

Sunday, November 14, 2010—Titus: The Practice of Grace—Titus 3:2-4: “But After That”

Introduction

- Last week we started chapter three by focusing on the believer’s relationship with the government.
- Today we are going spending more time developing the end of verse one where Paul instructs us “to be ready for every good work.”
- The topic of the proper place of good works has been one of the major themes of Paul’s letter to Titus.

Titus 3:2

- ***“To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.”***
- Paul’s instructions in verse two are building upon what he said in verse one. Last week we saw that “to be ready” means to be prepared. Believers need to be prepared for the good works God has called us unto.
 - Ephesians 2:10
- *“To speak evil of no man”*—the Greek word translated “to speak evil of” means to speak reproachfully, rail at, revile, calumniate, blaspheme.
 - I Corinthians 10:30—evil spoken of
 - I Timothy 1:20, 6:1
 - Titus 2:5
- Ephesians 4:29, 31—all these speech patterns need to be “put away” from the believer, i.e. they are not becoming sound doctrine.
- Please notice in Titus 3:2 that evil is to be spoken of “no man.” Interesting that Paul says that here right after his instructions about government.
- *“to be on brawlers”*—a brawler is a noisy fellow; a wrangler. A wrangler is an angry disputant; one who disputes with heat or peevishness; as a noisy contentious wrangler, according to *Webster’s 1828 Dictionary*
 - I Timothy 3:3
 - Proverbs 25:24

- “*but gentle*”—here we see the positive side or behaviors, attitudes, and actions that are becoming and should characterize believers.
- Gentle means 1) Mild; meek; soft; bland; not rough, harsh or severe; as a gentle nature, temper or disposition; a gentle manner; a gentle address; a gentle voice, 2) Tame; peaceable; not wild, turbulent or refractory; as a gentle horse or beast, 4) Treating with mildness; not violent. (*Webster’s 1828*)
- To be gentle is the opposite of being a brawler. We have all dealt with people who are as pleasant to deal with as wearing sand paper under pants. That should not be you and I as believers.
 - Philippians 4:5—moderation
 - Galatians 5:22-23—demonstrating gentleness is one of the fruits of the spirit.
- “*shewing all meekness unto all men*”—meekness means softness of temper; mildness; gentleness; forbearance under injuries and provocations (*Webster’s 1828*).
 - II Corinthians 10:1
 - Colossians 3:12
 - II Timothy 2:24-25

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.”***
- Paul now reminds us of who we were before we got saved. Paul is in the process of building his argument about why we should be ready to every good work.
- Ephesians 2:2-3—we were all part of the course of this world
- “*foolish*”—Void of understanding or sound judgment; weak in intellect; applied to general character (*Webster’s 1828*)
 - II Corinthians 4:4
- “*disobedient*”—neglecting or refusing to obey; omitting to do what is commanded, or doing what is prohibited; refractory; not observant of duty or rules prescribed by authority; as children disobedient to parents; citizens disobedient to the laws (*Webster’s 1828*)
 - Titus 1:16
- “*deceived*”—Misled; led into error; beguiled; cheated; deluded (*Webster’s 1828*)

- Matthew 18:12—gone astray
- Matthew 22:29—err
- “*servicing divers lusts and pleasures*”—we were slaves to the desires, cravings, longings, and forbidden pleasures of our flesh. These lusts and pleasure controlled us and dominated our lives.
 - Ephesians 2:2, 4:22
- “*living in malice and envy*”—talks about the state or condition in which we were living, operating, and functioning in.
- “*Malice*”—Extreme enmity of heart, or malevolence; a disposition to injure others without cause, from mere personal gratification or from a spirit of revenge; unprovoked malignity or spite (*Webster’s 1828*)
 - Colossians 3:8
- “*envy*”—To feel uneasiness, mortification or discontent, at the sight of superior excellence, reputation or happiness enjoyed by another; to repine at another's prosperity; to fret or grieve one's self at the real or supposed superiority of another, and to hate him on that account (*Webster’s 1828*)
- “*hateful, and hating one another*”—not only were we in a state of demonstrating great dislike, aversion, or disgust in general but we directed those feelings at our fellow man.
 - Galatians 5:19-20
- In our natural state we were pretty much a bunch of sorry, sad sack people. We had no chance at ever receiving anything from God except the wrath and judgment that we rightfully deserved.

Titus 3:4

- “***But after that the kindness and love of God our Saviour toward man appeared,***”
- God understanding the mess humanity was in chose to act with kindness and love toward mankind that had previously rejected him.
- “*kindness*”—good will; benevolence; that temper or disposition which delights in contributing to the happiness of others, which is exercised cheerfully in gratifying their wishes, supplying their wants or alleviating their distresses; benignity of nature. Kindness ever accompanies love (*Webster’s 1828*)
 - Ephesians 2:7—we will spend all the ages of eternity learning about the kindness of God
 - Colossians 3:12

- “*love*”—the love of God toward mankind was demonstrated on the cross of Calvary as the Lord Jesus Christ died in our place for our sins.
- Romans 5:8—while we were in the condition described in Titus 3:3 God demonstrated his great love and kindness toward us by sending Jesus Christ to die for us.
- Ephesians 2:1-7—tells us the entire story
- As we conclude this message from Titus 3 we need to understand that we are right in the middle of Paul making his main argument about the place of good works in the believer’s life. Good works steam not from fear of God’s punishment Jesus Christ already took our punishment and we have peace with God. Rather, good works steam from the gracious appreciation for what God has already done for us.