



*Edgemont Bible Church*  
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*Titus 3:1-8*

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Intro: Chapter 2 covered how believers were to live in the Church. Chapter 3, moves to how they should live in society. The majority of people in America, claim to be Christian, but the moral decay over the last 70 years would indicate that another word has been redefined. Many Christians have become concerned with trying to return this country to the Christian standards that once were woven into our society, not that we shouldn't be good citizens or be involved in politics, but how do you change the hearts of a people and therefore a society through political means. As Jesus pointed out multiple times sin or a transgression of the Law begins first in the heart - Mt 5:27-28. For us who know Christ, we see the continual downward slide of our society and shake our heads in disgust, fear, waiting for Christ to come back forgetting that Christ has called us to be a light and salt in this pagan culture. We are involved in Spiritual warfare. The enemy is not political (especially Democrat), it is satanic. Those that are pushing the immoral cultural standards of the LGBTQ, are believing lies and ultimately will be punished in hell for robbing God of His glory. The abortionist, drug pusher, drug addict, pedophile, prostitute, etc. are all believing lies. Their eyes have been blinded are are doing what we would be if God had not been gracious to us - Eph 2:1-5. Jesus and Paul never talk about reforming the immorality of a society through legal means. If we are going to see our society change, we are going to have to see the battle for what it really is. A battle for those that could become brothers and sisters in Christ. When that happens, Christ will change them. Paul here tells Titus to remind them. Remind them is from **hupominnesko** - to remind quietly, (middle voice, one's own) memory:--put in mind, remember, bring to (put in) remembrance. This is a present imperative which means Titus was to continually remind them of the four things in this passage.

IX. The Christian's Responsibility in a Pagan Society - Part 1 vs 1-3

A. Remember your Duties - vs 1b-2

1. The following seven duties are for all Christians for all times
  - a. these are attitudes that should always characterize our lives among those who do not believe
  - b. The Holy Spirit here defines our obligation to the pagan culture
2. Duties of true citizens of Heaven - Phil 3:20
  - a. to be subject to rulers and authorities, - Ro 13:1; 1Pe 2:13
    - i. our attitude and conduct in regard to secular government
    - ii. No reference to what kind or level of government
    - iii. In dealing with taxes, Mt 22:15-21, Jesus said "Render therefore to Caesar the things that are Caesar's, and to God the things that are God's."
      - He knew that Caesar claimed to be God
      - He doesn't remark on the fairness of the tax
      - He doesn't remark on how they may be used
    - vi. Paul states in Rom 13 why all people need to respect and obey
      - governing authorities are established by God - vs 1
      - one who resists has opposed the ordinance of God - vs 2a
      - those who oppose will receive condemnation upon themselves- vs 2b
      - government is designed to restrain evil and not a cause for fear - vs 3

- government is designed by God to promote the good of individuals and society - vs 4a
- government is divinely empowered to punish wrongdoers -vs 4b
- for believers, submission is required not only because of wrath, but also for conscience sake - vs 5

- b. to obey,
  - i. the only exception is when they command us to do something that is against the command of God
  - ii. i.e. - the Sanhedrin commanded not to teach or preach in the name of Jesus - Acts 4: 18-20
- c. to be ready for every good work,
  - i. not reluctantly doing what we should in society, but willingly
  - ii. But ready with sincere, loving, eagerness to serve others - Mt 5:16; Gal 6:10
  - iii. This is in direct contrast to the false teacher mentioned earlier - They profess to know God, but in works they deny Him - Tit 1:16a
- d. to speak evil of no one,
  - i. even those who mistreat us - Mt 5:44; Lu 6:28; Ro 12:14 Bless those who persecute you; bless and do not curse.
  - ii. **Blasphemo** - to vilify; to speak impiously:--(speak) blaspheme(-er, -mously, -my), defame, rail on, revile, speak evil.
  - iii. Instead, we should - I exhort first of all that supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all who are in authority, that we may lead a quiet and peaceable life in all godliness and reverence. - 1Ti 2:1-4
- e. to be peaceable,
  - i. **amachos** - peaceable:--not a brawler.
  - ii. Friendly and peaceable toward the lost
  - iii. remembering they are blind, believing lies, held captive
  - iv. If it is possible, as much as depends on you, live peaceably with all men. - Ro 12:18
- f. gentle,
  - i. **epieikes** - appropriate, mild:--gentle, moderation, patient.
  - ii. Carries the idea of being fair and forbearing,
  - iii. referred to as sweet reasonableness
  - iv. Does not hold grudges, but always give others the benefit of the doubt
- g. showing all humility to all men.
  - i. closely related to the previous two
  - ii. **Praotes** - gentleness, humility:--meekness. A fruit of the Spirit
    - Used in Greek lit of feigned hypocritical concern for others
    - In the NT, always, used of genuine concern
  - iii. Jesus is the prime example of genuine concern for all men - 2 Co 10:1; Mt 11:29; 21:5;
  - iv. All men is not hyperbole, Paul uses this 3 times in 1 Tim 2:1,4; 4:10

## B. Remember Your Former Condition - vs 3

1. Paul give various lists of sins that typify unbelievers – Ro 1:18, 21, 28-32

2. He also gives similar lists to the Churches - 1 Co 6:9-11; Gal 5:19-21; Eph 4:17-19
3. He even remarks about how he was before salvation – 1 Ti 1:13; Acts 8:3; Phil 3:6
4. Before we were saved we were depraved in our very nature and were at enmity with God – Ro 5:10; Eph 2:3; Col 1:21
5. in order to give a godly testimony in a pagan culture, we must remember what is to be expected from the ungodly – we do so by remembering what we were like
  - a. For we ourselves were also once foolish,
    - i. **anoetos** - unintelligent; sensual:--fool(-ish), unwise.
    - ii. denotes complete lack of understanding in relation to a particular area of knowledge
    - iii. no matter how intelligent, if one does not acknowledge one's need for God, they are foolish – 1 Co 1:20, 25
  - b. disobedient,
    - i. we should be patient with unbelievers b/c we were once disobedient to all authority instituted by God
    - ii. they do so b/c by nature, their hearts are wicked
      - Jer 17:9 the heart is deceitful
      - Mt 15:19-20 evil behavior comes from the heart
    - iii. human laws are ordained by God to help restrain and punish evil behavior and maintain a certain amount of order and safety
    - iv. yet there is no power to change the human heart
  - c. deceived,
    - i. **planao** - to (cause to) roam (from safety, truth, or virtue):--go astray, deceive, err, seduce, wander, be out of the way.
    - ii. has the basic idea of being purposely led astray
    - iii. Satan's objective is to lead sinners into great sin and ungodliness – Rev 12:9; Jo 8:44
  - d. serving various lusts and pleasures,
    - i. **epithumia** - a longing (especially for what is forbidden):--concupiscence, desire, lust (after).
      - refers to sinful desires
      - involves the misuse of good things that the Lord provides
    - ii. **hedone** - sensual delight; desire:--lust, pleasure.
      - where we get the word hedonism
      - the insatiable pursuit of self-satisfaction
  - e. living in malice
    - i. **diago** - to pass time or life:--lead life, living.
      - present active participle
      - carries the idea of normal, typical manner of living
    - ii. **kakia** - badness, depravity, malignity, trouble:--evil, malice(-iousness), naughtiness, wickedness.

f. and envy,

i. **phthonos** - ill-will (as detraction), jealousy (spite):--envy.

ii. a sin that carries its own reward – guarantees it own frustration and disappointment

iii. by definition, an envious person cannot be satisfied with what he has and will always crave for more

g. hateful and hating one another.

i. **stugnetos** - hated, odious:--hateful.

- the natural fruit of envy

- often has no rational basis, expressed for its own sake

ii. **miseo** - to detest (especially to persecute); to love less:--hate(-ful).

- hateful people despise anything stands in their way or that displeases them

- hatred is not an appealing sin even to the hateful

**Application:** There is at least a two fold application here. 1) How much do we think about our duties to live as representatives of Heaven and what that looks like. Here, it is clearly laid out before us and yet, I can see where I am not in full compliance. 2) How much do we think about unbelievers, from the perspective of forgetting from whence we came or not realizing that if it wasn't for God's grace, what we could be like.

When we think that somehow we are better than someone else, one of two things will happen, 1) we will sit in judgment of them, and/ or 2) we will separate ourselves from them.

God has called us to reach with His love and the Gospel the very people from which we would separate ourselves thinking that we wouldn't do such things. In that delusion, we find ourselves being the disobedient ones lacking the power to shine as lights. We also have to believe other lies in order to remain deluded, if we had the right program, president, cultural values, etc

May we return to a Biblical view of ourselves as well as of them and walk in obedience to God, only then, may we find the life that God has promised us.