

Titus 3:1-3

- 3:1-2 contrasts with false teachers of 1:10-16
 - 3:1 – “to be ready for every good work”
 - 1:16 – “They are detestable, disobedient, unfit for any good work.”
- 3:1-3 and 3:8-11 identify behavior, both good and sinful
- 3:4-7 identifies the soteriological change that makes the good possible and exposes the evil.

Titus 3:1 – **Remind them to be submissive to rulers and authorities, to be obedient, to be ready for every good work,**

5279 [e]	846 [e]	746 [e]	1849 [e]	5293 [e]	3980 [e]	4314 [e]	3956 [e]	2041 [e]
Hypomimnēske	autous	archais	exousiais	hypotassesthai	peitharchein	pros	pan	ergon
1 Ὑπομίμνησκε	αὐτοὺς	ἀρχαῖς	, ἐξουσίαις	, ὑποτάσσεσθαι	, πειθαρχεῖν	; πρὸς	πᾶν	ἔργον
Remind	them	to rulers	to authorities	to be subject	to be obedient	for	every	work
V-PMA-2S	PPro-AM3P	N-DFP	N-DFP	V-PNP	V-PNA	Prep	Adj-ANS	N-ANS

18 [e]	2092 [e]	1510 [e]
agathon	hetoimous	einai
ἀγαθὸν	, ἐτοιμοὺς	εἶναι
good	ready	to be
Adj-ANS	Adj-AMP	V-PNA

1. “Remind” –
 - a. Implies former knowledge
 - b. Means these things have already been taught by Paul while on Crete
 - c. Subject matter that has already been taught is the new believing Cretans relationship to the civil government
 - i. The Roman world had a religious dimension to all governmental authority
 - ii. There was no modern secular state; this is a false, modern concept (and, false because the secular religion is secular, natural, evolutionary, atheism.)
 - iii. Focus on Emperor worship would come and go. At this time emperor worship had faded, but would soon return with Nero.
2. “Them” – refers to Cretan believers
 - a. “saved” in 3:5
 - b. “justified in 3:7
 - c. “have believed (trusted) in God 3:8
3. “Submissive”
4. “Obedient” – *peitharcheo* –
 - a. Stronger word than “submit”
 - b. Cretans lacked restraint, submission and were a lawless people
5. “rulers and authorities” are those who constitute and enforce the civil government
 - a. Jesus addressed this in Matthew 22:21 (22:15-22) – “**Whose likeness and inscription is this?**” 21 They said, “Caesar’s.” Then he said to them, “Therefore render to Caesar the things that are Caesar’s, and to God the things that are God’s.”
 - b. Institutions established by God:

- i. Individual
- ii. Marriage
- iii. Family
- iv. Government –

1. Genesis 9:5-6 – ***“for your lifeblood I will require a reckoning: from every beast I will require it and from man. From his fellow man I will require a reckoning for the life of man. “Whoever sheds the blood of man, by man shall his blood be shed, for God made man in his own image.” “***

- v. Nations
- vi. Israel
- vii. Church

c. Romans 13:1-7

d. 1 Peter 2:13-17 –

- e. Jeremiah 29:7 – ***“But seek the welfare of the city where I have sent you into exile, and pray to the LORD on its behalf, for in its welfare you will find your welfare.”***
- f. 1 Timothy 2:1-2 – “First of all, then, I urge that petitions, prayers, intercessions, and thanksgiving be offered for everyone— for kings and all those in authority—so that we may lead tranquil and quiet lives in all godliness and dignity.”
- g. Psalms 22:28 – “For kingship belongs to the Lord, and he rules over the nations.
- h. Proverbs 8:15 – “By me kings reign, and rulers decree what is just; by me princes rule, and nobles, all who govern justly.”
- i. Proverbs 24:21 – “My son, fear the LORD and the king, and do not associate with the rebellious.”
- j. Daniel 2:20-21 – “Daniel answered and said: “Blessed be the name of God forever and ever, to whom belong wisdom and might. He changes times and seasons; he removes kings and sets up kings; he gives wisdom to the wise and knowledge to those who have understanding.” “
- k. Daniel 2:37 – “You, O king, the king of kings, to whom the God of heaven has given the kingdom, the power, and the might, and the glory,”
- l. Daniel 5:2 – “He was driven from among the children of mankind, and his mind was made like that of a beast, and his dwelling was with the wild donkeys. He was fed grass like an ox, and his body was wet with the dew of heaven, until he knew that the Most High God rules the kingdom of mankind and sets over it whom he will.”
- m. Ezra 6:10 – “Then they will be able to offer sacrifices of a sweet aroma to the God of heaven and to pray for the lives of the king and his sons.”
- n. Blind obedience is not expected. There is a time where God’s rules override the states:
 - i. Acts 5:29 – “But Peter and the apostles answered, “We must obey God rather than men.”
 - ii. Midwives of Exodus 1:17 –
 - iii. Moses defied Pharaoh – Exodus 7-12 –
 - iv. Shadrach, Meshach, Abednego would not bow down – Daniel 3
 - v. Daniel prayed despite the kings’ edict – Daniel 6

- vi. Peter and John kept preaching after being ordered to be silent – Acts 4:18-20
- o. Paul was not blindly ordering Titus to enforce civil obedience no matter what, but h=Paul is confirming that under conditions like those in Cree in 63-64 AD Christians should be exemplary subjects even in pagan social order

6. **“to be ready for every good work”**

- a. *pros pan ergon agathon* is “for every work good”
- b. *hetoimous einai* is “ready to be”

3:2 – **to speak evil of no one, to avoid quarreling, to be gentle, and to show perfect courtesy toward all people.**

3367 [e]	987 [e]	269 [e]	1510 [e]	1933 [e]	3956 [e]	1731 [e]	4240 [e]	4314 [e]	3956 [e]
mēdena	blasphēmein	amachous	einai	epieikeis	pasan	endeiknymenous	prautēta	pros	antas
2 μηδένα	βλασφημεῖν	, ἀμάχους	εἶναι	, ἐπιεικεῖς	, πᾶσαν	ἐνδεικνυμένους	πραῦτητα	πρὸς	πάντας
no one	to speak evil of	peaceable	to be	gentle	all	showing	humility	toward	all
Adj-AMS	V-PNA	Adj-AMP	V-PNA	Adj-AMP	Adj-AFS	V-PPM-AMP	N-AFS	Prep	Adj-AMP

444 [e]
anthrōpous
ἀνθρώπους .
men
N-AMP

Usually translated
"meekness/
gentleness",
BUT
"perfect courtesy" may
communicate better
here.
Also, "gentle strength",
"strength under control"

1. **“to speak evil of no one”** – *medena blasphemein* is “no one to speak evil of”
 - a. *medena* – “no one” –
 - b. *blasphemein* – “speak evil of” - means: “to vilify”, “to speak irreverently”, “defame”, “speak evil”
2. **“to avoid quarreling”** – *amachous einai* – “peaceable to be”
 - a. *amachous* – “peaceable” – made of two words: **a** + **mache** = amache
 - i. **a** = negative particle meaning “not”, “without” (as in amoral)
 - ii. **mache** = “battle”, “controversy”, “fighting”, “strive”
 - b. *einai* – present infinitive active verb **eimi** meaning “I am”, “I exist”
 - i. The Greek present infinitive active expresses an action that is ongoing, continuous, or habitual, rather than a single completed act.
 - c. Together *einai amachous* means “to exist in a continuous, ongoing, habitual state of being non-combative, non-controversial, non-fighting.
3. **“to be gentle”** – *epieikeis* – “gentle” –
 - a. *epieikeis* – “gentle” –
 - i. Two words:
 1. **Epi** – preposition meaning “on, upon, over, at, among, beside”
 2. **Eiko** – “be like”, “to resemble”, “yield”
 3. **Epi-eiko** = “upon to be like”, “among to resemble”, “beside yield”
 - ii. Meaning is “gentle”, “moderation”, “patient”
 - iii. Among other people “fit in”, “don’t cause waves”, “yield to those your are beside”, “resemble the culture you are in”
4. **“to show perfect courtesy”** – *pasan endeiknymenous prauteta* – “all showing humility”

- a. *endeiknymenous* – “showing” –
 - i. endeiknumi from two words:
 1. en – a preposition for “among”
 2. deiknuo – “show” (it could be shown by deed, action or word, attitude)
 - ii. to indicate by word or act shown among people, culture, a setting.
- b. *prauteta* – “humility” –
 - i. from *praus* meaning “mild”
 1. the root *pra-* means more than “meek.”
 2. Biblical meekness is not weakness but rather refers to exercising God's strength under His control. It is demonstrating power without undue harshness.
 3. The English term “meek” often lacks this blend – which is a blend of gentleness (reserve) and strength.

5. “toward all people” –

3:3 – For we ourselves were once foolish, disobedient, led astray, slaves to various passions and pleasures, passing our days in malice and envy, hated by others and hating one another.

1510 [e]	1063 [e]	4218 [e]	2532 [e]	1473 [e]	453 [e]	545 [e]	4105 [e]	1398 [e]	1939 [e]
Ἔμεν	γαρ	ποτε	καὶ	ἡμεῖς	ἄνοητοι	ἄπειθεῖς	πλανώμενοι	δουλεύοντες	ἐπιθυμίας
3 Ἦμεν	γάρ	ποτε	καὶ	ἡμεῖς	ἄνοητοι	ἄπειθεῖς	πλανώμενοι	δουλεύοντες	ἐπιθυμίας
Were	for	once	also	we ourselves	foolish	disobedient	being deceived	servicing	lusts
V-IIA-1P	Conj	Prtcl	Conj	PPto-N1P	Adj-NMP	Adj-NMP	V-PPM/P-NMP	V-PPA-NMP	N-DFP

Paul and Titus

2532 [e]	2237 [e]	4164 [e]	1722 [e]	2549 [e]	2532 [e]	5355 [e]	1236 [e]	4767 [e]	3404 [e]	240 [e]
καὶ	ἡδοναῖς	ποικίλαις	ἐν	κακία	καὶ	φθόνῳ	διάγοντες	στυγητοί	μισοῦντες	ἀλλήλους
καὶ	ἡδοναῖς	ποικίλαις	ἐν	κακία	καὶ	φθόνῳ	διάγοντες	στυγητοί	μισοῦντες	ἀλλήλους
and	pleasures	various	in	malice	and	envy	living	hateful	hating	one another
Conj	N-DFP	Adj-DFP	Prep	N-DFS	Conj	N-DMS	V-PPA-NMP	Adj-NMP	V-PPA-NMP	RecPro-AMP

1. Good behavior based on the transforming power of the Gospel of Truth as in 2:11-14
2. “once were”, “formerly” is the beginning of the **conversion formula** → “once was...but now!”
3. “**We ourselves**” is Paul referring to Paul and Titus in their past.
4. Eight descriptions of who people are before Christ concerning their relationship with government and society:
 - a. “**foolish**” – *anoetoi* – without spiritual insight, discernment or understanding. Oblivious to spiritual realities
 - i. Romans 1:21-23 – “For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking, and their foolish hearts were darkened. Claiming to be wise, they became fools, and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things.
 - b. “**disobedient**” – *apeitheis* – willfully disregarding human authority, refusing basic obedience to government
 - c. “**deceived**” – *planomenoi* – led astray from truth and reality. Following deception to destruction

- i. Revelation 12:9 – “And the great dragon was thrown down, that ancient serpent, who is called the devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him.”
- ii. Romans 12:19-20 – “Beloved, never avenge yourselves, but leave it[i] to the wrath of God, for it is written, “Vengeance is mine, I will repay, says the Lord. To the contrary, “if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head.” 21 Do not be overcome by evil, but overcome evil with good.”
- iii. 2 Timothy 3:12-13 – “Indeed, all who desire to live a godly life in Christ Jesus will be persecuted, while evil people and impostors will go on from bad to worse, **deceiving** and **being deceived**.”
- d. “**servicing**” or “**enslaved**” – *douleuontes* – Conduct and choices chained to human desires. No freewill, but slavery to controlling desires:
 - i. “lusts” – *epithymiais* – “passion, desire, a longing for what is forbidden
 - ii. “pleasures” – *hedonais* – **hedone** from **hedos** meaning “pleasurable to the senses”, “sensual pleasure”, enjoyable to the natural senses
 - iii. 2 Timothy 2:26 – “they may come to their senses and escape from the snare of the devil, after being captured by him to do his will.”
- e. “**living**” - *diagontes* – “living” or “passing our days”
 - i. **diago** from **dia** “through” and **ago** “to bring, to go, to lead”
 - 1. “to be”, “to bring forth”, “to carry”, “to let go”
- f. “**malice**” – *kakia* – ill-will towards others
 - i. Badness, depravity,
 - ii. (passive) “trouble”
- g. “**envy**” – *phthono* – begrudging other people’s success or good fortune
- h. “**hated by others**”, “hateful” – *stygetoi* – being repulsive and disgusting to others. Inability to produce meaning in human society
- i. “**hating others**” – *misountes* – tendency to antagonize bonds of human society

3:4 – But when the goodness and loving kindness of God our Savior appeared,

3753 [e]	1161 [e]	3588 [e]	5544 [e]	2532 [e]	3588 [e]	5363 [e]	2014 [e]	3588 [e]	4990 [e]	1473 [e]		
Hote	de	hē	chrēstotēs	kai	hē	philanthrōpia	epephanē	tou	Sōtēros	hēmōn		
4	“Οτε	δέ	ἡ	χρηστότης	καὶ	ἡ	φιλιανθρωπία	ἐπεφάνη	, τοῦ	Σωτῆρος	ἡμῶν	,
	When	however	the	kindness	and	the	love of mankind	appeared	of the	Savior	of us	
	Adv	Conj	Art-NFS	N-NFS	Conj	Art-NFS	N-NFS	V-AIP-3S	Art-GMS	N-GMS	PPro-G1P	

2316 [e]
Theou
Θεοῦ ,
God
N-GMS

3:5 – he saved us, not because of works done by us in righteousness, but according to his own mercy, by the washing of regeneration and renewal of the Holy Spirit,

3756 [e]	1537 [e]	2041 [e]	3588 [e]	1722 [e]	1343 [e]	3739 [e]	4160 [e]	1473 [e]	235 [e]	2596 [e]	3588 [e]	846 [e]	1656 [e]	4982 [e]
ouk	ex	ergōn	tōn	en	dikaiosynē	ha	epoiēsamen	hēmeis	alla	kata	to	autou	eleos	esōsen
5 οὐκ	ἔξ	ἔργων	τῶν	ἐν	δικαιοσύνη	ἃ	ἐποιήσαμεν	ἡμεῖς	, ἀλλὰ	κατὰ	τὸ	αὐτοῦ	ἔλεος	, ἔσωσεν
not	by	works	-	in	righteousness	that	did	we	but	according to	-	His	mercy	He saved
Adv	Prep	N-GNP	Art-GNP	Prep	N-DFS	RelPro-ANP	V-AIA-1P	PPro-N1P	Conj	Prep	Art-ANS	PPro-GM3S	N-ANS	V-AIA-3S

1473 [e]	1223 [e]	3067 [e]	3824 [e]	2532 [e]	342 [e]	4151 [e]	40 [e]
hēmas	dia	loutrou	palingenesias	kai	anakainōseōs	Pneumatōs	Hagiou
ἡμᾶς	διὰ	λουτροῦ	παλιγγενεσίας	καὶ	ἀνακαινώσεως	Πνεύματος	Ἁγίου
us	through	[the] washing	of regeneration	and	renewing	of [the] Spirit	Holy
PPro-A1P	Prep	N-GNS	N-GFS	Conj	N-GFS	N-GNS	Adj-GNS

3:6 – whom he poured out on us richly through Jesus Christ our Savior,

3739 [e]	1632 [e]	1909 [e]	1473 [e]	4146 [e]	1223 [e]	2424 [e]	5547 [e]	3588 [e]	4990 [e]	1473 [e]
hou	execheen	eph'	hēmas	plousiōs	dia	lēsou	Christou	tou	Sōtēros	hēmōn
6 οὗ	ἔξεχεεν	ἐφ'	ἡμᾶς	πλουσίως	διὰ	Ἰησοῦ	Χριστοῦ	, τοῦ	Σωτῆρος	ἡμῶν
whom	He poured out	on	us	richly	through	Jesus	Christ	the	Savior	of us
RelPro-GNS	V-AIA-3S	Prep	PPro-A1P	Adv	Prep	N-GMS	N-GMS	Art-GMS	N-GMS	PPro-G1P

3:7 – so that being justified by his grace we might become heirs according to the hope of eternal life.

2443 [e]	1344 [e]	3588 [e]	1565 [e]	5485 [e]	2818 [e]	1096 [e]	2596 [e]	1680 [e]	2222 [e]
hina	dikaiōthentes	tē	ekeinou	chariti	klēronomoi	genēthōmen	kat'	elpida	zōēs
7 ἵνα	, δικαιωθέντες	τῇ	ἐκείνου	χάριτι	, κληρονόμοι	γενηθῶμεν	κατ'	ἐλπίδα	ζωῆς
so that	having been justified	-	by that	grace	heirs	we should become	according to	[the] hope	of life
Conj	V-APP-NMP	Art-DFS	DPro-GMS	N-DFS	N-NMP	V-ASP-1P	Prep	N-AFS	N-GFS

166 [e]
aiōniou
αἰωνίου .
eternal
Adj-GFS