interest. It stems from trust in God's goodness and control over the situation. The gentle/considerate person is not occupied with self at all. This is a work of the Holy Spirit (Gal. 5:23)
- 4) Next time we will see the reason **WHY** God wants His children to function like this in a godless, decaying culture (3:3-7).
- 5) Things we need to remember:**
- a) "A Christian citizen should be an influence for good in the community in every way, demonstrating the loveliness of Christ to all through courteous and gracious behavior. This is precisely the lifestyle that results from understanding God's grace." (Litfin)
  - b) The last characteristics are that which characterizes Jesus Christ (Matt. 11:29; 2 Cor. 10:1). Paul is simply calling us to live in a Christlike manner.